

# The Advent REVIEW And Sabbath HERALD



TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 14, 1906

## The Lord's Prayer

Its Comprehensiveness

Our Father, Who art in heaven;

A child and his Father.

Hallowed be Thy Name;

A worshiper and his God.

Thy Kingdom come;

A subject and his King.

Thy will be done, in earth as it is in Heaven;

A servant and his Sovereign.

Give us this day our daily bread;

A beggar and his Benefactor.

Forgive us our debts, as we forgive our debtors;

A sinner and his Saviour.

Lead us not into temptation;

A pilgrim and his Guide.

Deliver us from evil;

A captive and his Deliverer.

For thine is the Kingdom, and the Power, and  
the Glory, forever and ever, Amen.

—The Bible Record.

# Our Publishing Work

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

THE following paragraphs are extracts from a few of the very interesting papers read at the Lake Union Conference Bookmen's Convention, held at Berrien Springs, Mich., May 5-8:—

"God has an important truth which he wishes man to know, and that he may impart this knowledge speedily and accurately, he has enabled his people to produce literature which is admirably adapted for this purpose. The marvelous facilities now in use by men have been given to us by the Lord, that we may be enabled to perform concisely and well, the vast work which has been given us to do."

"Probably none of us have yet fully understood the importance of our publications. Indeed, their value is beyond computation. The truth is taught in a clearer and stronger way in our books than it can be found in any other form, because writers can make stronger work with pen than can speakers make with the spoken word. Thus the pen and the press have become the most potent agencies that we can wield."

"As an illustration of what can be done with one book, let us refer to the record that has been made through the publication and circulation of that excellent work, 'Thoughts on Daniel and the Revelation.' Exact statistics are not in hand at this moment, but probably two hundred thousand copies of this book have been sold. It contains matter amounting to not less than one hundred most excellent sermons. It is safe to count that as many as five persons on an average study each copy put into circulation. Figuring upon the basis herein set forth, one million persons have read this one book, and each one of these has had the benefit of one hundred sermons on important gospel truth. Therefore, the aggregate amount of work done through the agency of this one publication is equal to presenting one sermon to one hundred million people. Had the writer of this book preached for a period of twenty-five years, averaging two hundred sermons each year, he would have delivered during such a period five thousand sermons. We will suppose that his congregations averaged fifty persons during this entire period. In this way he has presented one sermon to two hundred and fifty thousand persons. According to this ratio of comparative labor, he would have to preach for a period of eight hundred years in order to equal the amount of work done through his book. But the book still lives and works, though the dear brother who wrote it sleeps in Jesus. Is it not therefore true, that though he is dead, he is yet speaking?"

"A far greater effort should be made to extend the circulation of our publications in all parts of the world. The warning must be given in all lands and to all peoples. Our books are to be translated and published in many different languages. We should multiply publications on our faith in English, German, French, Danish-Norwegian, Swedish, Spanish, Italian, Portuguese, and many other tongues; and people of all nationalities should be enlightened and educated; that they too, may join in the work."

"Never in my life have I enjoyed more of the presence of God and had more of that perfect

peace than I have had since I entered the book work, and all my needs have been supplied according to promise, and we have the assurance that 'he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' When the prophet Isaiah had that wonderful vision of the Lord's glory, his heart sank within him, and he exclaimed, 'I am a man of unclean lips.' Then flew one of the seraphim and touched his lips with a live coal from off the altar, and his iniquity was taken away, and the Lord said, 'Whom shall I send?' and the prophet answered, 'Here am I; send me.' May the Lord touch our lips with a live coal from off the altar, and prepare us for this closing work."

"It is God's plan that every member of the great body—the church—should become enlisted in the aggressive work of the message. As the Word says, 'To every man his work,' so we are taught by the spirit of prophecy, that even the *children* of this people are now to be prepared to give the message to the world when those of more experience and older in years are forbidden by governments to do so. So that while we are classifying our schools into church-schools, intermediate schools, and training-schools, we must ever remember that *all* are God's means for training workers for finishing the work of the third angel's message."

"We learn to do by doing, and as the perils of the last days thicken about us, the children will be found doing what they have been educated to do. In general, we busy ourselves in that line of work about which we know most, and that with which our previous experience has made us familiar. It was because Daniel had been trained to worship the true God and to pray daily that the advancing years of his life found him faithful to that God. The life that Elisha lived as a farmer is not so foreign to his preparation for his life work as a prophet. Surely he who can keep his eye on a mark ahead and plow a straight furrow, has solved, in principle, the secret of the Christian's life—'looking unto Jesus, the Author and Finisher of our faith.' He who could turn the sod to a line could, under God, make straight paths for the wandering feet of the children of Israel. The child who actually *does* the thing in his school life that he is expected to do when he leaves the schoolroom, is receiving the only training that will insure a deep love for his work in life."

"As ordained ministers of the gospel, as taught by Christ and his disciples, and as being in the place of leaders in the denomination, we are set apart as overseers. In order for us to be capable of overseeing we must have a knowledge of the work we are to oversee. The only way to gain a knowledge of how to sell books is to sell books. Hence no man should be ordained to the gospel ministry until he has had a practical experience in selling books. If the principles, reasoning, and logic thus given are correct (and I believe they are) then 'How Ministers Can Help Build Up the Book Work' is made clear. They are to be true leaders in that department of their work as ministers, that is, they must be bookmen."

# THE REVIEW AND HERALD

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

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## Editorial

### God Lives

THE psalmist applied a very ugly word to the one who denies the existence of God. "The fool hath said in his heart, There is no God." Some of the cultured infidels of the present day would be likely to resent the use of this word to denote the class to which they belong, and we have no disposition to wound their feelings, but for all that it is certainly a curious commentary on human nature that those who do not desire to retain God in their knowledge are generally classed among the intellectual leaders. And yet every blade of grass, every flower, every plant which is now being builded by mysterious processes, every tree that grows with the passing years, every creature that has breath, and every one of the heavenly bodies studding the firmament testifies to the mind ready to listen that there is a living God who upholds all things "by the word of his power." In addition to this testimony of a world and a universe outside of ourselves, every Christian knows that he has talked with God. The heathen "pray to a god that can not save," but those who have received the revelation from heaven call upon him who is "glorious in holiness, fearful in praises, doing wonders." "Jehovah is their strength, and he is a stronghold of salvation to his anointed." God lives. In storm or in sunshine, God lives. In the earthquake and in the fire, God lives. In the hour of victory or in the hour of apparent defeat, God lives. On the mount of transfiguration or in the wilderness of temptation, God lives.

"As the hart panteth after the water brooks,  
So panteth my soul after thee, O God.  
My soul thirsteth for God, for the living God."

### God Loves

THE living God is the loving God. He lives and loves. He loves and lives. Just so certain as it is that he lives, just so certain is it that he loves. The abundant testimony that he lives proves just as conclusively that he loves. And over and above all, we have in the gospel the wonderful evidence of the love of the living God. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God." God loves. In storm or in sunshine, God loves. In the earthquake and in the fire, God loves. In the hour of victory or in the hour of apparent defeat, God loves. On the mount of transfiguration or in the wilderness of temptation, God loves. "He lives and loves, our Saviour King; With joyful lips your tribute bring; Repeat his praise, exalt his name, Whose grace and truth are still the same."

### God Reigns

THAT God who lives and loves is the King of the universe. "Jehovah hath established his throne in the heavens; and his kingdom ruleth over all." Among the rulers of the world the lesson needs to be learned that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Every individual member of the human family who recognizes God's rightful place will say with the sweet singer of Israel, "I will extol thee, my God, O King." Although "the prince of this world" may exalt himself and may assert a boastful claim to the kingdom, still God reigns. Although evil men and seducers may wax worse and worse, and evil at times seem to be in the ascendant, still God reigns. Although some who have known the truth may depart from the faith, still God reigns. In storm or in sunshine, God reigns. In the earthquake and in the fire, God reigns. In the hour of victory or in the hour of apparent defeat, God reigns. On the mount of transfiguration or in the wilderness of temptation, God reigns.

"He reigns! the Lord, the Saviour reigns!

Sing to his name in lofty strains;  
Let all the saints in songs rejoice,  
And in his praise exalt their voice."

### It Will Survive the Shock

THIS advent movement is not a mere system of philosophy, the product of human wisdom and dependent upon human power for its proclamation. This message is of heavenly origin. God started this work through his own agencies, and he has cared for it in the face of ridicule and opposition. After pledging himself to the success of this movement for more than half a century it is unthinkable that God should desert it now, and permit the enemy to triumph over the one effort to prepare the way of the Lord.

It ought to be plain to all, however, that we have come to a crisis in our experience. Strong influences have been in operation for several years which, if allowed to prevail, would destroy the foundations of this message and introduce an entirely different order of things. "The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would be the result? The principles of truth that God in his wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced." It is because we have believed in the original message as given to this people to give to the world, that we have withstood the efforts to bring in this "great reformation."

As the latest development in "this reformation" we are now brought face to face with an effort which, if successful, would destroy the confidence of our people in the integrity of this movement and leave them in a state of perfect uncertainty concerning the reliability of the spirit of prophecy. Whether it is so intended or not makes no difference with

the fact. This action must be judged by its fruit, and its fruit is evil.

The stand which has been taken to maintain the original platform of this advent movement as against the effort to bring in a reformation has brought on a conflict. But who is responsible for this conflict? We greatly deplore the present situation, but shall we sacrifice the truth in order to avoid a conflict? We do not like to spend our time and strength in replying to the charges of those who ought to be leading the forces against a common foe, instead of directing an attack upon their former companions in arms, but shall we desert our standard and permit these incorrect representations to unsettle minds without making an effort to place the facts before the people? It seems clear to us that the responsibility for causing a division in our ranks rests with those who have led in an apostasy, rather than with those who have sought to prevent the cause of God from being betrayed into the hands of the enemy. When this matter is fully understood, we are confident that some of the claims and statements circulated among the people will appear in an altogether different light, and the defenders of the truth will not successfully be represented as the offenders.

Because some are now attempting to tear down what they have before built up, there may be more or less apprehension lest this cause may have seen its best days, and lest it may now enter upon a period of decline. In view of our present situation some may even question whether it would not have been better to remain silent than to bring on such a controversy. Did Moses remain silent when apostasy broke out at Sinai? Did he permit the rebellion of Korah, Dathan, and Abiram to continue unchecked? Was not Phinehas commended for his efforts to stay wickedness in Israel? "They joined themselves also unto Baal-peor, and ate the sacrifices of the dead. Thus they provoked him to anger with their doings; and the plague broke in upon them. Then stood up Phinehas, and executed judgment: and so the plague was stayed. And that was reckoned unto him for righteousness unto all generations for evermore." Under the guidance of the spirit of prophecy we have made an honest effort to counteract the evil thing among us, and we believe that the final result will justify this course.

For the encouragement of any who may be inclined to question whether this cause will survive this experience we will quote an extract from an article in "Letters to Physicians and Ministers," published as "Series B, No. 2." The title of the article is "The Foundation of Our Faith," and the whole article is

worthy of diligent study. We quote the following paragraphs:—

Shortly before I sent out the Testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, "Iceberg just ahead!" There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, "Meet it!" There was not a moment's hesitation. It was time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way.

Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, "Meet it!" I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, "Meet it!" . . .

What influence is it that would lead men at this stage of our history to work in an underhand, powerful way to tear down the foundation of our faith,—the foundation that was laid at the beginning of our work by prayerful study of the Word and by revelation? Upon this foundation we have been building for the past fifty years. Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, "Meet it!"

We believe that the Lord himself has directed in the stand which has been taken to prevent the perversion of the essential principles of the truth for this generation. It has been under his direction that these errors of doctrine and the wrong plans of organization have been squarely met and opposed. We further believe that, like the ship in the scene described, this cause will survive the shock, even though it be injured, and that it will then move forward with even greater power than ever before.

This is God's truth and it will not be overthrown. This is God's cause and it will not suffer defeat. God has not commissioned us to make an attack upon any man, but he has set us in defense of the truth, and we believe that he will prosper the effort honestly put forth to preserve this gospel message from being permeated with the subtle sophistries of scientific infidelity. Let our confidence be in the truth and not in men. Let our hope rest in the power of God. Let us

have faith that he who has begun this work will carry it safely through. "We have not followed cunningly devised fables."

### "Anoint Thine Eyes"

THE counsel of the faithful and true Witness to the church of the Laodiceans, represents them as being defective in spiritual vision. "I counsel thee to . . . anoint thine eyes with eye-salve, that thou mayest see." Rev. 3:18. The people here addressed do not see things clearly. They do not see things in their true proportion. Spiritual things, eternal things, are less real to them than the visible, temporal things. The eternal riches are of less value than the earthly riches. They are counseled to buy "gold tried in the fire," wealth that will not lose its value when destruction comes upon the things of this world.

In this world sin has so perverted and distorted everything that naturally, we see nothing in its true light. People have to be brought to their real senses, as it were, by a shock. In some unusual and startling way they have to be reminded that there are other and higher interests to be considered than the pursuit of wealth and pleasure. The spell of worldliness must be rudely broken, the veil that is over their spiritual vision rudely torn away, before they will give serious thought to the things of the world to come. When some destroying visitation comes upon them and they are brought, as it were, face to face with God and eternity, then the darkening veil is swept away and they see things in their true proportion, their true value. They see and feel, not fancies, but realities, for at such times all that is unreal sinks out of view.

Such an experience came to the residents of San Francisco on that memorable morning in April last, and one who passed through it, speaks thus of the change wrought in her mind by the visitation:—

I turned to dress myself. What a change in values! I had no thought for the dress I had cherished the day before. I was merely considering what was warmest and most substantial—a coarse wool skirt and a long coat lined with white silk and highly decorated with trimming. Did I choose the latter because it was pretty? No, indeed; but because it was warm and long. . . .

After a half-hour we came up to our flat to take an inventory of the situation. I walked over the remains of my choicest china, porcelain, and cut glass, without a feeling of regret, or a sigh, or a tear. Everything seemed so insignificant, and the world so far away. That is, the world we had lived in. All estimates of value were annihilated. Human life seemed the only thing worth consideration.

How will it be when sudden destruction comes upon all the cities at once,

and the people realize that the day of God has come? For "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 10. How insignificant then will be all the things which now seem of so much account that they eclipse the whole spiritual vision. How valueless then will be things for which everything else is sacrificed now, and how valuable then will be righteous character which stands approved of God, and the "gold tried in the fire," which can endure the test of the burning day. But the important time to discover the truth is not in the day of God, but now. "Behold, now is the accepted time." "Anoint thine eyes with eyesalve, that thou mayest see," is counsel for to-day. Now is our day, and the time to know the things which belong unto our peace.

L. A. S.

### Good News in a Far Country

WE are in Taquary, at the head of Lake Patos, in southern Brazil. Elder Westphal and I have just been devouring the REVIEWS of March 8 and 15. Down in these lands, with irregular and uncertain mail communications, the worker who travels is often cut off from the outside world for weeks at a time. Then the arrival of a copy of the REVIEW is an event. To all those who are out on the frontiers the coming of the REVIEW with its reports from the workers in all the world, and its news of the progress of affairs in the home land of the message, is like the arrival of a friend from a far country, bearing good news.

In Brother Irwin's report of the Pacific Union Conference we saw that the needs of the mission fields were remembered liberally by the Pacific Coast brethren. It was good news down in this southern corner of dark Brazil. Here is a dark land, but now the Holy Spirit is inclining Catholic hearts to inquire for the truth. We thank God for every word that brings news of increased gifts for missions. These gifts from the Pacific Union and the large personal gift from one of the brethren, reported by Elder Irwin, sent a thrill of gladness and courage through a few hearts down here in Brazil, at any rate.

And so I believe it is in all the needy fields. The workers watch closely for every evidence of a rising missionary spirit, and rejoice to see that the flow of gifts into the mission treasury means that the work may be pushed forward into regions still unentered.

Courage fills the hearts of the workers. They are persuaded that people,

and conferences, and union conferences in North America will not rest until the heralds of the coming King are carrying the message in every land. We in these far fields thank God for the true hearts in the home land upon whom the Lord had laid the burden for the regions beyond.

*Taquary, Brazil.*

W. A. S.

### The Offering for Missions, June 30

THE writer has just read the earnest appeal for missions in the REVIEW of May 31, and wishes to heartily endorse the same, and if possible, add something to it.

The call of the president of the General Conference is certainly worthy of the consideration of all our people. To-day the foreign mission work is among the most encouraging and interesting features of the great work in which we are engaged. For certain reasons not necessary to mention here, influences have been at work in this cause to dampen the energies of our people; there has not been that union, and harmony, and brotherly love, and sublime faith in the success of the work that there has been at other times in the past.

But we expect to see a glorious rallying to the truth, the furtherance of missions, and the furtherance of the work in our own lands as never before since the work commenced. We shall be greatly disappointed if we do not see this, and we do most earnestly desire that our people everywhere shall see that we have reached the most interesting point in our work, the most encouraging in many ways. Among these encouraging things, and perhaps above all others, is the progress the work has been making in foreign lands. It has seemed to surpass the increase in our own country. The way seems opening before us most remarkably. What a pity it would be if here, where the work commenced, and where the great body of believers reside, any influences to check and hold back this rapid progress should be seen because of lack of helping in the support of missions. This hindrance already has been startling, and exceedingly unpleasant to contemplate, when our missionaries sometimes have been barely able to live, and when many have offered themselves to go, but there was no means with which to send them.

How can we as a people, located in the United States, where we have so many blessings and privileges, and there is such a large amount of means at the command of our people, feel that this is the proper thing? We ought to place in the hands of the leading brethren who have the management of missions especially under their watchcare, sufficient funds to send every able-bodied man or

woman out into the broad harvest-field, who is willing to go, and gives evidence of being fit to go. There is nothing that can be more certain than this, and if our people do not do this, they are standing in the way of the work of God.

