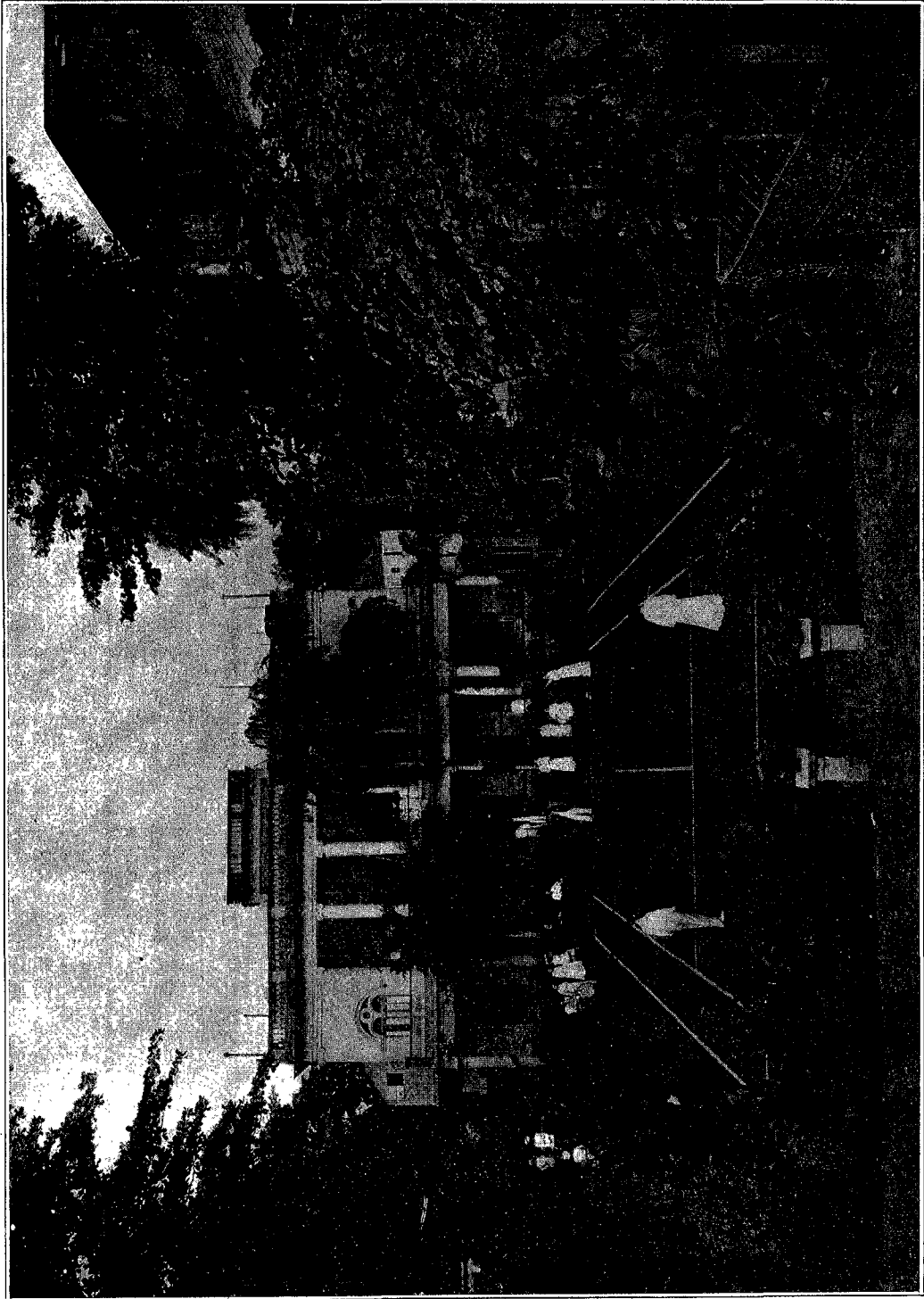


The Advent And Sabbath REVIEW HERALD

Vol. 83

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 7, 1906

No. 23



SANITARIUM, CALCUTTA, INDIA. (ARTICLE ON THIRTEENTH PAGE.)

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.

Boys and girls are wanted to sell *Life and Health*. Those who will take an active interest in this health journal can earn a good salary. We have a number of boys and girls who are making from ten to fifteen dollars a week selling this journal. Write to *Life and Health*, Takoma Park Station, Washington, D. C., for particulars.

OUR Book Department has secured a line of Bibles, printed in the old country, which contain all the latest up-to-date features in Bible manufacture. These Bibles have the famous large "quart in a pint" type, plain Arabic figures—the kind the old folks like—for chapter headings. Furnished with or without concordance and thumb index. Supplied to agents at a good discount. Every one wants large type in a small Bible. This line is the nearest approach to such a book that we know of. These Bibles are desirable for young and old. If you need a Bible, or are interested in Bible sales, write for descriptive circular of this very desirable edition. If you will sell five Bibles among your friends, you can get one of the best bindings free.

THE following are some of the many good things said about the "Rogers' Compendium": "In arrangement, subject-matter, and teaching points it is unequalled."—*D. D. Warne, Syracuse, N. Y.* "The best work ever published on shorthand."—*J. W. Draughon, Nelson and Draughon Business College, Fort Worth, Tex.* "The best text on the Graham system that has ever come to my notice, and I have nearly every text published."—*Karl K. White, San Antonio, Tex.* "The most complete and conscientious book on shorthand that I have ever seen, and I have been a writer for twenty years. . . . I would not take twenty dollars for the book for my personal use."—*Rev. Wm. I. Alexander, Elmira, Ill.* "A brilliant star in comparison with most works of this character. One can not but be greatly benefited from a study of the 'Compendium.'"—*Wm. H. Price, Boston, Mass.* "I have worked up a speed of two hundred words a minute with much less practise, I know, than would have been required by any other system."—*Ray E. Jones, Public Reporter, La Grande, Oregon.*

Do not miss the June number of *Life and Health*. It is full of good instruction for all. Few realize the good this little health journal is accomplishing. We are constantly receiving through the mail expressions of appreciation for the journal. The following is a fair representation of some of these expressions: "I am much better in health, but am not able to quit the morphin yet. Still pray for me, please. I am thankful for improvement. Any one who wants to live and be happy should not be without *Life and Health*. Those January numbers were like life to me, for I was feeling very bad, and I just snatched it from my husband's hand, I was so anxious; it seemed that God was sending me life through it. I still believe that he wishes me to do my part by grasping all the truth and good that comes from him; and he will heal me if he wills it, and I know he desires my recovery from the morphin habit. My heart goes up to God in thanks for *Life and Health*."

Second Edition of the Earthquake Special "Signs of the Times"

WE are glad to announce that a second edition of the Special Earthquake number of the *Signs of the Times* has just been issued, accompanied by a beautiful supplement showing the great fire in San Francisco immediately following the earthquake. The photograph from which this engraving was made was taken on the morning of April 18, just six hours after the great tremor. It is by far the finest view of the terrible calamity that we have seen, and the engraving itself is well worth the price of the paper. It is printed on heavy-coated book paper 9½ x 12 inches, suitable for framing.

This second edition contains many new and striking illustrations, as well as much new matter, thus bringing it right up to date.

The price, including the supplement, remains the same. In lots of less than one thousand, 3 cents a copy; 1,000 or more, 2½ cents a copy.

We are informed that over half a million copies of this special number have already been printed, and the employees of the Pacific Press are working night and day to fill orders.

Newsboys in several cities are selling them on the streets, and large orders have been sent in direct by news agents.

The editors of leading papers in different parts of the country have written the publishers complimenting them on this splendid issue, and asking permission to copy articles and use some of the illustrations. The editor of the *Literary Digest* was one of these. Thus the *Signs* is acknowledged to be the journal giving the best account of the terrible calamity of any paper published.

One encouraging feature about this whole campaign is the fact that no one is losing money by it, as the papers are being sold and not given away. It is self-supporting missionary work, and in addition to this, financial help is being given the Pacific Press, which was a great sufferer from this calamity.

But above and beyond all this is the splendid opportunity it affords us to give to the world the truth for these last days, with the assurance that the people will now read what is placed in their hands. Never before in the history of our work have we had such a grand opportunity as this.

We therefore appeal to our people once more to take hold of this work and give this special edition of the Earthquake *Signs* a wide circulation. With the changes that have been made in the illustrations and the addition of new reading-matter, accompanied by this beautiful supplement, the territory can be canvassed and large numbers sold.

Order direct from the publishers, Mountain View, Cal., or from your tract society.

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

Also Pacific Press Publishing Company, Mountain View, Cal.; Portland, Ore.; Kansas City, Mo.; Southern Publishing Association, Nashville, Tenn., and Fort Worth, Tex.

THE REVIEW AND HERALD

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

VOL. 83.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 7, 1906.

No. 23.

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

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Editorial

Righteousness in Zion

"JEHOVAH, who shall sojourn in thy tabernacle?

Who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness,

And speaketh truth in his heart;

He that slandereth not with his tongue,
Nor doeth evil to his friend,

Nor taketh up a reproach against his neighbor;

In whose eyes a reprobate is despised,
But who honoreth them that fear Jehovah;

He that sweareth to his own hurt, and changeth not;

He that putteth not out his money to interest,

Nor taketh reward against the innocent.

He that doeth these things shall never be moved."

In Loving Remembrance

EVERY nation delights to honor the memory of those who have given their lives in defense of their country. Their deeds of heroism are recited, enduring memorials are erected, and their resting-places are guarded with a jealous care. A grateful country recognizes its obligations to those who have preserved it. But infinitely greater is the reason which every member of the human family has for holding in affectionate remembrance the name of Jesus of Nazareth, the Saviour of the world. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." When the earthly members of the

great family gather at the table of their Lord, rather than at his tomb, they celebrate his wondrous sacrifice for them, according to his own instructions: "The Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Our Redeemer and Defender does not rest in the grave, "He is risen." He now pleads for us in the heavenly sanctuary. Soon he will return to take the purchase of his blood to the heavenly city. In the meantime we do as he has taught us in remembrance of him, while resting upon "that blessed hope."

"Help me, dear Saviour, thee to own,
And ever faithful be;
And when thou sittest on thy throne,
O Lord, remember me."

Shocking Revelations

If any one has thought that the catalogue of the sins which would characterize "the last days" was too long, he needs only to acquaint himself with the true condition of things in the world now to be convinced that the picture is not overdrawn. Whether we go among the rich or among the poor, among the educated or among the ignorant, among those in high life or those in low life, we find the same horrible record of out-breaking sin. Greed for gain leads men who have been held in high esteem to disregard all the claims of justice and humanity in order to pile up riches. The lust for power and the desire for official position override every consideration of truth and righteousness. Envy and jealousy transform men and women into demons who wreak their murderous passions upon helpless victims. In many instances the slightest provocation seems to be sufficient to make men insane with destructive hate, and bullet, knife, and bludgeon become the instruments of their vengeance. The recent official investigations into the conduct of some of the great business interests of the country have laid bare such a record of corruption and commercial depravity as has

almost stunned the moral sense of the general public. And all this leads men of good intentions to urge the enactment of reform measures by the law-makers, and the very men who are commissioned to keep others straight do themselves become partners in crooked dealings. The only explanation of the whole situation is that Satan is making his supreme effort which will bring on the great crisis and result in his everlasting defeat and the eternal overthrow of evil. This means that the personal advent of our Lord is near, and that the time of deliverance draws on apace. The apparent triumph of evil will be but for a short time. "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The revelation of sin will be followed by the revelation of righteousness.

Some Interesting Correspondence

AN organized effort has been inaugurated in England to secure the better observance of Sunday. In the interest of this movement a conference was appointed to be held in London, May 9, at which the Archbishop of Canterbury promised to preside. In view of the fact that the promoters of this conference desired that it should represent the convictions shared by "the entire Christian community," our brethren in London felt it proper that they should express themselves concerning the question at issue, and they accordingly addressed the following letter to the chairman of the conference:—

APRIL 18, 1906.

YOUR GRACE: In view of the conference on Sunday observance, to be held in Caxton Hall on the ninth of May at which Your Grace is to preside, and in view of the proposal that the said conference should "represent all sections of the Christian people of this country," we beg respectfully to call your attention to the existence of a small, but growing body of Christians in this country, which is unable to reconcile Sunday observance with Bible teaching.

This body of Christians, known as "Seventh-day Adventists," is profoundly convinced of the sacredness and obligation of the Sabbath and of its moral and physical benefits. These, however, by the rest, the blessing, and the sanctification of God (Gen. 2:1-3), by the tremendous authority of the law that was spoken with his own voice (Ex. 20:10-11), as well as by the example and precept of Christ (Matt. 24:20) and of his apostles (Acts 13:42-44), are es-

entially and permanently associated with the seventh day and with the seventh day only. The institution of the seventh-day Sabbath is founded in the facts of creation, and therefore must be as far-reaching and as enduring as the creation itself. This view of the Sabbath is confirmed by the declaration of Christ, that "the Sabbath, was made for man" (Mark 2:27), and by the words of Isaiah, that as long as the new earth should endure, all flesh should come up to the worship of God, Sabbath by Sabbath. Isa. 66:22-23.

This very positive and authoritative teaching concerning the Sabbath, demands that an equally positive statement should be as authoritatively proclaimed, if there is to be any break or change in the observance of the Sabbath. Seventh-day Adventists have searched the Bible in vain for any hint of a change. Of the eight texts that refer to the first day of the week, six name it in connection with the resurrection; the one in Acts 20:7 speaks of a Saturday-night service followed by a Sunday spent in traveling; and 1 Cor. 16:2 enjoins the laying by of a sum of money in store, according as God had prospered the giver, in which instruction there is no hint of a sacred day, but a possibility of prolonged investigation of accounts. The title "Lord's day" used by John, can only, when interpreted Scripturally, be applied to the day definitely claimed by the Lord as his.

Since no command of any kind is to be found in the Bible enjoining any degree of observance of the first day of the week as a day of rest, the observance or non-observance of Sunday must surely be, at best, among the doubtful questions concerning which the Apostle Paul exhorts us not to judge or despise one another. It is far otherwise with the Sabbath of the fourth commandment, which remains unaltered and unalterable. Every time the ten commandments are read in our national church, solemn witness is borne to this fact, and the words of Jehovah accuse his people of a great transgression.

Is it not significant in this era of Bible distribution, of foreign missions, of abounding religious activity, that there should be such a decreasing regard for Sunday as to call for corporate religious protest? May there not be some fundamental weakness in the institution, that it thus demands support? Would it not be well, now that all sections of the religious world have been awakened to the importance of the question, that the forth-coming conference should consider afresh whether the church has been justified or well-advised in turning from the original day of rest on which God's blessing had been set, and which he himself had sanctified, for a day which, however high its claims in other respects, was never designed by God as a day of rest?

The report of the advisory committee appointed by Your Grace emphasizes the importance of proceeding along lines of spiritual activity. Now that calls are being heard from many quarters for more stringent legislation in behalf of Sunday observance, would it not be fitting that Your Grace should publicly discourage such a spirit? When the church claims for itself liberty to vary the law of God regarding Sabbath observance, it can not consistently join in a movement to im-

pose the day of its selection upon others by legal compulsion.

In view of these considerations, and for the fuller representation of Christian thought at the conference, and in the interests of Scriptural Sabbath observance, we beg to ask in good faith, on behalf of the Seventh-day Adventists of this country, that Your Grace will give us permission to state concisely, at the conference, the position which we hold in the matter of Sunday observance.

We are, etc.

To the Archbishop of Canterbury.

The Christian spirit manifested in this letter and the forcible appeal to Bible authority ought to make a deep impression upon every candid mind, but, of course, it was plain that Sunday observance could not be promoted by a candid consideration of the teaching of the Scriptures concerning the Sabbath. The Bishop of Croydon therefore replied to the letter thus:—

APRIL 24, 1906.

DEAR SIR: The Archbishop of Canterbury has placed the arrangements of the details of the conference which is to be held on May 9 in the hands of a committee, and has therefore handed to me, as chairman of his advisory committee, your letter of the eighteenth inst., with the request that it should be considered and answered.

May I say that as this conference has been convened for the better observance of *Sunday*, as a day of rest and worship, it would be impossible to consider the particular question which your letter suggests.

I am, etc.

The Bishop of Croydon was technically correct in his position. A conference committed to the promotion of Sunday observance could not, with safety to its success, discuss the Biblical authority for the change of the Sabbath. To do so would inevitably imperil the issue of the whole movement. Sunday observance and the Bible do not agree well together.

The correspondence closed with the following note to the bishop:—

APRIL 30, 1906.

MY LORD BISHOP: I beg to thank you for your letter of the twenty-fourth inst.

I regret your decision that it would be impossible to consider at the conference the question whether Sunday comes to us with any divine authority to displace the Sabbath as a day of rest. It seems to me that this consideration is all-important in any appeal addressed to the conscience in behalf of a better observance of Sunday.

May I protest that the conference will not be truly representative of Christian thought if a plea, founded solely on the Word of God, is denied expression thereat, and if the fact that there are Christians who honestly regard the seventh day of the week as the only divinely authorized rest-day is suppressed at the conference.

I ask, therefore, for the sake of a fuller understanding of the existing situation on the part of those who are present, that, at least, you will read, or cause to be read, at the conference, my letter to the Archbishop.

