


# The Advent and Sabbath REVIEW HERALD

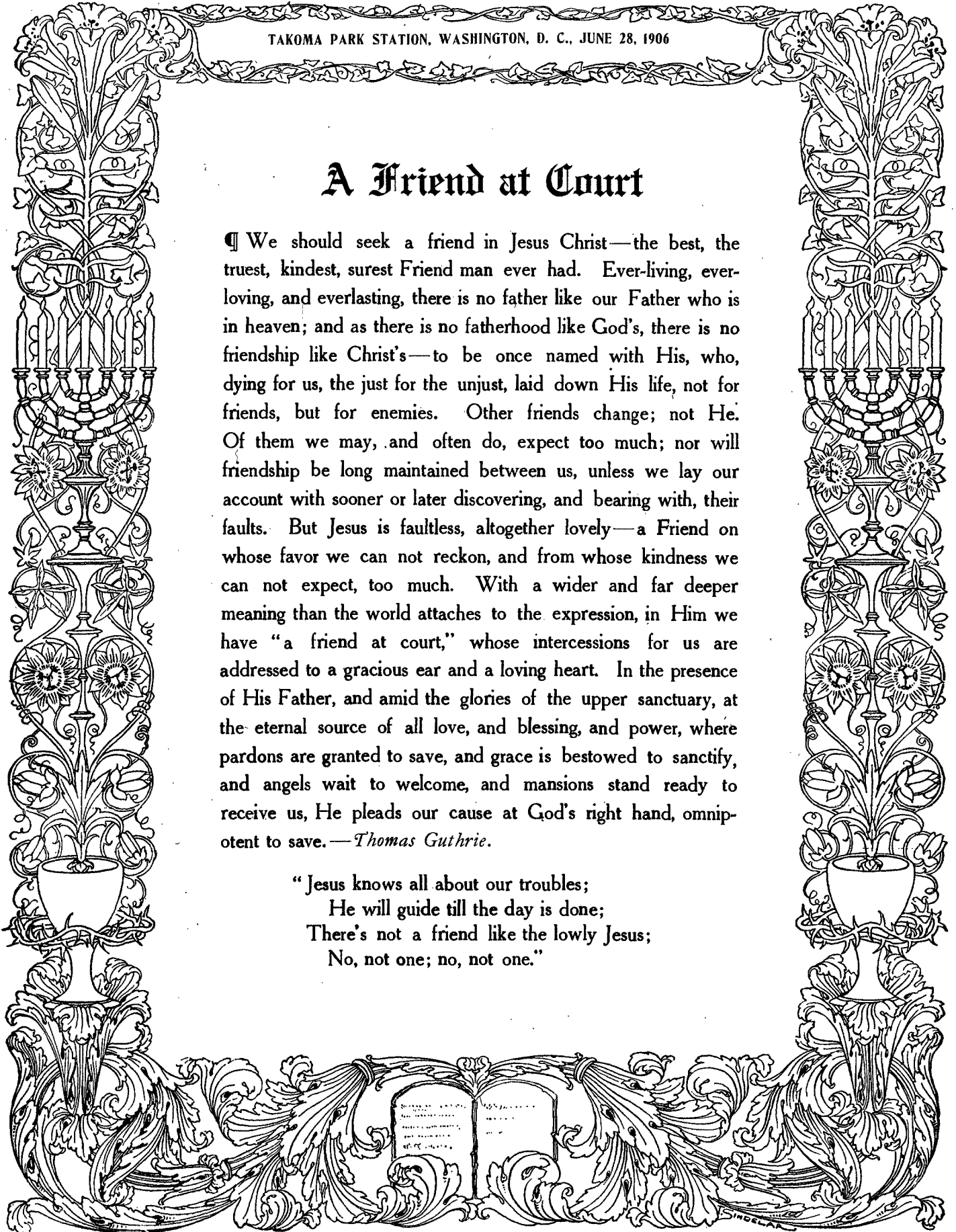


TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 28, 1906

## A Friend at Court

¶ We should seek a friend in Jesus Christ—the best, the truest, kindest, surest Friend man ever had. Ever-living, ever-loving, and everlasting, there is no father like our Father who is in heaven; and as there is no fatherhood like God's, there is no friendship like Christ's—to be once named with His, who, dying for us, the just for the unjust, laid down His life, not for friends, but for enemies. Other friends change; not He. Of them we may, and often do, expect too much; nor will friendship be long maintained between us, unless we lay our account with sooner or later discovering, and bearing with, their faults. But Jesus is faultless, altogether lovely—a Friend on whose favor we can not reckon, and from whose kindness we can not expect, too much. With a wider and far deeper meaning than the world attaches to the expression, in Him we have “a friend at court,” whose intercessions for us are addressed to a gracious ear and a loving heart. In the presence of His Father, and amid the glories of the upper sanctuary, at the eternal source of all love, and blessing, and power, where pardons are granted to save, and grace is bestowed to sanctify, and angels wait to welcome, and mansions stand ready to receive us, He pleads our cause at God's right hand, omnipotent to save.—*Thomas Guthrie.*

“Jesus knows all about our troubles;  
He will guide till the day is done;  
There's not a friend like the lowly Jesus;  
No, not one; no, not one.”



# Our Publishing Work

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

THE fourth edition of *Liberty* has just been printed, and all orders we have been holding for a short time while our printing plant was being moved, will be promptly filled.

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Two lady school-teachers have ordered 2,000 copies of the July number of *Life and Health* to sell. On this order they will make \$50 profit, and if they do as well as one of our fifteen-year-old girls, they will make this profit in twenty days, working only about four or five hours a day. Boys and girls can and do sell *Life and Health* with remarkable success. We want 100 new agents on the July and August numbers—"the hot weather issues."