When we look around us at the calamities that are occurring, and see hundreds of millions of dollars' worth of property going up in smoke, and the efforts of a lifetime come to naught by the judgments of God which are in the land, how can we feel safe and secure in living mainly to amass money here, when such important opportunities for doing a vast amount of good are clearly open to view? The world is to be warned. Never did things look so hopeful, so far as the coming of our Lord is concerned, nor the progress of our missions and work in foreign lands present such evidences of success. Our men and women of wealth are being tested as to their faithfulness to the cause and work of God. God has given them means. It is through his blessing that they have obtained means. What a terrible mistake it is when we use our means merely for personal gratification, and to lay up treasures on earth, where moth and rust corrupt, and thieves break through and steal, while the judgments of God are in the land, and these things are increasing all the time.

Our Saviour, speaking to us as a people in the last days, says these words: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." But how are we to obtain it? "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that fail-eth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning, and ye yourselves like unto men who wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you; that he shall gird himself, and make them sit down to meat, and will come forth and serve them."

These words are certainly addressed to the last generation, looking and waiting for the Lord to come, believers in the soon coming of Jesus. We are warned especially of our duty to so use our means that we shall have it laid up "in bags that wax not old," a treasure in the heavens.

An immense company will be brought out into this truth by the efforts of the children of God who thus realize their stewardship. We are to make ourselves friends with the riches God has en-

trusted to our hands, that we may be received into everlasting habitations. Unless we are thus faithful with the unrighteous mammon, we shall never have committed to our trust the true riches.

The cause of missions is crying loudly for help at this important juncture. Our people in this country ought to be doing ten times more than they are doing. We have every reason to believe that the brethren in charge of these means have been trying to use it to the very best advantage, and already thousands have received the truth as the result of our work in different parts of the world; but there are a great many more who need it just as badly. There never was a more favorable opportunity. Things will wax worse and worse. The world is now open for us to press the truth into every dark corner, and let the people know that God has light in the world to benefit them, and that he will save such as will give their hearts to him. Heathen lands that have been shut up for centuries are crying for help. Our missionaries have more encouraging success than those of any other people, though they are young, and are inexperienced in such matters, for God has made the present truth as taught in the Scriptures most plain, and with it they can reach multitudes that can not be reached by any other people. Men of learning, in various parts of the earth, are coming into the truth and using their learning to help advance the cause in these dark fields of heathenism. Catholic countries are being entered; old Russia is opening its gates; everything is encouraging us as a people to work. *really work*, just at this special juncture.

May the Lord help our people to realize this, and make an effort to fill the treasury of our Mission Board this present year. Plan immediately, dear brethren and sisters, to give a large donation Sabbath, June 30. Go prepared to do this, and expect that the Lord will bless you, and that you will see souls in the kingdom of God as a reward for your interest.

GEO. I. BUTLER.

### **The Midsummer Offering**

THE collection that will be taken June 30, is for foreign mission purposes, and I feel certain that our people will deal liberally with this cause on this occasion, as they have in the past.

Foreign mission work has reached large proportions as compared with what it was a few years ago. As we are living in the last generation,—the generation that will witness the preaching of this gospel of the kingdom “in all the world for a witness unto all nations,” it is important that we do aggressive work. New fields must be entered, and new stations established in the countries

already entered; and there is no end in sight, as yet.

In some of the older mission fields the work has reached a stage where it is either wholly or in part self-supporting; and some countries, like Germany, that a few years ago were regarded as mission fields, are now not only self-supporting, but contribute considerable sums annually toward the work in other lands. This, by no means, is calculated to rob us in the home land of the privilege of contributing more and more for the accomplishment of the work of the Master in the dark corners of the earth.

The offering should be a liberal one, in view of the fact that the treasury of the Mission Board is about empty, and the time from midsummer until the annual offering has for years been the most trying, on account of the fact that the offerings are small during that period. It is not a very comfortable position to occupy to be in a strange land, among a people of strange language, being regarded with suspicion by all around you, and then have your support fail, and to receive a letter from the Mission Board saying we have no money, and can not send any this quarter. Yet, just that has occurred in the history of the Seventh-day Adventist mission work. A good brother who sacrificed his life in India wrote to the Mission Board: “Your letter makes the cold chills run down my back, even in this torrid climate.” But, thanks be to God, this was not since our people were made thoroughly acquainted with mission work, and a more thorough system of contributions inaugurated; and by divine help, let us say it shall not be so again. The Lord has not only permitted us to receive a knowledge of his truth, but he has permitted us to live in a land of the greatest prosperity on the face of the earth. Since the power to get wealth is the gift of God, why should we not pray that God would endow us with wisdom and power to acquire some of this vast wealth, and then when he gives it, we could do no less than to place it in the hands of the Foreign Mission Board to extend the mightiest movement ever witnessed among men. But let us remember the words of the Saviour: God can not entrust us with great things, even in answer to prayer, unless we are faithful in small things.

ALLEN MOON.

## **Note and Comment**

THAT existing conditions to-day are leading up to an era of strife, in which some of the darker experiences of human history will be repeated, is a fact obvious to others besides Seventh-day Adventists. The following view on this subject was expressed by Governor

Hanly, of Indiana, in a memorial day address at Purdue University:—

The American people are at the beginning of a great revolution. As yet there is, in a literal sense, no call to arms. There are no drum-beats, no bugle blasts, no serried ranks, no marching columns, no battle-fields strewn with the wounded and the dead; but the revolution is upon us and about us as certainly as though all these were present. Stupendous social, economic, and political changes are involved.

Deeply embedded in the very core and center of this revolution, running like a thread through all its shifting scenes and changing forms, are certain fundamental principles of human right and of human liberty, and unless we in our day, and especially you in your day, possess a willingness to seek for these, the wisdom to find them, and the patriotism and the courage to proclaim them, to stand by them and save them when found, the call to arms, the drum-beats, the bugle calls, the serried ranks, the marching columns, and the battle-fields will come to us and to you as certainly as in the past they came to our fathers.

The criminal aggressions of incorporated and aggregated wealth against the individual must be stayed by legal regulations and wholesome laws courageously enforced, or history will repeat itself in your day as it has in the past.

RECENTLY the newspapers published a report of the massacre of six French missionaries in the Chinese province of Nan-tchang. It appears from an account written at the scene of the tragedy, by another Catholic missionary, that it was caused by a persistent demand of the Catholics for the punishment of Chinese who had persecuted them. “Bishop Ferrant, vicar apostolic of Kiang-Si,” it is stated, “has been endeavoring for some time to obtain from the Chinese authorities the punishment of the murderers of some of his Christians. The mandarin was willing to grant a pecuniary compensation, but nothing else. The vice-prefect of Nan-tchang was of the same mind, and refused to punish the guilty ones.

“On the twenty-second of February this mandarin called at the mission at meal-time. During the dinner the discussion was resumed, the official insisting that the difficulty could be settled for a cash consideration. Father Lacruche refused, declaring that the bishop as well as himself desired nothing but the punishment of the criminals. The meal over, the mandarin retired to another room and attempted to cut his throat. . . . The Chinese press was soon filled with the most odious calumnies against the fathers. Father Lacruche was denounced as the murderer of the mandarin, and the natives, who do not need such incentives, were exhorted to kill all those ‘savage missionaries.’”

Is it any wonder that a missionary spirit which seeks the blood of heathen persecutors rather than the salvation of their souls, does not make a favorable impression in heathen lands?

## 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.

### An Old Missionary Hymn

THINK on our brethren, Lord,  
Who preach the gospel word,  
In spirit free and bold,  
In hunger, heat, and cold;  
Thou art their strength and shield,  
Help them to win the field.

Give them an open door,  
With wisdom, love, and power  
To tell what thou hast done  
For all men to atone,  
And thus in every place  
They will show forth thy grace.

O Lord, before them go;  
To every sinner show  
What need he hath of thee,  
And then most mightily  
Impress upon his heart  
That thou his Saviour art.

Thou Workman great and wise!  
Who shall thy work despise?  
Our weakness well thou know'st;  
Of nothing can we boast,  
But that we trust thy Word,  
And know thou art our Lord.

—Selected.

### Notes of Travel—No. 1 Journey to Southern California

MRS. E. G. WHITE

THURSDAY afternoon, April 12, I left my home near St. Helena for a short visit to southern California. Months before I had promised Elder Haskell and his wife that I would unite with them in planning for the establishment of a training-school for medical missionary evangelists, in connection with the educational work of the Loma Linda Sanitarium. Now the time had come for the fulfilment of this promise, and as the sanitariums at Loma Linda and Paradise Valley were to be dedicated about the time of the annual meeting of the Southern California Conference, it was an opportune time to visit this part of the field. Accompanying me were my son, W. C. White, my secretary, and one of my copyists. My son went by way of the Coast Line, that he might stop over a few hours at Mountain View. The other members of our party went direct by way of the San Joaquin Valley route.

As we crossed a portion of the Mojave Desert, we were reminded of the promise, "The desert shall blossom as the rose." Where one usually can see only sage-brush and cactus, there is now to be seen an abundance of grass, and acres upon acres of wild flowers of varied hues.

#### The Los Angeles Vegetarian Restaurant.

Our train into Los Angeles was a few minutes late, and we could not make close connections with the train for Loma Linda, so we spent a pleasant hour at the vegetarian restaurant, on the corner of Third and Hill Streets.

This restaurant is now conducted by the medical missionary department of the Southern California Conference, and is in charge of Brother and Sister Allen, who were stanch Roman Catholics until they attended a series of meetings held by Brother W. W. Simpson and his associates less than two years ago.

During the past few years, the Lord has given much instruction regarding the establishment of hygienic restaurants in large cities. Over and over again he has indicated that in many cities we should have small restaurants, as centers of influence, by which the attention of thinking men would be called to the principles that make us "a peculiar people." Thus many would be led to a knowledge of the message for this time.

In connection with this instruction have been given many cautions against the danger of tying up in restaurant work talent that could be utilized to better advantage elsewhere. Especially is this the danger that attends the conduct of hygienic restaurants so large that many helpers must be employed. The pressure and rush of business is liable to lead to a neglect of the work of soul saving.

In 1902 I wrote out many reasons why it will be best to establish several smaller restaurants in different parts of our large cities. Among these reasons were the following: "The smaller restaurants will recommend the principles of health reform as well as the larger establishments, and will be much more easily managed. We are not commissioned to feed the world, but we are instructed to educate the people. In the smaller restaurants there will not be so much work to do, and the helpers will have more time to devote to the study of the Word, more time to learn how to do their work well, and more time to answer the inquiries of the patrons who are desirous of learning about the principles of health reform."

At noon we returned to the station, and took "The Golden State Limited" for Loma Linda, sixty-two miles east of Los Angeles, on the main line of the Southern Pacific. Ordinarily this train carries no passengers for small stations, like Loma Linda. Had we taken a later train, we could not have reached our destination until a few minutes after the beginning of the Sabbath, and this we very much disliked to do. In the unusual courtesy shown us by the conductor of the limited through train, we recognized the favoring hand of providence.

At Loma Linda we met many friends, and were made to feel at home. Every one was busy preparing for the Sabbath. At this season of the year, the lawns and flower gardens are very beautiful, and the air is filled with the fragrance of orange-blossoms.

#### Sabbath Sermon

Sabbath forenoon, we assembled in the sanitarium parlors, and I spoke to the patients and helpers on the first chapter of Second Peter. I dwelt upon the thought that Christ in his humanity,

perfected by a life of holiness, revealed that humanity may in this world attain unto perfection of character, through co-operation with divinity. Abundant provision has been made for us. Within the reach of every human being God has placed "all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

In this scripture is set forth the perfection that we are all to reach. As we live on the plan of addition, there will be granted us the grace spoken of in the second verse: "Grace and peace be multiplied unto you,"—multiplied "through the knowledge of God, and of Jesus our Lord." Christ offers to work in our behalf on the plan of multiplication.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." It is our privilege to lay hold upon these encouraging assurances, that we may place ourselves in right relation to Christ, and thus perfect Christian character.

"He that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." We must co-operate with Christ Jesus. We must lay hold of every advantage he has given us, and show that we receive it; for to "as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Precious, precious assurance!

On every hand we see men anxious to insure their lives by taking out a life-insurance policy. Here is your life-insurance policy—an eternal life-insurance policy offered to all who carry out the conditions outlined in this chapter.

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." Every one of us may have living faith in the power of Christ to keep our feet from walking in false paths.

There is in our world a spirit of belief, and also a spirit of unbelief. In the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. We expect that those who refuse to harmonize with Christ will develop into a warring ele-

ment; but we should not think that this will do us harm. We must remember that they that are for us are more than they that can be against us. This is my hope and strength and power. I believe in God. I know in whom I believe. I believe the messages that God has given to his remnant church. From childhood I have had many, many experiences that have strengthened my faith in the work that God has given me to do.

Early in my public labors I was bidden by the Lord, "Write, write the things that are revealed to you." At the time this message came to me, I could not hold my hand steady. My physical condition made it impossible for me to write. But again came the word, "Write the things that are revealed to you." I obeyed; and as the result it was not long before I could write page after page with comparative ease. Who told me what to write? Who steadied my right hand, and made it possible for me to use a pen?—It was the Lord. When we come into right relation with him, and give ourselves wholly to him, we shall see the miracle-working power of God in word and deed.

In the early days of the message, when our numbers were few, we studied diligently to understand the meaning of many scriptures. At times it seemed as if no explanation could be given. My mind seemed to be locked to an understanding of the Word; but when our brethren who had assembled for study, came to a point where they could go no farther, and had recourse to earnest prayer, the Spirit of God would rest upon me, and I would be taken off in vision, and be instructed in regard to the relation of scripture to scripture. These experiences were repeated over and over and over again. Thus many truths of the third angel's message were established, point by point. Think you that my faith in this message will ever waver? Think you that I can remain silent, when I see an effort being made to sweep away the foundation pillars of our faith? I am as thoroughly established in these truths as it is possible for a person to be. I can never forget the experience I have passed through. God has confirmed my belief by many evidences of his power.

The light that I have received, I have written out, and much of it is now shining forth from the printed page. There is, throughout my printed works, a harmony with my present teaching. Some of the instruction found in these pages was given under circumstances so remarkable as to evidence the wonder-working power of God in behalf of his truth. Sometimes while I was in vision, my friends would approach me, and exclaim, "Why, she does not breathe!" Placing a mirror before my lips, they found that no moisture gathered on the glass. It was while there was no sign of any breathing, that I kept talking of the things that were being presented before me.

These messages were thus given to substantiate the faith of all, that in these last days we might have confidence in

the spirit of prophecy. I thank God that he has preserved my voice, which in my early youth physicians and friends declared would be silent within three months. The God of heaven saw that I needed to pass through a trying experience in order to be prepared for the work he had for me to do. For the past half century my faith in the ultimate triumph of the third angel's message and everything connected with it, has been substantiated by the wonderful experiences through which I have passed. This is why I am anxious to have my books published and circulated in many languages. I know that the light contained in these books is the light of heaven.

I ask you to study the instruction that is written in these books. To John, the aged apostle, came the message, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." The Lord has bidden me write that which has been revealed to me. This I have done, and it is now in printed form.

Let us give our hearts to God; for we have only a little time remaining. We are living in the last days. On every hand are signs of the end. Life is becoming more and still more uncertain. We hear of numerous wrecks and other disasters; we hear of many who are killed in an instant, without a moment's warning. Let us determine not to wait until a more convenient season before preparing to meet the Lord in peace when he comes. Let us give ourselves wholly to him, and then work for the salvation of other souls, from house to house, and wherever we may be. I am expending all the means I have, in the work of advancing the third angel's message. We should be planning to win souls to Christ, and now is our time to do this work. The harvest is ready, but the reapers are few. From all parts of the world we are receiving letters telling us that the light is shining in clear rays in distant lands, and that the honest in heart are accepting the evidences of the truth for this time.

Amid the error that is overspreading the whole earth, let us strive to stand firm on the platform of eternal truth. Let us put on the whole armor of God; for we are told that in this time Satan himself will work miracles before the people; and as we see these things, we must be prepared to withstand their deceptive influence. Whatever is presented by the enemy as truth, ought not to influence us; for we should be under the instruction of the great Author of all truth.

I feel an intense interest in the future work and prosperity of the Loma Linda Sanitarium. God has not given us these buildings for naught. He has not given them for us simply to take pride and comfort in. We know that this beautiful property has been given us as an indication of a great work that is to be done in southern California for the Lord. We are to help every soul in need of help. We desire to see souls converted, that finally they may enter in through the gates into the city of our God. We de-

sire to see these souls receive the crown of life and a golden harp and a palm branch of victory. We desire that they shall have life, eternal life, in the kingdom of glory.

This is why I am willing, so long as my life is spared, to bear the testimony that God may give me. Pray, pray, I beseech of you who are here in this Sanitarium. You who have no hope, do not wait; do not, I beg of you, wait a moment. Get hold of it, oh, get hold of it; for you can have hope. It is offered all who believe in Christ Jesus, and you can have it. If you will work on the plan of addition, God will work on the plan of multiplication, and you will have peace and joy and assurance—a foundation that can never fail. Then you will be prepared to meet the King in his beauty, and will hear him say, "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

### **The One Hundred and Forty-four Thousand**

J. N. LOUGHBOROUGH

HAVING received the following question, to which I prepared a reply, the thought occurred that the same might be of interest to the readers of the REVIEW, so I forward it for publication.

"For some time, in fact for several years, I have been unable to see how the one hundred and forty-four thousand could be made up partly of those who have died during the third angel's message. Such a position seems to be contrary to the teachings of the spirit of prophecy. Of this favored number, Sister White has written that they are taken 'from among the living.' How could this be, if they are taken partly from 'among the dead?' Again, she says that they 'have endured the anguish of Jacob's trouble,' passed 'through the final outpouring of God's judgments.' How could all sing a song of such an experience if a part, perhaps hundreds, had never had the experience? How could one hundred and forty-four thousand dear souls sing that they had 'passed through the time of trouble such as never was since there was a nation,' and had endured anguish, hunger, sun heat, and the sight of the seven last plagues, if they were sleeping, or at least a part of them? Would not a part of this company be unable to tell and sing a part of that song?"