I am, etc.

Among the many thousand readers of

The Present Truth, in which this correspondence was published, will certainly be found some who will be led to investigate the Sabbath truth by reading these letters. It does not require the wisdom of an archbishop, or even of a bishop, to discern that Sunday observance does not rest upon any Bible authority. "The seventh day is the Sabbath of the Lord thy God."

The Church in Advance of the World

IN every true reform movement, the Christian church should be the head and not the tail. The Christian church is not to be behind the world in the knowledge of the principles of right living, and wait upon worldly science to lead the way in the discovery of truth pertaining to the salvation of life, either moral or physical. The church is to be in advance of the world, and the world is to obtain from the church the knowledge of those things which pertain to life and godliness. Thus God has appointed it, and if the church does not occupy this position it is because she fails to walk along the highway which God has cast up for her. It is because she lacks faith, and thus fails to obtain the knowledge which is supplied through that important channel.

The ancient "church in the wilderness"—the Hebrew nation—came out of Egyptian bondage, where their opportunities had been less than those of any other people; but God gave them instruction which placed them at the head of all the other nations in the knowledge of all that was essential to human welfare; so that the stranger coming among them would say, "Surely this great nation is a wise and understanding people." Deut. 4:6. They obtained this knowledge not by investigation and discovery, but by faith. They believed the words which God spoke to them; otherwise they would have remained in their former ignorance.

Seventh-day Adventists have had the opportunity to be the most advanced people in the world in the knowledge of the principles of right living. They were given a message to the world calling for a physical as well as a spiritual reform. They were given light far in advance of the world, even where the world claimed a monopoly of wisdom. If they did not thereby become wiser than the people of the world, it was because they did not believe that which came to them as the testimony of the Lord.

Many years ago, when medical science was far behind the position it has attained to-day, Seventh-day Adventists were called to proclaim and practise a reform in dress. It was the fashion to wear long dresses which trailed in the dust or the mire of the streets. They

were instructed that the dress worn upon the streets should be sufficiently short to clear the dampness and the filth; that this was essential to the preservation of health. The world laughed; but years later it had progressed far enough so that it began to make some discoveries on this point. Medical writers began to speak about germs, which lived and multiplied in dust and dirt and filth, and about the danger of bringing these germs from the street into the home, to spread disease and death among its inmates. The world finally came to see that the popular style of dress was an unsanitary and dangerous one, just as had been said by the Adventist advocates of dress reform; and soon there arose among its people leaders who introduced a new style of dress conforming to hygienic requirements, and the leading authorities on the subject in the world to-day teach and practise the identical principles which were first proclaimed by this church.

There was also a reform advocated in eating and drinking. Seventh-day Adventists were called to practise and to advocate strict temperance, to abstain from the use of drugs and popular medicines, and to employ other and more natural agencies in the treatment of disease. This likewise was foolishness in the eyes of the world; but what does the world say to-day? Recently the most astounding revelations have been made of the evil which has been done in the land by the sale of alcoholic mixtures and of baneful drugs in the form of patent medicines. This terrible business has gone on for many years, making untold thousands—perhaps even millions—of victims of innocent, well-meaning people who had never a thought of becoming inebriates, or slaves to nerve-destroying drugs. Long years after the temperance message of Seventh-day Adventists was first proclaimed, and after paying a most terrible price, the world has arrived at the truth on this subject, and efforts are being made to suppress the patent medicine traffic in souls for worldly gain. The world is discovering also that but few drugs are of any use in the treatment of disease, by far the greater number being detrimental to health and the cause of death in numberless cases where administered to the sick by the old-school physicians. The world is becoming wise on this subject, but the church had all this wisdom long before.

And just now the whole nation is being shocked by the revelations which are being made in connection with the meat food business. On another page of this paper will be found an account of some of the discoveries which agents of the government have been making at the headquarters of the meat trust. There

is a cry of popular indignation which will force Congress to take speedy and vigorous action in the matter. Was the world foremost in discovering the objectionable character of such food? Oh, no; many years ago these things were plainly set forth in the testimonies which God gave to his church. Seventh-day Adventists have been in possession of them all this time. They have had the light which would enable them to avoid eating food which, if its real nature and condition were known, would be turned from with loathing. Whether this light has benefitted them or not depends simply on whether they have believed it. They know now, if they did not before, that the statements of the spirit of prophecy on this subject are true. But how much better to know such truths by faith than to pass on until they are found out by experience.

The church is the light of the world. It is the head and not the tail of every true reform—every movement for the betterment of mankind. This is the position God would have his people occupy and there is nothing to prevent it but their own lack of faith in his leadership. If Seventh-day Adventists would believe and put in practise the heaven-sent knowledge which they receive so far in advance of the world, the world would take note and would be forced to say, "Surely this . . . is a wise and understanding people;" and many souls would be converted to the truth. L. A. S.

College Degrees

AT this season of college commencements it seems to be a fitting time to consider the question of granting degrees. Under the title "The College Degree and an Honest Suggestion" there appears in *The World's Work* for June an editorial upon this subject which is worthy of thoughtful consideration. When the editor of the REVIEW was directly connected with our educational work he made the same suggestion, but it seemed too radical to be acted upon at that time. Possibly the same suggestion made in an influential magazine will carry more weight. We quote the following paragraphs from the editorial:—

Nowadays a college graduate has spent from two to five years in an institution where he may have eaten a substantial intellectual meal, or may have tasted instead a vast number of tempting educational dishes—or merely had a good time and hired a coach to do the required thinking. He may have entered college after a thorough training in a good fitting school, or he may have been "accredited" by a prefactory school-teacher, and have been really unprepared for any higher studies. Under such conditions the conferring of degrees is a piece of scholastic buncombe, endeared by tradition and of some sup-

posed commercial benefit to the recipients.

Any one who is familiar with our colleges knows that the units of instruction, upon the performance of which the getting of degrees depends, are of very various worth and difficulty. There is no human method of estimating properly their respective values in the curriculum. And it is coming more and more to be the case that colleges give their degrees for work performed elsewhere, which they estimate roughly and accredit to the students. So far as the commercial consideration for holding to degrees is concerned, outside of academic circles, nobody cares whether a man has a bachelor's degree or not, unless he wishes to teach. And to secure any good position in teaching the college graduate must have the doctor's degree, which is given by respectable institutions only for very real accomplishments.

It is natural enough under these circumstances that young people in college should confound the taking of a degree with the getting of an education. But what is really more lamentable is that American colleges seem unable to put their stamp upon their graduates in some more enduring manner than by giving them little rolls of parchment and the right to add some capital letters to their names.

A remedy for this state of things is not hard to find. Let the university or college issue to every student leaving its doors a document which shall be an exact and concise statement of the term of actual residence, and the amount and nature of work performed by the student under the supervision of that institution. It would require scarcely more parchment than the present degree to provide a record of the student's work that would mean something. In it should appear a brief description of the subjects pursued, the names of the instructors, the amount of class or laboratory work done, of the grades given by examinations in the respective courses, all countersigned by the proper college officer. Thus it would be a concise summary of the educational history of the student.

There are certain obvious advantages of such a system, besides its honesty. It would permit the student in search of the best instructors in his field to move freely from one college to another. To the young man looking for work such a document would have real commercial value, provided that his studies had had anything to do with the job he was seeking. And it would enable those aiming to enter the professions to begin their professional studies just as soon as they had completed the courses prescribed by the faculties of the professional schools.

Of course there would be a sentimental outcry against doing away with the time-honored degree. Colleges are timid, always fearful of a possible loss of patronage. But a frank recognition of the emptiness of the bachelor degree would appeal to the best sense of the community. It would tend to eliminate the loafers in college, because parents would no longer have the excuse of maintaining their sons in idleness through four years "for the sake of the degree." College would become more and more a part of the business of life, and a place where something can not be had for nothing.

The course here recommended seems so sensible and so honest that it would doubtless be accepted and acted upon were it not for the fact, as stated in the editorial, that "nowhere else have ancient prejudices such a steady hold as in universities." The question of granting degrees may not be a burning one in our educational institutions just now, and yet it might be wise to give the subject some study at the coming educational convention.

"Laborers Together With God"

It was Paul who wrote to the church at Corinth, "We are laborers together with God," and it is for the church militant to cherish this blessed privilege to the end of time.

In this life men are often laborers together. When such is the case, they plan alike, they co-operate, and lend mutual assistance and encouragement to each other. They assist in bearing burdens, they help each other in times of need, they unite their strength to accomplish an end.

But in this text we learn that man and God become "laborers together." Thus they are united in their plans, and in the object of their labors. Man is united with God in thought and purpose; God unites his wisdom and strength with that of man; thus they become "laborers together."

The object of this unity is man's salvation. God is determined that man shall have an opportunity to escape from the wages of sin. Death is man's enemy, and will finally be destroyed; but till that day, sin and death will destroy all who refuse salvation through Jesus Christ.

God has turned heaven into a hospital for sin, and all the heavenly host are God's messengers to lead man to Calvary. Angels are his "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Christ gave himself and all he had for man, and the Holy Spirit "maketh intercession for us with groanings which can not be uttered."

But heaven is not enough to be enlisted in behalf of man's salvation. God wants his children to be united with him in this great work. To us he has committed the greatest of all trusts,—the preaching of the gospel. Nor does he send us forth as laborers alone; for, "Lo! I am with you alway, even unto the end of the world." "We are laborers together with God." Thus God unites man with the heavenly host to save sinners.

The one great work to be done is soul-saving. The rejoicing in heaven is over the sinner that repenteth,—the lost that is found. Heaven makes but

little count of the cost of a soul's redemption. Money, effort, self-denial, hardships, and death are all balanced as nothing against the value of a lost soul redeemed.

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. . . . Giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

The workman must give all that he holds dear if he would be a "worker together with God." All can not labor in the same way. Some must be at the battle's front; some must be God's reserve; and some must be producers and givers, that others may be sustained in their more public efforts.

The position one occupies in God's service matters little, as far as being counted a "worker together with God" is concerned. The consecration of one's best endeavors, the unselfish service we render to God is what counts.

All can have a part in God's great work who will. Some must go and some must remain at home; but yet all can be "workers." Those who remain can give of their means and earnings for the soldiers in the field.

Giving is as directly a part of God's service as any other line of work. He who contributes of his means to support the workers in the field, is partaker with them in their labors.

Besides our regular Sabbath offering, the General Conference has arranged that two annual offerings for foreign missions shall be taken each year. One is the annual offering which we love so much, and which brings into the mission treasury such large returns, and the other is known as the midsummer offering.

This year the midsummer offering for missions is to be taken Sabbath, June 30. This money goes to maintain the workers in the various parts of the wide harvest-field. We hope for a large offering on this occasion.

The sowing time is now; but the reaping will surely come. In that day a

harvest of ripened sheaves will be gathered for the Master's kingdom.

Let us give with a liberal hand, not grudgingly nor sparingly; for "the Lord loveth a cheerful giver."

"We are laborers together with God: ye are God's husbandry, ye are God's building." I. H. EVANS.

The Russian War-Cloud

CONDITIONS in Russia to-day are so similar to those in France at the beginning of the French revolution, that press reports are drawing parallels on many points. The Douma has defied the throne, and has become in its view a revolutionary body. The terrorists, encouraged by the bold stand of the Douma, are carrying on their campaign of assassination with renewed activity. "Russia's parallel of the first stages of the French revolution," says the *Washington Post*, "is now complete."

A St. Petersburg dispatch said of the tense situation created by the Douma's reply to the throne:—

With breathless anxiety, society awaits the government's response to the bold action of the Lower House of Parliament Saturday, which, in censuring the ministry and demanding its retirement, was like a deliberate slap in the face and a direct challenge, which the government, though inclined to prefer its usual policy of temporization and compromise, can hardly avoid meeting. Parliament has burned the bridge, and virtually has taken the step which the French States-General did when it transformed itself into a national convention.

By flaunting the fundamental laws and practically declaring that it proposes to exercise full parliamentary rights with a responsible ministry, it has become, in the eyes of the law, a revolutionary body, and from that position there seems no relief. The news of the action of the House came like an electric shock, the people generally being as greatly surprised as the bureaucracy at the promptness with which the whole of the government's policy was absolutely scorned.

The situation is one from which civil war would be the natural outcome; and any day may see its beginning. The throne shows some disposition to avoid forcing an appeal to arms, perhaps because it has grave fears for its own safety. A member of the Douma is quoted as saying:—

The government, if it dares to fight, can disperse the Parliament; but the victory of the bureaucracy would be only temporary. It would inevitably be followed shortly by a bloody revolution, which would not leave a stick of the present government standing. The emperor must choose between a real constitutional government and the loss, not only of his crown, but probably of his head.

The army, at least the Cossack contingent of it, may be counted on to remain loyal to the czar; vast masses of

the peasants, on the other hand, are incensed at the government's refusal to grant expropriation of lands for their use, and would undoubtedly side with the Douma. "The press to-day," says a dispatch of the twenty-seventh inst., "almost without exception is pessimistic, recognizing the extreme gravity of the situation and the tempest which the denial of the right of forced expropriation of land will provoke among the peasantry."

The parallel with the early stage of the French revolution is also made the theme of an address to the ministry by Professor Kariëff. "He invites the ministry to substitute for the 1906 events those of 1789, and then to consider whether they wish to continue their present course."

Whatever the outcome, events will be subordinated to the interests of the special work of God in Russia which is now going forward. "The Most High ruleth in the kingdom of men," and the blowing of the winds of strife upon the earth will not be permitted to interfere with the special sealing work which is to make ready a people prepared for the Lord.

L. A. S.

Help That Helps Most

DURING the past few days our hearts have been deeply touched by the liberal responses of our people in donating to the relief of needy institutions on the Pacific Coast, and even more by their great activity in circulating the special literature prepared to let the people know the meaning of these stirring events.

Soon after the earthquake I was sent on a mission to the headquarters of our work in Washington, D. C., and had the privilege of seeing the new home of the REVIEW AND HERALD, which has been recently built.

During the past few days we have also received letters from the Southern Publishing Association, telling of their recent move from the city of Nashville to a suburban locality.

Thus it has been forced upon my mind that although the Pacific Press has recently suffered severely from a great calamity, these other publishing houses are also in need of help; and indeed the Pacific Press needs another kind of help worse than it needs money. All these publishing houses need a larger, stronger force of men and women who are willing to consecrate their lives without reserve to the circulation of the splendid literature which has been prepared to tell the world that Jesus is soon coming, that this old earth is soon to be destroyed, and that now is the time to prepare to meet God.

While the judgments of God are in the land, is not this an opportune time

for our people everywhere to inquire diligently as to how they may best spend the few remaining days of probationary time? Are there not hundreds of our people now engaged in the common work and commerce of the world, who should be using their talents more directly for God and his cause?

There are hundreds of agents whom God has blessed in the work of circulating our books. There are hundreds of our sisters who can sell books and papers in their respective neighborhoods. There are hundreds and thousands of our people who have never entered the service, and yet God has given them talents with which they could glorify him. And now that we have given liberally of our means to meet a local need, and as we have consecrated a little time to the distribution of special literature, is it not the opportune moment for us to consider seriously whether there is not a greater help that we can render and a greater consecration that we can make? If God's people would arouse all over this land and consecrate their time and their talents to the spreading of this message as published in the printed page, that would be a gift and a consecration which would bring mighty results.

May the Lord grant that the day will soon dawn when such a consecration will be made.

E. R. PALMER,

Sec. Gen. Conf. Pub. Dept.

Note and Comment

THERE is a very cogent reason for Rome's opposition to the separation of church and state in France. France was the principal source of Peter's pence. The supply from that country, now that the burden of supporting the Catholic Church in France has been shifted from the government to the shoulders of French Catholics, has suffered an enormous decrease. So serious is the falling off in this source of revenue that there is talk of the Vatican's being reduced to poverty. A policy that depletes the papal treasury is sure to encounter vigorous opposition.

"I MET only one man who did not think that the world was coming to an end after the shock had lasted twenty seconds," says special correspondent Frederick Palmer of *Collier's Weekly*, speaking of the earthquake. The like impression came upon those who witnessed the falling of the stars in November, 1833. The signs and the judgments of God which herald the approach of the final day clear the sin-darkened minds of men while they see or experience them, and they are brought as it were face to face with God; but usually the im-

pression is quickly lost when the experience is past. The day is coming when all men will have to meet God face to face, and men are given frequent reminders that there exists a sovereign Intelligence in the universe whose kingdom ruleth over all, and whose will must some day be done in this sin-ruled earth. God is admonishing the world to be prepared to meet him in peace.

How well adapted the third angel's message is to interest the Jews in Christianity, is shown by questions and answers like the following taken from a report of the progress of the Jewish work at the mission recently opened in Boston:—

Among the first questions asked by them are these: "Well, if you believe the Bible, and that Jesus Christ taught God's words, then why do you not keep the Sabbath, and why do you eat swine's flesh?" If the subject were not so serious, it would be almost amusing to see how nonplused they look, how it seems almost to take their breath away, as it were, when told that we do keep the Sabbath, and that we do not eat pork; and often there seems to be "no spirit left in them."