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THE innate desire of the young mind is for something new,—perhaps in adventure, or by a study of the sciences, either by a personal experience or from the reading of the various authors. Too often this desire is satisfied by the perusal of a low class of literature, the effects of which may last throughout a lifetime. As a book of travel or adventure, we recommend for boys and girls the book "How a Little Girl Went to Africa." It is a book of travel, written in simple language by a child, yet of sufficient interest to hold the attention of the adult. The excitement incident to the preparation for, and taking of, an ocean voyage, will arouse an interest in the young mind. The descriptions and illustrations of native life in distant lands enlist and hold the attention of both old and young. The price of the book is \$1, post-paid. If, by its perusal, the young mind is filled with a missionary spirit, to aid in the spread of the gospel in foreign lands, whether by personal effort abroad or by work at home, the price of the book will have been well invested.

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GET the July number of *Life and Health* and read the article by Dr. Rossiter on "The Feeding of Infants," and you will appreciate the importance of getting this number of the journal into the homes of babies, where there is much need of the information contained in this article. The entire contents of this issue are especially good for the hot season, and the general public needs it, and will procure it wherever the journal is properly presented. Note the following subjects treated in this number: Children and Their Care, The Feeding of Infants, Divine Healing, Acute Articular Rheumatism, Organized Poison, The Way of the Transgressor, A City without Crime, An Object-Lesson, The Fly and the Tubercle Bacillus, Mosquitoes and Flies, Hot Weather Care of Infants and Young Children, What's in a Name? Nurse Inspection of New York City Schools, How the Chinaman Takes His Rice, Arrival in India, The Sanitarium in South Africa, Mission Notes, A Few Hints, Bread without Yeast, Mothers and Mothers, Our Bodies, Unofficial Reports, Do You Eat Meat? The President's Message, Report of the Reynolds Commission, What of It? Sugar Lore, etc. The annual subscription price of *Life and Health* is only 50 cents. Five cents for single copy; 25 or more copies to one address, 2½ cents a copy. Send for circular, and special rates to agents.

## SOUVENIR EDITION

"Signs of the Times"

Containing Twenty-four Pages with Cover and Insert

IN view of the great demand for the first and second editions of the Special Earthquake Signs, six hundred and fifty thousand of which have been printed and sold, the publishers have decided to issue a third or *Souvenir Edition*, containing 24 pages with cover and insert, giving a complete story of this terrible calamity by eye-witnesses, illustrated by accurate engravings.

This is to be an entirely new edition containing new illustrations, new articles, new make-up, etc., and taken as a whole will be much more interesting, striking, and attractive than either the first or the second edition.

The following are some of the good things this Souvenir Edition will contain:—

1. Between thirty and forty of the finest views obtainable of the earthquake, fire, and ruins.

2. Seismographic records taken in Oakland and Napa, Cal., Albany, N. Y., and the Imperial Observatory, Austria. These records show that the whole world was shaken by this great earthquake. No other paper shows these illustrations grouped as we have them.

3. A fine relief map of San Francisco in colors, showing the fire-swept district.

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5. A comparative diagram of the great fires of Chicago, Boston, Baltimore, and San Francisco.

6. Two beautiful and striking views of the burning of San Francisco, printed in colors. One of these is a panoramic scene, 6 x 18 inches, showing the whole city with about one half of it in flames. The privilege of using this copyrighted illustration in the Souvenir Edition was purchased at considerable expense, and is well worth the price of the paper.

7. A panoramic view, 6 x 18 inches, showing the ruins of San Francisco after the earthquake and fire. Views similar to this have been sold for twenty-five and fifty cents each.

8. And beside all this, and much more of like nature, this number will tell the meaning of these things in the light of prophecy, and point the reader to the only sure and abiding refuge. Other papers have told the story fairly well, but *The Signs of the Times* is the only paper that attempts to show the meaning of these things in the light of "the more sure word of prophecy," and to point the reader to something more substantial and enduring.

The expense of getting out this twenty-four-page number with colored engravings is much more than the regular issues, and it is worth much more.

The retail price will be 10 cents a copy.

In lots less than 1,000, 6 cents a copy.

1,000 copies, or more, 5 cents a copy.

This Souvenir Edition will take the place of the regular issue of June 27, but will be printed, ready to fill orders, by June 18.

Order from your Tract Society or direct from the publishers.

# THE REVIEW AND HERALD

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

Vol. 83.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 28, 1906.

No. 26.

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## Editorial

"Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honorable, though we be as reprobate. For we can do nothing against the truth, but for the truth."

### Heavenly Things

IN the hurry and stress of this modern life we need to call to mind the words of exhortation: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." The whole trend of the present day is toward the material things of this world, and heavenly things are largely left out of the reckoning. Men sacrifice happiness and honor in the mad rush for wealth, but neglect to secure the true riches. "A heavenly race demands our zeal."

### Hungry and Thirsty

THERE are precious promises for those who hunger and thirst after God. "He satisfieth the longing soul, and the hungry soul he filleth with good." "Happy is he that hath the God of Jacob for his help, . . . who giveth food to the hungry." "I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money

and without price." "Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." "Blessed are they that hunger and thirst after righteousness: for they shall be filled." The constantly recurring need of the body for food and drink is the daily reminder of our need of spiritual blessings, and the same God feeds both the body and the soul. "Eat ye that which is good, and let your soul delight itself in fatness."

### The Mask of Apostasy

IN the early days of every apostasy an effort is made to disguise the real nature of the movement. Until it is driven out into the open and thoroughly exposed, it will conceal itself behind familiar words and expressions, and will wear the appearance of the genuine, even though it is compelled to put on a mask in order to maintain the deception.

So it has been in that apostasy to liberalism which is designated by the phrase, the New Theology. Instead of admitting that it is in reality a repudiation of the old faith, it emphatically maintains that it itself is the original faith. Of course it will grant that there has been a modification of the old-time belief in some particulars, a giving up of some positions formerly defended, but it will assert with the utmost positiveness that it has discarded nothing essential to the truth of the gospel. Even though orthodox preachers and writers point out that the new positions involve such conclusions as really do seriously undermine or utterly overthrow some of the fundamental tenets of the faith, yet their advocates will calmly assert that so far as they can see, the vital things in Christianity are not affected by their change of view, and they will persist in wearing the mask of orthodoxy.