"It may be said that Sister White, in one of her writings, makes herself one of the one hundred and forty-four thousand, but Ezekiel does also. Speaking of the seven last judgments, he represents himself as present at their pouring out, and says, 'and I was left.'

"I am a firm believer in the spirit of prophecy. I believe what it says. By this I mean, that when it comes across my path, I believe that God, through his prophet, has shown me my error. I have no new light. My message is the old,

old doctrines taught in the early days of this truth. But I have not understood the above subject, and so have had nothing to say about it. I write you, knowing the way you look at it, but not knowing the reasons you have for so doing. Perhaps you will help me out. There is no controversy in this field about the subject."

Before making a direct answer to your questions, it may be of interest to note the facts as to how the Seventh-day Adventists were led to the sealing message of Revelation seven, and how they held the doctrine when they received it. Elder Joseph Bates began teaching the truth of the seventh-day Sabbath, as connected with the third angel's message of Revelation fourteen, in 1845. But the believers did not discover the light on the sealing message until 1848. They were led to it on this wise:—

Feb. 22, 1848, France became disorganized, deposed her king, and burned up his throne, and in the twilight of that evening he fled from Paris with his family in a hack, he himself being the hack driver, disguised in the garb of a "hackney coachman." Following closely on the riot in Paris, the turmoil spread to other countries, until thirty-six kingdoms, principalities, and petty states were involved in the melee. Just at this time the spirit rappings began in the Fox and Fish families, in Hydesville, Wayne Co., N. Y. (This was about seventeen miles from my birthplace, and only a few miles from where Joseph Smith claimed that he found his gold plates of the Book of Mormon.) The First-day Adventists of New England said, "This strife among the nations of Europe is the rally of the nations to the battle of the great day of God. The Lord is going to come now. These rapping spirits are the spirits of devils going out to gather the nations to that battle."

At this time the Seventh-day Adventists received the light on the sealing message. Their reply to the first-day people was, "No. This is not the rally to the last great battle. Before that event takes place, one hundred and forty-four thousand are to be sealed with the seal of the living God. There is a message to go forth bearing the seal, and we have discovered that message in the seventh chapter of Revelation, and are going forth to give that message."

Elder Bates, in a tract, makes mention of a meeting of a few of those who had accepted the sealing message. The meeting was held Nov. 18, 1848. Of this meeting he says, "A small company of brethren and sisters were assembled in meeting in Dorchester, near Boston, Mass. We made the publication of the message [the sealing message] a subject of prayer. The way to publish appeared not sufficiently clear. We resolved unitedly to refer it all to God. After some time spent in earnest prayer for light and instruction, God gave Sister White the following, in vision:—

Speaking of the Sabbath truth, she said, "That truth arises, and is on the increase, stronger, and stronger. It's

the seal! It's coming up! It arises, coming from the rising of the sun. Like the sun, first cold, grows warmer, and sends its rays.

"The angels are holding the four winds. It is God that restrains the powers. The angels have not let go, for the saints are not all sealed.

"The time of trouble has commenced. It is begun. The reason why the four winds have not let go, is because the saints are not all sealed.

"When Michael stands up this trouble will be all over the earth. Why, they [the winds] are just ready to blow. There is a check put on because the saints are not sealed."

You notice that the Testimony said, in 1848, "the saints are not all sealed." The position of our people then was that the sealing work at that time was going on, and that some of the one hundred and forty-four thousand were then being sealed.

You will note how this idea was confirmed by other Testimonies that followed soon after. In "Early Writings," page 35, is a vision given March 24, 1849, which reads: "Satan is now using every device in this sealing time to keep the minds of God's people from the present truth, and cause them to waver. I saw a covering that God was drawing over his people to protect them in the time of trouble; and every soul that was decided on the truth, and pure in heart, was to be covered with the covering of the Almighty." On page 36 of the same volume we read: "I saw that Satan was at work in these ways to distract, deceive, and draw away God's people just now in this sealing time.

"Satan was trying his every art to hold them where they were, until the sealing was passed, until the covering was drawn over God's people, and they left without a shelter from the burning wrath of God in the seven last plagues. God has begun to draw this covering over his people, and it will soon be drawn over all who are to have a shelter in the day of slaughter."

From this you can see some of the reasons why those accepting the original faith on the subject of the one hundred and forty-four thousand believed that some were then being sealed, and that they were to be of those resurrected in the time of trouble, and be of the one hundred and forty-four thousand.

On page 29 of the same book we read, "The four angels had power from God to hold the four winds, and that they were about to let them go, but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and he raised his hands to the Father, and pleaded with him that he had spilled his blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them to hold, until the servants of God were sealed with the seal of the living God in their foreheads."

Again we read: "I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary,

and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. The one hundred and forty-four thousand triumphed. Their faces were lighted up with the glory of God."

Who were included in this company that are to hear the voice of God? We read in "Early Writings," page 145, "Dark heavy clouds came up, and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in the faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept his law."

The faith of the Sabbath-keepers from that time until some of the modern "lights" came in, was that those who died in the faith were among the sealed ones, and would constitute a part of the one hundred and forty-four thousand.

Just when this partial resurrection takes place may be seen by comparing Dan. 11:45; 12:1, 2, and Rev. 16:12. It is when Michael "stands up," in the time of trouble; but at that time Turkey comes to his end, with none to help; or, as expressed in Revelation 16, when that power is "dried up." But when that power is "dried up," five of the seven plagues have been poured out. The wicked have become enraged by those plagues, and seek to put the saints to death, which brings the living and the resurrected ones into the time of Jacob's trouble. Jacob's trouble in olden time was when Esau was coming with four hundred armed men to take his life. The resurrected ones share in this cry for deliverance, and they hear the voice of God that pronounces the everlasting covenant upon those who have honored him by keeping his Sabbath.

(To be concluded)

## Midsummer Offering for 1906

A. O. BURRILL

If we are to take this message to all the world, to every nation, it will require much means. We have long said that all are to be warned. We have our schools that are filled with our youth who are studying the prophecies. These young men and women are imbued with the hope of the coming of the Lord. But before that takes place they must be sent to all the different nations. Is it not a source of great joy to the believers that God's providence is turning the minds of the laborers to these fields? The Holy Spirit has done and is doing his work in

preparing laborers to go forth to the work of warning.

What does it mean that so many young men and women are in our different institutions making preparations for labor in different lands? Faithful parents are making great sacrifice to educate these students, and their prayers are constantly ascending to God that the son or daughter may be ready to hear the call. They are doing as Hannah did with Samuel. She "gave him to the Lord all the days of his life." There are many Hannahs in these days whose prayers are going up to that God to whom Hannah prayed. They have been heard and answered. These parents who love these sons and daughters ardently are willing to bid them farewell, that they may go to the ends of the earth.

This call for the "midsummer" offering is to provide the means with which to send some of these away to their fields of labor. There are many places where the Lord has prepared the field to be worked. Have we not seen this within the past few months? What has come to this people from across the seas? What from South America, Mexico, and our Canadian fields?—Calls for workers. The fields are all ready for harvesting. Many workmen are ready to go to the ends of the earth. This "midsummer offering" is to send some of them on the way, and feed and clothe those who are already on the battle line in Asia, Africa, and the isles of the sea. This blessed opportunity to help send this message to all lands will soon be gone. Now is our time to co-operate with all heaven in sounding the cry, "Behold the bridegroom cometh; go ye out to meet him."

*Galt, Ontario.*

### **The Shepherd's Fatal Sleep**

S. THURSTON

It was early morn in midspring, when nature seemed to be at its very height of glory, that I left my home, by private conveyance, to spend the day in a neighboring town. The first portion of my journey was amid orchards, olive groves and vineyards. Wheat and barley fields were already in head, with occasional pasture land which was covered with scores of different colored flowers, forming one massive carpet, fresh from the loom of nature.

The sun was yet hanging low in the eastern sky, as if loath to proceed on its way, wiping the sparkling dew from plant, leaf, and flower, and thus robbing the earth of its morning freshness. The sweet-voiced lark, joined by the piping mocker, was sounding its clear notes high above the charming chorus poured forth by the lesser birds. The surrounding mountains seemed to look down with satisfaction upon the beautiful vale, built and watered from their gorge-rifted sides.

While thus surrounded, we become almost forgetful that the dark pall of sin has been hanging over the earth nearly sixty centuries. As we turn our minds,

however, to the distant battle-field, the sighing of the bereaved under the home roof, with the greater portion of earth wreaking with crime and corruption, we are seized with wonderment that so many beauties still linger as a reminder of our long-lost Eden home.

The next few miles of my journey lay through immense cactus fields which skirted one portion of the valley through which the public road lay close beside the railroad. I had reached this portion of my journey when, to my surprise, I saw two sheep lying dead by the roadside. As I turned my eyes toward the railroad, I saw heaps of dead and mutilated sheep, with scores scattered about bruised and mangled. A little farther on I saw the shepherd wild with excitement, having just arrived upon the scene.

Upon inquiry I learned that he was the under shepherd, and that the chief shepherd was in another part of the valley with other sheep, having left this under shepherd in charge of this part of the flock, which at the setting of the sun the previous evening, he had led into close proximity to the unfenced railroad, and then spent the hours of the night in undisturbed sleep. His flock had become scattered and, being wholly unconscious of their danger, many of them had lain down upon the dangerous path of the locomotive, and when the midnight train came dashing along, it left its pathway strewn with death. I also learned that this flock was a valuable one, being prized at about five dollars a head.

In view of these facts, the under shepherd called wildly for the chief shepherd to come to his aid; but no response greeted his ear. Soon the "section-boss" came on his morning tour with no word of sympathy, but rather with the demand that the road be cleared at once. Then came a most terrible part for the shepherd to act, as he went with knife in hand, to finish his death work upon those innocent sheep maimed through his own neglect.

This awful work having been accomplished, I suggested that he ride with me to the nearest town where he could procure help to draw away and bury them in the lonely cactus field. He accepted my offer, and as we sped on our way, at thought of meeting the chief shepherd his anguish and tears seemed greatly to increase. Could he expect him to say, Well done, good and faithful shepherd? Or would he not rather say, Where are my sheep, my valuable sheep?

And when the lonely cactus field had been left behind, and our way was through orange groves in full bloom, making the air fragrant, nothing could charm him. Although the sun rays from the southern California skies had wiped the last sparkling dewdrop from leaf and flower, there was still to be seen upon the shepherd's cheek tear-drops of sorrow. Upon reaching the town we parted, and I saw no more of the shepherd, and on my return, no trace of death was visible along the locomotive's pathway.

O that the love of that shepherd might have been so entwined around that flock upon that fatal night that he might have been aroused to the welfare and safety of his charge at the sounding of the whistle of that onspeeding train as it approached the nearest station, though miles away! But no! the unfaithful shepherd sleeps on.

After witnessing the remorse of the unfaithful shepherd, and knowing the cause of his grief, a higher train of thought took possession of my mind, which led me to consider the world to be but one vast cactus field enshrouded in darkness, into which the human flock of God has been led. Throughout this vast field, running in every direction, are found a thousand conflicting man-made creed-paths, each claiming to be the right way, whereas there is but one right way. Our Redeemer passed that way before us, leaving us his example and word, and bequeathing unto us his Holy Spirit as our faithful guide. John 15:26; 16:13.

Into these thousand man-made creed-paths, God's human flock has been led and has lain down in carnal security; with unfaithful shepherds fast asleep while Satan is artfully running his many trains of sin with fearful results, destroying thousands upon thousands of God's human flock of infinite value, dearer to Christ, the Chief Shepherd, than his own life. Will there be a day when Christ will inquire of his under shepherds, "Where is the flock that was given thee, thy beautiful flock?" Jer. 13:20.

Will Christ, the Chief Shepherd, hold his under shepherds accountable? Will they say, as did guilty Cain, "Am I my brother's keeper?" Or will they, like the sleeping shepherd, have no excuse to offer? Will there surely be a judgment-day when the blood of souls, lost through our neglect, will be required at our hand?

Is there to be a judgment-day

In the high court of God,

When all must give a strict account,  
Who earthly shores have trod?

Quick from the throne the answer came,

From lip o'er scepter rod,  
Yes, the ledger-book is almost full,  
"Prepare to meet thy God."

A cry of woe has reached this court,  
From earthly blood-soaked sod,  
"Go, quickly go! and others tell,  
'Prepare to meet thy God.'"

And should you fail to others warn,  
Who dwell in sin-cursed land,  
Of thee I'll blood-bought souls require,  
Their blood of thee demand.

I seized my pen, Let altar fire  
In power o'er scepter rod,  
Touch lip, and pen,—I'll warning  
give:

"Prepare to meet thy God."  
*San Fernando, Cal.*

TIMELY service, like timely gifts, is doubled in value.—*Geo. MacDonald.*



### Two Careers

WHAT has she done that men should stay

The jostling hurry of their way  
To seek with wonder-eager eyes  
The darkened mansion where she lies?  
What has she done that, far and wide,  
Has flashed the word that she has died —

That folk in distant lands have said  
To one another, "She is dead"?  
Why should the lips of strangers raise  
To her a monument of praise?  
Ah, it was hers to conquer fame,  
She made a name.

And she who lies so whitely still,  
Untouched of joy, unvexed of ill,  
Has she done aught? Why, surely, no,  
The records of her living show  
No laurels won, no glory gained;  
No effort crowned, no height attained;  
In life she championed no cause;  
Why should the passing people pause?  
One little household's narrow scope  
Held all her heart and all her hope,  
Too lowly she for fame's high dome,  
She made a home.

—Jennie Betts Hartswick, in *Harper's Bazaar*.

### Some Facts About Meat

L. A. S.

(Concluded)

THE unhealthfulness of the food products put on the market by the Chicago meat packers depends not alone upon the diseased conditions of the animals received at their establishments. The testimony that has been set forth on this subject, bad as it is, does not tell all the tale of the dangers which threaten the consumer of such products. There remains to be considered the condition of the persons who handle and prepare the meat and other products for the market, and this is by no means an unimportant part of the subject. Even though the meat itself be in a healthy state when it comes into the hands of the packing-house employee, it by no means follows that it will be fit for food when it leaves the hands of employees who are themselves diseased. And here the fact confronts us that the unsanitary conditions in the packing establishments and in Packingtown where the employees live, invite disease, and that the latter are, to an unusual degree, victims of tuberculosis.

The following quotations on this subject are taken from an article in *The World's Work* by Dr. Caroline Hedger, a physician who visits and practises among Packingtown's inhabitants.

"No one yet knows how many cases of tuberculosis there are among the workers in the yards, for until now, no system of reporting cases of the plague

has been used in Chicago. In 1902 the deaths in the twenty-ninth ward, which embraces this district, were twenty-eight per ten thousand, which is fifty-five per cent more than the average number per ten thousand for the whole city in the same year. One physician who has worked here for years, says Packingtown has more tuberculosis than any other city in the country. . . . As I write, I take from my desk the last thirty-three sheets giving the history of cases in my office on which I have been working, and I find that eleven of the cases are of tuberculosis. Conversation with the workers makes me believe that tuberculosis is an ever-present menace, and that it is feared by them."

Of general conditions in Packingtown, Dr. Hedger says:—

"The houses in Packingtown are small and mean, the land is low, and often wet, four families on the average live in each house; there are four adults on the average to each bedroom, with some children thrown in for good measure. . . . The houses are so close together that in summer, with doors and windows open, and with a swarming population in each house, rest becomes a terrific problem. Flies buzz in the houses, fleas hop in the dirty yards, babies cry fretfully in the heat, dogs whine and bark, and the tenement is transformed into a sleep-destroying monster.

"The workers shut out of their houses much of the air that might save their lives, partly through ignorance, partly, in cold weather, to save fuel bills. Many of the people are compelled to keep boarders to help with the rent or the payments on the house, and this adds to the fearful overcrowding and discomfort."

"Every possible opportunity is given for the men of Packingtown to drink. Outside the stock-yards, on Ashland Avenue, are forty-five saloons in two blocks. . . . A drinker of alcohol stands the chance of infection by tuberculosis, as compared to a teetotaler, of three to one.

"In any infectious disease, such as tuberculosis, the resistance of the individual means much. Disease germs are less apt to attack a body the tissues of which are well nourished, healthy, and rested, than a body in a low condition of vitality. Thus the matter of food and drink becomes vital. So does ventilation. . . .

"Then there is Bubbly Branch on the west edge of the district. It is a stagnant branch of the Chicago River. The filth from the stock-yard's sewer pours into it. It is really a large open sewer itself. In summer, if you are detained on the bridge that spans it, your clothing

will smell for hours. The scum of filth gets brown and dusty looking in hot weather. It will bear up cats and chickens. [And even this unspeakable filth, we are told, is utilized as a food product by the packers.]

"The 'dump,' another menace to the workers' health, is a great excavation made by a brick yard. Into this hole is dumped the city garbage from the residence wards. . . . One woman who has tuberculosis has a wall of garbage nearly four feet high marking off her tiny front yard. . . .

"Given now a worker ill-nourished from improper food, poisoned by bad air in his house and in his neighborhood, and tempted to drink more alcohol than he ought, he is an almost ideal soil for tuberculosis. You have but to supply the germ. . . . In the stock-yards, too, they work under very good conditions for supplying tuberculosis germs. Sunlight kills the germs of tuberculosis. A vast number of the packing-house workers work by electric light. If a tubercular person chose to expectorate in those totally dark rooms, where scores of girls work, those germs could live almost indefinitely unless removed." [And in these dark rooms, full of tubercular germs, the meat is handled, dragged about on the floor, and expectorated on by infected employees.]