A Sunday-observing, pork-eating evangelist would be unable to answer these questions, and so would find his progress barred at the very outset. God has a message for the world to-day that will take the props from under every false system of whatever kind in which men trust.

MUCH has been said of late years regarding the increase of insanity, statistical evidence showing that the proportion of the population afflicted by this malady is in most civilized lands rapidly increasing in size. Some recent figures published by the Philadelphia *North American* show that since 1892 the proportion of insane has risen in this country from one to every 543 inhabitants, to one to every 420. In the State of New York the proportion is one to every 299 inhabitants. In England and Wales there is one insane person to every 288 of the people, while ten years ago there was but one to every 324.

It is evident that this rate of increase could not continue a great while longer before the burden of caring for the insane would become almost unsupportable, and, if the increase should continue indefinitely, the time would of course be reached when there would not be enough people of sound mind to care for the vast number of the mentally unbalanced, and civilization could be preserved only by heroic and merciless measures to lessen the number of such dependents. This world's future, apart from the soon coming of the Lord, would not present a hopeful picture.

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.

God's Word

God's Word a wondrous tree I find,
And 'neath it day by day
I take the fruits that give me strength
To bear me on life's way;
A beautiful tree, large and tall,
With shelter, rest, and food for all.

God's Word a telescope I find,
And be skies dark or clear,
This trusty instrument reveals
God, and my Saviour dear;
While mirrored daily on my heart
Are splendors that can ne'er depart.

God's Word a treasure-house I find
With ev'ry treasure free;
I reach and take, I simply say;
"The Lord meant this for me."
And for my faith what joys are giv'n.
Love, and peace, and life, and heaven!

God's Word a river deep I find,
No ripple, yet a tide;
I launch my bark, and trusting sail,
My Saviour for my guide;
I view the haven of the blest,
And sweet the comfort, sweet the rest!

— George Whitefield D'Vys.

The Scriptures a Safeguard

MRS. E. G. WHITE

"To the law and to the testimony. If they speak not according to this word, it is because there is no light in them." The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God's work, the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and his followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be stated.

Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in his Word; they can honor him only as they have a right conception of his character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the

searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable Word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?

Before his crucifixion, the Saviour explained to his disciples that he was to be put to death, and to rise again from the tomb; and angels were present to impress his words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that he in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if he had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.

When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, he requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth, and are turned unto fables. The apostle Paul declared, looking down to the last days, "The time will come when they will not endure sound doctrine." That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority, — not one or all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support.

Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to

bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will.

When Christ came to speak the words of life, the common people heard him gladly; and many, even of the priests and rulers, believed on him. But the chief of the priesthood and the leading men of the nation were determined to condemn and repudiate his teachings. Though they were baffled in all their efforts to find accusations against him, though they could not but feel the influence of the divine power and wisdom attending his words, yet they encased themselves in prejudice; they rejected the clearest evidence of his Messiahship, lest they should be forced to become his disciples. These opponents of Jesus were men whom the people had been taught from infancy to reverence, to whose authority they had been accustomed implicitly to bow. "How is it," they asked, "that our rulers and learned scribes do not believe on Jesus? Would not these pious men receive him if he were the Christ?" It was the influence of such teachers that led the Jewish nation to reject their Redeemer.

The spirit which actuated those priests and rulers is still manifested by many who make a high profession of piety. They refuse to examine the testimony of the Scriptures concerning the special truths for this time. They point to their own numbers, wealth, and popularity, and look with contempt upon the advocates of truth as few, poor, and unpopular, having a faith that separates them from the world.

Christ foresaw that the undue assumption of authority indulged by the scribes and Pharisees would not cease with the dispersion of the Jews. He had a prophetic view of the work of exalting human authority to rule the conscience, which has been so terrible a curse to the church in all ages. And his fearful denunciations of the scribes and Pharisees, and his warnings to the people not to follow these blind leaders, were placed on record as an admonition to future generations.

(To be continued)

"God Is Love"

E. J. HARVEY

"AND this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." "We love him, because he first loved us." "And this commandment have we from him, That he who loveth God love his brother also." 1 John 4:7, 8, 19, 21. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love

of God, that we keep his commandments: and his commandments are not grievous." Chap. 5:2, 3. "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." Chap. 3:23, 24.

God's love for us is so great "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. This gift was bestowed when we had no strength to obey God's holy law, but were yet sinners, trampling under our unholy feet all his sacred requirements. Rom. 5:6, 8. Ever since we gave our hearts to him, we find that only in Christ's perfect righteousness can we be overcomers. His strength is made perfect in our weakness. In him we are complete. Christ is all. Like the poor prodigal in the far country we come home to our Father's house when we remember how great is his love. The love of God to us leads us to be forgiving to others. We love, and therefore do good, and not evil, to our fellow creatures. As many as we can lead to Christ for salvation we gladly lead. Jesus is coming soon. O, may we be enabled to turn many to him now!

San Diego, Cal.

The Battle Creek Schools and the Mission Fields

A. C. SELMON, M. D.

IN Titus 2:12-14 the Lord's word to us is that, "We should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The word "peculiar" means that a thing is emphatically one's own, and hence dear. The Lord refers to the remnant, who are giving this last message, as his peculiar people. The young man or woman, who allows ambition and love of worldly honor to supplant his love for this truth, soon ceases to be "peculiar;" in fact, he does not wish to be such, but strives in every way possible to identify himself with the world. It is in large part due to this that more of our young people are not pressing into the ranks to do the work that the Lord has to be done in the world at the present time.

We who are here in some of the dark places of the earth, where even the first notes of the last-warning message have never yet been sounded, are earnestly praying that the right kind of young men and women will be raised up to re-enforce us in the work. And because of this any movement, such as that which is being carried on in connection with the medical work in Battle Creek, Mich., claiming to train missionaries for the foreign field, gives us the greatest con-

cern. It means that the mission fields, instead of receiving re-enforcements from that center, have been, and are being, robbed of workers; since young people who should be enlisted in the work of giving the message go there and are turned aside into other lines.

Having been connected with the work there, both as a student and as a teacher, my personal experience leads me to earnestly pray, that any who are contemplating securing a preparation for the Lord's work by attending the Battle Creek schools, will give heed to the recent Testimonies and by no means go there.

Those who have been connected with the work there know that the Testimonies outline the conditions just exactly as they exist. Many who have never come in contact with the inner workings of the institution there have been and are yet greatly deceived as to the true state of affairs. All should secure and carefully read the recently published Testimonies "Series B, No. 7," regarding dangers connected with the medical missionary work, and "Series B, No. 6," regarding our youth's going to Battle Creek to obtain an education.

It reflects very much upon the spirit that pervades a school professing to train missionaries when, among those who enter the school, the great majority enter with a fixed purpose to prepare for work in a foreign mission field, but, by the time the course is finished, the zeal for foreign missions has practically vanished, and its place has been taken by an ambition for scientific work, and a desire to secure a place and position that will be recognized by the world. I have seen fellow students make shipwreck of their faith there by allowing themselves to become engrossed in the scientific work to the neglect of the daily study of the Bible. From personal experience I know that the trend of much of the teaching is to lead one to seek a scientific foundation for his faith in the Bible truths. The influence is subtle in that it leads one to magnify the importance of the so-called physical righteousness, and to lose faith and zeal in regard to the nearness of the Lord's coming and in the special message that we as a people are called upon to give.

One of the gravest dangers that the young will meet in connection with the work there is that of making light of the spirit of prophecy. Those who have never had an opportunity to know anything of the real spirit pervading the work find it very hard to understand how this can be, because of the oft-repeated avowals made by those connected with that work, that the Testimonies are both highly respected and obeyed. The facts in the case are that any one who have had an opportunity to be in the council meetings with the leaders in the work in Battle Creek know that the Testimonies are not only not regarded, but they are even made light of and scoffed at. I have heard men in these council meetings scoff at the idea that the Lord had anything to do with the burning of the

sanitarium, and I have heard them express the opinion that the Testimonies were nothing more than man's opinion and judgment.

As stated in the announcement of the Battle Creek schools, "The real purpose of these schools, one and all, is to help forward the Christian altruistic movement of which the Battle Creek Sanitarium has been for more than a quarter of a century the acknowledged center." The young man or woman who is seeking a preparation that will fit him or her for greater usefulness in the work of the third angel's message will never find such a preparation in a place where the above purpose is carried out as it is in connection with the Battle Creek institutions. The life of this message is not in affiliating with the world to do humanitarian work. In the mission field are to be seen the results, or rather lack of results, of such a line of work—great medical missionary institutions being carried on with very little accomplished outside of the relief of bodily ailments. The mission field needs, first of all, men who are rooted and grounded in this truth, who realize that the Lord is soon coming, and who will give the medical work the place it should occupy; namely, using it as a means to prepare the way for the preaching of the everlasting gospel.

Siang-cheng, China.

The True Test

W. E. HASKELL

IN every trial of faith or of doctrine, the real issue is between the overwhelming or sufficient God-given evidence on the one hand and the conflicting appearance on the other. This appearance may seem exceedingly plausible, and there may be an apparent inconsistency between it and the fact, beyond our power to understand and explain. Our danger will be in giving heed to the appearance and ignoring and forgetting the real evidence. Our only safety, then, lies, with the Lord's help, in keeping our minds staid upon the God-given evidence in spite of appearances.

Satan is a master—a magician—in the use of appearances, and in the very perfection of heaven itself he led a third of the angels to see a terrible wrong. He made Eve see in what God had forbidden that which was "good," "pleasant," and "to be desired to make one wise." Apparently its virtue had raised a serpent to the wisdom of man, and would it not then raise Eve to the wisdom of God? Then Eve saw in the Lord an enemy, and in the serpent a friend interested in her rights and welfare. On every hand was the overwhelming evidence of God's wonderful love, but this was ignored and forgotten.

So, also, when the Israelites in the wilderness "forgot God their savior which had done great things in Egypt," they then saw in Moses only an arbitrary usurper, and in the testimony that they must die in the wilderness only a human testimony, not one from the Lord.

See "Patriarchs and Prophets," page 379. Thus in the fiery trials which all must meet, Satan will seek to make it appear that God does not love us, has forgotten or cast us off.

In his severe trial even Job finally wavered, fell, and exclaimed, "Thou art become cruel to me: with thy strong hand thou opposest thyself against me." Job 30:21. But such appearances, however pressing and urgent, should never blind us to the many evidences of God's love, above all to the overwhelming evidence in the gift of his only Son; and if we hold fast to the evidence, "we know that all things work together for good," in spite of any and every appearance to the contrary.

Thus Abraham in the supreme test of his faith "strengthened his soul by dwelling upon the evidences of the Lord's goodness and faithfulness."—"Patriarchs and Prophets," page 151. In regard to every point of doctrine, our strength and safety will be in this same course—holding fast to the evidence, and giving no place to the contrary appearances. But in Satan's warfare against the spirit of prophecy in the remnant church we should expect that he will array appearances so plausible and difficulties so perplexing that we may not always be able to understand and explain them. In the meantime what should we do?

In requiring us to try and prove the prophets whether they are false or true the Lord gives his own tests by which we are to do this. These must be complete and sufficient in themselves. To make or require other tests of our own is to set aside God's tests as insufficient, and make our wisdom the judge. By this course Simon decided that Jesus could not be a prophet. Luke 7:37-39. But when one meets every God-given requirement and specification, this becomes the complete and sufficient evidence of a true prophet, and here as elsewhere we should hold fast the evidence in spite of any and every perplexing difficulty that may arise. If they conflict with the evidence, we may know that objections, however plausible and logical, are only apparent, not real. Whether they quickly meet with a most simple and easy explanation, as they may, or remain unexplained, should matter not. Heed not the seeming unreal appearance, but hold fast to the God-given evidence. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20:20. Beware, not of false testimonies from true prophets, but, "Beware of false prophets." Try, not the testimonies from his prophets by tests of your own devising, and then believe the true testimonies, but "try the spirits whether they are of God," by the God-given tests, and then "believe his prophets," much more after they have stood the true test for long years.

Brayton, Tenn.

GUARD well thy thoughts. Our thoughts are heard in heaven.—Young.

Possibilities of Small Tracts of Land

J. C. ROGERS

"THE seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew." Zech. 8:12.

"Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous." Isa. 30:23.

"Then thou shalt bless the Lord thy God for the good land which he hath given thee." Deut. 8:10.

"Now all these things happened unto them for ensamples (types): and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

It is the earnest desire of God's people to-day to see this message go to the world and finish its work. One great cause of slowness is lack of money, as shown by steady appeals from the Mission Board. How to increase our tithes and offerings is the problem.

The land is God's source of income. Faithfulness on the part of those now cultivating the soil and a turning to the soil with the purpose of advancing the message will accomplish great things. How many among us, now unprofitably employed, might secure a small piece of land by lease or purchase and cultivate it for the Lord? The realization of the promises which I have quoted above will surely follow an intelligent effort along this line.

Select the best ground available, which is conveniently located with reference to a good market. Choose some staple product always in demand, and give this one thing your main study and attention. Get the best seed obtainable without reference to its cost—not some untried novelty, but the best of a proved variety. If you pay a good price for good seed this year, you can sell seed for a good price next year.

Prepare your ground in the very best manner you know or can learn. Tell the Lord you are doing this work for him, and ask him to bless the effort. Thus it will be "A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."

Last year I experienced God's blessing upon four acres cultivated for the Lord. A handsome income was realized, and I think the abundant harvest was an object-lesson in the neighborhood.

Many conditions to-day serve to turn the attention of this people to the farm as a means of livelihood, and income. The unions are almost forcing our men out of the trades. Few business enterprises offer themselves except those leading to some kind of partnership association with men who disregard God's law, the observance of which makes us a separate people.

Tilling the soil was the Creator's original occupation for man, by which the

latter should gain a competence, an honorable living, a suitable income. Only disobedience to God's instructions have led mankind into the abnormal modern conditions where farming is falsely considered beneath other occupations. The word "farm" is modern, occurring but once in the Bible (Matt. 22:5) and meaning "field" as in Luke 15:15.

But we need not seek to change the word, for farming is already becoming a science, an occupation requiring for successful results, knowledge and skill equal to other vocations. The need of funds to extend this message to all lands quickly points us to God's original source of income—tillage of the soil.

A moment's computation will show us the large possibilities of this occupation. Suppose we had ten thousand families occupying farms in the States. An income of one thousand dollars for each family, which is surely not a large estimate, would give us an annual income of ten million dollars. An honest tithe of this, one million dollars, is more than the whole denomination raised in tithes and offerings in a year from all sources throughout the world, according to our latest statistics. If the above tithe were realized, and as much more in offerings, how long would it take to reach the remotest corners of earth with the message? Is the possibility here pointed out not worth the earnest effort of our denomination, and especially of our schools, to realize?

Everett, Wash.

Leisure Moments

WHAT do you do with your leisure moments? This was a question recently asked of young men in a public assembly? It was stated that the use of leisure moments determines what a man is and what he will become. In moments when the strain of outside pressure is taken off the natural bent reveals itself. Some men are idlers at heart and leisure reveals their decided love of the *dolce far niente* mode of existence. Others turn to special fads that interest and amuse them. Many a man has used his leisure moments to fit himself for superior work. There are those who have made themselves learned by the use of spare portions of time. Busy men who have no time for Bible study can surely find leisure moments, however brief, for a glimpse at the Word of God, and by systematic use of five minutes a day and orderly reading of the Scripture, can become filled with its truth. A man can make himself even an authority on a subject to which he will give a few minutes daily. Woman is noted for her use of spare moments in knitting or sewing. There is a mine of wealth waiting for those who will use the loose bits of time for some profit.—Selected.

PRAYER is not conquering God's reluctance, but taking hold of God's will-
ingness.—Phillips Brooks.



The Fresh Spring Flowers

TUCKED under the sedges and close to the edges

Of fields that are kissed by the winds of the south,

Are the dear little flowers that earth richly dowers

With showers and sunshine, ere summer and drouth..

Shy, pink-tinted blossoms, that wear in their bosoms

A sweetness unknown to the heart of the rose;

Fair violets of spring-time, who come in the wing-time,

And learn all the lore that the first blue bird knows.

There's sheen on the rivers, where tenderly quivers

On banks greening over the new-budded leaf;

And dear Pussy-Willow has stirred from her pillow,

And jonquils are yellow as wheat in the sheaf.

Soon wakes the pure lily, though mornings are chilly;

And bourgeons the snowdrop so fearlessly bold,

And through dark aisles glooming, the rare dogwood blooming,

Will lavish its splendor in forest and wold.

Sweet flowers that glisten, that wistfully listen,

To hear the faint call of the mother of love,

The dew and the shimmer, the dusk and the glimmer

Of starbeams and moon ray, are yours from above.

Ye dwell like white maidens whom purity ladens

With dreams that come true in the light of the morn,

And ye pledge us the word of the all-keeping Lord,

That the gifts of his hands to our lives shall be borne.

— Everywhere.

Some Facts About Meat

(Continued)

L. A. S.

IN Vol. II of "Testimonies for the Church," page 404, is printed this statement from a personal testimony on the subject of meat eating:—

"Could you know just the nature of the meat you eat, could you see the animals when living from which the flesh is taken when dead, you would turn with loathing from your flesh-meats. The very animals whose flesh you eat, are frequently so diseased, that, if left alone, they would die of themselves; but while the breath of life is in them, they are killed and brought to market. You take

directly into your system humors and poisons of the worst kind, and yet you realize it not."