When an honest attempt is made to defend some of the essential truths of Christianity, and to prevent them from being perverted into denials of history and experience, those who are the cause of all the trouble are grieved that there should be a disposition to turn aside from the work of teaching the way of life to spend time in controversy over non-essentials, and innocently propose that all should cease from such a warfare, and that each one should devote himself to presenting the gospel of sal-

vation as he understands it. This has all the appearance of being done in the interests of peace, and seems to force the defenders of truth into the attitude of agitators and controversialists, while the real iconoclasts put on the garments of light, and seem to be full of sweetness and gentleness. Of course this abhorrence of controversy, and this plea for an opportunity to teach the truth in peace, are for the purpose of securing the undisturbed privilege of sowing broadcast the seeds of doubt and skepticism. It is really a request that the citadel of the faith shall be surrendered without any effort to defend it. And the curious part of the experience is that the odium of being disturbers of the peace is cast upon those who are unwilling to betray the trust committed to them, and are therefore compelled to resist the attacks made upon the true faith.

The counterpart of this whole experience is being revealed in our own work. There is a movement at Battle Creek which the spirit of prophecy has designated as an apostasy. What is involved in the doctrinal teaching which has been presented there may be seen from the following extract:—

Few can discern the result of entertaining the sophistries advocated by some at this time. But the Lord has lifted the curtain, and has shown me the result that would follow. The spiritualistic theories regarding the personality of God, followed to their logical conclusion, sweep away the whole Christian economy. They estimate as nothing the light that Christ came from heaven to give to John to give to his people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. . . .

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?

The latest development in this apostasy is an open attack upon the administration of the General Conference, and a repeated effort to show the unreliability of the Testimonies by citing alleged facts to prove that a portion which has been sent out as Testimony was not true, and therefore could not be Testimony at all. By a perversion of some facts, by the suppression of other facts,

and by that method of reasoning which has heretofore been successfully employed in a good cause, a plausible case is made out, just as infidels are able by the same method to impeach the reliability of the Bible, and the conclusion is reached that "it is not sound for men to hold themselves, or for others to hold them, under obligation to confess anything or change their course, by a Testimony which they do not understand, and when they can not see that they are wrong."

If this view of the Testimonies is sound, then it is only necessary for one to say, when a Testimony of reproof is sent to him, that he does not understand it, or that he does not see that he is in the wrong, and he is at once absolved from any obligation to change his course of conduct. It requires only a superficial analysis of this teaching to reveal that it puts every man above the Testimonies and makes him a judge of the Testimonies, and really makes the Testimonies altogether unnecessary; for what a man can understand he does not require their light upon, and when he himself knows that he is in the wrong, he does not require them to point it out. This makes every man sustain the same relation to the Testimonies as the Higher Criticism makes every man sustain to the Bible. He becomes a judge rather than a doer. It makes every man in himself the ultimate source of authority. It involves the acceptance of a fundamental principle of the New Theology. It involves the rejection of a fundamental principle of the third angel's message.

One of the exponents and defenders of this view of the Testimonies declares that he has not attacked the Testimonies nor set aside the Testimonies, and argues thus:—

To yield some *particular ground concerning* the Testimonies, is not by any means to yield the *whole ground of* the Testimonies. In other words, with me to yield that *some things* sent out as Testimony should be found not to be Testimony—this does not sweep away everything that purports to be Testimony, nor does it take away all basis of the Testimonies.

When the "particular ground concerning the Testimonies" which is yielded is that they are reliable, or that one is under obligation to heed any reproof administered through them when he can not see that he is in the wrong, it seems clear to us that such an attitude toward the Testimonies vitiates their authority as a whole. They then become to each individual just what he judges them to be—true or false, reliable or unreliable. And those which he decides to be reliable then become simply corroborative evidence of his own discernment and good judgment. But this places every man above the Testimonies, rather than in subjection to them.

Has the advocate of this view of the Testimonies forgotten his own experience which he has related in public so many times? Does he not remember the time when he went into the dark and lost his spiritual power because he refused to accept a Testimony which he could, to his own satisfaction, prove to be untrue? And does he not also remember that when he decided to believe the Testimony and to acknowledge that it was true before he could see it, his perception was quickened, and he at once saw clearly what he could not see before? Is not this "some experience" which is worth recalling at this time? We appeal from the man in a mist and a fog to the man in the clear light.

It is further apparent that this attitude toward the Testimonies is just the same as the attitude of the Higher Critics toward the Bible. They demonstrate through the testimony of human science and the results of literary criticism that portions of the Bible are untrue, that the writers were often controlled by the spirit and prejudices of the times in which they wrote, and therefore conclude that it is the duty of each investigator to decide for himself what is inspired and what is not inspired. After having taken this destructive course they affirm that they have not attacked the Bible, and that they have not vitiated the real authority of the Scriptures. According to their view they have only separated between the true and the untrue, between the reliable and the unreliable, just as some are now doing with the Testimonies. Are we ready to accept the principle of the Higher Criticism in our attitude toward the Testimonies?

After having made upon the denominational organization and upon the Testimonies a repeated attack, the most subtle and the most severe of any made in the history of this denomination, one of the leaders in this apostasy now makes an appeal to the people on the ground that he is still preaching the third angel's message just the same as ever, and practically charges the representative workers in the denomination with not teaching that message, and then deprecates the payment of tithe to those who are seeking to defend the present plan of organization and the Testimonies against his attacks. We do not wish to impugn the motives of any man, or to charge that this course is taken with the conscious purpose of deceiving the people, but it is plain to us that this apostasy is putting on its mask to conceal its real nature. How can one really preach this message, and yet oppose the movement created by it and destroy confidence in the reliability of the Testimonies? The history of this advent movement will show that this is not the

first attempt to teach certain truths which are found in this message while at the same time rejecting that which can not be separated from the actual development of this message—the reliability of the spirit of prophecy. We do not place the Testimonies above the Bible; but we do affirm that it is impossible to be loyal to the third angel's message as a movement in the earth, and at the same time to impugn the reliability of the Testimonies. God is not the author of confusion, and he has not given the spirit of discernment to a faction at Battle Creek to correct the denomination and to direct this movement contrary to the explicit statements of the Testimonies.