"The air in some of the departments, especially in the canning department, is bad — sometimes so steamy that it is impossible to see through it, and this provides moisture to keep tuberculosis germs alive. . . . In the soap-mixing department of one firm which I visited, the dust was choking. . . . In the painting rooms, where girls paint the cans, the smell of turpentine is very strong. . . . This department is popularly credited with more tuberculosis than any other department where women work. One woman, in the last stages of consumption, was found sewing bags at home. These were for a special kind of export sausage. . . . In two weeks she was dead. . . .

"It is revolting to think of the chances for infection of food in a situation like this."

That disease and death must naturally follow the eating of such food is self-evident. Dr. H. L. E. Johnson, of Washington, trustee of the American Medical Association, declares that to sell such food is "worse than to fire a Gatling gun up the street. With the gun some people would escape, while with bad meat all are affected more or less." Dr. Johnson is quoted by the *Washington Post* as saying:—

"The terrible dangers of preserved meats to the health of the system can not be exaggerated, neither can the despicable schemes resorted to by the packers in foisting off upon an unsuspecting public diseased meat, fish, and chickens.

"Puffed cans filled with meat which has fermented, are perforated, and filled with a solution of formalin, when the hole is soldered up, and they are put upon the market as food to be eaten by people."

It is not generally known, but accord-

ing to Dr. Johnson it is a fact, that fish and oysters are sometimes kept in storage for years before being sold for food. "Right in this city," he states, "a porter delivering oysters told me that the oysters had been in storage three years in this city, and that when they dried out a pint or two of preservaline was put into the kegs in which they were kept. The effect of such food on the human system," this authority adds, "is such as to produce either acute indigestion or a catarrhal condition of the intestines, which goes on to a point where the appendix becomes affected. Various grades of appendicitis then result, such as catarrhal or recurrent, or a violent inflammation which results in perforation of the intestines and peritonitis, from which the patient dies."

We have given only a small part of the testimony which might be produced regarding the obnoxious character of meat foods. The imagination of the reader can supply what we have omitted without danger of exaggerating the truth. The whole meat-packing business well illustrates the Scripture declaration, "The love of money is the root of all evil." For money, men are willing to perpetrate any kind of outrage on their fellow men, and the health or even the lives of others does not weigh with these men against their financial profits.

The attitude of the heads of the meat trust at this time is interesting and instructive. In the face of the exposure that has been made of their nefarious methods of gain, these men, instead of being abashed or showing any disposition to regard the well-being of the people, boldly put forth every effort to prevent any effective action by Congress in the direction of providing a remedy. The air is filled with their vociferations about the damage that will be done to their business, or to the pocketbooks of some class or other, if Congress proceeds to provide an adequate system of inspection. That it is of any importance whatever to protect the public is apparently beyond their conception. And from the latest reports there are indications that their opposition tactics in Congress will prove successful, and that nothing effective will be done by that body to remedy the existing situation. In any case, there will be a constant tendency toward a return to former conditions.

It ought to be clear to all that the only safe course for the individual is to let meat and meat products severely alone, and compose his diet of other and better foods. The only effective remedy and adequate safeguard for an individual, will be that which he himself provides in the decision to turn wholly away from these nauseous products of the packing-house, and this, with the evidence of their character before him, ought not to be a difficult step. Certainly any one who, in the face of the exposure that has come in the meat-packing business, will continue to make use of such "foods," will evince a reckless disregard of sanitary decency, and will have only himself to blame for the results that must follow.

## THE WORLD-WIDE FIELD

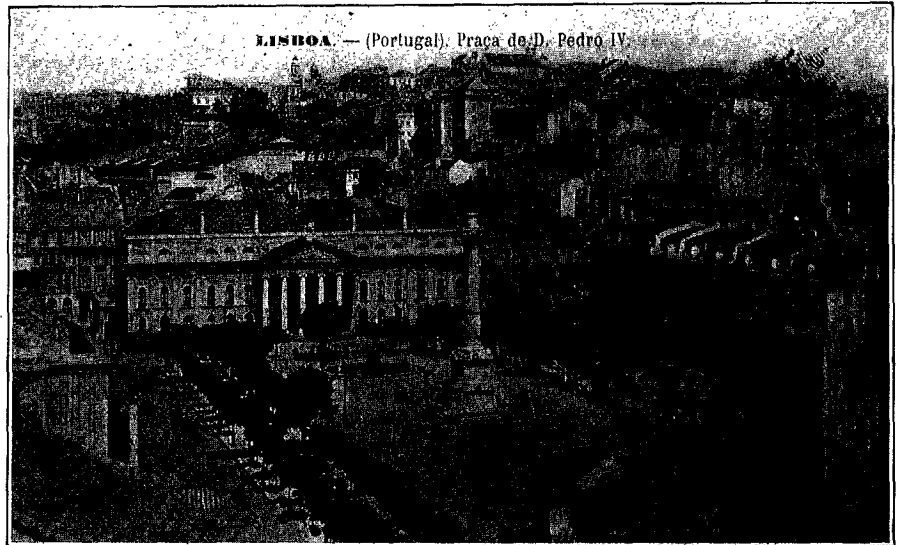
### The Iberian Peninsula

C. E. RENTRO

MANY are the experiences and varied the history on this large peninsula in southwestern Europe. While at the present time it has two kingdoms, once there were twenty-three different tribes. The history of these dates back beyond 200 B. C. Some of the general names are Celts, Iberians, Galicians, Lusitanians, Cuneenses, and Carthaginians. Rome waged two wars to subjugate what was then called Spain; the first from 197 to 178 B. C., and the second from 153 to 133 B. C. Many leaders arose to free Spain from the Roman yoke, but this was not accomplished until the invasions of the barbarians from the north. The Romans

of a body of warriors, and taking refuge in northern Spain formed an independent state called the kingdom of Oviedo, between the mountains and bay of Biscay. As they grew stronger by fighting the Moors, the capital was changed to Leon, farther inland. Beside the kingdom of Leon, three others were constituted,—Castella, Navarra, and Aragon.

A descendant of the Duke of Burgundy, on entering the kingdom of Leon, was given a portion of land with a title, Count Henry of Portugal. This land lies between two rivers in north Portugal to-day, but a son of the count by conquest enlarged his dominions south to Lisbon and along the Tagus. We may picture the geography of the times. Leon lay east and north of Portugal,



A VIEW IN LISBON. THE THEATER WITH SIX PILLARS WAS THE OLD INQUISITION BUILDING

left many traces of their power. One main benefit was the unification of their languages.

The sovereignty of Rome was broken by the invasions of the Alani and Suevi during the fifth century. These were followed by the Visigoths, who ruled until the eighth century, and were in turn conquered by the Mussulmans. The Goths left traces of their rule in the architecture of noted buildings, and in the language, especially in northern Spain. The Saracen, or Mohammedan, invasion, brought the Moors into the peninsula, and wars raged between them and the so-called Christians until they were driven out in the twelfth century. Many Moorish mosques dot the country reminding the people of the present of days gone by. These also remind the Bible student of the prophecy in Revelation 9, about the Mohammedan religion, in its inroads over the domains of the papacy.

In the eighth century a descendant of the Gothic kings accepted the command

Castella farther east to about half the frontier between Spain and France, and Aragon in the center and northeast. The Moors occupied the country from Lisbon to Valencia on the Mediterranean and all the southern portion of the peninsula.

In 1139, D. Alfonso Henriques was acclaimed king of Portugal, and the kingdom was recognized by the pope in 1144. In 1230 the kingdoms of Leon and Castella were united by inheritance of Ferdinand III, king of Castella. In 1479 Aragon and Castella were united by the marriage of D. Ferdinand II to D. Isabel of Castella. Little by little the Portuguese drove the Moors away from their territory, and the Spanish as well. This was completely accomplished in 1610. In all these years many were the wars between the neighbors on the peninsula. The Portuguese were helped by the English in wars against Spain and France, but now peace reigns between the two.

We note that the Inquisition raged in

the two countries at about the same time, although first in Spain as a machine of the state as well as of the church. The expulsion of the Jesuits by the Marquês de Pombal broke the power of the Inquisition in Portugal, and it shortly ceased.

One thing we see now is the cordial relations between the two peninsular powers. The postal system provides for the same rates between the two as exist in each country. A letter sent to Gibraltar, English territory, is five cents, but to any part of Spain or her possessions it costs two and one-half cents. The rate on printed matter is very low. As the two languages are so similar, a paper could be published in the two, thus building up a unity in the two fields. Another thing may be done as the necessities demand, and that is there could be opened a union school for training workers in the two fields so close together.

We have noticed reports of workers in lands of Bible fame, yet perhaps few know that Spain and Portugal represent a place where Paul the apostle desired to go. In Romans 15 he twice mentions his desire to go to Spain on his return from Jerusalem by way of Rome. Now if Paul realized the importance of going there, surely it is more important now, especially when is due the last warning message to the world.

About three years ago the Brethren Bond started work in the ancient kingdom of Aragon, in and near Barcelona, and they report between fifteen and twenty Sabbath-keepers. With this start, the land of the Visigoths, of the Moors, of the kingdoms of Castella, Leon, and Aragon, will not long hence hear the sound of the loud cry of the third angel's message. The work in the land of the Suevi, the Moors, and the kingdom of Portugal, is still in the "rooting" stage. We who are here are sowing seed. May God bring the fruit, and bless the work in the Iberian Peninsula.

### Missions in German East Africa

L. R. CONRADI

By looking at a modern map of Africa, one sees that British East Africa, with Uganda, right under the equator, and adjoining the Sudan on the north, forms the northern boundary of German East Africa—a colony extending from about one degree south to nearly twelve degrees south of the equator, and including in its territory the northern part of Lake Nyassa. Thus British and German East Africa are the connecting links between the Egyptian Mission (which includes the Sudan) and the territory of the South African Union.

German East Africa has an East Indian Ocean coast line of about 620 miles; the British island of Zanzibar lies right before it; and its area is about one-half more than the whole German empire in Europe, although its population is not quite seven millions, mostly Bantu negroes. The well-watered and alluvial seaboard is inhabited by the Swahili, who dwell in a malarious climate, and are surrounded by a luxuriant vegeta-

tion. The language of this people is enriched by an intermixture of the Arabic, and is the general medium of intercourse among the interior tribes, so that, as far as the area over which it is spoken is concerned, it is one of the twelve most important world-languages, and it possesses, besides the Bible, a number of religious works, and a general literature.

On going inland, after one leaves the coast, he gradually ascends, crosses a great plain, and a high plateau, until he comes to the Nyanza, Tanganyika, and Kiwu Lakes, forming the western border of the colony, while to the north is the great Victoria Nyanza, the northern half of which belongs to British East Africa.

Besides ours, there are the following societies working here: The Berlin, the Leipsic, the Moravian, and the Church Mission societies, the Universities Mission, and the Roman Catholics (who are very strong along Tanganyika and Victoria Nyanza Lakes).

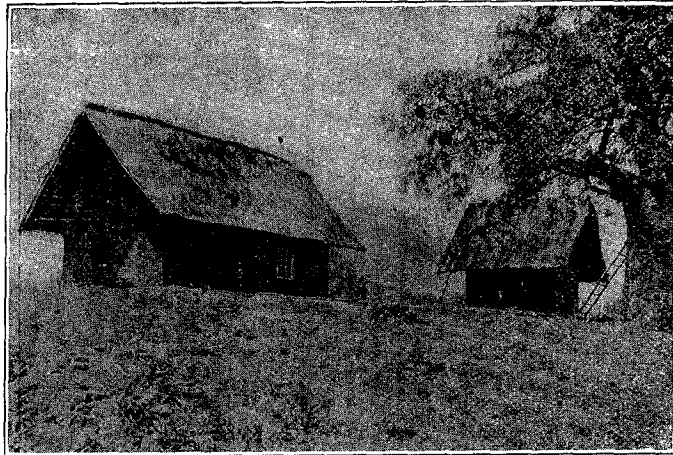
The capital of the country is Dar-es-

some thirty miles farther inland, on the western side of the mountains, with the expectation that it might some day be extended either to Nyanza, or to Kilima-Njaro. Thus while our mission is now about 110 miles from the coast, we can make eighty miles of the way by rail, and in one night more, push through to our nearest station, at Kihuiro.

We are located in the Pare Mountain district. The Pare Mountains are about one hundred miles long, extending from the south to the north, and ten to fifteen miles broad. This short range is divided into the South, the Central, and the North Pare region; the last really forms the base of Mt. Kilima-Njaro, the highest mountain in all Africa, reaching an altitude of nearly twenty thousand feet.

Our first missionaries, Brethren Ehlers and Enns (the latter being a nurse), left Europe in the autumn of 1903; and by the kind assistance of the German governor, who gave them letters of recommendation and introduction to the

German Commissioner at Tanga, in charge of that district, they were able to secure a location in the South Pare Mountains at an elevation of about four thousand feet. The Bantu tribes throughout this country are not very populous, and they are more or less mixed. As the roving Massai often raided them, these



MISSIONARIES' DWELLING AND KITCHEN AT KIHUIRO  
(Friedenstal is at the base of the mountain in the distance)

Salam (the city of peace), a most beautiful place, with a population of about twenty-five thousand. It has a lovely port. A railway is now being rapidly pushed inland from this town, with the expectation that before long it will extend to the lakes, a distance of about nine hundred miles. While I was in the capital, I had the privilege of calling on the governor, Graf von Goetzen, and his wife, a Washington lady. They received me very kindly, and were much interested in listening to the principles of our truth for two or three hours.

The port which concerns our work most, is the northern port, Tanga. It has about six thousand inhabitants. It is nicely situated. The government has erected fine post-office and hospital buildings in this city. From here the first railroad was built, and now it extends about eighty miles inland. When I was there the road had been constructed only along the southern base of the Usambara Mountains, which attain an elevation of about seven thousand feet. In this region the Germans have a number of nice plantations, and in this neighborhood there are some fine mission stations belonging both to the German and also to the English societies. While I was still in Africa, the railway was extended

mountainous tribes were somewhat shy, and our missionaries found them only in scattered huts in the valleys between the hills. Up to an elevation of about three thousand feet, the mountainsides were rather unfruitful; yet after reaching that altitude, one finds here and there well-watered and productive valleys.

It was in one of these valleys that our first missionaries decided to locate, and on Nov. 25, 1903, they telegraphed us: "Pare Mountains," meaning that they had decided to start a station there. They leased about sixty acres of land from the government. We first paid the natives about fifty dollars for their rights, and now we pay a nominal rent of about seventy cents per annum for the entire tract of land, our contract being something like the homestead laws of the States. At once we had to take possession of the land, and began to improve it, until half of the land is in good shape. Then we may ask the government to sell us the tract for about fifteen dollars.

The brethren immediately pitched their tents, and began to clear off the land. At first they had trouble to secure provisions from the natives, some of whom had never before seen a white man. But as Brother Enns went among them, doing medical missionary work,

they soon became more friendly, until they finally even brought their provisions to the station. Later on, after our missionaries had sufficiently mastered the native language to enable them to be understood, from one to three hundred natives would attend the Sabbath services.

In the spring of 1904, the writer started for German East Africa, accompanied by two brethren, and two sisters, missionaries. One of these, Brother Wunderlich, was a builder and general mechanic, who assisted in the erection of the buildings, which we planned for while there. They now have at the first station, Friedenstal, a schoolhouse on the top of the hill; a little lower down, is a place for the black boys; then comes the dwelling for the missionaries; and finally the stables for the cattle and donkeys are lowest down the hillside. We have constructed a good road from this station down to Kihuiro, a distance of about ten

Before leaving, we went up an elevation of eight thousand feet, whence we could see one hundred miles southward into the German colony, and as many miles to the northward, into British East Africa. We were prospecting as to favorable openings for future stations. As the people in the mountains are scattered over a wide area of country, I urged upon the brethren the necessity of opening a station at Kihuiro, a village containing about two thousand people, and located on the caravan road. This place is situated on the river, and is about fourteen hundred feet above the sea. The brethren at first thought that such a location would be very unhealthy, but as thriving missions have been established by other denominations even farther down toward the lowlands, they finally decided to open a second station at that place. From the accompanying pictures, you will see that we have erected a nice schoolhouse in the village

ber of boarding pupils, and about one hundred and sixty day scholars. At the time of the dedication in Kihuiro, about six hundred natives were present. In both stations, the Sabbath services were well attended.

But we have now begun the opening of a third station—on the other side of the mountains, where there are about seven thousand people. Brother Enns is to conduct the work there, until some one else can be supplied to take his place.

The natives worship snakes, hyenas, etc., secretly; it took us some time to find this out. Some of the chiefs are more or less influenced by Mohammedanism, and they have ten to thirty wives.

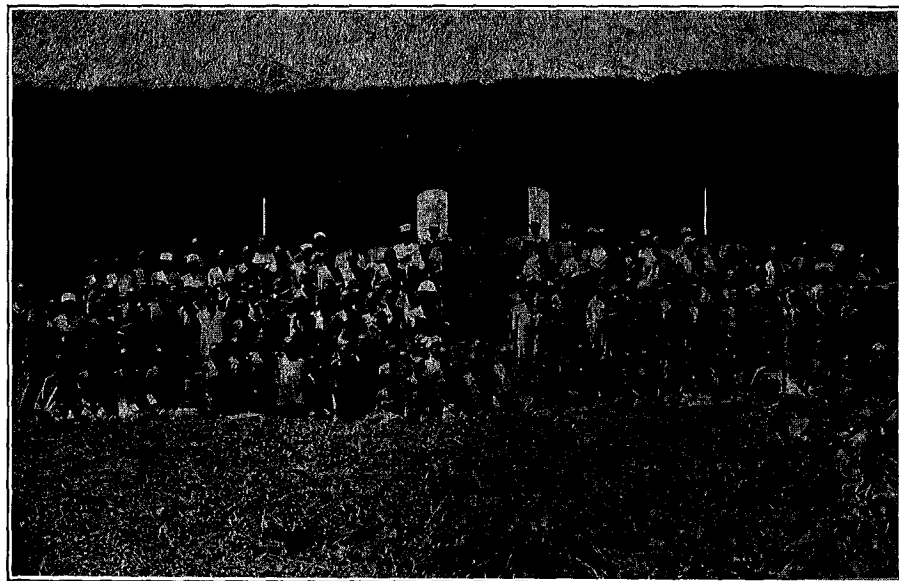
While thus far we have had no direct conversions, the following translation of a letter written by one of our pupils will be of interest:—

"Kisuheli: Mimi mwanafunzi Senamwaye bin Semboja nataka nifuate maneno ya Muungu nikuwe Mkristo na mwanafunzi wa Yezu."