Let the reader keep this statement in mind and note how fully it tallies with the following testimony which has been elicited by governmental investigation of the conditions under which the meat-packing industry is conducted.

Since the first article of this series was written, public attention has been called to this subject by a bill which is now before Congress providing for a competent inspection of meat prepared for food at the large packing plants. Accompanying this bill is a report, as yet only partially made public, of Messrs. Charles P. Neill and James B. Reynolds, who recently made an investigation of the packing plants at Chicago at the instance of President Roosevelt. This report has been brought before Speaker Cannon of the House of Representatives, who, says the *New York Times*, is "horrified by the revelations." It is from this testimony as printed in the *Times* that we take the quotations which follow.

These commissioners, it is stated, "investigated the plants of Armour & Co., Nelson Morris & Co., Swift & Co., Schwartzschild & Sulzberger, the Hammond Company, the Cudahy Company, and the Standard Slaughtering Company, and numerous other concerns of more or less importance." The commissioners, it is further stated, "spent two or three weeks in Chicago, during which time its members interviewed persons of all classes who were in the stock-yards and who were engaged in the packing-houses. The commission was assisted in its work by Dr. W. K. Jaques, formerly the head of the Chicago inspection service, and who was forced out of office because he insisted that his inspectors should inject kerosene into all condemned meat."

Some Sources of Lard

"It has been frequently stated in published criticisms of stock-yard conditions," says the *Times*, "that the carcasses of hogs which had died of cholera in shipment, or which had been smothered in transit, were loaded in box cars and shipped to Globe, Ind., to be rendered into lard. The commission traced this story carefully and found that the carcasses were rendered into hog grease, which was sold without any restriction or precaution. They got positive evidence that portions of this grease were regularly sent to France to be used in the making of a grade of sardine oil. They investigated the use which the packers made of the filth which they gathered from Bubbly Creek, an arm of the Chicago River, which is practically

an open sewer near Globe. They could not learn whether this grease was rendered into lard, but they did find that it was used for some purpose or another. They found that the carcasses of hogs which had been condemned for cholera were regularly rendered into lard."

Conditions "Disgraceful Beyond Description"

"It was in dealing with the sanitary conditions in the packing-house district that the commission found conditions which warrant the use of the most vigorous language. It declares that the unsanitary conditions of the packing-houses there were disgraceful beyond description. It says that the plants were dark and dingy, and that they resembled huge meat factories rather than slaughter-houses. That is to say, the commission says that the packing-house people regard meat in the same light they might regard dry goods, and not as an exceedingly perishable article of food.

"The commission found that there were sections of the packing-houses to which fresh air could not possibly penetrate. Large numbers of the workmen never see daylight in the winter except on Sunday. The commission found, particularly at Armour & Co.'s and at Nelson Morris & Co.'s, that the pillars of the buildings were caked with flesh, and that the pillars had apparently never been washed since the construction of the buildings. The commission discovered that the workmen follow the example set by their employers.

"They are mostly ignorant foreigners or negroes who have no knowledge of the sanitary requirements, and care nothing about the quality or the cleanliness of the food which they prepare. Some of them are suffering from tuberculosis. In these packing-houses the meat is dragged about upon the floors, spat upon and walked upon. In the pickling rooms in some of the plants it is the custom to empty the contents of the vats upon the floors and to shovel up the meat. And the packing-houses swarm with rats."

"Preserved" and "Made-Over" Meats

"The commission found that the use of preservatives is universal; that spoiled meats are 'doctored'; that smoked meats are imitated by means of artificial coloring and preserved with borax and still more dangerous chemicals. The commission found also that many of the packing-house products bear false labels, and that imitations are made with the help of aniline dyes.

"In many cases the commission discovered when meats spoil they are subjected to various processes and worked over again for public sale. The commission declares in regard to all these practises that a most sweeping reform is needed to conserve the public health."

Is it any wonder that General Miles, when he saw the stuff that was being furnished by these packing companies for food for his soldiers, raised the cry about "embalmed beef," which caused such a stir some years ago?

Here is a statement by H. Adolph

Smith, an expert who made an investigation of Packingtown conditions for the London *Lancet*:—

"Conditions in the Chicago Stockyards are worthy of medieval barbarism, and are a disgrace to American civilization. The system of the Chicago packers is as unsanitary as it would have been if modern bacteriology had never been discovered. Packers pay no attention to the fact that meat is a perishable substance, and that such things as germs are bound to get into it. Instead, they treat meat as if it was dry goods. Even when they condemn meat the inspectors have no right to see that it is destroyed, and they are barred from those portions of the packing-houses where the by-products of meat are prepared—where the canning, salting, pickling, sausage making, and lard rendering are done."

"Nice Fresh Hams"

"In Armour's establishment I saw with my own eyes the doctoring of hams that were so putrified that I could not force myself to remain near them. The hams were on a working table, and a man with a foot pump, which worked on the principle of a gigantic hypodermic needle, filled them with a chemical which killed the odor.

"Skinned hams are taken from hams so old that nobody could eat the skin. Without the skins there is a sale for them. Then the skins are taken and ground up in a big mortar, flavored with spices, and sold as headcheese."

The next statement will interest those who are fond of "potted chicken" and similar high-priced delicacies:—

"Potted chicken consists of the meat of unborn calves and cows' udders. They never have any chickens at all in Packingtown except cold-storage chickens, and these are sold whole.

"Armour & Co.'s recipe for potted hams, as verified by two former superintendents, is to take the nubs of smoked beef, moldy and full of maggots, and grind it in great hoppers with ham trimmings."

The same thing is stated by another man, a traveling salesman who was for seven years in the employ of Swift & Co. He says:—

"As to canned goods, it is an open question what they are made of. In all the time I was with Swift & Co., I never saw any chicken except in cold storage, and I am certain there is none used in making potted chicken and such. The cows' udders are most generally used for this purpose, being colored with a composition of iron to take away the white effect. . . . They also use unborn calves for this same purpose."

A former salesman in the employ of Swift & Co., makes this affidavit:—

Affidavit of a Salesman

"For eight months I was employed as a salesman of Swift & Co., and studied the packing-house business in Chicago. Previous to that time I had been in the butcher business all my life,

and I was an expert judge of meat. My attention was immediately attracted to the quality of the cattle which were killed by Swift & Co., and canned by Libby, McNeil & Libby. Numbers of these cattle were sold emaciated, when they were hardly able to drag themselves along. Many of them were old cows with calves.

"While I never personally witnessed it, it was the common belief among the men in the place that the carcasses of unborn calves went to make veal loaf. I personally investigated the process of preparing the so-called 'boiled' hams. They were not boiled, but steamed, as this added greatly to their weight. The inside of these hams would be hard and absolutely raw. I have seen sausages hung in vats to be dyed red, for the same reason. The process of smoking took a great deal of time and caused a great deal of loss of weight.

"As a result of what I witnessed in Packingtown I have never since eaten canned or potted meat, or any sausage except that which I knew was not made in the large packing establishments, and I can state positively that no marketman who is familiar with the methods of Swift & Co., would taste any of their canned goods."

Human Flesh in Sausage

Mr. Upton Sinclair, author of "The Jungle," a book dealing with conditions at Packingtown, said to the commissioners:—

"I charged that dead hogs were shipped from Chicago packing-houses to Globe, Ind., and there rendered into lard. These were hogs that died in shipment from cholera or from smothering. Hogs are cannibals, and when one dies from cholera the others are all infected by eating the dead. The president's commissioners learned that these dead hogs were not rendered into lard, but were transformed into what is known as unrendered hog's grease, which is sold all over the world, for every purpose conceivable. Some of it, under contract, goes to France, and comes back to this country as sardine oil.

"I also charged that human beings fell into the lard rendering vats in Chicago establishments, and were rendered into lard which was sold. I presented, through a representative, the facts in one specific case, but the commissioners held that it was not sufficiently proved. There was another case in which two men fell into a vat, and the flesh from their legs was boiled off and rendered into lard. This lard was sold.

"There is no such thing as stopping a sausage machine when one of the operators loses a finger or even a hand. The member goes in human flesh and comes out sausage. Instances of this kind are so common that they cause not the slightest comment. The operators are all uncleanly, and many of them afflicted with tuberculosis. They spit on the meat in preference to spitting on the floor. I have seen this time and again myself."

Mr. Sinclair also presented a letter he recently received from a friend in Brooklyn, N. Y., containing the following:—

"Here is a statement I can vouch for: An acquaintance of ours (a relative of a nurse we had in our family when living in Hartford, Conn.) found, perhaps three years or so ago, the little finger of a child in a can of corned beef she was opening. After reading your book, I can see that such occurrences might be numerous, and that (while nothing could seem more horrible) even more unexpected ingredients are now and then if not continually mixed with the prepared food sent out from Packingtown."

(To be concluded)

Why the Morning Air Is Healthful

Most people at some time in their lives probably have risen early enough to experience the bracing effect given by filling the lungs while the dew is still on the grass. So far as analysis goes, the composition of early morning air is not different from the air at any other time. It is well to remember, however, that during the passing of the night to day and of day to night several physical changes take place.

There is a fall of temperature at sunset, and a rise again at dawn, and, consequently, moisture is alternately being thrown out and taken up again, and it is well known that change of state is accompanied by electrical phenomena, and by certain chemical manifestations also. The formation of dew has probably, therefore, far more profound effects than merely the moistening of objects with water.

Dew is vitalizing, not entirely because it is water, but because it possesses an invigorating action, due partly at any rate, to the fact that it is saturated with oxygen, and it has been stated that during its formation peroxide and hydrogen and some ozone are developed. It is not improbable that the peculiarly attractive and refreshing quality which marks the early morning-air has its origin in this way.

Certain is it that the bracing property of the early morning air wears off as the day advances, and it is easy to conceive this loss of freshness is due to the oxygen, ozone, peroxide of hydrogen—whichever it may be—being used up.

The difficulty of inducing grass to flourish under a tree in full leaf is well known, and is generally explained by saying that the tree absorbs the flourishing constituents of the soil, or that it keeps the sunlight away from the grass, and protects it from the rain. It is doubtful whether any of these explanations are true, the real reason most probably being that the vitalizing dew can not form upon the grass under a tree, whereas as a rule both rain and light can reach it. Dew is probably essential to the well-being of both plants and animals to a greater extent than is known.

—Illustrated Times.

THE WORLD-WIDE FIELD

Sanitarium Work in India

R. S. INGERSOLL, M. D.

As there has been very little mention of the sanitarium work in India, it has occurred to me that it might be of interest to the readers of the REVIEW to have a brief outline of our work here during the past few years. The first medical work that was started in India was by Dr. O. G. Place who, with his wife, came to India in February, 1897. He had been preceded a month or so by three nurses, two ladies and one gentleman.

It was a question of the best way to undertake the new work in India, for the circumstances, customs, and habits of the people are so different from what they are in America that one has to work differently for them. However it was thought best to begin work among the native people and so a room was fitted up and arrangements were made for giving treatments to them. After some months it was seen that the better class of the native people would have no confidence in the work unless the Europeans did. Accordingly rooms were secured in the European portion of the city (the first location having been in the native quarter) and practise was begun among them. This was evidently a move in the right direction for the salaries of the workers and the expenses of appliances for treatments, without any financial returns, would have been a very heavy drain upon the finance of the Mission Board if they were continued indefinitely. From this time there has been a gradual growth in the work.

Medical receipts for	1897	\$ 30.00
" " "	1898	1,266.53
" " "	1899	4,472.66
" " "	1900	5,943.74
" " "	1901	7,207.78
" " "	1902	5,403.48
" " "	1903	7,418.20
" " "	1904	9,169.34
" " "	1905	8,676.34

In 1899 my wife and I, together with other workers for India, came to assist Dr. Place in his work. On our arrival a building was rented and arrangements were made for taking in patients. We had our first major operation four days afterward. It was successful, and the influence of it helped to establish the confidence of the people.

On Jan. 12, 1902 we took our stand for self-support, and since that time have been able to conduct our work without any assistance from the Mission Board excepting about one thousand dollars which has been loaned us. This we had to ask for when we moved from our former house at No. 51 Park Street to our present location, No. 50 Park Street, year before last. At this time we also

incurred other obligations which we are gradually paying off, and we hope to be able to clear those other obligations during the current year.

It has been satisfactory to note the growth of our work in spite of our many shortcomings. The move that was made by Dr. Place to establish the sanitarium work among the European people was no doubt a move in the right direction, as we have had a considerable patronage from the well-to-do native population. They have come to appreciate the treatments given, and send their friends to us for help. At the present time the majority of ladies who come for treatments only, are educated native ladies, belonging to the Bramosamadge community.

As we have the confidence of the influential native people, it would not now be a difficult matter to open up a charitable dispensary among the poor natives, if we had the means and help with which to do so.

It is our prayer, that we may be in that humble position where the Lord may rely on us for faithful work. We have also had the satisfaction of seeing a few of our patients come fully into the truth as the result of our work, and also a large number have acknowledged the truths which we hold to be correct, but, on account of the difficulties in the way of their stepping out and taking a decided stand for the same, they have not done so. The difficulties standing in the way of a person who has to depend upon his own labor to earn his living, are great when he takes a stand for the Sabbath, the keeping of the Sabbath clashing as it does with the customs of business. Only the Lord knows what will be the result of these influences, and I often think that when the great crisis comes and the work is drawn practically to its close, we may be surprised by seeing some of these very people taking a decided stand for the truth. It seems also that it has been in the providence of the Lord to leave the working of these Oriental countries until the last on account of the peculiar difficulties which exist. We have had many difficulties to contend with, and there are no doubt many for us in the future, yet we are of good courage and trusting the Lord to fight our battles for us. He has told us to cast all our care upon him, for he careth for us. I know this is true, and I believe it is the desire of every worker in this field to do that very thing. May the Lord keep us humble and ever in the love of truth, giving us courage to press on to the end.

Calcutta.

"Christ is hungry for souls."

He Will Guide

MRS. IDA PILQUIST

ALL things work together for good to them that love the Lord. Our lady teacher in the girls' school received the sad news, the other day, that her husband, who had been on a visit to his aged mother, had suddenly become very ill on his way home. At once she hired a sedan-chair, and started on the journey to meet her husband. It was about noon, and the cold heavy wind that was blowing made traveling very unpleasant. It was impossible for her to reach her destination before dark, as the distance was more than eleven miles.

Being unable to reach her husband till late at night, she could do nothing but stop at a wayside inn. There she was not able to get even as much as a little boiled water to drink, as the inn keeper was still celebrating the new year, and consequently no fire was built.

Hungry, cold, and weary, anxious for her husband, disappointed because she had not been able to be of any help to him in his sad condition, now down-hearted as she was, she felt a great need of the Friend who is ever present in every time of trouble. Therefore she prostrated herself on the damp and dirty mud floor, in the poor wayside inn, and besought the Heavenly Father to have mercy on her husband, and for the sake of Jesus to save his life.

While she was praying, another traveler staying there peeped through the door, and saw the old lady on the floor. Not knowing what was the matter, he stepped in, and said: "Old venerable sister, you must have fainted, and have no strength to rise again. I will help you." At the same time he gently helped her to rise. Although disturbed in her supplication in this way, she did not become troubled, but told the kind stranger that it was not as he supposed, but that she was asking the Heavenly Father to have mercy on her husband, who was lying sick some miles away. Very much surprised, the stranger inquired who the Heavenly Father was, and where she had heard of him, declaring that he had never heard of any Heavenly Father.

Eagerly he listened to all that Mrs. Ting, the teacher, told him about the dear Heavenly Father and his beloved Son, through whose merit we have the privilege of going to the Father at any time and in any place. He was very much delighted to hear that we can communicate with the true God in our homes, on the road, in the field, and under all circumstances, at any time, both day and night, all the year round. "O," he exclaimed, "I wish that I also could pray to him who is our Father in heaven, but I do not know how to pray, or what to say, venerable sister. Kindly teach me to pray, for I am in earnest." "Indeed I will," said Mrs. Ting, and so called on her son, who had followed her on the journey, to fetch some paper and ink, and write out three prayers—one for morning, one for evening, and one to

use at meal-times. Then the stranger started at once to read his prayers, and before he went to bed, he was able to repeat them all from memory. Mrs. Ting also invited him to come to the mission station as soon as he had some errand to the city, and so learn more of the precious truth she had accepted.

The next day Mrs. Ting and her son joined the sick husband and father, and through prayer and proper treatment he was able to start anew on his homeward way. The following Sabbath morning Mrs. Ting came with her face beaming with joy and gratitude to the Heavenly Father, who so kindly helped them home in safety. On the Sabbath morning a very heavy snow-storm came on, and she said, "God kept back the snow yesterday, in order that I might be able to reach home with my husband, and also be able to keep the Lord's day."

She also told me how the pocket Bible, which she had taken with her in spite of her hurry when she left home, comforted her, especially the words of Matt. 24:13: "But he that shall endure unto the end, the same shall be saved." Now she had also the joy of being with us to celebrate the blessed Sabbath, and with us meditate on the words of God, and thereby learn more of the great lesson of how he will guide us, and that "all things work together for good to them that love God, to them who are the called according to his purpose."