The real explanation of this attitude toward the Testimonies is that there are certain Testimonies relating to the situation at Battle Creek which some have refused to believe and to follow, although others can see that they are true; and to break the force of these Testimonies an effort is made to impugn the reliability of all such communications. We are glad to learn that our people discern the true situation, and are not being confused by these efforts to justify rebellion. "If men continue to work out their ambitious designs, the Lord will manifest his counterworking efficiency. He will not much longer leave even the appearance that he, the God of heaven, is continuing to serve with those upon whose minds the enemy of all righteousness is working."

The course of events will witness to the reliability of the Testimonies.

### No Place of Safety

FROM the magnitude of the disaster which it occasioned, the impression has no doubt been left in many minds that the California earthquake of April last was the most severe that ever occurred in this country. Such an impression would be quite erroneous. Mr. Charles F. Lummis, editor of a Western magazine, calls attention to the fact that a seismic convulsion of much greater severity occurred here in the early part of the last century, but failed to occasion a memorable disaster because the region affected had at the time but few inhabitants. He says:—

As to earthquakes, North America has never known but one of "the first magnitude" in the terminology of science. This occurred Dec. 16, 1811, in the central Mississippi basin,—about the geographic center of this continent. It lasted fifty-four days. No loss of life was recorded, as the region was thinly settled. Had the same convulsion occurred in New York, probably not a soul would have escaped. Square miles of the earth's surface dropped from thirty to fifty feet. This was the only earthquake in North America comparable with the historic ones which have made

the *tremblor* a name of terror. Every other earthquake within our national boundaries, including the recent one in San Francisco, has been of not higher than the third magnitude. The Charleston, S. C., quake (Aug. 31, 1886) was of the same third class.

The central Mississippi valley is not in any "earthquake belt," no noted previous or subsequent disturbance of the kind being on record. Yet the one convulsion which did occur there was of the first magnitude. The next quake of the first magnitude may occur in a region supposedly free from liability to such visitations. Men can at most but scratch the surface of the earth in their efforts to investigate subterranean affairs. Of conditions and forces concealed beneath that surface they have no real knowledge at all. Nor can it be said that one part of the country is particularly liable to disaster above others. What with storm and flood, earthquake, fire, and pestilence, there is no place where life and property have an assurance of safety. The only safety is in the protection of the Almighty.

L. A. S.

### Brazil's Second Conference

At every step in the reorganization of the South American territory we have all been impressed anew by the benefits of localizing responsibility in the carrying forward of the work. It does the people good to see clearly exactly the territory over which they are responsible for spreading the light of this message.

After the organization of the Rio Grande Conference, Elders Westphal, Spies, Ehlers, and myself came on to Santa Catharina, the State next northward. Our meeting here was held in the Gaspar Valley, near Brusque, where there is a strong little church of German believers. About one hundred were in attendance. Those from other parts came in by horse or mule, some coming from far-distant points. The next State northward, Parana, was represented, and the new conference of Santa Catharina and Parana was organized with the hearts of the believers thoroughly committed to their new responsibilities. It was good to see these brethren at work in committees, getting an understanding of the meaning of conference organization, and getting intelligently under the burden of conference support.

This conference takes up its work squarely on the basis of self-support. They have but one ordained minister, Elder Ehlers, the president, who is assisted by three young men in the field. The conference is financially able to add to its staff of laborers, and will do so as promising workers are available. Here again the necessity of having laborers who understand the Portuguese

language was emphasized, and the young German people were urged to apply themselves with all diligence to acquiring that tongue. Our work in Brazil must turn to the Portuguese.

It was at Gaspar that the first mission training-school was established in Brazil, the Brusque school as it was called in our reports. Now only a church-school is conducted here. But there is an excellent building for a training-school, put up by the devotion of the local believers, assisted largely by Brother J. Hettrick, a brother from the States, who has labored in Brazil on a self-supporting basis for nearly twelve years. Some day, as this conference develops strength, this school ought to be operated again for simple intermediate work in the training of teachers and laborers.

At our Gaspar conference meeting we met several church-school teachers. More has been done in this line here than in any other part of South America, I think. These young ladies are no doubt very deficient in education, for the educational standards are very low; but they have stood for the one chance the children have had to learn to read and write and to receive the rudiments of a Christian education, and these teachers, who may perhaps go barefooted in their ordinary work, have been a power for good in the churches and homes where they have worked. It did one good to see them and to note their interest in the work. The message is stimulating those who have received it, and our people are reaching a higher standard of educational interest than one sees in the people who have not the inspiration of the one message for this time.

Life is a struggle in these parts. The land is poor, and both men and women work in the fields to get the family living. But most of our people seem modestly prosperous, having not much money, but having sufficient to eat, and being comfortably housed for this climate. A good old sister, who was asked how her family was getting on, showed us her storeroom with the ears of unhusked corn corded up in piles across one side of the room, while on the floor were stores of beans and pumpkins. Here was food for the winter. Doubtless in the rough hillside garden was plenty of that staff of life in Brazil, the *aipim*, a shrub with a large starchy root which takes the place of our potato very satisfactorily.

This new conference has between four and five hundred believers, mostly living in country districts. The shepherding of this flock means most of the year in the saddle to the laborers. The greater number of our people here are Germans, but in Parana the truth has been spreading in Portuguese communi-

ties in a way that shows that there will be fruit among the Brazilian people as we go to work for them.