When translated, this letter reads: "I, pupil Senamwaye, son of Semboja, will now follow the words of God, becoming a Christian and disciple of Christ." This youth is only fourteen years of age. We are glad for this omen of a better day, when our faithful missionaries there will see fruits of their labors.

When we first began to think of opening this German East African Mission, we expected to have to call on our American brethren to help us with about five thousand dollars, as at that time the German Union was not entirely self-supporting. But as the Mission Board was cramped for means, we decided to take hold of the matter over here; and God has so wonderfully blessed us that up to the end of 1905 we had been able to expend about eleven thousand dollars for the transportation, wages, and outfits of missionaries, and for the buildings we had erected. Not only have we been to such expenses, but we have today a nice capital to go toward starting further stations. We feel very grateful for the help various friends have rendered us from the States; they may be assured that the money they have kindly sent us has been put to a good use.

Brother and Sister Ehlers have had to return to Germany on account of failing health. There is no hope of his being able to return. Brother Wunderlich, our faithful builder, after superintending the erection of the mission buildings, succumbed to a fatal sickness. He returned to Friedensau, where he had left his family, and was permitted to be with them only about two weeks, before death took him from us. He had returned with no intention of remaining in Germany, but had thought to go back to Africa with his family. This seemed to be his chief concern, even during his illness, as his whole soul had been stirred by the needs of the African peoples. While he now sleeps in Jesus, a valiant soldier of the cross, yet his modest tombstone in the Friedensau graveyard will only serve as an incentive to our students, urging them to devote their lives to the noble work of the self-denying missionary.




NATIVE SCHOOL AT KIHUIRO

miles; our land has been placed under much better cultivation.


While in Africa, we looked over the whole region surrounding our station. When we first entered the Pare district, there was no other station within fifty miles of ours; but a few months later the Leipsic Mission, which had occupied the North Pare Mountains, wrote our missionaries, asking them to leave that territory. We had previously been very careful to assure ourselves that we were settled in virgin missionary soil. But in view of this protest we went, although it was during the rainy season, to visit the Leipsic station, which was rather hard for us to find, as our boys did not know the exact location—they had been informed only of the general direction in which it lay from us. We had no regular road to guide us. We found that the Leipsic missionaries had rather primitive dwellings. These friends received us very kindly, and we agreed on a boundary-line. Since then, I have visited their missionary director in Leipsic, and had a very pleasant chat with him.

Itself. We have one hundred and fifty students here now. The dwelling-house is about a mile farther up the valley, away from the village and out of reach of the mosquitoes. To open this station, we sent three missionaries—Brother and Sister Ohme, nurses, and Brother Kotz, who has a good classical education. Both brethren spent over half a year in the Oriental Seminary in Berlin, studying the Swahili, under a good teacher. The Lutheran professor spoke very highly of Brother Kotz's linguistic abilities, and promised to help him later on, if he should desire to bring out a grammar or dictionary in the native African language, seeing that it would be published free of cost to Brother Kotz. These three workers left for Africa the middle of May, 1905.

We have now arranged for Brother and Sister Langholf to have charge of the upper station, at Friedenstal, where they will look after the cultivation of the land, and see to instructing twelve or more boarding pupils we have, with the forty-five day scholars. Below, at Kihuiro, we have about the same num-



# THE FIELD WORK



## Nebraska

DENMARK AND DANNEBROG.—May 22 was a good day for our new church at Denmark. The writer baptized nine persons. The church has now twenty-six members.

May 27 I baptized two dear souls at Dannebrog. A number from the town were present and witnessed this rite in the scriptural manner for the first time. The Lord is good to his people.

L. JOHNSON.

## China

SHANG-TSAI HSIEN.—I have just returned with Brother Anderson from a short trip to the capital of this province. We had a profitable time. As the postal department for Honan is located there, I went to register our paper with the post-office department, so as to secure the lowest postal rates. Brother Anderson and myself lived on Chinese food during that time; in fact, I have been living on their food for the last eleven months, and have kept quite well, but I shall enjoy a change when Brother Allum arrives.

Just to the north of us there has been an uprising against foreigners and native Christians. Four Catholics were killed; and as the doors of the city have been closed, we have not heard as to the destiny of the foreigners. Since the Japanese war, the spirit of freedom from the foreigners has been running high in China, and it is coming close to us here. I can not say that we ever feel a sensation of safety. There seems to be a picture of savagery on the face of nearly every Chinaman. The devil is certainly working people almost up to a frenzy. When the angels loose the four winds, it is going to mean a terrible sight on this earth. But I believe God's hand will lead us, and he will guide in such a time as this.

At the recent meeting in Sin-tsai, several measures were taken to increase the circulation of literature.

The difficulties are numerous under which we have to labor in these times. Chinese and foreigners seem to be lacking in any real reliability, and have abandoned all sense of right and justice in their efforts to gain the treasures of this world.

H. W. MILLER.

## Porto Rico

WE are glad to report the opening of the third meeting place in Porto Rico. Our work has moved slowly, but the message is going. In Guanijibo there is a good interest, some we shall baptize. We need a man to take charge of the work at this place.

In Arecibo the work is encouraging, and, thank the Lord, the Board have promised to send us a man and his wife to take charge of the work there. We have one sister who speaks English there who will be a great help to them until they get hold of the language. Next

month we hope to go to enlarge their meeting-house, and make seats of which they are sadly in need. Recently, an intelligent, influential man and his family have accepted the truth there. These we hope will also be a help to the work. When we were there in March he was married in Brother Moulton's home. (It often happens in Porto Rico that when people get converted they get married even after they have raised a family.) They will be baptized next month.

Our new place in Mayaguez is a comfort to us. It has a seating capacity for one hundred and twenty-five people. We have a good interest there, the house being full from the first. Last year it was exceedingly hard to hold the interest in our church and Sabbath-school because we had no place to worship; the people went to the other denominations who had chapels. This place came to us in answer to our earnest prayers for it, and we feel sure that as the Lord has given it to us he will bless it. We look for the return of some who had become cold and indifferent. We are praying more earnestly than before that the Lord will send workers into this part of his vineyard.

B. E. CONNERLY.

## British Guiana

WE were never more busy than we have been since about the first of February, when the conference committee separated. Up to the middle of March I spent my time in Trinidad. Since then I have been in this colony, with the exception of the time I spent in the office of the *Watchman* and in repairing the church in Port of Spain.

In Georgetown our labors for a higher spiritual life in the church have met with signal success, and nearly all have come to see eye to eye. Eleven were baptized, and we had a most excellent quarterly meeting, which was one of the best, and the largest in its history.

At New Amsterdam our labors were fruitful. Four were baptized. The members were brought into closer union, and plans were laid for earnest labor for their fellow townsmen. An elder and a deacon were ordained, and other matters were set in order. Brother J. J. Smith, of St. Thomas, has charge of this section of British Guiana, having recently moved to this field at the request of the conference committee. We hope his labors will be marked with success. He has been well received.

From this place we expected to go up Canje Creek, which is really a large river, to visit a thriving little company of our people. But having received word that important business matters would require many of them to be away from home, we had to turn back to Georgetown. Two of the brethren from this company were with us at New Amsterdam, and from the instruction given, gathered much to take home with them. They live seventy miles back in the interior, and their only highway is the river above mentioned. The entire

distance has to be made in a small row-boat. They, however, take advantage of the tides, which naturally assists in making the journey. The whole country is nearly a dead level; consequently, the tides affect the river far into the interior, something like a hundred miles. This church has its own building, and conducts a thriving Sabbath-school, day-school, and young people's society, and is showing a true spirit of progress in the message.

Although there has been much in this colony to hold back the message, and to bring discouragement, we are fully persuaded that better days are before us.

D. E. WELLMAN.

## Burma

MOULMEIN.—For some time I have been intending to give a report of my work, but have not been able, owing to heavy work in the field of Burma.

Moulmein is the second seaport in Burma. It has a population of nearly eighty thousand. It is situated on the right bank of the Salween River, and has a beautiful scenery of many hills and mountains with rippling streams and fertile valleys.

I left Rangoon in November, with my wife, for a preaching tour in and around Moulmein, among the Burmese and Karen Christians. As soon as we arrived, the news spread quickly that "the Seventh-day Adventists have landed here again."

Next day I started out, accompanied by Brother Maung Chit Hla, to sow the seed of God's truth, and we continued for many days. We find Christians wherever we go. We learned from our friends that the Burmese Christians had decided not to receive any of the Adventist people when they should come to preach. When we heard this, we prayed to God to open their hearts to receive us.

One Sunday in January, I went with Brother Maung Chit Hla and Sisters Mah Thai Noo and Mah May May to see one of our Burmese Christian friends. She had been present when it had been decided not to receive us, but she had protested, and now she received us with great joy, and asked us to preach in her house the entire day. But first she gave us the best refreshments she had. We stayed until evening, teaching the word, and many of her neighbors came in to listen. We have been to many other places, but found no more trouble in getting a hearing; so wonderfully has God opened the way for his truth.

It will be of special interest to the brethren and sisters elsewhere to know that one Burmese pastor of the English Church, and his niece, have joined us fully, and at a recent baptism they were among the candidates. Several of us who had in earlier days been baptized in the Baptist church, wished to be re-baptized, so we, with others,—a company of seven souls,—were recently baptized by Elder Votaw in a beautiful mountain stream. This was the first baptism of our people in Moulmein, but we expect others who are in the valley of decision to follow soon.

One of the sisters who was baptized, had before been using tobacco, but gave up the practise the day before she was baptized, and has not smoked since. She

used to smoke ten to twelve large cigars daily. When she came up out of the water, she said, "No more cigars for me," and true to her promise, no cigar has since been found in her mouth. The Holy Ghost alone can purify the heart and life.

#### **A Trip Into the District**

On the seventh of February we left by boat to go to See-Tha-Raw village, which is about fifteen miles from Moulmein. Here was an annual meeting of the Karen Mission of the Baptists, and many Karens were gathering from all around. As the meetings for the Burmese were held in another district, we found ourselves to be the only Burmese in attendance, but we were well received. Some Karen ladies were down by the landing-place to meet the people, and they took us to their homes, which were near the landing.

In the village are ninety houses, and all the people are professed Christians. No others are wanted to live there. A large shed was erected of bamboo and straw for the general meeting. It was well seated, and eight to nine hundred were in attendance.

The news spread that the Adventists had arrived; and we were kept busy to entertain all who came, both day and night. They speak of us as the *Sanav Ubor* (the Saturday Sabbath). And though we worked quietly, many came to see us, often no doubt from curiosity. But as we produce the plain testimony from the Scriptures, many go away convinced that there is truth in these new doctrines, and want, as a rule, to hear more, until their foreign pastors prejudice them against the truth, and warn them against us as perverters of good customs.

The interest among both pastors and people to hear us was so great that toward the close of the meeting they expressed regrets for not having attended our studies more instead of their own meeting, and "wasted their time," as some expressed it. Many had never heard of the second advent, the new earth, New Jerusalem, etc., and many took notes freely of what we said, and where we read. We gave away about one hundred and fifty tracts in the Burmese.

We returned by cart after a three days' stay, passing through the villages of Winkyan and Hton-Ing. We spent two days in these villages, and preached the word. We were received kindly wherever we went. May God give rich reaping from our sowing.

MAUNG MAUNG.

#### **Rhodesia, Africa**

SEVENTH-DAY ADVENTIST MISSION FARM, KALOMA.—I am leaving here this week to go to Buluwayo to purchase our year's provisions. What would you think of having to go five hundred miles to the nearest grocery? Buluwayo is our nearest trading station. The railroad has kindly granted me a free pass over its line, and I hope to get free freight for my goods from the Falls to our station. They have granted me a special gun license, which saves twenty dollars a year.

By the last mail I received a letter from Elder Hyatt, sanctioning my plan to make a trip north of the Kafir River during June or July, to look out a new

mission station. This will take two months of my time, and mean about four hundred miles on foot. The expenses of the trip will be about two hundred dollars.

We must pass out into these new fields. We need not wait until all the best places are taken, and then take what is left. This work is fast closing up. We must step quickly. Yet we can go no faster than the men and means are advanced to go forward with. The railroad is now finished to the Kafir River, and they are at work on the bridge. It will be only a little while until we shall be able to run quickly all through Africa. We must have these central stations to train the native workers, and they can go out into those parts that are not so easy of access for the white man.

My Bible class is beginning its work. I will not get them down to hard work, however, until we return from Buluwayo.

Our crops are good, considering the lateness of the rains, and the few tools that we have to work with. I think we will have enough grain for this year; and having food and raiment we are content—only the boys have not the raiment.

I never saw a better spirit manifest among the boys than we have. As some of them are inquiring the way of salvation and we are giving them the message straight, it is arousing opposition in some quarters. This gospel of the kingdom cuts across the customs and desires of the natural heart; hence, those who do not accept it soon begin to oppose it. But God has promised that even the wrath of man will praise him, and the remainder of wrath he will restrain.

We are now enjoying good health. Our courage is good, and we feel like pressing the battle a little harder than ever before. We ask an interest in your prayers, that we may ever be faithful to the work committed to our care.

W. H. ANDERSON.

#### **Giving the Truth to the Jews**

We are glad to announce through the columns of the REVIEW that the giving of this truth has already begun among the Jews. This message, the Bible says, must go to every nation, kindred, tongue, and people. So in harmony with the message that came to us at the last General Conference, beside other communications that have been sent from the servant of the Lord bearing on this question, a building was rented in Boston, Mass., in the very center of a Ghetto, containing thirty thousand Jews, and on the eleventh of April, this place was dedicated to the work of preaching this truth among the Jews. Elder E. W. Farnsworth, president of the Atlantic Union Conference, was present and spoke; Elder Fitzgerald, vice-president of the union, and a number of the ministering brethren, including Elder K. C. Russell, of Washington, D. C. In the evening several addresses were given by ministers of other denominations who are interested in the Jews.

The work thus far has been very encouraging, for which we thank the Lord. To give a description in any wise adequate to the giving of the gospel to the Jews would take much more space than can be spared in this paper. But,

suffice it to say, we thank the Lord there is enough power in this message to compel the Jews to listen and to think, even as there was in the days of the Saviour, and in the days of the apostles.

We are holding several meetings a week, and thus far there has not been a meeting but what we have had some Jews present, and some evenings we have had a very good attendance. It has indeed been blessed to see these bright intelligent men sit and listen to the truth one and two hours at a time, including the time given them to ask questions.

The change of sentiment among the Jews to-day with reference to the gospel is wonderful, especially when they find out that we are not like other Christians, but keep the Sabbath and do not eat swine-flesh. Somehow they are puzzled, amazed, dazed, perplexed. Wednesday evening is given up to the asking of questions, after a short talk, and almost invariably they will ask why did Jesus overthrow the law and the prophets, and teach Sunday-keeping and pork-eating. When we show them from the New Testament that Jesus observed the law, kept the Sabbath, and did not give permission to eat swine-flesh they seem almost breathless, and they act as though a new revelation had come to them. Consequently they do not know how or where to class us. They do not consider us as they do other Christians, yet they know we are not really Jews. They are surprised to learn that thousands of people in this land and in other lands believe in Moses and in the prophets, observe the Sabbath, and many other things which the Old Testament teaches.

The Melrose Sanitarium has given us a nurse, who daily goes to the homes of the people, and she is being treated very kindly. Then there are several other workers who are visiting the people, and are preparing to give them Bible readings, as the Lord will open the way.

Two afternoons each week we have about forty girls in our sewing schools, and we could have many more; but as we lack teachers and means to carry the work still further we can not take any more. It is blessed to hear them sing the hymns about Jesus, and they learn to love these songs. What a precious privilege to teach these dear children about their own Saviour!

Then two evenings each week we have classes to teach the Jews English. We have quite a number of nice young men and women who are anxious to learn the language, and ways are opening up to teach them and talk to them about the Saviour.

The work in many ways is very hard; but we certainly believe the time has fully come when the Holy Spirit wants the gospel given to the Jews; and who but this people have anything to give to them. Just as the Jews were originally the only people to give the Bread of Life to the gentiles, so this people to-day are the only ones who have the true Bread of Life to give to the Jews.

We need your prayers; we need your sympathy, we need your help; and God is giving us many indications that his hand is in this work. In other items in the future we hope to tell you more about the progress of the work in various ways. Pray for the work and the workers; and if any one desires to assist in this work it will be greatly appreciated. Any donations for this work may be sent

either to the Mission Board at Takoma Park, D. C., or to H. B. Tucker, Secretary Central New England Tract Society, South Lancaster, Mass., stating that it is for the Jewish work. "Pray for the peace of Jerusalem; they shall prosper that love thee."

F. C. GILBERT,  
107 Stanford St., Boston, Mass.

### The Upper Columbia Camp-Meeting

THIS meeting was held at Milton, Ore., May 17-27. The camp was located in a beautiful cotton-wood grove belonging to Brother Nichols. The Walla Walla River, a beautiful mountain stream, flows along the east side of the grove. There is a large irrigating ditch on the west and a smaller one runs diagonally through the grounds. These supplied the camp with an abundance of fresh water. A camp-meeting was held on this same ground, twenty-seven years ago, at which time the Upper Columbia Conference was organized with three churches and a membership of one hundred and fifty. Elder G. W. Colcord was elected president. Elder I. D. Van Horn, the pioneer of the work in this field, and Sister White were the principal laborers at this meeting. This was the second conference organized in this great northwest territory, which now has five organized conferences, with an aggregate membership of something over five thousand.