Losan, Honan, China.

The Work in Rarotonga

A. H. PIPER

THE work in Rarotonga is onward. Since the new year, a training-school has been established at Mizpah, a beautiful location about four miles and a half from the chief village, Avarua, where the government offices and business houses are found, and about a mile from the nearest village, Arorangi. Here, away from the influences of village life, and only those who have lived in the South Sea Islands know the evil effects of such life, we shall endeavor to train our native youth to be Christians; and those who show a changed life will be further trained so that they will be qualified to carry this last message of mercy to their own people, and not only to their own people, but also to the inhabitants of many of the islands of the Pacific, for upon us rests the burden of carrying the message to the islands of the Pacific. During the past two months, our boys under Brother Carey have been busy planting beans, taro-tarowa, kumera, bananas, and other foods; and land that two months ago had standing bush on it has now taken on quite a garden-like appearance. Already we see improvement in several of the youth attending the school, and we know thereby that a work of grace has begun in their hearts. The boys, led by Brother Carey, have placed two printed Bible readings in every home on the island.

Our native brethren appreciate the

monthly letter sent to them from the office of the union conference in Sydney, Australia. Last Sabbath morning, when we read the last letter received, two of our brethren remained behind the rest at the close of the meeting to talk with us about the work. Both felt impressed that they ought to devote their lives to it. One of them had been so impressed many times, and the other, a new Sabbath-keeper awaiting baptism, said he had a desire to become a worker and go to New Guinea if the Lord wanted him to go. After we had talked quite a while, I asked them if they did not wish to go home and have something to eat. "Yes," one replied, "we are a little hungry, but we want to talk about the work," and they continued to do so until the people began to assemble for the afternoon meeting, when we had a season of prayer, after which I drove on to my afternoon appointment. This appointment was with a crippled native woman and her son; this woman was our first Sabbath-keeper in Rarotonga. As we studied together and realized that we had but a short time left in which to warn the people of the soon-coming dissolution of all things, she told me that when other natives come to see her, she tells them about the second coming of Christ. Truly this poor woman, who can not leave her home, and has to have all her food brought to her, is doing what she can. You see, brethren, by these incidents, that upon our dark-skinned brethren is being rolled the burden that lies so near to our own hearts.

Our readers will remember the story that we wrote some months ago of an old native woman's desire that her children should become missionaries, and to that end had prayed many years, and then her oldest grandchild gave his heart to the Lord last week-of-prayer season, and the old woman brought him to us asking us to train him while she went back home to work with the younger children. Her work and prayers have again been rewarded, at least in a measure. Another grandson wished to attend our school, but his parents objected on account of his grandmother's increasing infirmities. The good old soul was determined that the boy should go, and worked to that end. She would not be the means of keeping the boy from preparing himself for future usefulness. Then those opposing the boy's going to school said to her, "If you send all your grandchildren to be trained as missionaries and keep none by your side, who will bury you when you die?" The grandmother said, referring to Luke 9:59, 60, "You, you dead people."

Her oldest grandson, who, as before mentioned, came to us last week-of-prayer season, is doing well, and we have great hopes for him. At present he is doing most of the native cooking of the school for the children, and his parents, who are not Adventists, wrote to us asking if we had made a servant of their son to ourselves and to the school children and youth. We called the boy in and asked him if he was tired of cooking. He said, "No, I like it; why do you

ask?" Then we read to him his parents' letter. Tears came to his eyes, and he said that it was not right for his parents to write to us like that. Then he, later in the day, wrote to his parents, and the following is a free translation of what he wrote: "Why have you written to us as you have done? I am not at all pleased with what you have done. I want to become a servant of Jesus Christ. I want to cook in this place or any other. Why are you angry with us? Why have you sent your anger to us? Why do you listen to what others say? You have humbled me before my superiors. This I have to say to you, Do you pray to God in order that you might be happy again. It belongs to mama and myself to cook the food, and we are happy in our work. Have I not become a servant to mama, and has she not become a servant to me? Have I not become a servant to all the children, and have not they become servants to me? Do not the boys help me, and for this reason are we not all of one heart? We are not divided. This I have to say to you, Let your hearts be happy, and not angry. Look you to Phil. 2:7, 8, look and see the character of a servant. O this your anger, it is not happiness, it is not humbleness of mind! Look you to Matt. 5:5. That is all."

Struggling Toward the Light in Rome

CHAS. T. EVERSON

ONE Sabbath morning a bright young man stepped into our hall and made some inquiries concerning our belief. As he seemed much in earnest we invited him to come and study the truth with us. He was pleased to avail himself of the offer, and began a thorough study of the message. The more he studied the truth the more the conviction fastened itself upon him that we have the message for these days.

He has lived his whole life in a strongly clerical atmosphere, as there has been a pope and a number of cardinals in his family. Consequently there is a continual procession of priests and monks visiting at his home. Some of his relatives are also monks in official positions. He has had, therefore, the opportunity of visiting very extensively among the monasteries of Rome, and has become well initiated especially in the secrets of the Dominicans, the monks of the Inquisition. It happened, therefore, that one evening while entering our meeting hall he was seen by two Dominican monks who quickly reported the matter to the head of the order at Rome, who was the confessor of the young man, and on very intimate terms with him. Immediately the next morning he was summoned to come to the convent to appear before this head of the monks who severely upbraided him, and told him never to come into his presence again unless he ceased to attend the heretical meetings. The young man calmly replied that if he did not wish to see him any more he would not come,

and then bade him good day and left. After some time the head Dominican be-thought himself, recalled him, and told him that he could visit the monastery the same as ever. For seeing that harsh treatment did not have the desired effect with him he tried milder measures. However he was more closely watched afterward as they are afraid that while studying the Protestant religion he will reveal many of their secrets of which he is well informed. They also watch him very closely to see whether he attends our meetings, and therefore every time he enters the hall he looks carefully around to see that there are no monks close at hand.

He continues to come to the meetings just the same, and studies with me at the house, and is fully convinced of the truth. Besides the fight that the monks are waging he has terrible struggles at home with his family, for they are much against his embracing the truth.

He had a great difficulty in giving up his belief in Mary as he said that he had prayed to her and she had given him definite answers to his prayers. But I showed him that Mary, together with the rest of the dead, is sleeping peacefully in her grave, and therefore has no power to help or intercede for us. He told me that he had promised Mary if she would grant him a certain favor he would repeat a certain prayer to her every night for eight years; and as the favor which he sought was realized by him, he wished to fulfil his vow. But when he came to study the truth he abandoned this promise, but still the thought of this vow troubled him. I had a long talk with him about it, and at the conclusion he said he would banish all thoughts of Mary from his mind. And after that evening he has had no more trouble about Mary worship.

A little over a week ago he told me he had that day burned all his Catholic images, books, and pictures. He said that he had thought of bringing them to me that I might burn them for him, but then he decided, as he expressed it, that he would not make me an iconoclast for him. He is thoroughly in earnest about the truth, and when he is counseled to abandon anything that will hinder his progress in the message he does it quickly and willingly. I hope that the readers of the REVIEW will remember before the throne of grace the souls that are struggling upward toward the light in the midst of the gross darkness of the papacy.

Rome.

It is not the multitude of hard duties, it is not the constraint and contention, that advance us in our Christian course. On the contrary, it is the yielding of our wills without restriction and without choice, to tread cheerfully every day in the path in which Providence leads us, to seek nothing, to be discouraged by nothing, to see our duty in the present moment, to trust all else without reserve to the will and power of God.—*Fenelon.*

THE FIELD WORK

Moving to Cuba

It is not our purpose to encourage our brethren indiscriminately to move to this field; but, lest some who are already planning to come, as well as other interested ones, should gain erroneous ideas of the existing conditions here, which might lead to disappointment, and possible discouragement, we desire to give some facts through this medium. We are encouraged to learn that many are heeding the voice of the spirit of prophecy, and are leaving the large cities. A few of these have already purchased homes in Cuba, while others are preparing to come this way, with the same object in view. To all who come with the motive of lifting in giving the message to this people, Cuba offers a

policy of Spanish rule in Cuba seems to have been directly at enmity with agricultural progress, outside of the cultivation of sugar and tobacco — products that never came in competition with those of Spain. The fact that the Cuban farmer was fined heavily if he planted more than one grape-vine, or if he passed the limit of oranges or other fruits which brought him into competition with the products of the home country, would illustrate how this policy worked. In view of such a policy, can we wonder that the poor Cuban is centuries behind in his civilization and mode of tilling the soil?

There will be those coming to this country who will expect to work the soil as they do at home; and we have met those who expected to be able to



PLOWING IN CUBA

welcome, and we are sure they will have the blessing of the Lord.

The idea generally prevails that Cuba is immensely rich and productive, and that, at the touch of the hoe or spade, the earth smiles in an abundant harvest. We would say right here, however, to any who may expect to get rich at once, that he will be quite liable to be disappointed. As a rule, the first impressions of the agricultural possibilities on the stranger are not favorable. In a land of such proverbial fertility, he looks for a well-settled country, with fine, cultivated fields, and a show of farm-buildings, with other evidences of prosperity. He is disappointed when riding out of Havana on the main pike road, to note the absence of all the above, with only now and then a cane field, and here and there the ruins of a sugar-mill, destroyed during the late war, or a blockhouse, standing as grim sentinels and reminders of the happy days of the past.

Apart from the devastating results of the late war, which left almost no inhabitants in parts to till the fields, the

spade up the earth at once, and in three months' time have a harvest. To this class we would say that to our knowledge only the inferior, sandy lands of Pinar del Rio render this mode of tillage possible, and, strange to say, these lands are giving good results when fertilized properly. The most fertile lands, however, are the old plantations, which, as a rule, are of a deceptive soil. These, through having been uncultivated for years, naturally cost more to subdue and get in a workable condition. However, the natural fertility, rendering fertilization unnecessary, together with abundant harvests, gives these lands the preference over others.

To be successful here, our brethren must not give up in discouragement at conditions they did not look for. A spirit of adaptation, patience, and an inclination to receive advice from others who are better informed, will, in most cases, overcome the difficulties which are largely only apparent, not real.

To any one who will not follow the above course, and who is not willing to adapt himself to conditions identical

with those of the pioneer days of thirty years ago in the West and Northwest, we would say, Do not come to Cuba to farm, unless your means permit you to take up improved land near the capital, at a comparatively high price. But with all sincerity, we can say that there is probably no country of limited territory that offers better prospects to the settler of limited means than does Cuba. Thousands have recognized this fact, and proof of it is seen in the influx of American settlers and capital. The fact that the area of fertile lands is limited, the whole country having only the area of Pennsylvania, has caused the fertile lands to advance in price, and a further advance is expected, as they are rapidly taken up.

In view of the fact that the cause in Latin-American fields never has derived its financial support from the natives, but rather from the various outside elements coming in, we may also expect no great financial results here in Cuba; therefore, the coming of our brethren who will give strength financially, as well as otherwise to the cause in this needy field, will be most desirable; and if they come mainly because the work needs them, they will have the Lord's blessing.

The following figures, taken from the United States official weather report issued at Camaguey, Cuba, will indicate that no fear of the summer heat here need be entertained: Extreme maximum temperature recorded for six years, 98°; extreme minimum temperature, 47°. Only on the following dates did the temperature exceed 95° during six years' time:—

June 1, 1901, 96°; Sept. 1, 1900, 96°; July 30, 1899, 97°; Aug. 24, 1899, 98°.

The mean temperature for the four hottest months of the year was as follows:—

June, average temperature, three years, 80°; July, average temperature, six years, 80°; August, average temperature, six years, 81°; September, average temperature, six years, 80°.

Before coming to this field, all will find it to their advantage to correspond with us. Any information possible to obtain will be cheerfully given, if letter is accompanied by a stamp.

E. W. SNYDER.

Apartado 35, Marianao, Cuba.

Ontario

AFTER finishing the year's school work in the academy at Stuart, Iowa, I returned for a short visit with my people in Ontario. Because of the interest manifested by the Indians in the meetings held by Elder Thurston and my father it was impossible for the latter to be at home. Accordingly mother, sister, and I spent nearly a week on the Iroquois Reservation near Hagersville, Ontario. About ten years ago a large number of Indians embraced the truth, and two churches were organized. Because of the apostasy of one of the elders they were in great need of help. So much interest is shown that Elder Thurston is still continuing the work. Several of those who have wandered away from God have returned to him. On Sunday seven youth were baptized. On our departure four Indian youth accompanied us to Lorne Park to attend the academy there.

The summer school has just opened with a good attendance. The buildings are small and they are crowded, but the teachers are doing good work. They hope to put up more buildings soon. The spirit of spreading the message pervades the school. Two are earning their expenses by canvassing, and eleven others divide the day between work and study and thus pay their way. The farm is in good condition, and the prospects bright for the year.

During our stay there a committee met to form a Dominion Religious Liberty Association. Mayor Fallinsbee of Strathroy was elected president. The Sunday bill is still in the hands of the House committee.

ELLEN I. BURRILL.

Progress in West Australia

THE West Australian camp-meeting and conference was held at Woodbridge, about twelve miles by railway east of Perth. They had a very favorable location. It was a grassy paddock, although we did not see much grass for that time of the year. Things were rather dry.

Brother Finster had done his best in working up an interest, and inviting attendance at the meeting, by visiting various places, and also sending out letters to the churches and companies and isolated Sabbath-keepers, making mention of the camp-meeting, and urging their attendance. The result was that we had the largest attendance, in proportion to the membership, that we had at any of the camp-meetings here this season. There were seventy tents pitched, and on Sabbath morning, in the Sabbath-school there were two hundred and seventy persons present, while more came in for the service. The whole membership is only a little over three hundred. The ground was convenient to the station, so it was very accessible both for our own people and the community about.

The Guildford district, in which the meeting was held, is a nice community, and contains a good class of people. On both Sunday afternoon and evening our tent was comfortably filled, and others could not find seating accommodation, and the best of attention was given to the word spoken.

The laborers attending this meeting, besides their own, were Brethren Hennig and Johanson, Sister Graham, and myself. The meeting passed off harmoniously, and it was felt to be a very profitable occasion. All the different lines of work received attention, and there was a very good and hearty response. The conference is coming up financially, also. The treasury has a fair surplus, and they are in a position to slightly increase the number of their laborers.

The health work received considerable attention. Dr. Kress was invited to speak in one of the largest halls in the city, where he had a good, enthusiastic attendance; and the papers took up the matter, giving large portions of his address, with many comments favorable to us. There is an excellent opportunity to open a café in Perth, but the difficulty there, as in many other places, is the lack of efficient help to conduct it.

An Interesting Visit

At the close of the camp-meeting

proper, in company with Brother Finster, I spent several days visiting other places, in order to become better acquainted with the country, the situation of our own people, and the nature and characteristics of the work in that field. We visited six other places outside of Perth. One interesting feature was finding so many of our brethren going to the country. A number of those who formerly lived in the city of Perth have moved out into the country, to a place called Osborn Park, where they have taken up several acres each, and where there is an excellent opportunity for gardening. I spent one night in this place, and had a very interesting meeting. The next day we took the train farther eastward, to Woolaroo. This is only a small country station. A brother met us, and took us about two or three miles into the country, where there are a few Sabbath-keepers, and others are interested. The prospect is that a nice little company of believers will soon be established there. These, also, are farmers and fruit growers. The next day we went on to Norwood. A tent-meeting was held here some time ago. We visited a few friends in the village, after which Brother Smith came in from the country, and took us to his place, seven miles out. His wife and daughter attended the camp-meeting, and were baptized, having recently accepted the truth. In the evening they invited in a number of their friends and neighbors, and we had a very pleasant meeting.

On Sabbath morning this brother and his family took us fourteen miles by wagon to a place called Wongamine. Here we had a meeting in the farmhouse, at the home of John Smith, a brother to the one who took us there. More Sabbath-keepers live in this community. Here we had our Sabbath-school, and services forenoon and evening, also on Sunday forenoon and afternoon. It reminded me of the old times in Wisconsin, when we could get together in our large log cabins, for Sabbath services. All the time was occupied in meetings and study, except when the room and table were needed for serving the meals.

A Fine Country

I had considerable prejudice against West Australia, from the reports I had heard, as it had been presented as a sort of sandy waste; but my mind was considerably changed by what I saw and learned. I have not seen the farms looking so well anywhere, except in New Zealand. I found, too, that the government is very favorable to people's going on the land. Government land can be bought for ten shillings an acre; or by paying six pence an acre yearly, the land will belong to the individual in twenty years. This affords an excellent opportunity for people to go on the land. The government will also give any bona fide settler one hundred and sixty acres free, and after five years' residence and improvement, a freehold deed. These are better offers than any other Australian state is holding out at the present time.

We also visited a place called Heidelberg, which is out in the hills about twenty-five miles from Perth. Here a number of brethren have located, and are developing beautiful farms. I saw among the brethren here some

of the best fruit I have ever seen anywhere in the world, and they have excellent opportunity for marketing. Here, too, they showed me a site for a church which they are preparing to build. At this place the price of land is a little higher, although the first ones to locate here got theirs for ten shillings an acre. We also had a good meeting here. Some people who had never attended before came in, and listened attentively.