This conference meeting ended with all hearts full of courage and confidence. The people sent greetings to the churches in North America and grateful thanks for the help the believers there have sent for the work in Brazil. They now pledge themselves to push forward the work in the same spirit.

W. A. S.  
*Itajahy, Santa Catharina.*

### "The Cure of Graft"

In a recent issue of *The Independent* Mr. W. H. Ghent, an author of several works on sociological problems, discusses the question of "the cure of graft." "The ramifications of graft," he states, "extend throughout all business," and quotes this paragraph from Lester F. Ward's "Pure Sociology:"—

Deception may almost be called the foundation of business. . . . There is a sort of code that fixes the limit beyond which this form of deception must not be carried. . . . But within those limits every one expects every other to suggest the false and suppress the true.

After a description of the extent of graft practised in the manufacture and sale of foods, and in some other lines of commerce, Mr. Ghent states in a single paragraph the only "cure" which he has to offer for the evil, his remedy being of a distinctly socialistic nature. He says:—

The incentive of graft is thus the individualist, competitive mode of production and distribution. . . . By no appeal to the conscience of the individual can grafting be eliminated. It can be eliminated only by a revolutionary change in the mode by which we make and distribute goods. The particular and competing interests of mankind must be merged in a common interest, and society, in its organized form, must take over to itself the production of commodities, making them not for sale, but for use, and distributing them to the users without individual profit.

There is another cure for graft in which we have more confidence than in this one, though it does not undertake to eliminate the evil from the business world, but only from certain individuals. That cure is God's cure for the carnal heart. Socialism proposes to cure the evils that afflict society by reforming methods; Christianity reforms men. Socialism would set up a system under which the imps of lying and greed would be bound or would sit quiescent in the hearts of men, finding their occupation gone. Christianity recognizes that no such system is possible of realization, but that the only way for men to do good, to deal justly and love mercy, is to become good themselves by having the evil that is in the heart cast out. "Out

of the abundance of the heart the mouth speaketh," and an evil heart will show itself in the life, in the dealings of man with man, in spite of any possible system of regulating the production and distribution of articles of commerce. No legislation or system of government can control the devil.

The world's one hope to-day, as ever, is Christianity.

L. A. S.

### Concerning Our Situation

OWING to a very heavy pressure of work at this time, I must take advantage of the columns of the REVIEW to say a few words to my correspondents. Since sending out our reply to the leaflet circulated by Elder A. T. Jones, entitled "Some History, Some Experience, and Some Facts," we have received a large number of letters from union and local conference officers, ministers, editors, heads of institutions, and also from our brethren and sisters in different parts of the land, expressing their views regarding both of these leaflets. We very greatly appreciate these letters, in all but one of which the writers express the fullest confidence in the Testimonies given this people by the Lord through Sister White, and also assure us of their loyalty to the General Conference organization. Between thirty-five and forty conference presidents have notified us that their conferences will assist in meeting the expense of sending out our reply. Some of the conferences have passed resolutions defining their views regarding this controversy, and a number have voted large sums from their tithes to assist the General Conference in prosecuting the great missionary work it has undertaken.

Words can not express the gratitude of our hearts for this spontaneous, hearty, and unanimous expression that has come to us from the men bearing the chief responsibilities of this cause in all its departments in all parts of the world. Some have feared that this controversy would divide the denomination, and a few have repeatedly claimed that this had already been done. This is a great mistake. The denomination is not divided. A few, and we deeply regret it, are disaffected, but almost the entire body is intelligently and heartily united on this issue. Our people refuse to cross the line some have crossed, and to travel the road some are traveling. Now that they have learned from the leaflet sent out from Battle Creek just where the leaders there stand, they see the cause of the controversy that has been going on for some time as they have never seen it before, and they have promptly taken their stand. It is plain to all of us that there will now be a closer, more careful study of the Testi-

monies than there has been for many years.

Brethren and sisters, "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."

A. G. DANIELLS.

## Note and Comment

THE matter of discrediting some of the writings as being unreliable, while professing to have confidence in other writings from the same source as being authoritative, is handled in a simple but convincing manner by a member of the legal profession who was one of a committee seeking a pastor for their church, and to whom a candidate suspected of sympathy with the higher criticism had been recommended. We quote as follows:—

Allow me to dispose of this whole question by a simple illustration. I am an attorney. In the argument of their cases attorneys refer to and rely upon text-books and adjudicated cases as *an authority* upon which they ask the courts to decide cases. What success could an attorney expect if he should, in citing an authority, say: "If your Honor please, I refer you to the second chapter of the first volume of Kent's Commentaries (or any other authority relied on), where the law is laid down as I contend it is; but I am free to say I consider that other chapters or parts of this authority on which I rely, are spurious, interpolated, or are contrary to reason, and so much so that I would not ask you to accept their teaching."

When any minister assails the Bible and denies its authority, because its teachings as to a particular subject do not commend themselves to his reason or judgment, he discredits the Book, and invites his hearers to reject any other part, or the whole of it, when it does not meet their views. In the case supposed as to an attorney, I do not hesitate to say that any intelligent court would regard the attorney as either insane or unfaithful to his client, intending to betray him under the guise of serving him.

The sound principle here laid down applies with equal force in the treatment of the Testimonies. No man can assail some of the Testimonies and prove them to be unreliable without discrediting the Testimonies as a whole, and without inviting others to reject such Testimonies as do not harmonize with their views of things. We are opposed to the principle of the higher criticism, whether advocated within or without the denomination.

SOME years ago the Presbyterian Church revised its creed, to bring it up to date, and now the Methodist Church is being agitated by the same idea. At the recent general conference of the

M. E. Church South, this was the leading topic under discussion. A resolution was passed stating "that the college of Bishops be requested to appoint a commission of five members, . . . which shall invite other branches of Methodism to unite with us in the preparation of such a statement of our faith, and such an expression of our doctrinal system, as is called for in our day."