At the meeting just closed there were one hundred and forty family tents pitched upon the ground, containing a population in the aggregate of seven hundred people. Quite a number of people drove a long distance, some in farm wagons and others in spring wagons or in covered carriages, to attend this their first camp-meeting, who, although they made a great sacrifice to attend expressed themselves as being doubly repaid for the effort. It was the plan of the conference officers to have had a workers' meeting composed of the delegates precede the camp-meeting, at which meeting the business of the conference would all be transacted. But there were not sufficient delegates present at this meeting to justify the officers in going ahead with the business; hence some of the time of the camp-meeting proper was devoted to this work.

The report of the president and other officers of the conference showed a healthy growth and advancement in all departments of the work. Six new churches with an aggregate membership of one hundred and forty were added to the conference; in addition to this one hundred and sixty persons have been baptized and added to the older churches, making a total increase for the year of three hundred members. About twenty-three thousand dollars in tithe was paid into the conference treasury during the year. From this amount, Elder W. W. Steward has been supported while laboring in the Southern field, and Elder Geo. W. Casebeer, who went from this conference as a laborer to South America. After paying these laborers, in addition to the regular laborers of the conference, there is still remaining in the conference treasury between eight and nine thousand dollars. A motion was unanimously passed in open conference donating three

thousand dollars of this surplus to the General Conference to assist in supporting its missionaries and missions in foreign lands. In addition to this donation, the conference voted to give one of its German laborers to the work in the East and support him for one year from their tithe. Such liberality toward the general work brought the blessing of God into the meeting, and the whole congregation arose and joined in singing, "Praise God from whom all blessings flow."

The local laborers of the conference were assisted during the meeting by Elders Haffner, Tait, W. B. White, and the writer. Elder White could remain only two days on his way to the meeting in British Columbia. Elder Haffner spent most of his time preaching to the German brethren, over fifty of whom were encamped on the ground. Dr. Holden spent the greater portion of one day at the meeting, during which time he gave a very interesting and instructive public lecture, and at its conclusion held a special meeting for men. The evening and Sunday sermons were all based upon some one of the cardinal points of our faith; the other services consisted of Bible studies and practical talks upon subjects involving faith, growth in Christian experience, and the importance of individual missionary effort. Special meetings were held each morning and evening for the young people, of whom there was a large number in proportion to the whole number of families encamped on the ground. Two meetings were held in the interest of church-school work, and there was on public exhibition samples not only of the literary but practical work done in these schools, which indicated a high degree of interest and application upon the part of the pupils, and an especial adaptability and proficiency upon the part of the teachers.

Professor Cady, president of Walla Walla College, was present a portion of the time, and gave three public talks upon the subject of Christian education and the importance of parents' taking a deeper interest in the education and training of their children. The prospects now are, that the coming school year will see the fullest attendance and most prosperous year the Walla Walla College has yet seen. A deep interest is manifested in this conference in the subject of education, which at no distant day will be of practical value to the cause of God in general, in the form of consecrated young men and women for service in mission fields both at home and abroad. The canvassing work has been receiving special attention. An institute for this class of workers was recently held at the college, with an attendance of sixty people, most of whom are already out in the work.

The last two days of the meeting were especially interesting and helpful to the brethren. The Lord especially blessed in the services on Sabbath forenoon, and scores of souls were set free, who will go away rejoicing not only in God's forgiving grace, but in his promise of keeping power. At the conclusion, thirty souls presented themselves for baptism. At the close of the afternoon service, Brethren F. D. Wagner, O. K. Butler, and C. F. Knott were solemnly set apart to the gospel ministry by prayer and the laying on of hands. Over three hours Sunday forenoon were devoted to the

consideration of the statements made in the leaflet entitled, "Some History, Some Experiences, and Some Facts." When the *real facts* (as brought out in the reply of the General Conference Committee) was read, the brethren seemed quick to discern the fallacy and animus of the leaflet, and by a unanimous rising vote expressed their confidence in the Testimonies and the present administration and form of organization in the following resolution:—

"Resolved, That we reaffirm our confidence in the Testimonies of the Spirit of God, and approve of our present form of organization; and furthermore, that we extend to our General Conference officers our hearty sympathy and unqualified support."

Owing to his having been called to take up general work in the Union Conference, Elder Breed was relieved from the presidency of the conference and Elder G. E. Langdon was elected to the position. Elder Levi Gibson was elected vice-president, and T. L. Copeland secretary and treasurer. Ministerial credentials were granted to seventeen persons; two received ministerial license, and fourteen missionary credentials.

With this large list of consecrated workers, supplemented by the missionary efforts of the laity who have received a new inspiration and sense of individual responsibility at the meeting, may we not hope for increased activity and consequent results in the Upper Columbia Conference in the year to come?

G. A. IRWIN.

### Personal

It is now over a year since I came to California. For the past five months my daughter has been teaching the church-school in San Jose, and my wife and I have been with her. I have been taking treatment at the Garden City Sanitarium every other day. My general health is the best it has been for years. My nerves were getting much stronger until the earthquake, but as the result of having so many small shocks since then they are not building up as they were. I expect to return to my place in Colorado shortly, and work at manual labor, hoping to build up so that in time I may again go into the work. Last Sabbath, May 26, I felt that before leaving here I must give our people a talk on our present situation, thinking I might possibly be able to speak twenty minutes. The Lord sustained me and I spoke forty-five minutes on the spirit of prophecy which has existed among us from the very start, and made us what we are. Now, dear brethren and sisters, I do want you to pray that the Lord will bless my endeavors to build up my nerves, for I do want to give this message.

GEO. O. STATES.

EIGHT persons were baptized at Memphis, Tenn., May 19. We are informed that the work in Memphis is having a good steady growth.

"A LITTLE Baltimore girl of fourteen years," says the *Missionary News Letter*, "is making from six to eight dollars a week selling *Life and Health*. This money is laid away to pay her way at South Lancaster Academy."

### Notes of Progress

A FINELY illustrated appendix of thirty-two pages dealing with the San Francisco calamity and other striking signs of the times throughout the world is being prepared for "Heralds of the Morning." This will bring the book well up to date, and will doubtless help its sale very materially. Further announcements will be made later.

The canvassers at the Healdsburg institute recently enjoyed what they termed a "field day." They had a good experience in the sale of our books even in Healdsburg where the territory has been worked many times. Sixteen agents sold sixty copies of "Heralds of the Morning" and "Great Controversy," amounting in value to \$115.

The sale of the Earthquake Special of the *Signs of the Times* in the California conference has already reached the splendid total of one hundred and six thousand. Thus in three weeks all past records with the *Signs* have been broken, and the missionary secretary has set his stakes to circulate two hundred thousand copies. If this is accomplished, California will have sold one fifth of the one million copies which we hope to circulate.

Brother C. G. Bellah, State agent of the Missouri Conference sends us an encouraging report of the success of canvassers in that State during the first months of this year. According to his report eleven agents working wholly for our large books in 1,550 hours have sold 747 copies, amounting in value to \$2,227.95. This gives a general average of \$1.50 worth of books an hour. Thus it appears that the workers in Missouri are likely to keep up during the present season the excellent record made last year.

A little note on the last page of the Earthquake Special of the *Signs of the Times* announced several days ago that an illustrated booklet would be issued for twenty-five cents, showing some of the best earthquake cuts and giving a brief statement of the meaning of such a catastrophe. The Pacific Press informs us that they have received orders already for about six thousand copies. This booklet has been placed on the forty-per-cent list, and affords a splendid opportunity for our people to sell the truth in an attractive form. The booklet sells very readily, and is greatly appreciated by the public.

The sale of the Earthquake Special of the *Signs of the Times* has gone far past the half-million mark, and orders are still coming in at the rate of fifty thousand a week. Hundreds, yes thousands, of our people who at first took only from five to twenty-five copies are now ordering larger quantities as they find the demand so great. Let us keep the work going strongly until the *Signs* has at last reached the million mark. What a grand thing it is that we can receive such a blessing in the circulation of the *Signs* out of what has been one of the greatest calamities of modern times.

Brother R. L. Pierce, manager of the Western Branch of the Southern Publishing Association, at Fort Worth, Tex., in a private letter gives an interesting report of the prospects in that union: "You will also be interested to know that there is quite an interest in behalf

### Canvassers' Summary for April, 1906

#### Atlantic Union Conference

	AGENTS	HOURS	ORDERS	VALUE
Central New England .....	4	368	89	\$ 428.75
Chesapeake .....	.....	.....	.....	.....
Eastern Pennsylvania .....	6	376	248	352.00
Greater New York .....	.....	.....	.....	.....
Maine .....	3	141	101	55.55
New Jersey .....	.....	.....	.....	.....
New York .....	7	417	324	389.35
Southern New England .....	2	.....	4	20.50
Vermont .....	.....	.....	.....	.....
Virginia .....	3	269	189	371.10
Western Pennsylvania .....	10	325	342	448.15
West Virginia .....	4	217	83	208.20
Total .....	37	2,116	1,376	\$ 2,253.00

#### Lake Union Conference

East Michigan .....	7	209	.....	\$ 310.00
Indiana .....	8	278	69	208.25
Northern Illinois .....	2	120	52	160.00
North Michigan .....	7	410	158	345.35
Ohio .....	14	539	439	752.75
Southern Illinois .....	.....	.....	.....	.....
West Michigan .....	2	5	6	14.50
Wisconsin .....	26	1,433	455	803.25
Total .....	66	2,994	1,179	\$ 2,504.10

#### Canadian Union Conference

Total .....	9	.....	147	\$ 428.30
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#### Southern Union Conference

Alabama .....	1	34	.....	\$ 12.00
Cumberland .....	1	80	.....	106.75
Florida .....	4	112	.....	94.50
Georgia .....	1	13	.....	33.50
Louisiana .....	2	240	.....	95.50
Mississippi .....	1	23	.....	43.00
North Carolina .....	3	285	.....	209.90
South Carolina .....	8	167	.....	831.00
Tennessee River .....	10	634	.....	583.05
Total .....	31	2,038	.....	\$ 2,009.20

#### Northern Union Conference

Alberta .....	1	160	6	\$ 23.00
Manitoba .....	.....	.....	.....	.....
Minnesota .....	3	256	134	386.05
North Dakota .....	.....	.....	.....	.....
South Dakota .....	8	267	67	221.80
Total .....	12	683	207	\$ 630.85

#### Central Union Conference

Colorado .....	9	390	148	\$ 549.25
Iowa .....	14	1,967	306	647.43
Kansas .....	20	1,659	440	1,288.85
Missouri .....	9	370	375	1,136.00
Nebraska .....	7	307	54	323.34
Total .....	59	4,693	1,323	\$ 3,944.87

#### Southwestern Union Conference

Arkansas .....	.....	.....	.....	.....
Oklahoma .....	5	558	191	\$ 566.35
Texas .....	20	1,669	1,002	2,941.10
Total .....	25	2,227	1,193	\$ 3,507.45

#### Pacific Union Conference

Arizona .....	.....	.....	.....	.....
California-Nevada .....	19	.....	264	\$ 855.00
Southern California .....	.....	.....	.....	.....
Utah .....	.....	.....	.....	.....
Total .....	19	.....	264	\$ 855.00

#### North Pacific Union Conference

British Columbia .....	.....	.....	.....	.....
Montana .....	.....	.....	.....	.....
Upper Columbia .....	.....	.....	.....	.....
Western Oregon .....	.....	.....	.....	.....
Western Washington .....	.....	.....	.....	.....

#### \*British Union Conference

Irish Mission Field .....	6	294	188	\$ 178.79
North England .....	19	1,458	600	647.45
South England .....	19	1,403	478	763.81
Scotch Mission Field .....	21	957	682	758.37

Welsh Mission Field .....	6	444	313	191.66
Miscellaneous .....	3	170	60	122.16
Total .....	74	4,726	2,321	\$ 2,662.24
† <i>Australasian Union Conference</i>				
Queensland .....	8	234	100	\$ 744.00
New South Wales .....	17	1,137	264	1,090.41
North Queensland .....	2	114	57	164.62
New Zealand .....	21	1,014	346	1,636.00
South Australia .....	11	973	335	1,051.50
Malaysia Mission .....	1	66	22	218.25
Total .....	60	3,538	1,124	\$ 4,904.78
General Summary				
Atlantic Union Conference .....	37	2,116	1,376	\$ 2,258.00
Canadian Union Conference .....	9	....	147	428.30
Lake Union Conference .....	66	2,994	1,179	2,504.10
Southern Union Conference .....	31	2,038	....	2,009.20
Northern Union Conference .....	12	683	207	630.85
Central Union Conference .....	59	4,693	1,323	3,944.87
Southwestern Union Conference .....	25	2,227	1,193	3,507.45
Pacific Union Conference .....	19	....	264	855.00
North Pacific Union Conference .....	....	....	....	....
* British Union Conference .....	74	4,726	2,321	2,662.24
† Australasian Union Conference .....	60	3,538	1,124	4,904.78
Grand Total .....	392	23,015	9,134	\$23,699.79

\* Four weeks ending April 20.

† February.

of the canvassing work among the students of Keene Academy. The principal, Prof. C. B. Hughes, has lent his influence in this direction, and our State agent, Brother W. W. Eastman, has met with the school occasionally during their chapel hour. Last Thursday morning Brother Eastman asked all those who were interested in this work to meet him in one of the class rooms at five o'clock that evening. To his surprise, the room was crowded, there being over fifty present. He then asked those who had already fully made up their minds to enter the field, and had decided on their book, to raise their hands, and there were twenty. Although an institute was held at Keene only a short time ago, we are planning to open another soon for the benefit of the students. How many more will finally decide to take up the work, and how many will prove successful, of course we can not say at this time. However, some have canvassed in the past, and Brother Eastman stated that all those who met in the class room manifested a most encouraging degree of enthusiasm; so that, altogether, we hope to have our forces in this union materially strengthened at the close of school by a goodly number of additional recruits from among this company of students. We feel grateful to God for the degree of prosperity with which the book work is opening up this year in the Southwestern Union Conference. One of the most encouraging features is that a number of the "old hands" who have been out of the work for several years, are now taking it up again. The last week included in the enclosed report there were five of the workers in this State whose sales ran from \$110 to \$166, while a report received for the week following from one of the agents shows \$170 worth of orders in four days."

E. R. PALMER,  
Sec. Gen. Conf. Pub. Dept.

SEVEN persons received baptism at Hartington, Neb., and united with the church there, May 20.

### Good News Concerning the Earthquake Special Literature

A BRIEF note has just come to hand from Brother H. H. Hall, manager of the Circulating Department of the Pacific Press, which reads as follows:—

"To-day, May 29, orders for the Earthquake Number of the *Signs of the Times* amount to nearly six hundred thousand copies. This is the greatest circulation ever given a single number of the *Signs of the Times*. More than thirty-five tons of paper have been used on this edition alone. Orders are still being received at the rate of about ten thousand a day. Price 3 cents each in less than a thousand lots, 2½ cents each for a thousand or more copies to one name and address."

This will be good news to our people who love to see the dear old message go as never before. Somehow there is a ring of strength and assurance in the statement, "going as never before." Long before this paragraph is read by our people throughout the field the same will have reached one or two hundred thousand more. What a blessed thing it is to see the record climbing so rapidly toward one million copies.

Another car-load of paper has just arrived, and orders have been given to the pressroom for another hundred thousand copies which will bring the total up to seven hundred thousand. Two more car-loads of paper are on the way, and it seems evident that the Pacific Press will now be able to supply these specials as rapidly as they are needed.

Brother Hall has also reported to me that thousands of copies of the illustrated booklet are being ordered. The news stands are selling these booklets at the rate of fifty to one hundred copies a day. There was never such an opportunity before for our people to sell the truth in popular form. The tract which was promised will soon be ready.

The price of the booklet is twenty-five cents a copy with special discounts to agents. The price of the tract "The

Earthquake: Its Lessons," is 1 cent each, 80 cents per hundred, \$7.50 per thousand.

E. R. PALMER,  
Sec. Gen. Conf. Pub. Dept.

### Work With "The Watchman"

DURING Brother G. S. Vreeland's recent labor with *The Watchman* at Chattanooga and Atlanta, he sold and gave away three thousand copies.

Brother C. B. Jeffries and wife have just finished selling one thousand copies of *The Watchman* in Memphis. They had sold one thousand copies at Little Rock and Hot Springs before going to Memphis. They are now in St. Louis, to which place they have ordered sent two thousand copies.

Direct orders from our agents for from one to two thousand copies of *The Watchman* to be sold singly are not infrequent occurrences. These agents assure us that they enjoy their work very much, and that they have no trouble in "making expenses." The remuneration is ample both in a financial way and on account of the great good accomplished. These agents are men and women of intelligence and enterprise, whose hearts God has touched with a desire to be of service in his cause.

There are scores of other persons who could do this work just as successfully, and who would at the same time be far happier than they are now if they would only put their prayers and energies into the work. Who will do it?

The Southern Publishing Association is courageously acting in harmony with the best interests of the work in the southern field by publishing *The Watchman* and making it a paper which is well liked by those who read it. *The Watchman* is a great aid to the work in the South. Who will help increase its circulation?

All orders and correspondence pertaining to this work should be addressed to Department of Circulation, Southern Publishing Association, Nashville, Tenn.

### Field Notes

A CHURCH of thirteen members has been organized at Longview, Tex.

ELDER B. L. HOUSE reports the recent baptism of two persons at Coshocton, Ohio; also two at Laura.

THE church at Horr, Mich., has been strengthened by the recent addition of eight persons to its membership.

MEETINGS are being held in California this summer at Lodi, Willows, and Colony Center. A recent report from Laton stated that a company were ready for church organization there.