This little trip around in the country was a matter of great interest and pleasure to me, and gave me a much better idea of the general situation than I could have had by only remaining in the city.

Our last meeting was at Freemantle, the night before we took the boat. Here our brethren are just finishing a neat little church. One of our sisters gave them a small lot upon which to build, and they have taken hold, and have put up a nice little stone and brick structure.

The outlook for the work in West Australia is just as favorable as in any other part of the Australian Conference, and more favorable than in some parts.

O. A. OLSEN.

Blessings That Have Followed the Earthquake

WHILE nearly all papers and magazines are publishing details of the great catastrophe which has recently visited the Pacific Coast, it may be well for us to recount briefly a few of the very precious blessings which the good Lord has showered upon us just at this time when blessings were very much needed to quiet overwrought nerves and re-establish the good cheer and hope of those who have suffered.

God's dealing with his children is wonderfully planned and executed; and in such a time as this it is indeed comforting and reassuring to know that God so times the giving of his most precious blessings that they shall come immediately following the severest chastisements.

Please note the following points and enter with us into the enjoyment of them:—

1. Although the walls of the Pacific Press building were thrown down, still the machines, with the exception of the linotypes were uninjured, so that the office was running as usual in a few hours after the earthquake.

2. While there was a great loss in property by this destruction, the Lord moved upon the hearts of his people to give liberally for the relief of the Pacific Press. Thus the damage will be fully repaired, and both the Pacific Press and our people will be made better from the experience. In receiving the gifts, the Pacific Press will learn anew the strength and liberality of the supporters of this cause, and in giving, the hearts of the people will be enlarged and made stronger.

3. During the three weeks following the earthquake, the *Signs of the Times* has had a greater circulation than during six months under normal conditions. What a wonderful blessing this is to the world, to the workers, and to the Pacific Press.

4. Orders are coming in, yes, they are literally piling up, for the souvenir booklet which shows views of the earthquake,

and for the tract which tells the meaning of these things. It is wonderful how an incident like this can arouse the people everywhere to service. This is another evidence that God has abundant resources within his power for setting in motion the mighty forces which will close his work in righteousness.

5. Whereas in the past our people have worked hard to sell the *Signs* and other literature, this experience has turned the tables about so that the people call after our agents, and are greatly pleased that an opportunity is thus given them to buy the truth; and whereas our agents have often found it difficult to make a living from the sale of papers, they are now finding that they earn more from selling the *Signs* than from working at a trade.

6. The earthquake smashed nearly all the vases and breakable decorations in the homes of the people, and the Lord has enabled many of the sufferers to transfer their affections from such things to that which is more stable and enduring. This also, while it seemed a temporary grievance and annoyance, has really been a blessing.

7. Many who before were only half-hearted in the service of God have learned the infinite value of walking with God from day to day so as to be prepared for whatever may come. Naturally an earthquake of this kind stirs up the good, sets it working, and helps the people to take a bold stand against sin and to put it away. In thousands of homes in this stricken district the Lord's name is honored and his will obeyed more than ever in the past.

It seems good indeed to see the activity of the Pacific Press since the earthquake. The circulation of the *Signs of the Times* has gone beyond all past records. In fact the orders have come in so rapidly that it has been impossible to handle them on time. The hands have been working almost night and day, and yet several times they have told me that they had not had time to count up the orders for the *Signs* for two days.

While I am dictating these words there are fully a score of our sisters sitting at large tables in the halls of the Pacific Press building folding the *Signs of the Times*. This morning the manager of the circulating department reported that the orders had gained on them until there were more than fifty thousand orders ahead of what they had been able to fill, and so an invitation was sent out to many of our sisters in the neighborhood to come in during the afternoon and help. Therefore if our good people who are doing such splendid work all through the United States should not receive their papers or their souvenir booklets, or their tracts, promptly, they will be able to excuse the workers in the Pacific Press in view of the splendid effort they are putting forth. But in behalf of the sacred interests of this, the greatest opportunity ever brought to our doors for spreading the truth, we appeal to our people not to stop work because their supplies are delayed for a few days or from fear that they will not be received.

The Pacific Press is turning away every item of commercial work that would interfere with this movement, and with God's blessing they will be able to meet the needs of the hour and supply our people with material for their work.

The papers are still selling wonderfully and orders are being received for many thousands of copies of the souvenir booklet and the special tract. Watch the advertisements which appear in our papers from week to week and with all the energy and consecration which God has given you, join with us in the work.

E. R. PALMER,

Sec. Gen. Conf. Pub. Dept.

Dedication of Loma Linda (Cal.) Sanitarium

THE Loma Linda Sanitarium, acknowledged by all who have visited it to be the most beautifully located of all the sanitariums conducted by this denomination, was formally dedicated on the fifteenth day of April. The exercises though somewhat brief and simple in character were such as to give a good idea of the principles, power, and objects of this great sanitarium movement.

The institution is located in the renowned San Bernardino Valley near Redlands. It is said to be one of the grandest view-points of southern California. It certainly is ideal in location for a work of its character, and the climate is everything one could ask for. Upon this particular day everything seemed to be at its best. Over six hundred people assembled to inspect the buildings, partake of the hygienic lunch, and enjoy the exercises.

The institution consists of one hundred and ten acres of productive land, lying along the main line of the Southern Pacific Railway—the grand Sunset Route, from Los Angeles to New Orleans and Chicago. In the midst of this beautiful tract of land, only about thirty-five rods from the railroad station of the same name, stands Loma Linda, the Spanish words for "Hill Beautiful." Loma Linda is an imposing elevation about two hundred feet above the surrounding valley, on which stands the sanitarium building and a number of beautiful cottages, amid extensive lawns, shaded walks, and graded driveways.

On the green lawns under the spreading pepper-wood trees just back of the sanitarium building a speakers' stand, commodious seats, and a lunch-counter had been improvised for the exercises of the day. The people from the surrounding valley, Redlands, San Bernardino, Colton, and Riverside began to assemble early in the day. At ten o'clock a passenger-train from Los Angeles arrived, and poured out on the campus almost its entire train load, thus swelling the number of visitors to more than six hundred. When all had inspected the buildings and grounds and were seated in the grove, the sanitarium nurses served the entire company with a hygienic luncheon.

Lunch being over the assembly was called to order by an address of welcome, setting forth in brief the reasons why sanitariums are dedicated. The chairman, Elder W. C. White, spoke of the nature of sanitarium work and of the far-reaching influence of such an institution as manifest in the cosmopolitan character of its workers and patrons, mentioning that the climatic conditions of this institution would tend to give it even a wider influence than many others. He referred to the criticism, that persons who visit institutions of this character are liable to get the sanitarium habit.

But he ventured to say that those who visit this institution would be in danger of getting the Loma Linda habit so badly that it would be difficult to keep them away.

Prof. G. W. Rine spoke on the rise and progress of the Sanitarium Idea, showing that it stood for entire wholeness, physical, mental, and spiritual; that in an incredibly short space of time its influence had extended until it now encircled the earth, having representative institutions in almost every country; and that the small seed planted in Battle Creek less than fifty years ago had multiplied, until to-day there were nearly a hundred institutions, representing these ideas.

Elder R. S. Owen spoke of the sanitarium work as representing the entire gospel, dwelling especially upon results of sin in its effects on the entire man, and showing how the gospel undertakes his complete regeneration, physical, mental, and spiritual, as illustrated in the work of Christ who went about healing the people of their physical maladies and freeing them from their spiritual bondage.

Mrs. Ellen G. White then spoke on her favorite theme, the "Ministry of Healing;" dwelling especially upon the healing power of God that comes through contact with nature, showing how admirably Loma Linda Sanitarium is situated for a work of this kind. Here the sick may lie under the inviting shade of the beautiful trees listening to the songs of the birds, admiring the beautiful flowers, the beautiful scenery of the everlasting hills. Or, if strong, he can walk out into the fields and groves or work among the flowers. As she closed her remarks, all bowed while Elder S. N. Haskell offered a fervent and impressive prayer, dedicating the Loma Linda Sanitarium grounds to its mission of mercy to suffering humanity.

As the company dispersed, you could hear remarked everywhere, "The beauty and charm of this place can never be described. It must be seen to be appreciated."

J. A. BURDEN.

The Lake Union Conference

At the recent session of the Lake Union Conference held at Berrien Springs, Mich., May 8-18, the presidents of the conferences in the territory of the union conference presented reports of the work in their several fields. We present herewith brief summaries of these reports:—

Elder H. H. Burkholder, the president, stated that the Ohio Conference was organized forty-three years ago, and was represented at the organization of the General Conference, at Battle Creek, Mich., May 20-23, 1863. The conference shows a gain in tithes and donations over the previous term of two years; and one noticeable feature in the report was that on the cash basis of conducting the book department, they have a present worth of \$2,992.97 against a debt of a few years ago of over \$4,000.

Elder Wm. Covert, the president of the Northern Illinois Conference, gave a very encouraging report, especially of the work in Chicago and the unexpected financial support they are receiving, one person giving one hundred dollars, another five hundred dollars to help

the work; also that a press had been bought, and some of the former hands of the old Review and Herald are printing gratis thousands of copies of Elder Luther Warren's addresses for circulation. The Moline Sanitarium was reported as full to overflowing, and a high regard was manifested for it by the public.

Elder W. D. Parkhurst, the president of the Southern Illinois Conference, gave an interesting report of that conference which was organized in the fall of 1902, giving a statistical table of all important points. The tithes and donations show a marked increase over the previous term.

Elder A. G. Haughey, the president, gave the report for the West Michigan Conference. He stated that there were five thousand Sabbath-keepers in that conference, with seventy-seven organized churches and twelve companies. The total earnings of the medical department for two years were four thousand five hundred dollars, and the total donations from the Sabbath-schools were \$5,156.87; total tithes paid, \$65,883.67.

Elder E. K. Slade reported as president of the East Michigan Conference. He gave a very encouraging statement of the present situation in that conference over what it was two years ago, when they had not enough funds to pay their laborers, and were in arrears in their tithe to the Lake Union Conference. Now from month to month there is a gradual increase. Their receipts of tithe for the past two years were \$33,408.77.

Elder S. E. Wight, the president, spoke for the North Michigan Conference, reporting their added territory, members, and churches by annexing the Superior Mission Field since the second biennial session, and that all were pleased with the union of the two fields. Their total membership is now eight hundred and seventy. The gain in the tract society was \$1,004.05. The book sales by canvassers amounted to \$8,586.14. The prosperity of other days seemed to be returning to all of the conferences.

Elder W. J. Stone read a report of the work in the Indiana Conference, which shows a healthy gain in finances since 1903, of four thousand dollars in tithe for 1905, and in donations for conference work in a greater degree, so that a large debt on the conference has been reduced about fifteen thousand dollars, and a net increased value of real and personal property of four thousand, thus improving their financial condition nineteen thousand dollars. They have paid one thousand dollars on Indiana's proportion of the Lake Union Conference's share of the General Conference Association's debt, and expect to cancel the remaining thirty-five hundred dollars the present year.

Elder C. McReynolds gave the report for the Wisconsin Conference. He stated that that conference was organized thirty-eight years ago, and now has ninety-six churches, and a membership of over three thousand. The tithe for the two years was \$49,009; the per capita for the last year being \$9.01. A year and a half ago but fourteen hundred dollars of the six thousand dollars pro rata of Wisconsin on the General Conference Association debt had been raised, while at this time all but fourteen hundred dollars has been paid. The conference association is free from debt, and the surplus

of tithe after their last audit was fifteen hundred dollars. They are paying fifty dollars a week for the support of workers in other lands, and the sun never sets on Wisconsin's laborers.

Elder W. D. Curtis, the educational secretary, gave a carefully prepared report of the school work of the Lake Union Conference, in college, academy, intermediate, and primary, or church-school grades. There are in this union two colleges, five academies, one intermediate, and ninety-three church-schools.

J. B. Blosser, the field secretary of the Lake Union, gave a report of his work for four years. For the last biennial term twenty-nine canvassers on an average were at work in 1904, for a total of 11,189 hours, making sales to the amount of \$17,448.60, at an average of \$1.55 an hour; and in 1905, thirty-one canvassers reported, putting in 11,427 hours and selling \$13,464.40 worth of books, on an average of \$1.17 an hour. The work represented many thousands of homes visited, and hundreds of books on the message placed in the hands of the people. An encouraging feature for the future of the book work is that in our schools there are many young people who have had a training in the canvassing work in vacations, who will soon be free to give all of their time to this important department of the Lord's work.

The report of the treasurer, W. H. Edwards, showed that the total receipts for the biennial term had been \$58,345.58, and that the disbursements had aggregated \$55,686.84.

Recommendations Adopted

Among the recommendations adopted at this session of the conference are the following:—

Whereas, Our union conference has so large a constituency when compared with other conferences, we should do everything possible to develop work for more destitute fields; and,—

Whereas, In all parts of the field there is urgent need of strong, well-trained leaders for the canvassing work, therefore we urgently,—

Recommend that our conference give especial attention to this matter:

1. By providing classes in our schools for the study of our large books in order that students may be better prepared to go out during vacation to engage in this work, thus enlisting a very desirable class of young people.

2. By encouraging young men who have capabilities to consecrate themselves to this work, with the definite object in view of remaining in it.

3. By placing the wages of field secretaries at a rate commensurate with their services, and the extra expense that their traveling entails upon them.

4. By holding at least one institute each year where all, both old and new canvassers, may gain a better fitting for work; and as far as advisable, pay the railroad fare and arrange for their board during the institute. We would,—

Recommend the following dates for such institutes in order that the Union Conference Field Secretary may be present, and unnecessary expense in his railroad fare be avoided:—

Northern Illinois, January 10-23; Southern Illinois, January 24 to February 6; Indiana, February 7-20; Ohio, February 21 to March 6; East Michi-

gan, March 7-20; West Michigan, March 21 to April 3; Wisconsin, April 4-17; North Michigan, April 18 to May 1.

That in church and conference the old-time spirit of the tract and missionary work be revived; and to this end we further —

Recommend that the missionary secretaries be provided with competent help, so that it will be possible for them to devote some of their time in visiting churches and companies, to encourage and organize them for work.

That the educational department of the Lake Union Conference prepare annually a program to be carried out in all our churches, setting forth the principles of Christian education, the date to be designated by the Lake Union Conference Committee.

That all our workers, in co-operation with the missionary secretaries, encourage suitable persons to canvass for our papers, pamphlets, and forty-per-cent books.

That immediate steps be taken to connect sanitarium work with the other lines now in operation at Emmanuel Missionary College.

That a thorough follow-up work be done by securing at our conference offices a list of the names and addresses of those to whom our large subscription books have been sold, and then enlisting the co-operation of our brethren and sisters in taking up correspondence with these persons, and where an interest has been awakened, following it up with other literature; and that all our churches be urged to take clubs of the *Signs*, the *Watchman*, and *Life and Health*, to be used with the correspondence follow-up work.

That one thousand dollars annually be paid in quarterly payments from the surplus funds of the Lake Union Conference, for the next biennial period, to the Northern Union Conference, to aid in carrying on its work in the Northwest Territory.

That we express to the managers of the Pacific Press Publishing Company our deep sympathy in their experience, and pray that God will enable us all to learn the lesson that he designs we should by it; and further,—

That all our conferences earnestly co-operate with the efforts being put forth by the Pacific Press Publishing Company to place the Earthquake Number of the *Signs of the Times* in thousands of homes.

That we heartily endorse the plan of taking up a donation on May 19, for the benefit of the Pacific Press Publishing Company, and request all workers in the Lake Union Conference to lend their influence in securing a liberal offering in its behalf.

That the holding of Sabbath-school conventions in the various conferences be encouraged, embodying the various lines of missionary work, and that conference officers and laborers assist in these important gatherings, not only in counsel, but in providing talented help, that they may be made a strong educational factor in the important work of the Sabbath-school, and assist materially in building up the work of the gospel.

That we endorse the plan recommended by the Sabbath-school department of the General Conference, of setting apart the collections of one or more Sabbaths in

the quarter for the purchase of supplies, the remaining contributions to be given to missions; and we hereby urge the adoption of this plan by the local schools.

That we give the *Sabbath School Worker* our hearty support.

That our young people, in their society meetings, follow the mission studies outlined in the *Instructor*, and that studies on the doctrinal points of our faith be given with the same.

That we favor the proposition of the Foreign Mission Board of giving the young people the responsibility of supporting the mission work of Barotseland or other mission field; and further, we urge our superintendents to take this matter under advisement as early as possible; all such funds to be sent through the regular channels.

That the Lake Union Conference appropriate one hundred dollars quarterly for the next biennial period, toward the carrying forward of missionary work among the immigrants in New York harbor.

That the plan of the General Conference to raise a considerable sum of money for the work in the South, and a further sum for the completion of necessary buildings for the work in Washington be commended, and that the support of the Lake Union Conference be given to the efforts of the General Conference brethren in this matter.

That each local conference be counseled to take immediate steps to warn faithfully its largest cities, and that strong conferences be urged to share their laborers and tithe funds with these conferences which have great needy fields and a small corps of laborers.

That all our members in the Lake Union Conference be urged to take up the work of selling "Ministry of Healing," ordering the same through the usual channels, the profits of such sales to be handled by each local conference.