Concerning the propriety of such treatment of the creed, the dean of the theological school of Vanderbilt University said: "Let no one think for a moment that this is an effort to repudiate in the slightest degree the faith of our common Methodism, which has been a unit from the beginning. It is a call for a new statement, a new expression of old doctrine, not for a repudiation in any sense of that doctrine that has characterized our church from the very beginning. . . . We would not alter in any degree these twenty-five Articles. We would leave them just as they are and just where they are, to serve the intellectual and spiritual needs of any who may continue to get help and inspiration from them. Nevertheless, I for one believe that they have served their purpose by the will of God, and are now entitled to honorable superannuation."

Considering the essential difference between that which is superannuated and that which is new and up to date, the problem of providing a new creed in the place of one that is outgrown, without repudiating "in the slightest degree" what the old creed affirms to be true, may prove to be a difficult one. Christian truth never becomes superannuated; how then can a correct statement of that truth ever get out of date? Such questions, however, apparently did not trouble the conference.

Various references were made by different speakers to the fact that "the technical standards of doctrine in our church are the fifty-two sermons of John Wesley and his expository notes on the New Testament." This fact may explain why it is that the creed needs changing. Not even so able a servant of God as John Wesley could provide a basis for a creed that would be unchangeable. There is one unchangeable basis of Christian belief, and that is the words of Jesus Christ, "the same yesterday, and to-day, and forever."

Light from the words of Christ spoken by his apostles and prophets, show us that the trouble with the Christian church at this time is not that the creed has become superannuated and needs to be so revised as to be "up to date," but that the old doctrines are being given up for new ideas that are neither Christian nor true. "Ask ye for the old paths" is good counsel to the church to-day. What is needed now is to "contend earnestly for the faith which was once delivered unto the saints."

## 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.

### What of the Day?

WHAT of the day, do you ask?

Then assuredly know  
That the day which began weary ages ago  
Speeds on to an issue sublime;  
And the King whose glad coming draws  
hourly near,  
Will, haply, when least you expect him,  
appear,  
And the blessed long-prayed-for Sab-  
batical year  
Usher in, in the fulness of time.

Will you hasten the day?

Will you labor and pray?

Will you thrust in the sickle and reap  
while you may  
The plenteous harvests that lie  
Waiting still for your hand  
In every land  
And rip'ning 'neath every sky?

Will you gather the stones for this tem-  
ple divine?

And the gems in the crown of his glory  
to shine

Brighter far than the sun?

And then, when he comes, bowing low at  
his feet

With rapture unspeakable, hear him re-  
peat,

"Well done, thou good servant, well  
done."

— Selected.

## The Scriptures a Safeguard

(Continued)

MRS. E. G. WHITE

THE Romish Church reserves to the clergy the right to interpret the Scriptures. On the ground that ecclesiastics alone are competent to explain God's Word, it is withheld from the common people. Though the Reformation gave the Scriptures to all, yet the selfsame principle which was maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves. They are taught to accept its teachings *as interpreted by the church*; and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their creed, or the established teaching of their church.

Notwithstanding the Bible is full of warnings against false teachers, many are ready thus to commit the keeping of their souls to the clergy. There are to-day thousands of professors of religion who can give no other reason for points of faith which they hold than that they were so instructed by their religious leaders. They pass by the Saviour's teachings almost unnoticed, and place implicit confidence in the words of the ministers. But are ministers infallible? How can we trust our souls to their guidance unless we know from God's Word that they are light-bearers?

A lack of moral courage to step aside from the beaten track of the world, leads many to follow in the steps of learned men; and by their reluctance to investigate for themselves, they are becoming hopelessly fastened in the chains of error. They see that the truth for this time is plainly brought to view in the Bible, and they feel the power of the Holy Spirit attending its proclamation; yet they allow the opposition of the clergy to turn them from the light. Though reason and conscience are convinced, these deluded souls dare not think differently from the minister; and their individual judgment, their eternal interests, are sacrificed to the unbelief, the pride and prejudice, of another.

Many are the ways by which Satan works through human influence to bind his captives. He secures multitudes to himself by attaching them by the silken cords of affection to those who are enemies of the cross of Christ. Whatever this attachment may be, parental, filial, conjugal, or social, the effect is the same; the opposers of truth exert their power to control the conscience, and the souls held under their sway have not sufficient courage or independence to obey their own convictions of duty.

The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth are within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God. A man is traveling, and comes to a place where there are several roads, and a guide-board indicating where each one leads. If he disregards the guide-board, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road.

God has given us his Word that we may become acquainted with its teachings, and know for ourselves what he requires of us. When the lawyer came to Jesus with the inquiry, "What shall I do to inherit eternal life?" the Saviour referred him to the Scriptures, saying, "What is written in the law? how readest thou?" Ignorance will not excuse young or old, to release them from the punishment due for the transgression of God's law, because there is in their hands a faithful presentation of that law and of its principles and its claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right, or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is

truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything.

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God.

The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared, "Ye know not the Scriptures, neither the power of God." The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise, "If any man will do his will, he shall know of the doctrine." If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad, and that would bring into the fold of Christ thousands upon thousands who are now wandering in error.

We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God, and a sincere desire to learn his will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.

(To be concluded)

See Review  
Herald, Jan. 10, 1907.

## The Inquisition of Mexico

GEO. M. BROWN

THE publishing house of Ch. Bouret, of Paris and Mexico, has recently brought out an interesting book under the above title. It consists of official records of the tribunal of the Inquisition as it existed in Mexico.

Among other heretics condemned by the "Holy Office" were some denominated New Christians, descendants of the Jews, who kept the Sabbath. They are also charged with observing the dead law of Moses, and with refusing to eat pork or lard. In the records which

I have read, all these New Christians were from Portugal.