SEVEN tents will be in the field in the West Michigan Conference this summer, with workers located as follows: Elder Videto and Brother Pitton at Niles; Elder Hebner and Brother Hartwell at Crystal Valley; Elder Horton and Brother Irving at Cassopolis; Elder Brink and Brother Collier at Muskegon; Elder Campbell and Brother Leslie Avery at Grand Rapids; Brethren Carl Hansen and H. P. Hansen among the Danes at Greenville; Brethren Hofstra and Gray among the Hollanders at Holland.

## Christian Education

Conducted by the Department of Education of the General Conference.

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

### Program for the Educational Convention

College View, Neb., June 29 to July 10, 1906

FRIDAY, JUNE 29

- 10:00 A. M. Organization of the Convention. Address, "Wanted—An Inspiration."—W. W. Prescott.  
3:00 P. M. Reports of committees.  
8:00 P. M. Address, "God's Call to Our Young People."—E. W. Farnsworth.

SABBATH, JUNE 30

- 11:00 A. M. Address, "Our Schools and the Mission Fields."—A. G. Daniells.  
3:00 P. M. Social Meeting.  
8:00 P. M. Address, "The Educational Work in Germany."—O. Luepke.

SUNDAY, JULY 1

- 8:00 A. M. Devotional Exercises. Topic, "The Education of Jesus."—M. D. Mattson.  
9:15 A. M. Reports of committees.  
10:45 A. M. Papers, "Qualifications and Duties of Educational Superintendents."—M. E. Cady, B. E. Huffman.  
3:00 P. M. Reports of committees.  
8:00 P. M. Paper, "The Growth and History of Our School Work."—C. C. Lewis.

MONDAY, JULY 2

- 8:00 A. M. Devotional Exercises. Topic, "The Teacher's Refuge."—R. F. Cottrell.  
9:15 A. M. Reports of committees.  
10:45 A. M. Paper, "The Development of Teachers."—J. W. Lawhead.  
3:00 P. M. Reports of committees.  
8:00 P. M. Address, "Establishing Educational Work in New Fields."—H. R. Salisbury.

TUESDAY, JULY 3

- 8:00 A. M. Devotional Exercises. Topic, "The Teacher's Privilege and Responsibility."—W. E. Howell.  
9:15 A. M. Reports of committees.  
10:45 A. M. Papers, "The Financial Problems of Our Schools."—C. B. Hughes, C. M. Christiansen.  
3:00 P. M. Reports of committees.  
8:00 P. M. Address, "The Relation of Evolution to Education and Religion."—W. W. Prescott.

WEDNESDAY, JULY 4

- 8:00 A. M. Devotional Exercises. Topic, "The Second Advent to be Held before Our Students."—A. T. Robinson.  
9:15 A. M. Reports of committees.  
10:45 A. M. Papers, "The Financial Problems of Our Schools."—H. G. Lucas, N. B. Emerson.  
3:00 P. M. Reports of committees.  
8:00 P. M. Musical Recital.—Under the direction of B. R. Shryock.

THURSDAY, JULY 5

- 8:00 A. M. Devotional Exercises. Topic, "The Spirit of the Educational World versus the True Spirit."—S. M. Butler.  
9:15 A. M. Reports of committees.  
10:45 A. M. Papers, "Relation of the School Work to the Medical Work."—J. E. Froom, M. D., W. A. George, M. D.  
3:00 P. M. Reports of committees.  
8:00 P. M. Address, "Lessons from the History of Education."—Frederick Griggs.

FRIDAY, JULY 6

- 8:00 A. M. Devotional Exercises. Topic, "The Encouragement of the Missionary Spirit."—N. W. Kauble.  
9:15 A. M. Reports of committees.  
10:45 A. M. Paper, "How Shall the Religious Interests of Our Schools be Maintained?"—J. E. Tenney.  
3:00 P. M. Reports of committees.  
8:00 P. M. Address, "The Certainty of Our Hope."—A. G. Daniells.

SABBATH, JULY 7

- 11:00 A. M. Address, "The Opportunities of This Hour for Our Young People."—E. W. Farnsworth.  
3:00 P. M. Social Meeting.  
8:00 P. M. Open.

SUNDAY, JULY 8

- 8:00 A. M. Devotional Exercises. Topic, "Why Our Schools Exist."—W. D. Curtis.  
9:15 A. M. Reports of committees.  
10:45 A. M. Paper, "Self-supporting Schools."—E. A. Sutherland.  
3:00 P. M. Reports of committees.  
8:00 P. M. Address, "The Bible in Education."—M. E. Kern.

MONDAY, JULY 9

EDUCATIONAL SYMPOSIUM—HOURS NOT ASSIGNED

Topic, "The Training of Our Children and Youth":—

- In the Home, Mrs. C. C. Lewis.  
In the Sabbath-school, G. B. Thompson.  
In the Church-school, Mrs. Flora H. Williams.  
In the Young People's Society, W. D. Curtis.  
In the Intermediate School, A. W. Hallock.  
In the College, M. D. Mattson.  
"The Relation of these Institutions to Each Other," W. E. Howell.  
Paper, "The Relation of Our Intermediate and Training-schools to the Young People's Work," J. G. Lamson.  
Discussion: O. J. Graf, Clem Benson.  
Paper, "The Needs of the Young People's Work," Mrs. L. Flora Plummer.  
Paper, "How to Interest Our Young People in Education," Meade McGuire.

Paper, "A Study of the Adolescent," W. T. Bland.

Address, "The Hope of the Church—Our Young People," G. B. Thompson.

TUESDAY, JULY 10

- 8:00 A. M. Farewell Meeting—Topic, "The Holy Spirit in Our Schools."

### The Convention at College View

A QUORUM meeting of as many members of the Department of Education as could reasonably be gotten together, was recently held in Washington, D. C. The purpose of this meeting was to arrange for the program for the educational convention to be held at College View, Neb., June 29 to July 10. It was thought best to publish the program in the REVIEW rather than to get it out in some other form. This would enable all who are interested in the convention to have the opportunity of knowing something of the plans for its work.

It will be observed that a very considerable portion of time is given to the reports of committees, and not so much to addresses and papers, as at our last convention. It is the purpose to make this a *working convention*, and to formulate some very definite plans and suggestions for all grades of our schools. Committees were appointed at a meeting

of the department held at the close of the General Conference at Washington one year ago, to prepare reports to be submitted to this convention. These committees have been working as far as possible during the year, and we hope for valuable reports from all of them. It is in the study and discussion of these reports that we need the attendance and earnest work of all those interested in educational matters. These reports should constitute the most important and valuable portion of the entire work of the convention. In saying this, however, we would not minimize the great value of the addresses which may be given.

The preceding program will be adhered to as closely as consistent with the best interests of the convention.

F. G.

### The Kansas Intermediate School

THE Conference Intermediate School, located at Thayer, Kans., closed March 19. This year's term was very short, lasting only six months. The enrolment was twenty-nine, and the average attendance was twenty.

Six or seven of the pupils are now out in the canvassing work in different parts of the State, and are sending in good reports of work being done.

Three, or more, will attend the Central Union Conference summer school, to be held at College View, Neb., and will prepare to teach.

Up to this time the school has been held in the local church, but now the foundation is being laid for a new school building. In this there are to be two rooms for the intermediate school. The employment of two teachers will strengthen the school very much.

Five acres of fine land has been donated for the site of the school, just outside the limits of the town of Thayer.

H. E. REEDER, *Principal*.

### Williamsdale (N. S.) Academy

THIS school opened Nov. 15, 1905, not as a new school except in buildings and grounds, it being a continuance of the Farmington school begun about three years ago at a place five miles from the present location. The attendance this year has been fair, in fact, nearly all we were able to provide for. Others not ready at the opening of the school have signified their intentions to attend next year. This warrants the board in making plans for increasing the present capacity of the school. A class of eight in double-entry bookkeeping has done creditable work. Other classes may be mentioned as follows: A class of twelve in Bible history, ten in Bible topic study, seventeen in language, fifteen in geography, ten in physiology, nineteen in mathematics, six in mechanical drawing, and ten in instrumental music. Nearly all have taken classes in vocal music, and special exercises in writing, reading, spelling, etc. Most of the students living in the home have worked twenty-one hours each week, receiving a credit of six dollars per four weeks.

Our young men have prepared and hauled from the woods a large supply of lumber besides what was needed for fuel. Four or five young men expect to remain through the summer to work the farm. Wheat, oats, vegetables, and small fruit are the products of their labors. E. E. GARDNER, *Principal*.

## Christian Liberty

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

### Religious Liberty Notes

WHILE recovering from a spell of sickness, a brother in Tennessee read a number of our religious liberty leaflets. Writing concerning the impressions these made upon his mind, he says: "I was glad to see the truth put before the people in so good and simple a way that they will have to see it if they read it."

The *Pathfinder*, of Washington, D. C., bearing date of May 26, contains a most interesting item illustrating the extremes that people will go to attempt to prove that God's judgments are visited upon those who disregard the Sunday institution, as the following will demonstrate: "A man who was playing ball at Detroit Sunday dropped dead just as he reached first base. Many people will say this was a visitation on him for playing ball on Sunday. But it happens that a minister in Washington was stricken in the same way on the same day, without any warning, while in the middle of his sermon."

The Buffalo (N. Y.) *Evening Times* of May 28 contains the following regarding a Sunday closing crusade that has just broken out in Louisville, Ky.: "Louisville observed the Sabbath rigidly. All saloons were closed except the park kept by a Jew who observed Saturday as the Sabbath. He was arrested, but allowed to continue selling throughout the day, doing a lively business as the news spread. Besides the saloons, all barber shops, bowling-alleys, billiard halls, theaters, groceries, and in fact everything except hotels, drug-stores, and railroad and street-car lines, was closed. An attempt to play a ball game between Louisville and Toledo resulted in the arrest of the players, employees, and the presidents of both clubs."

Cattaraugus County, N. Y., has the honor (?) of issuing through Sheriff Waite of that county one of the strictest Sunday laws that has been issued of late, as the following item in the *Randolph (N. Y.) Register* of May 25, will indicate: "The fiat has gone forth from the office of Sheriff Waite that no baseball games will be tolerated in this county on Sunday. All deputy sheriffs have been notified to that effect, and they will be expected to see that the law is strictly enforced. It is said that the order is interpreted so strictly that the mere tossing of a ball to and fro is as much a violation of the order, and will subject the offender to the prescribed penalty the same as if a nine-inning game and a crowded grand stand were the features on record against the defendant. The sheriff's office has received many complaints against Sunday ball this season, and Sheriff Waite has deemed it time that something be done."

Recently Cardinal Gibbons held a confirmation at a place adjacent to Baltimore, and the occasion was made one of great display, as will be seen from a brief paragraph or two taken from an extended account in a recent issue of a Baltimore paper. One can but exclaim, as he reads of these frequent displays in

all parts of the world, "And all the world wondered after the beast." "Hours before the time appointed for the cardinal to arrive at the hotel, the cavalcade had assembled, and at intervals of two or three minutes the riders sent their steeds at full speed several miles toward the city, hoping to get the first glimpse of the guest. The riders formed an interesting spectacle. Every horse was elaborately decked in strings, ribbons, and cords of different colors and descriptions. Each bridle was hidden in many folds of red and white ribbon or bunting, while on each side of the horse's head and in the center of his forehead there was a large rosette of the same colors. Long streamers were also tied to their tails, several of which were hidden beneath bow after bow of the red and white. A red and white blanket was thrown over each horse, which covered the greater part of his body. This was also fastened with ribbons."

K. C. RUSSELL.

### Current Mention

— Yellow fever has appeared at Havana, Cuba.

— A revolution is under way in Guatemala, which from latest accounts, seems to have a fair prospect of being successful.

— The recent decree of expulsion against Greeks residing in Roumania has led to the severance of diplomatic relations between that country and Greece.

— At the forty-third national convention at the United States Brewers' Association, at Indianapolis, June 6, the brewers congratulated themselves upon the fact that the consumption of beer in this country is increasing four times as fast as the population.

— A Sunday-closing crusade has been started in Louisville, Ky., all places of business and amusement being tightly closed, and ball games prohibited. A Jew, however, who owns a pleasure resort, is allowed to do business on Sunday as usual. The Sunday law will be tested in the State courts.

— San Francisco experienced another sharp earthquake shock at eleven o'clock p. m., June 4, said to be the most severe since the great shock which destroyed the city. A dispatch states: "The new quake has affected public confidence in the future of San Francisco. Already several business houses which had prepared to rebuild have decided to drop their projects. They feel it would be foolhardy to risk more money here."

— The coming Pan-American Congress is likely to prove a partial failure, owing to the attitude of Argentina and some other South American countries which refuse to admit the right of one nation to collect debts from another nation by force. These countries are dissatisfied with the program for the congress, and threaten to withdraw if it is not changed. A proposition to submit the debt-collecting question to the coming Hague conference was made and rejected.

— The National Liquor Dealers' Association assembled in Louisville, June 5, for its annual convention, and while

the members were apparently sober, issued an address to the people of the United States conveying the news that the liquor dealers believed in temperance, that they indorsed the white ribbon and blue ribbon movement, and believed intemperance should be considered a crime. They favored also the abolition of the low-grade saloon, favoring high-toned drinking places to which a man would bring his wife and children. It was a possible oversight that no plan was reported to reform the character of alcohol.

— The annual arbitration or world's peace conference at Lake Mohonk, N. Y., was opened May 30. In a reference to Russia's call for another Hague peace conference, the presiding officer, Gen. J. W. Foster, said: "A discouraging feature of it is that in the program of subjects to be considered the limitation of armaments has not been included. It was hardly to be expected that this measure would be suggested by the power whose armies so recently had been driven from the field and its navy annihilated. But it is of equal importance, with the general acceptance of the principle of arbitration, that some measure shall be adopted to put a stop to this ever-increasing competition of the great powers in the enlargement of their standing armies and navies."

— Bishop McCabe, of the Methodist Church, has made the following statement as a representative Methodist touching the question of the open shop, which recently came up for settlement at the Methodist Book Concern. The bishop's utterance has aroused considerable discussion and some criticism. He says: "We are opposed to having a small percentage of labor men run the entire laboring class in a high-handed and authoritative manner. We are the friends of labor, but we are as much the friends of the ninety per cent of the laborers who resent the bossism of the ten per cent who are doing the bossing. It is an imposition for a few men to be able to say, 'Join our union or you can not work.' It is an imposition to refuse to allow men to work as they will if they work honestly and earn their livelihood by honest sweat."

— The Chicago meat packers are making every effort to defeat the movement for reform in their methods of business, and their representatives in Washington now boldly deny the truth of the report made by the President's commissioners, Messrs. Neill and Reynolds. The packers have invited a committee of Congress to come to Chicago and investigate the conditions to which the report relates. Meanwhile there is a tremendous falling off in the meat trade, both domestic and foreign; and simultaneously, no doubt, there is a tremendous house-cleaning in the packing establishments. An amendment to the meat inspection bill has been brought forward in the House which takes most of the force out of its provisions, and the packers have grounds for hope that this substitute measure will be adopted. Their plan, says the *Washington Post*, "appears to be to delay reporting the Agricultural Bill to the House until a much later day, and then force it through without any meat-inspection amendment or to add the substitute which is satisfactory to the packers."

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1906

#### ATLANTIC UNION CONFERENCE

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, Tunesassa, ..... June 21 to July 1  
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, Milwaukee (Scandinavian).....  
..... June 27 to July 2  
Wisconsin, Stevens Point, Aug. 22 to Sept. 3  
East Michigan, Holly ..... Sept. 27 to Oct. 8  
Northern Michigan, East Jordan  
..... Aug. 30 to Sept. 10  
Northern Illinois ..... Sept. 5-15

#### NORTHERN UNION CONFERENCE

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

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 ..... Aug. 16-26  
California, Oakland ..... July 19-29

#### NORTH PACIFIC UNION CONFERENCE

Montana, Basin ..... June 21 to July 1

#### AUSTRALASIAN UNION CONFERENCE

Union Conference session, Cooran-  
bong, N. S. W. .... Sept. 13-23

#### EUROPEAN MEETINGS

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  
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.

### A Long Loan of Twelve Thousand Dollars Desired on the Best of Security

THE Conference Association of Seventh-day Adventists located at Graysville, Tenn., is a legal institution of the State of Tennessee. It was organized for the purpose of holding conference property in different parts of the Southern Union Conference. The property situated in Graysville held by said Association embraces a large farm, the title of which is lodged in the Southern Conference Association, worth about eight thousand dollars.

It also embraces a sanitarium, with a large body of land in connection with it, with a sanitarium building upon it, in all worth eighteen thousand dollars; and the training-school campus, with quite a body of land connected with it; set out to fruit-trees, etc. This land has upon it the academy building proper, and a large dormitory. These premises are worth ten thousand dollars, making an aggregate of about thirty-six thousand dollars.

These buildings, in the aggregate, are insured for twelve thousand dollars. The Southern Conference Association holds the title to all of this property, and has quite a large sum of property besides. In its business progress in the past some debts have been contracted, money borrowed, etc. It has some other property that it wishes to sell, not included in the titles of this spoken of in this article. When this property can be sold, it will be applied upon the debts which have been contracted. Some of these accounts are about due, and the object of getting this long loan of some twelve thousand dollars is not to run in debt more, but simply to pay off all the debts as they become due and have to be paid.

By taking this large blanket loan, it will relieve the Conference Association from the pressure of these small claims coming due from time to time, and give opportunity to sell off the property that is for sale, which in time can be done; and greatly relieve the situation every way.

The property mortgaged is all first-class property, and the amount of it, with the insurance of the buildings, is good security.

It may be inquired, why have we not secured this loan from worldly parties, who have money to loan in abundance? In reply we would say,—

1. We always much prefer to secure our loans from our own people, who are interested in the same cause to which we are devoting our lives, knowing that if any sudden calamity occurred, they would probably be more favorable to us than those who have no interest in the work in which we are engaged, and the institutions herein mentioned.