That the surplus funds in the Lake Union Conference Treasury, for 1905, be donated to the Foreign Mission Board.

That each local conference elect a medical secretary, or similar officer, in conferences where the medical work is not provided for, to look after the medical missionary work in their respective conferences.

That the duty of these secretaries shall be:—

1. To give our people instruction in the principles of healthful living and of home treatments.

2. To bring about a harmonious action of all medical missionary workers in the conferences.

That these medical secretaries be recognized as conference laborers, and receive a salary commensurate with their labors.

That the Lake Union Conference be organized, and all local conferences be urged to thoroughly organize for service, with the definite aim of bringing to every inhabitant of this Lake Union the true meaning of religious liberty, and the sure destruction coming on those who knowingly refuse to heed the warning of Rev. 14: 9-11.

That our local conferences be urged to relieve the superintendents of education as far as practicable, from all duties which will interfere with the definite work of the education and training of our children and youth.

That persons of proper devotion, age, and intellect be encouraged to enter the Bible work.

That this conference approve of the recommendation of the General Conference of 1905, concerning the constituency of the Seventh-day Adventist Central Educational Association, and that we ask the trustees to amend the Articles of Incorporation in harmony therewith; the details to be worked out by the college board and the Lake Union Conference Executive Committee.

That the Lake Union Conference assist in the establishment of an eight-page semimonthly paper for the Swedes in this country and Canada, to meet the wants in these fields, as do the Union Conference papers in their respective fields; and that the Lake Union Conference help to make up the deficit by paying one third of the same.

That the executive committee be authorized to appropriate two hundred dollars from the available funds of the current year to assist in placing the *Christian Record* in the hands of the worthy poor blind in the Lake Union Conference.

That each conference composing the Lake Union Conference put forth an effort to place the paper in the asylums, schools, and homes of the blind throughout the Lake Union.

The following officers were elected: President, Allen Moon; Vice-President, Wm. Covert; Recording Secretary and Treasurer, W. H. Edwards; Field Secretary, Book Dept., J. B. Blosser; Medical Secretary, Dr. S. P. S. Edwards; Educational Secretary, W. D. Curtis; Religious Liberty Secretary, J. G. Lamson; Auditor, W. H. Edwards. Lake Union Conference Committee: Allen Moon, W. H. Edwards, the presidents of Ohio, Indiana, Northern Illinois, Southern Illinois, Wisconsin, North Michigan, West Michigan, East Michigan, N. W. Kauble, S. M. Butler, J. B. Blosser, J. G. Lamson, S. P. S. Edwards.

Field Notes

FOUR persons received baptism at Olin, Iowa, May 19, afterward joining the Olin church.

A REPORT from Lorimor, Iowa, mentions the addition of ten to the membership of the church there.

A REPORT from southern California states that it is planned to hold a tent-meeting at San Luis Obispo this summer.

ELDER S. S. SHROCK baptized six persons at Oshkosh, Wis., on a recent Sabbath. Four of these joined the Oshkosh church.

THE recent proclamation of the truth in Gladstone, Manitoba, has resulted in bringing twelve persons to obey it there. A Sabbath-school of nineteen members has been organized.

A NEW church building was dedicated at Artesian, S. D., during the time of a special meeting held May 10-13. A church was recently organized at that place with twenty-one adult members, some others who were ready to join not being able to be present.

STATISTICS show that about one half of those who have accepted the truth have done so are the result of reading our literature. How timely the instruction, "Where there is one canvasser in the field, there should be one hundred."—*Welcome Visitor*.

IN a report from Kansas, Elder J. W. Lair states that a new church building is complete and ready for dedication at Independence, Kan. A church of eight members was recently organized at Mineral, four others being prevented from joining by sickness. A church building is being planned for at this place. Four persons were added to the Hepler church at the time of the last quarterly meeting. Two persons were baptized and received into the church at Elsmore.

ELDER ANDREW NELSON reports the following plan of work to be followed in the Oklahoma Conference this summer: A. E. Field, C. M. Hayhurst, and Luna Stevens to hold a tent-meeting at Pawnee. J. R. Bagby, David Voth, and wife, and Anna Olsen to conduct a tent effort at Clinton. U. B. Dake, Isaac Baker, and wife, and Mary Baxter hold a tent-meeting at Cordell. E. L. Maxwell, J. B. Hampton, and Nellie Sturgeon take a tent to Capitol Hill. T. J. Hickman, Ray Hickman, and Faye Waters to hold a meeting somewhere in Indian Territory. D. F. Sturgeon, W. E. Baxter, and J. M. Fittro to conduct a series of meetings at Cherokee. William Braley and Ezra Fillman and wife to hold a tent-meeting at Wynoka. C. Sorenson, Alpha Waters, W. F. Talburt, and Claude McDonald to conduct a tent effort at South McAlester.

AMONG plans for the season in Wisconsin, announced by Elder C. McReynolds, we note the following: Elder Locken will begin a meeting in Rhineland at once. Elder Swinson is called to assist him. A tent-meeting will be held not far from Cadott by Brother L. L. French and Byron Post. A German tent will probably be pitched at Peshtigo, and manned by Elder Herrmann and Brother J. Kloss. Elder W. W. Stebbins and Elder L. E. Sufficool, assisted by Walter Straw, will hold a tent-meeting in La Crosse. Sisters Anna and Bessie Sufficool, four lady canvassers, and perhaps some additional workers, will assist in the work among the English. Elder H. R. Johnson and K. Rasmussen will work for the Scandinavian people. Brother Rasmussen will canvass for "Prophecies of Jesus" and assist in the night meetings. Elder H. W. Reed and C. D. AcMoody, assisted by Elder C. W. Olds, Brethren S. T. Shadel, and W. J. Pfugradt, and a company of young people who are being developed for the work, will conduct a tent-meeting in Milwaukee. Some of our teachers will assist in this work. Elder L. H. Christian, assisted by Brother Grundset and a Danish Bible worker, will hold a tent-meeting in Milwaukee, and also a Danish camp-meeting the last part of June and first two days of July. Work will continue in Oshkosh, and Elder Gellert will make a special effort for the German work in Milwaukee.

Christian Liberty

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

A Good Example to Follow

UNDER date of May 22, the president of one of our local conferences writes as follows:—

"At the last meeting of our conference committee, we voted to send the *Liberty* magazine to the governor, and to the legislators, judges, attorneys, and county superintendents here in our conference."

This is certainly a good example, and we trust all other State and local conference committees will decide to do likewise.

The communication referred to says further: "We are planning to have a man appointed in our union conference to give his time to this line of work. We are much interested in this phase of the message." W. A. COLCORD.

Religious Liberty Notes

A CONFERENCE president writes us as follows: "We desire in every way possible to co-operate with you in the organized effort in behalf of religious liberty." We are glad indeed for such assurances as these.

The Colorado *Echoes from the Field* for May 23, is another religious liberty number. It is full of good, live, practical religious liberty matter. We are glad to see our brethren in the various conferences giving attention to this phase of the message.

The following editorial, from the *Wichita Daily Eagle*, upon the occasion of the last meeting of the National Reformers in that city, is straight to the point: "Some people may make the mistake of supposing that the National Reform Association, now holding conference in this city, is the church, because it is largely composed of church-members, and holds its meetings in the churches. It is the object of this organization to shape national politics, and that makes it a political organization." It is much to be regretted that there are not more editors who have so clear a view.—*Echoes from the Field*.

Recently five establishments in Pittsburg, Pa., where Jewish men, women, and girls were employed at making garments, were raided, and several proprietors and employees were arrested for working on Sunday. Commenting upon this, *The Chicago Israelite*, of May 26, says: "It does not seem to occur to any of the Pittsburg editors, preachers, or other voicers of public opinion, that to seize and imprison among criminals, honest, God-fearing men, whose only offense is the exercising of their inherent right to work six days in the week for the support of their families and themselves is a crime against humanity. Pittsburg has long been notorious as the home of a most unscrupulous lot of evangelical preachers, mostly without pulpits, who make a living by fishing in troubled waters."

The following from the *Pittsburg Press*, of May 7, is an illustration of the work being done by National Re-

formers at their storm-center: "Working on Sunday is a violation of a city ordinance, and the police in enforcing it yesterday made several arrests. Louis Goldstein, who has been conducting a barber shop at Colwell and Logan Streets, was, with two barbers and a colored bootblack, arrested yesterday for working on Sunday. When the officers arrived the place was filled with customers. Goldstein said that a Pennsylvania Railroad detective, whose name he did not know, gave him permission to keep open. The detective was in the court room, but when the case was called he disappeared. Goldstein admitted, however, that he knew it was wrong to keep open on Sunday, and the court sentenced him to pay a fine of ten dollars, and the others each five dollars. Samuel Brownstein was alleged to have been making tobies in his factory at 1852 Wylie Avenue yesterday. He and three boys who were in the place were arrested. The lads were discharged, but Brownstein was called upon to pay ten dollars. H. Shapiro was also accused of making tobies yesterday at his place at 104 Perry Street. Three girls and a boy who were captured with Shapiro in the factory were discharged, but the proprietor was assessed five dollars. He voiced his sentiments by saying that he would take the case to court."

Christian Education

Conducted by the Department of Education of the General Conference.

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

Washington Training College

THE second year of this school has just closed, and a brief report of its work will doubtless be interesting to the readers of the REVIEW.

This college was founded not simply to educate our youth, but also to train them for service in the cause of God, and therefore the student body is made up of an older and more mature class of young men and women who have labored heartily and earnestly to better fit themselves for life's duties and responsibilities. With such a company, possessed of such ambitions, it has been possible for the teachers to bend all their energies to the one purpose of the development of mind and character such as workers in this cause should possess. And the students have followed faithfully along the lines marked out, with the result that scholarship and spirituality have both been marked features of the year's work.

The principle of learning by doing is constantly recognized, and many opportunities for gaining experience from actual service have presented themselves and have been quite generally utilized, very greatly to the advantage of our young people. The experiences thus gained, coupled with a knowledge of the issues confronting the cause of truth, and the almost constant contact with the officers and leaders of the denomination have resulted in the growth of a strong missionary sentiment which has found expression in varied ways during the year, and has led a large proportion of the students to take up some line of denominational labor for the vacation.

The Lord has greatly blessed our young people, and has given them some experiences that have seemed remarkable to all who have known the circumstances. They have also grown in the esteem and good-will of the people of the community, so that many openings for labor have been found. Through it all a spirit of humility has been maintained, and the constant prayer has been for greater efficiency and for power to witness more perfectly for the Master.

These facts have gladdened the hearts of the teachers and managers, and have caused them to better understand and appreciate the providence of God in establishing the school and in counseling that all its work should be directed toward one particular object. The College is yet young, but the work already done has revealed something of the mighty power for good it may become with God for its leader; and while we all rejoice because of the great privileges here afforded, yet we do not forget the fact that the enemy of all righteousness is alert and ever watchful to destroy or injure God's work, and so our trust is and must ever be in the God of heaven, who alone can give success.

As the youth are now gone out to take up labor in new fields, away from friends and acquaintances and surrounded by all manner of circumstances, we hope those who love God and desire to see his work in the earth advance will remember them at the throne of grace, praying that God may greatly enlarge their hearts and direct and prosper them in all their ways.

J. W. LAWHEAD.

Healdsburg College in Earthquake Days

HEALDSBURG had its share of the visitation by earthquake on the morning of April 18, but it escaped with comparatively little injury. This is the northernmost town that was seriously affected, but its people think they were as near the center of the most violent disturbance as they cared to be.

Our friends are doubtless solicitous to learn how it fared with Healdsburg College, especially the students' home. Briefly speaking, not a hair of our heads was touched by way of injury, neither was there the smell of fire upon any of our garments. All the members of the home family were nervously shocked as the plaster left the walls in great patches, and our four-story building reeled to and fro like a drunken man, making all its occupants likewise drunk. Our college home is the sky-scraper of Healdsburg, and stands upon one of its highest eminences. The people of the town expected it to be one of the wrecks, and looked the first thing toward the site of this conspicuous landmark. But although the building staggered, its walls and joints seemingly swaying from one to two feet out of plumb, it did not fall, and our lives were wonderfully preserved. Those who arose from their beds could not keep their feet without clinging to something, and everything to which they tried to cling was also swaying. Some did not leave their beds, some returned to them and covered up their heads, some staggered to the windows to see the trees do obeisance to Mother Earth, with the characteristic whir

through the branches so common to earthquake breezes, and to see the neighboring chimneys leap bodily to the earth, or fall over the roof and rattle to the ground, or crash into the rooms below, while the roofs of the houses, viewed from our higher outlook, appeared to move in undulations like the surface of the sea. During those few awful seconds, which seemed like minutes, some prayed, some confessed their sins, some moaned, some were speechless — all were nauseated and awestruck.

The worst being quickly over, the members of our family hurriedly dressed themselves, the rising bell rang a few minutes later, on time, and the students addressed themselves to the situation creditably, some setting to work under the direction of the matron removing the debris from the dining-room, serving room, and kitchen, clearing out the fruit room where rows of glass jars with their contents had been precipitated in a mass upon the floor, and otherwise assisting to prepare breakfast. Morning worship was held on time; breakfast, which was prepared on two small borrowed gasoline stoves, since not a stove or chimney in the house could be used, was but twenty minutes late; and our regular school

the first fearful shock set six stories of brick and plaster to rocking toward every point of the compass like a row boat in a choppy sea or the walls of a tent when stirred by a whirling gust of wind. Buried in his bed by the falling debris, he essayed to extricate himself, with the prayer of Peter on his lips, "Lord, save me." Gathering his few belongings together, and forcing the door into the hallway, he clambered down the stairway still open, and among a score of others in their night-ropes succeeded in reaching the street, through which he picked his way among live wires, fallen and falling wrecks, kindling and blazing fires, the upheaved and sunken paving-stones, water and mud oozing up from beneath, explosions on this side and that, amid the cries of wounded and dying, accompanied by a man wearing but a hat and an overcoat, and with blood trickling down his face and body from two ugly gashes on his head — escaping through scenes of destruction and confusion on every hand, to the waterfront a mile away, without a scratch of any kind upon his person, but expecting every moment that a tidal wave would set in and complete the destruction. Providentially the Ferry Building was

spared from collapse, and the ferry-boats ran on time, affording a means of escape to Oakland, and later to the regular train for Healdsburg, which arrived an hour and a half late. The college classes were found reciting under the trees in the yard, as subsequent minor shocks created uneasiness in the building. The familiar faces of friends and loved ones never seemed dearer



ONE OF THE WRECKED BUILDINGS IN HEALDSBURG

session opened just ten minutes past the hour.

The fire in our kitchen range had just been made, and at least three others would have been started had the earthquake occurred a few minutes later. As it was, falling bricks drove soot and ashes all through the kitchen and study rooms, and before the matron could reach the basement from the second floor, smoke was filling the corridors on the upper floors, and students were shouting fire. Every spark was soon extinguished, and we were providentially saved from the added horror of fire.

Unfortunately the president was away from the family that night, and spent that dreadful morning hour in the heart of San Francisco. Upon retiring to rest, at half past eleven, in a room on the fourth floor of a hotel, a block and a half from the business center of the city, he was impressed to remove only his coat, trousers, and shoes — a thing he can not remember ever having done before under ordinary circumstances — with the thought that he might want to dress quickly the next morning. He was waked just in time to see by his watch that it was a quarter after five, when

than in that greeting on the college lawn on that memorable day.

Our broken family united, every one felt a strong sense of deliverance and a deep sense of gratitude to our merciful Father, who knoweth them that are his, and who placed his hand over them while he shook terribly the earth in these parts.

When evening came we were made sensible, however, that we still live in the flesh, and most of the family preferred to sleep out of doors. Accordingly the preceptress and the girls made up pallets on the front lawn of the home, a little distance from the building, while the president and one of the teachers placed their couches near by — all in their day clothes and some in their wraps and caps. Most of the boys took their blankets and pillows to the rear of the building and slept, some on the ground, some in the shop, and some in a wagon. We were aroused but twice in the night by the dreaded tremblors, which lasted only long enough to produce the nausea which invariably accompanies these shakings of the earth. More than forty minor shocks have occurred up to the present writing.

The supply of gasoline in the town

being soon exhausted, our next resort was to cook out of doors on a small furnace improvised from fallen brick, until our range chimney could be repaired. Our baker's brick oven being disabled, he moved his portable oven near the wall, put the pipe out the window, and went on with his work without losing a baking.

It is now three weeks since the earthquake, and the last of the sleepers out of doors came in just the other night, and we are once more settled down to our regular mode of living. Under these extraordinary circumstances for a school home the ladies have conducted themselves with commendable propriety, and the gentlemen have held their own with little exception.

Among the many anxious hearts throughout the land during the days that followed this great calamity, perhaps none were more so than those of the students regarding their parents, relatives, and friends, and of the parents and relatives for the students. Communication by mail, telegraph, or telephone was cut off in every direction. Railroad traffic was interrupted in some quarters. Fathers, mothers, and brothers came from as far as seven hundred miles north and five hundred miles south to ascertain the welfare of members of the family in the college home. In two instances, after seeing that the children were absolutely unharmed, parents could not refrain from taking them back home. Only one student left the school for his home of his own accord, and has not returned. With wild, exaggerated rumors flying in every direction, our students were very courageous regarding the welfare of their loved ones, some receiving no word for a week. Many an earnest prayer was sent to the throne of grace.