At first thought it might appear that these persons were Jews, as they are said to have been descendants of the Jews, and to have kept the law of Moses; but this could hardly have been true, as they are distinguished from the Jews condemned at the same time, by the designation of New Christians. In the sentence against a Lutheran who was condemned for heresy at that time it is charged that he, too, kept the law of Moses. From this it appears that this expression does not mean that they kept the ceremonial law, but rather that they observed some of the commandments which were not observed by the Catholic Church; evidently it was used to heap opprobrium upon the heretics.

I would like to hear from any one who has read of this class of New Christians, who were Sabbath-keepers, either in history or in the records which are accessible in the libraries of Europe.

*Avenida 20, Num. 1426, Tacubaya, D. F., Mexico.*

### Earthquake Thoughts

E. J. HIBBARD

ON Tuesday, April 17, for more than eight hours San Francisco's "select," and others, stood in line for tickets to the grand opera; where Caruso, the world's grandest tenor soloist, was to sing. That night the building was packed to the roof.

Two or three days later most of these same people stood for hours, some ladies in sealskin sacques and calico skirts, waiting their turn for one yellow soda biscuit.

"Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Isa. 28:22.

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon [The woman called "Babylon the Great" "is that great city, which reigneth over the kings of the earth." Rev. 17:4-6, 18. The same was "drunken with the blood of the saints." This system now involves the whole earth.] be thrown down, and shall be found no more, at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. 18:21-24.

To complete the parallel, please find

your Bible and read the whole chapter.

Can we realize, dear brethren, that this, the destruction of the rollicking sport of the whole earth, is just at hand? Also its traffic and greed shall be suddenly checked. Sad day for Adventists, too, if any of us are seeking worldly gain or pleasure.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26:20, 21.

*San Francisco, Cal.*

### A Protest

L. D. SANTEE

"IF the foundations be destroyed, what can the righteous do?" Ps. 11:3. For half a century we have built on the foundation, "the commandments of God and the testimony of Jesus Christ" (Rev. 12:17), and claimed that we were the "remnant" here spoken of. As a natural result the testimony of Jesus ("the spirit of prophecy," Rev. 19:10) has had an important place among us. On these foundations our work has spread, new conferences have been organized, and unbelief has given way. We have rejoiced to know that we "come behind in no gift, waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7. We have received these gifts from God as tokens of his favor. But there have been wrecks all along our history. Generally, the first evidence of unsoundness was criticism or doubt in regard to the Testimonies. The spirit of prophecy itself gives the general history:—

"Now if those to whom these solemn warnings are addressed say, 'It is only Sister White's individual opinion, I shall still follow my own judgment,' and if they continue to do the very things they were warned not to do, they show that they despise the counsel of God, and the result is just what the Spirit of God has shown me it would be,—injury to the cause of God, and ruin to themselves."—*Testimonies for the Church,* Vol. V, page 687.

As these disaffected ones go, they involve others in their downfall. Perplexed ones ask, "Whither shall we go up? our brethren have discouraged our heart." Deut. 1:28. A suitable answer is found in verse 29: "Then said I unto you, Dread not, neither be afraid of them."

Recently a leaflet was placed in my hand, published at Battle Creek, and tending to show the unreliability of the writings of Sister White. Its reading called forth the thoughts contained in this article. The position taken by the writer of the brochure is so well stated in Volume V, page 683, that we can not do better than to copy it: "In some cases it has been represented that in giving a Testimony for churches or in-

dividuals, I have been influenced to write as I did by letters received from members of the church. There have been those who claimed that Testimonies purporting to be given by the Spirit of God were merely the expression of my own judgment, based upon information gathered from human sources. This statement is utterly false." Here, then, if her words are worthy of credence, is an emphatic denial of the statements made in the leaflet. The idea that some of her writings are reliable, and that others are not, is not tenable. In that case, as Ingersoll said, "It would take more inspiration to read them than it did to write them." We should have to discern between the inspired and the uninspired. It won't do. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."

I was surprised when I read in the leaflet this statement: "Possibly some may say that what I have written does of itself repudiate the Testimonies. With me, it does not." And again I say, It won't do. When you impeach a witness, no court or jury will receive his testimony after that. It is thrown out, and is valueless; and if it is not so with the writer, it is simply because he does not believe that he has impeached the witness.

Only God knows how much the Testimonies have done for us as a people. They were set in the church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:12. They have certainly filled their office. They have enriched our literature. "Steps to Christ," "Patriarchs and Prophets," "Great Controversy," and later on, "Desire of Ages," have edified the body of Christ, and "Testimonies for the Church" have drawn the church nearer God. My success in the gospel ministry, lasting over thirty years, is due largely to the study of the Bible in connection with the Testimonies. I believe that this is the case with the large number of my brethren in the ministry. And further, what sublime assurance it would be for her to say to a leading physician, strong intellectually and having great influence, "You are unconverted," or to a prominent minister, "You are in the dark," and be backed only by her "opinion." It is easier to believe that it was true, and that God told her to write it because it was true.

Again, it would be a strange thing and without precedent, for God to use a prophet for fifty years, and then allow her to become a catpaw for designing men; that the gift of prophecy that has helped the church so much, should now be prostituted to base ends. I don't believe it.

I might go further. "By their fruits ye shall know them." We know that the third angel's message is preached only by Seventh-day Adventists, and that it is the truth that prepares a people for the coming of the Lord. Now is the influence of that leaflet a help or a hin-



drance to the work? Remember the curse that is pronounced on him that "offends [discourages] one of those little ones that believe on me," and be careful about causing a weak brother to stumble.

Christ is anxious to save his people, and he says to us through his prophet, "If you seek to turn aside the counsel of God to suit yourselves, if you lessen the confidence of God's people in the Testimonies he has sent them, you are rebelling against God as certainly as were Korah, Dathan, and Abiram."

It is easy to be brave against an outside foe, but an enemy in the camp creates alarm. Let me read my text again: "If the foundations be destroyed, what can the righteous do?" Find the answer in 2 Tim. 2:19: "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."