2. We should hope our people, many of whom are deeply interested in the progress of our Southern work, would favor us with a lower rate of interest than those whose sole purpose it is to make money out of their loans.

3. There is a sentiment prevailing here in the South against loaning to religious institutions, because, should a foreclosure have to be made on property held by religious institutions, many of the Southern people feel that it is almost disgraceful to collect money due on mortgages from institutions consecrated to religion. Quite a number of parties here in the South would have been glad to have taken this security and loaned us the twelve thousand dollars but for this consideration.

But, for other reasons mentioned, we can see that our own people would prefer to let our own institutions have money, and thus be helping forward the work of God, than for us to take it from worldly parties.

We wish to say to our brethren who have means which could be spared, and which they would like to loan at a moderate rate of interest, that here is an opportunity which is perfectly safe, and which would be helping the cause of God in this difficult field.

Of course we have not the slightest expectation that anybody who loans this money will ever have to foreclose the mortgage. This land is very valuable to the cause here, because the institutions are dear and precious to us, and are serving a noble purpose; doing good in the education of our children, healing the sick, and building up the precious cause we all love.

We are greatly in need of means to pay off all these lesser obligations, and then we can get a little time to sell the property not mortgaged, collect in means that are due, and place ourselves in a more pleasant and desirable condition than we are at the present time. The value of this property will be increasing. Already the conference has voted to raise two thousand dollars in the South for the improving of the buildings of the school. As much more will be added to the value of the sanitarium in the immediate future. Our conference also voted this last January. These institutions will therefore be improving in value several thousand dollars, making the mortgage still more valuable and secure. We greatly desire to secure the lowest rate of interest possible.

In this way, by securing this blanket mortgage covering this property, paying off these lesser debts, some of which must be paid ere-long, the situation at Graysville will be greatly relieved, opportunity will be given to sell off several thousand dollars' worth of property to pay on the mortgage, the cause of God will be advanced, and those who have loaned the money will have the satisfaction of knowing that it has been very helpful to the cause and work of God in the South.

Let any who would look with favor upon making such a loan correspond with Elder R. M. Kilgore, president of the Conference Association, or the secretary, Elder Smith Sharp, Graysville, Tenn.

GEO. I. BUTLER,

President of the Southern Union Conference.

R. M. KILGORE,

President Southern Conference Association.

### Fernando Academy

#### A CHANGE OF NAME

SINCE this school has been giving only twelve grades of instruction it has been decided to change its name in harmony with the work it has been doing.

#### THE PLAN OF ITS WORK FOR NEXT YEAR

We have heretofore offered twelve grades of academic work, but this year we have decided to add the thirteenth grade, which embraces the following studies: Bible history III, Latin I, advanced zoology, advanced botany, advanced algebra, and trigonometry. Other classes in higher work may be formed if the demand will warrant. Besides the regular academic work, special courses have been designed and will be regularly offered. These are as follows: Biblical, for those designing to be ministers and Bible workers; normal, commercial, stenographic, and music. We will aim to encourage more young men and women to take up the normal course, and become missionary teachers to supply the calls that come from all parts of the world. Since this school is situated so near to the Spanish countries, Spanish will be taught by one of our teachers. Hydrotherapy will form an important feature of the work next year. Since canvassing is such an important work, and we must depend upon our young people to do this work, we have decided to hold a canvassing institute next year. We have not omitted the industrial feature of education, and have provided for this work. The main industry is farming.

#### ENROLLMENT

During the past year there have been enrolled in the higher grades one hundred and eight students. In the lower grades forty-five, making a total of one hundred and fifty-three.

## BOARD, ROOM, AND EXPENSE

The school year consists of thirty-six weeks, beginning Sept. 19, 1906, and ending May 28, 1907. Board, room and tuition will be thirteen dollars per month for a term of four weeks, and fifteen hours of work each week. To those in our own conference who are paying a second tithe into the school fund, a reduction of three dollars a month is made.

## ACADEMY BOARD

The Board consists of the following persons: G. W. Reaser, President; H. G. Lucas, Secretary; R. S. Owen, W. E. Howell, E. S. Ballenger, J. L. Kay, W. J. Dart.

## FACULTY

The faculty elected for next year consists of the following persons: H. G. Lucas, Principal, Business Department; R. S. Owen, Bible and History; J. L. Kay, Mathematics; S. Parker Smith, Science; Howard E. Osborne, English; Mrs. J. L. Kay, Assistant in Bible; Mrs. H. G. Lucas, Assistant Business Department; Genevieve Johnson, Vocal and Instrumental Music; Grace O'Neil, Normal Department; Cora M. Shaw, Assistant Normal Department; Mr. and Mrs. A. L. Lingle, Hydrotherapy.

Those wishing calendars of this institution will please address the undersigned at San Fernando, Cal.

H. G. LUCAS, *Principal*.

## 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.—Young men to work on farm by the month, season, or year. When replying send your recommendation along. Address N. C. Kier, Hurley, S. D.

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

WANTED 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.

FOR SALE.—Bakery. Splendid trade. No loss of trade because of Sabbath observance. Best reasons for selling. Net profits year ending May, \$1,200. Price, \$450. H. Holmden, 207 Territorial, Benton Harbor, Mich.

WANTED AT ONCE.—A consecrated, graduate lady nurse. One who will teach nurses' classes. A good place for the right person. Address F. A. Stahl, Prospect Sanitarium, 1161 Prospect Street, Cleveland, Ohio.

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. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

FOR SALE.—Purest, most healthful, best vegetable oil for cooking or salads; no odor; keeps indefinitely. Gal. can, \$.90; 5-gal., \$.35. Also olive oil of the purest grade: gal., \$.25; half gal., \$.14; quart can, \$.85. Send for samples. Address E. W. Coates, 535 W. 110th St., New York, N. Y.

THE EARTHQUAKE IN SONOMA COUNTY.—A six-by-nine-inch booklet of twenty-four pages giving a very brief description of the earth-

quake, and showing its result as seen by the camera immediately afterward. Twenty-three photographs taken in Santa Rosa, Healdsburg, and vicinity (where the tremor was most severe), are reproduced. Most excellent engraving, best paper, and finest presswork that money can buy. Price, fifty cents, post-paid. Published by J. Edgar Ross, Healdsburg, Cal.

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

## Obituaries

ANGEER.—Died near Vancouver, Wash., May 2, 1906, of scarlet fever, Millard Angeer, son of Brother and Sister Chas. Angeer, who deeply mourn his death. Words of comfort were spoken by the writer.

C. E. SHAFER.

DUNN.—Died April 30, 1906, of tuberculosis, Lydia Fannie Dunn, daughter of Elgie and May Dunn, of Milwaukee, Wis., aged 1 year and 16 days. She was never very strong, and the last eleven weeks were full of extreme suffering. Everything that loved ones could do was done but, like the crushing of a tender spring bud, little Lydia's life was cut short. Words of comfort were spoken by the writer.

R. T. DOWSETT.

NEWCOMB.—Died in Perrysburg, Cattaraugus Co., N. Y., May 15, 1906, Terressa Jane Newcomb, aged 84 years, 3 months, and 23 days. She and her husband, the late Daniel Newcomb, were members of the Presbyterian Church until 1861, when they embraced the truths of the third angel's message under the labors of Elder R. F. Cottrell. They both died strong in the faith of the soon coming of our Lord. Her funeral service was conducted by Elder King, of Fredonia, N. Y.

D. L. NEWCOMB.

ELLIS.—Died at her home, in Berville, Mich., April 7, 1906, Mrs. Ada Ellis, wife of Thomas A. Ellis. To them were born one boy and two girls, one a babe of three months at the time of the mother's death. Mrs. Ellis was a kind and loving wife, and her society was much appreciated by those who knew her. She united with the Seventh-day Adventist church of Memphis, Mich., Jan. 7, 1893, and it was at this church that the funeral service was conducted; text, Rev. 14:13.

O. F. BUTCHER.

WILEY.—Died at Cambridge, Md., May 12, 1906, of consumption, Margaret Alenia Wiley, aged 25 years, 6 months, and 18 days. At the age of sixteen she united with the M. E. Church. Three years ago she heard the voice of her Saviour in the third angel's message, and with her parents and a younger sister, was baptized, and united with the Cambridge church. Her consistent Christian life was admired by all who knew her. Words of comfort were spoken by the writer from Ps. 116:15 and Rev. 14:13.

JOHN F. JONES.

STARK.—Died at the hospital in Bloomington, Ill., May 21, 1906, of Bright's disease of the kidneys, Sister Eliza J. Stark, aged 37 years, 7 months, and 17 days. Five years ago she gave her heart to the Lord and accepted the third angel's message under the labors of Elder Huntington, of Indiana. Sister Stark lived a consistent Christian life, and looked forward to the second coming of the Lord with joyous expectations. She leaves her husband and six children, together with many friends, to mourn their loss. Words of comfort were spoken by the writer from 2 Tim. 4:7, 8.

W. D. PARKHURST.

BOYER.—Died at Washburn, Mo., April 2, 1906, after an illness of nearly four weeks, my dear mother, Mrs. E. J. Boyer, aged 73 years and 24 days. Mother was born near Baltimore, Md., but spent the early part of her life in Missouri. She was converted to present truth in California in 1890, joining the church at Oakland, Cal. Later she united with the Battle Creek church, of which she remained a consistent member till her death. We laid her away in the Exeter Cemetery, feeling confident that when the voice of the Archangel shall call the saints to their eternal rest, mother will come up in the first resurrection.

L. B. BOYER, M. D.

WRIGHT.—Died at her home in Oro Fino, Cal., of pneumonia, Mrs. Rozella Wright, aged 50 years and 11 months. She accepted the third angel's message about twenty years ago under the labors of Elder J. D. Rice and Dr. Frank Lamb. She remained true to her faith till the last, and died rejoicing in the hope of the resurrection. She leaves a husband and many dear friends to mourn their loss. She had no children of her own, but she opened her home to the homeless, and was a tender mother to the motherless. The funeral service was conducted by the Congregationalist minister of Etna, Cal.

ANNA ELDER.

NEAR.—Died at Mason, Mich., May 18, 1906, Mrs. Mary M. Near, wife of Brother William F. Near, in her seventy-ninth year. In early childhood she united with the Methodist Church, and was in that communion until 1880, when, under the labors of Elder E. P. Daniels and T. M. Steward, she accepted the message of the third angel. For years the little company met at her house each week to encourage one another, and to praise the Lord. Besides her companion, with whom she had walked life's journey for nearly sixty-four years, she leaves five children, eleven grandchildren, and eight great grandchildren, and many friends. These now think of her as sweetly sleeping in Jesus. Words of comfort were spoken by the writer from Rev. 14:13.

L. G. MOORE.

WICK.—Died at the home of her daughter, Mrs. Elvira Rice, at Imperial, Cal., April 18, 1906, of paralysis, Mrs. Mary Wick, aged 75 years. In early life she was converted and joined the United Brethren Church. In 1847 she was united in marriage with Eli Wick, and together they accepted the third angel's message in 1859 at Clyde, Ill., under the labors of Elders J. Hart and E. Everts. She ever lived true to her convictions, and her life was one of service for the Master in ministering to sick and suffering humanity. She now rests from her labor, awaiting the call of the Life-giver when he comes to reward the faithful. One daughter and an adopted son survive her. The remains were brought to Carthage for burial, and were laid to rest beside her husband, who died six years ago. The funeral was conducted by Elder L. W. Terry, who used Job 14:12-15 as the basis of comforting words.

MARY HOFF.

EVERHART.—Died at Sac City, Iowa, May 1, 1906, Mrs. Lucy Jane Everhart, nee Cofer, wife of the late Elder W. B. Everhart, aged 58 years, 7 months, and 23 days. Mr. and Mrs. Everhart accepted present truth about thirty-four years ago under the labors of Elders Kilgore and Morrison. Subsequently Brother Everhart entered the ministry. Sister Everhart's death resulted from severe burns received through accidental explosion of a mixture of kerosene and gasoline. She lived only six hours after the accident occurred. Though suffering intensely, she did not murmur or complain. Her trust in God did not falter. Seven children were born to Brother and Sister Everhart, all of whom are still living. The funeral service was conducted from the Grant City Seventh-day Adventist church by C. W. Hollingsworth and the writer. We laid her to rest by her husband's side in the Oak Lawn Cemetery, near Auburn, Iowa.

WM. J. JOHNSON.



WASHINGTON, D. C., JUNE 14, 1906

W. W. PRESCOTT

EDITOR

L. A. SMITH

ASSOCIATE EDITORS

W. A. SPICER

THE usual midsummer offering will be taken in all our churches in this country on Sabbath, June 30.

ELDER J. E. WHITE, of Edgefield, Tenn., made a brief visit to Washington last week in the interest of his publishing work.

DR. S. L. STRICKLER and wife, of Boggstown, Ind., spent one day in Washington last week, and improved the opportunity to visit our headquarters at Takoma Park.

INSTEAD of returning to Washington last week Elder A. G. Daniells decided to attend other camp-meetings, including the Minnesota and east Pennsylvania meetings.

THE Iowa Conference has made a splendid gift to missions,—five thousand dollars. This is the largest donation yet received from a local conference. Such help is most encouraging.

ELDER W. A. COLCORD, the secretary of the Religious Liberty Bureau, and Prof. J. W. Lawhead, the president of the Washington Training College, left Washington last week to attend the camp-meetings in Pennsylvania.

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.

FOR the first time in the history of our work, the news-agents and newsboys are selling the *Signs of the Times* in the railway stations and on the streets of the large western cities. Many thousands of copies have been sold by these agencies. The ferry-boats of the Key Route ordered a thousand copies just for one day's sale (Sunday, May 27).

A SIXTEEN-PAGE, fully illustrated tract entitled "The Earthquake and Its Lessons," has been advertised by the Pacific Press Publishing Company, and orders have been received for many thousands of copies. The unprecedented sale of the *Signs* has been so great that the tract

has been delayed. It has been utterly impossible for the Press to turn out the printed truth as fast as it has been demanded. Our people will be so rejoiced over this unusual demand that they can, we trust, be patient if the tract is delayed. Keep sending in the orders, and they will be filled as soon as possible.

News has just reached us from Australia of the death, on April 15, of Brother John William Henry Geiss, a native of Tasmania, and a former minister of the Church of England, who accepted this message in 1899. Brother Geiss spent some time in America about five years ago, and was highly esteemed in this country by all who made his acquaintance.

THE building at Fredericksbavn, Denmark, which was erected for school purposes has since been devoted to the health work. The institution is now called the Frydenstrand Sanatorium, and Dr. N. P. Nelson is the medical superintendent. The printed announcement is attractive in appearance, and we are glad to be able to state that this new sanatorium has enjoyed a paying patronage since its was opened.

THE fourth edition of *Liberty* has now been printed, and the total number of copies of this first number issued is thirty-five thousand. Adding the ten thousand edition of the pamphlet issued at first, there have been forty-five thousand copies of this document printed. We believe that this number can be doubled each quarter with a reasonable effort. The second number of *Liberty* will go to press next month.

ON the second page of this issue of the REVIEW there will be found selected paragraphs from the papers and talks at the recent bookmen's convention at Berrien Springs, Mich. We desire that all our readers should take an intelligent interest in the circulation of our literature, and these paragraphs are intended to stimulate such an interest. We hope all members of the REVIEW family will form the habit of noting the announcements on the second page each week.

THE effect of the San Francisco earthquake is felt in many unexpected ways. An illustration of this is found in the fact that the publishers of the magazine, *The Heretic* have been compelled to suspend its publication because of the loss of advertising patronage. The purpose of the magazine was to defend the truth about creation and the work of God against the teaching of evolution. About three hundred dollars is needed to make it possible to continue this work. Any

who desire to render assistance may address Geo. McC. Price, 267 South Hill Street, Los Angeles, Cal.

THE June number of *The Missionary Review* contains leading articles on Africa, to which country the June issue of each year is particularly set apart—also on the Methodist Jubilee of India Missions, with another of Dr. Forbush's papers on the Missionary Education of the Church, etc. The articles on Africa are well illustrated. The Relief Map of the Dark Continent alone is worth the price of the number, and is reproduced from Professor Naylor's book, by permission.

THE annual camp-meeting of the South Dakota Conference will be held at Woonsocket, S. D., where the meeting was held last year. The issue of the Sanborn County *Herald*, published in that city, for June 2, devotes five columns of its space on the first page, with a very prominent heading, to the announcement of the meeting and to several articles upon present truth. Among other things the *Herald* says:—

The visit of the Seventh-day Adventists last year was a pleasant one as far as the people of the city were concerned, and seemed to have been enjoyed by the visitors, as many more are coming this year. While Woonsocket possibly could not entertain the crowd in as good a manner as some of the larger towns in the State, what little we can do is with the most kindly feeling. Our park affords good shade and shelter, and the beautiful Lake Prior near by adds to the attractiveness of the place. The Adventists as a whole are well to do and a fine class of people to meet, and the *Herald* takes great pleasure in extending to them, on behalf of the people of the city, its most cordial welcome.

From the mayor's welcome we take the following:—

The city of Woonsocket extends a cordial welcome to the Adventists for the few days that they will tarry in our midst, giving them the freedom of the city, and trusts they will find their stay both profitable and pleasant.

Under such favorable auspices as these it would seem that the meeting ought to result in good both for our own people and for the general public.

### Notice to Church Elders

ENVELOPES for the special midsummer offering for missions have been mailed to all the church elders. If any have failed to receive a supply, they can secure them by writing to the Mission Board, Takoma Park, D. C. These envelopes should be distributed Sabbath, June 23, to be collected the following Sabbath. At the same time the special service of June 30 should be announced, and a large attendance urged. Let us make this Sabbath a day of real blessing to our missions abroad, as well as to our churches at home.

MISSION BOARD.