The college building was damaged slightly. At the home, the plaster in the basement and in the study rooms, parlor, offices, and corridors of the first floor, was shaken off by the square yard; window-glass and a few dishes were broken; our two large five-flue chimneys were demolished to the roof, but not seriously cracked or injured below that; door-frames were loosened in the joints so that some doors pinch and some will not latch; cracks and seams may be seen about pillars and steps; and the valves on our boiler were wrenched until they leaked steam. Our manager regards one thousand dollars as a very conservative estimate of the damage done to college property.

To a knowledge of the present-day message, and to the faithful and sympathetic co-operation of Christian students and teachers, is due our ability to have gone steadily forward in our work without missing a regular exercise of the school since that eventful morning in April, while the two great universities in California and many of the secular schools closed for the rest of the current session, and even the public schools of Healdsburg lost two weeks. In our college building we are now housing the commercial department of the Healdsburg High School, and are accommodating one of the town's local organizations twice a month.

The lessons learned from this experience, the impressions made upon the minds and hearts of the young people, the revivals of consecration and zeal,

are too numerous to mention here; but suffice it to say, that prophecy has a new force and the precious promises of the Word a new meaning to every Christian who passed through these stirring times. We thank God feverently for the mildness of his warning and the wonderful deliverance of his people.

W. E. HOWELL.

Current Mention

—Recent floods in Umatilla County, Oregon, have done damage to the amount of one million dollars.

—A Shanghai dispatch states that a serious uprising is in progress in the Chinese province of Kiangsi, assisted by secret societies. The people are seeking refuge in the cities.

—News is received from Russia of a terrible famine in that country, involving twenty-two provinces whose inhabitants number twenty million. The peasants are dying of hunger and of epidemics which follow the famine. No efforts are being made to send help to the stricken district.

—The Senate Committee on Privileges and Elections has by a vote of seven to five, decided against the admission of Reed Smoot to the seat in the United States Senate to which he was elected in Utah. The case will now come before the Senate for final action, and it is expected that the decision of the committee will be confirmed.

—The young and newly-wedded king and queen of Spain received a terrible reminder of the perils which beset royalty in this age of the world, shortly after the conclusion of the marriage ceremony, May 31. While the bridal procession was proceeding to the palace, amid a continuous ovation from the dense throng which filled the capital city, a bomb concealed in roses was thrown from a window or balcony at the royal carriage, which it failed to hit only because an electric wire deflected it from its intended course. It exploded on the ground in front of the king's carriage, killing sixteen persons and injuring many others. The king and queen escaped unharmed. The attempted assassination was, of course, the outcome of an anarchist plot.

—The Chicago meat packers have started an energetic campaign against the proposed congressional legislation which threatens to interfere with their methods and their profits in connection with the sale of their products. The meat trust is working through the cattle raisers, whom, by threats or otherwise, the trust has persuaded to deluge Congress with telegrams asking that the cost of inspection be not placed upon the packers. The latter want the cost of inspection put upon the government, because they know that they can then prevent an appropriation of money adequate to the demands of a proper inspection of their business, and the way will speedily be opened for them to resume their practise of foisting rotten meat upon the public. The president has now promised to make public the report of Messrs. Neill and Reynolds.

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, Petersburg	.....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	.....Aug. 31 to Sept. 10
Greater New York	.....Sept. 23 —
CANADIAN UNION CONFERENCE	
Ontario	.....Aug. 23 to Sept. 2
Quebec	.....Sept. 6-16
SOUTHERN UNION CONFERENCE	
Louisiana	.....Aug. 2-12
Georgia	.....Aug. 2-12
South Carolina	.....Aug. 9-19
Alabama	.....Aug. 16-26
Tennessee River, Nashville	.....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, South Bend	.....July 25 to Aug. 2
Indiana, Seymour	.....Aug. 8-16
Southern Illinois	.....Aug. 2-12
West Michigan, Hastings	.....Aug. 9-19
Ohio	.....Aug. 16-25
Wisconsin, Stevens Point	.....Aug. 22 to Sept. 3
East Michigan, Holly	.....Aug. 29 to Sept. 10
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, Red Deer	.....July 10-17
CENTRAL UNION CONFERENCE	
Iowa, Boone	.....May 31 to June 11
Wyoming Mission Field, Edgemont, S. D.	.....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
Colorado, Boulder	.....Aug. 23 to Sept. 3
Missouri, Versailles	.....Aug. 2-12
Kansas	.....Aug. 9-10
SOUTHWESTERN UNION CONFERENCE	
Texas, Alvarado	.....Aug. 2-12
Arkansas, Winslow	.....Aug. 16-26
Oklahoma, Clinton	.....July 17-23
Oklahoma, Kingfisher	.....Aug. 23 to Sept. 2
PACIFIC UNION CONFERENCE	
California, Eureka	.....July 5-12
California, Oakland	.....July 19-29
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	.....June 29 to July 4
Roman-Swiss and Latin Union, Gland, Switzerland	.....July 5-10
General European, Gland, Switzerland	.....July 11-15

German Union, Friedensau, 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.

Wyoming Mission Field

THE camp-meeting of the Wyoming Mission Field will be held at Edgemont, S. D., June 21 to July 1. Edgemont is located at the junction of the Black Hills and Billings lines of the Burlington Railroad, and is easy of access from all parts of the field.

J. H. WHEELER, Superintendent.

Annual Camp-Meetings in Wisconsin

THE annual camp-meeting and conference, with the meetings of the various organizations and societies auxiliary to the conference, will be held on the fair-grounds in the city of Stevens Point, Wis., beginning August 22 and closing September 3.

We give notice thus early that all of our people in the State may begin to prepare to attend. This is one of the most central points that could be found where accommodations necessary for such a large meeting, could be secured. The grounds with buildings are granted us free of charge, and are all that could be desired.

A company of workers will enter the city immediately, and spend the time in earnest work, preparing the minds of the people to hear the last message of warning. We look for much results from this effort.

There will also be a local camp-meeting held in the city of Milwaukee, June 27 to July 2, for those speaking the Scandinavian language. Elder L. H. Christian with assistant workers is carrying forward the work in Milwaukee. Some twelve or more good, substantial Danish-Norwegian people have accepted the third angel's message and became obedient to the faith, and a number more are deeply interested. There will be a good number of our Scandinavian people attend this meeting from Chicago; several will come from across Lake Michigan, and it is expected that our Scandinavian brethren and sisters in Wisconsin will make an especial effort to attend this gathering.

Elder Christian will be assisted by other able help in that language, and we believe this will be a meeting of vital importance to the work in these languages. Everything will be done that can be, to make the meeting a success.
C. McREYNOLDS, President.

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.—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.

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

WANTED 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.—A strong, neat, Seventh-day Adventist girl or middle-aged woman, to do general housework in family of four. Seven-room flat; plain cooking. Must be good laundress. Address, P. Svenson, 301 Wells St., Chicago, Ill.

RANCID-PROOF peanut butter, 10 cents a pound. Purest cocoanut 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.

WANTED.—A strong, healthy, middle-aged woman who wants a home in the country, to do all kinds of housework and care for children. Faithful Seventh-day Adventist. Best references required. Healthy location. Address Eva E. Kerr, Washburn, Mo.

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

FOR SALE.—Vegetarian Cafe and Pure Food Store, located in San Diego, Cal., a place of about 30,000 inhabitants. Excellent climate. Great place for tourists, both summer and winter. Good location, with cheap rent. The only vegetarian cafe in the city. For further information address "The Vegetarian Cafe," 1205 Fourth St., San Diego, Cal.

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.

THE Otter Lake (Mich.) Medical and Surgical Sanitarium was opened nearly two years ago, and has enjoyed a good and successful patronage. Every surgical operation has been a success, and our prices for surgical work are very reasonable. Our rates are ten dollars a week, which covers board and medical treatment. We make a specialty of surgical work, and the treatment of rheumatism, stomach trouble, and the care and treatment of nervous and mental cases. We are in a position to care for aged and infirm persons wishing a home. Otter Lake Medical and Surgical Sanitarium, Otter Lake, Mich.

Obituaries

BROADNAR.—Died at Spencer, Va., May 11, 1906, Brother Lazarus Broadnar, aged 63 years. He had been a member of the Spencer church for six years, and was a consistent Christian. The funeral sermon was preached by the writer; text, Job 14:14.
M. S. WOODING.

AUSTIN.—Died at Monterey, Cal., Nov. 7, 1905, of the effects of a fall, Mrs. Florena S. Austin, in her eighty-third year. She was born in Maine, and heard the first preaching of the Adventists, and remembered the falling of the stars. She was a firm believer in the teachings of the Bible.
R. C. AUSTIN.

JOHNSON.—Died at Latham, Kan., April 27, 1906, our beloved father, J. O. Johnson,

aged 46 years, 7 months, and 20 days. He was kicked by a horse in the abdomen, April 25. Father had been an Adventist for a number of years, and died in the blessed hope. He leaves four children and other relatives and friends to mourn their loss. The funeral service was conducted by Rev. A. W. Geeslin.
EDITH JOHNSON.

BELLVILLE.—Died near Fort Collins, Colo., March 23, 1906, of pneumonia, Sister L. E. Bellville, in her sixty-third year. Sister Bellville became a member of the Seventh-day Adventist Church in the year 1889. She was a great sufferer from rheumatism, but was very patient until the end. She was a faithful worker in the Lord's vineyard. She leaves a number of children and grandchildren to mourn their loss. Words of comfort were spoken by the writer from Rev. 14:13.
M. D. HORTENBERRY.

APPLEGATE.—Died at her home in Eagletown, Ind., March 15, 1906, of bronchial and lung trouble, Mrs. Julia A. Applegate, wife of Dr. A. J. Applegate, aged 74 years, 10 months, and 27 days. Mother formerly was a member of the United Brethren Church, but united with the Seventh-day Adventist church at Noblesville, Ind., nearly sixteen years ago, and since then has been a consistent member, and also a constant reader of the REVIEW AND HERALD, which she and father prized very highly for many years. She died in full hope of a part in the first resurrection. She leaves her aged husband and five children to mourn their loss. Funeral service was conducted by Elder W. A. Young; text, Rev. 21:5.
J. C. APPLGATE.

NICHOLSON.—Fell asleep at Friend, Neb., Nov. 6, 1905, of Bright's disease, Joseph Nicholson, aged 63 years, 5 months, and 29 days. He was born in Yorkshire, England, and came to this country in the spring of 1857. He accepted present truth under the preaching of Elder George Starr in the spring of 1883, and ever remained faithful. During the last four years he was a great sufferer, but was kind and affectionate. He leaves a wife, two sons, three daughters, one sister, and three brothers to mourn their loss. The funeral discourse was preached by a Methodist minister. The remains were taken to the Andrews Cemetery.
MRS. H. M. BURLEIGH.

WALSTON.—Died in Plumstead, South Africa, April 15, 1906, Julia E. Smith Walston, wife of W. C. Walston, in the fifty-second year of her age. Sister Walston was born in Jericho, Vt., U. S. A. At the age of eighteen, she with her parents embraced present truth. In 1875 she was married, and for eight years engaged with her husband in evangelical work in Vermont. They together took the medical missionary course in Battle Creek, during two years of which time Sister Walston was matron of the Haskell Home. Ten years ago they accepted a call to conduct medical missionary work in Kimberley, South Africa. On arrival, however, they were persuaded to remain at the Cape, and take charge of the Plumstead Orphanage. Here they worked beyond their strength for four years, to make the work self-supporting. Soon after the orphanage was given up, Brother and Sister Walston spent three years in Australia, first in the school, and then in the food factory. In 1903 they returned to South Africa, the land of their adoption, believing their services were more needed here than in Australia. One year as matron of the school home, was too much for Sister Walston's already exhausted energies. Chronic gastritis had begun its fatal work. During the last four months she was in the sanitarium. Everything that medical skill and faithful nursing could do was ineffectual in restoring health. We laid her away in hope, to rest for only a little time, then to meet again in the final gathering of earth's jewels. Her husband, son, and daughter are comforted with the blessed hope.
I. J. HANKINS.



WASHINGTON, D. C., JUNE 7, 1906

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

AN announcement concerning the second edition of the *Earthquake Special Signs of the Times* will be found on the second page. It should not be overlooked.

A CABLEGRAM received May 31 reported the departure of Elder W. A. Spicer, from Rio de Janeiro, Brazil, for London. He will assist in the general meetings in Europe before returning to the States.

ELDER J. L. MCELHANEY, who has been laboring in Australia for several years, sailed from Sydney, accompanied by his wife, on March 28 for the Philippine Islands, where they will open up a new field.

ELDER A. G. DANIELLS went to Boone, Iowa, last week to attend the camp-meeting at that place. He expected to remain during the first half of the meeting only, and to reach Washington again during the present week.

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.

BROTHER F. E. PAINTER, field agent for the Atlantic Union Conference, spent several days in Washington last week. This opportunity was offered by the time intervening between the Chesapeake Conference at Baltimore and the Eastern Pennsylvania camp-meeting.

ACTING upon the counsel of the General Conference Committee Elder I. H. Evans leaves this week for a visit to the West Indian field. He will attend a general meeting at Port-of-Spain, Trinidad, at which plans for the further development of the work will be considered.

A PARTY for India, consisting of Dr. Lucinda A. Marsh, of the Melrose (Mass.) Sanitarium; Miss Cora Whaley, nurse, of Melrose Sanitarium; and Miss Bertha Kurtz, nurse, of Pennsylvania, sailed from New York, June 2, on the steamship "St. Louis" of the American Line. They will locate in Bombay. Dr. Marsh is being sent out and supported

by friends in South Lancaster, Mass., and Miss Whaley will be supported by friends in the Melrose Sanitarium.

WE regret that the mailing of a portion of last week's edition of the REVIEW was delayed one day. This was due to the difficulties under which we worked in getting started in a new office. The same combination of circumstances is not likely to occur again, and we expect to send out the paper on time hereafter.

A LADY in San Francisco, who is not a Seventh-day Adventist, ordered a supply of the *Earthquake Special Signs*, and added: "I also should like to become a canvasser for said paper. I bought one yesterday, and already have got these orders." This shows what an impression is made upon some minds by reading this paper, and millions are needing its message.

THE season of camp-meetings is with us again and the cotton cities are appearing in various parts of the country. We shall be glad to receive a report of each meeting, and only ask that these gatherings be reported promptly, and that prominence be given to the spiritual experiences of the camp. We hope this note will catch the eye of all the presidents of our conferences.

BROTHER J. R. SCOTT and family left Washington last week for a short stay in New York State, after which they will go to southern California. Brother Scott has accepted an invitation to connect with the Paradise Valley Sanitarium at National City, near San Diego. These friends have endeared themselves to the believers here, and they have the hearty good wishes of all for their prosperity in a new field of work.

AN address "To the Honorable, the Senate, and the House of Representatives, of the General Assembly of the State of Louisiana," has been presented by Elder S. B. Horton, secretary of the religious liberty department of the State Conference. This address is printed in the form of a leaflet, with a neat cover which also contains quotations pertinent to the subject. The address was published in full in *The Times-Democrat* of New Orleans, dated May 19.

THE third angel's message is steadily making its way into new fields, and the special truths for this generation are being printed in new languages. We are reminded of this by receiving from the Avondale Press, Cooranbong, New South Wales, a copy of a pamphlet upon the

second advent, printed in Romanized Malay. The matter for this pamphlet was translated by Elder R. W. Munson, who was stationed several years at Padang, Sumatra. An edition of five thousand copies has been issued, the cover being a bright crimson color according to Chinese style. May the blessing of God attend this effort to give the warning message to another people.

IT is our plan to go to press with the REVIEW one day earlier than heretofore, and it will therefore be necessary for all notices, appointments, etc., to reach this office not later than Friday in order to insure insertion in the REVIEW of the following week. Important notices have sometimes come in late, and have thereby caused us serious inconvenience. We ask our brethren to give this announcement their attention, and to be governed accordingly.

THE pressing demands for space and the increasing number of obituary notices submitted to us for publication make it necessary that all such notices should be as brief as possible, and that, with the exception of persons well known in the denomination, they should not include any extended biographical sketch. We regret the necessity of making this announcement, but the circumstances seem to demand it. We hope that the writers of obituaries will bear in mind the statement which we have made and that they will co-operate with us in this matter.

IT is a gratification to be able to state that one of our educational institutions has been freed from debt, largely through the sale of "Christ's Object Lessons." Accompanying the thirteenth annual calendar of the Keene (Tex.) Industrial Academy, comes a note from the principal, Prof. C. B. Hughes, who writes: "We are just closing a very profitable year. As you perhaps know, our school debt is paid, and we have been making many improvements during the past year, and are in a position to continue this work. Our enrolment is larger than it was last year, and the outlook for our school is very encouraging." We congratulate the management of Keene Academy upon the successful issue of their effort to relieve their institution of the burden of debt. So far as we know, they have the distinction of being the first to raise the notes of the jubilee song. The calendar of the academy will be of interest to parents and young people in the territory from which the school draws the most of its students, and they should supply themselves with copies. Correspondence should be addressed to the principal.