Thank God the foundation stands, we still have the testimony of Jesus Christ, and may expect the wrath of the dragon. Let us heed the counsel of safety: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20:20.

*Dixon, Ill.*

### The Spirit of Prophecy

To be a prophet it is not necessary for one to proclaim himself a prophet. It is not essential that one go about declaring, "I am a prophet." False prophets usually herald themselves, and aim to draw disciples to themselves. Christ has forewarned his people that down to the end of probation there will be false prophets. This implies that there will be true prophets all the way through; for the false is always in imitation of the genuine. Satan always works by misrepresentation of the truth. The spirit of prophecy is necessary "for the perfecting of the saints," etc., until the end. Eph. 4:11-13.

John the Baptist was a man sent from God, but we have no record of his ever saying that he was a prophet. He could have made many people believe that he was the Prophet spoken of by Moses (Deut. 18:15; John 1:21-23), but he would not yield to the temptation. However, he did proclaim himself a messenger, and he had a decisive message: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."

Was John the Baptist a prophet?—Ask Him whose messenger he was. He testifies: "What went ye out for to see? A prophet? yea, I say unto you, and much more than a prophet." So one need not say, "I am a prophet," need not ostentatiously pose as a prophet, in order to be recognized of the Lord. Nor does the loudest heralding of one's claims give evidence of the gift of prophecy. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."  
—*Signs of the Times.*

### The Judgments of God and Their Significance

L. H. PROCTOR

"For when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9. A short time prior to the pouring out of the plagues and the coming of Christ, God will visit the earth with judgments, which are intended to cause the wicked to fear and tremble before him, and which will result in the salvation of some souls who would otherwise be lost.

These judgments will yet be so terrible and destructive as to lay cities low, even to the ground, as recorded in verse 2. A description of their severity is given in Isa. 27:17, 18, from which there will be no earthly deliverance. This will cause some in their distress to seek the Lord, for in verse 16 it is said of them, "Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them."

We see from the above texts that those who will not be saved in prosperity, God is now trying to save under adversity and chastisement, as stated in verse 10.

"Let favor be showed the wicked, yet will he not learn righteousness." In verse 9 we read, "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness."

We are now living in the time of these judgments or calamities, for they are to take place in the last days, as signs of Christ's coming, and they will be so terrible as to cause the people of the earth to be in great perplexity and distress, their hearts even failing them for fear, "for looking after those things which are coming on the earth." Luke 21:25-27. The judgments God is especially sending on the earth at present are earthquakes, volcanic eruptions, fires, floods, and destructive storms. God has for the last thirty-five years, given his people warning and instruction with reference to these things. I quote from the "Spirit of Prophecy," Vol. I, pages 81-85 (written in 1870), as follows:

"Before the flood there were immense forests. The trees were many times larger than any trees which we now see. . . . At the time of the flood, these forests were torn up or broken down and buried in the earth. . . . They have since petrified and become coal, which accounts for the large coal beds which are now found. This coal has produced oil. God causes large quantities of coal and oil to ignite and burn. Rocks are intensely heated, limestone is burned, and iron ore melted. Water and fire under the surface of the earth meet. The action of water upon the limestone adds fury to the intense heat, and causes earthquakes, volcanoes, and fiery issues.

"The action of the fire and water upon the ledges of rocks and ore causes loud explosions which sound like muffled thunder. These wonderful exhibitions will be more numerous and terrible just before the second coming of Christ and the end of the world, as signs of its speedy destruction. . . . When fire and

water under the surface of the earth meet, the fiery issues can not give sufficient vent to the heated elements beneath.

"The earth is convulsed, the ground heaves, and rises into swells or waves, and there are heavy sounds like thunder under ground. The air is heated and suffocating. The earth quickly opens, and I saw villages, cities, and burning mountains carried down together into the earth. . . . Greater wonders than have yet been seen will be witnessed by those upon the earth a short period previous to the coming of Christ. . . . Since the flood, God has used both water and fire in the earth as his agents to destroy wicked cities."

How plainly we can see the predictions, made so long ago by the servant of God, fulfilled before our eyes. We will notice a few scriptures which have special reference to earthquakes and the volcanic disturbances. In Luke 21:11 and Isa. 29:6 special mention is made of the earthquakes, as being sent by the Lord, and in Num. 16:1-34 we find that the Lord has punished wicked persons in times past by earthquakes, for their rebellion and wickedness.

The earthquake was followed by fire (verse 35), the same as the San Francisco earthquake, a few days ago. The volcanoes, or molten hills or mountains, are described in the following texts: Ps. 144:5, 6; 104:31, 32; Isa. 64:1-3; Nahum 1:3-6. These calamities are sent as a punishment for the wickedness of the people as recorded by Micah 1:3-6, where he says, "For the transgression of Jacob and Israel is all this." Isaiah tells us that these destructions will yet be so great as to cause all hands to faint and every man's heart to melt. Isa. 13:6, 7. This work of destruction will continue until the Lord shall lay the whole land desolate. Verse 9.

These judgments are an indication that the "time of trouble, such as never was" (Dan. 12:1), is just upon us. What do they mean to the world?—They mean that God is soon to take his Spirit from the world, never to return. They mean that the world has nearly reached the limit of God's forbearance, and that he is now trying to save under adversity those who would not be saved under prosperity, by showing them the uncertainty of the things of this world. God will, in their need, send them something better and more substantial, and yet he sends these things in love (Rev. 3:19), which will result in the salvation of souls; "for when thy judgments are in the earth, the inhabitants of the world will learn righteousness."

We have already found that the breaking of God's law is the cause of these judgments and disasters. The people, of course, do not understand this. Will not God's people, who do understand these things, who know that the world is reaping the result of breaking God's law, be held responsible for the world's not knowing it? Let us be faithful in giving the message.

*Brooklyn, N. Y.*



### A Cure for Gossip

If you are tempted to reveal

A tale to you some one has told

About another, make it pass,

Before you speak, three gates of gold:

These narrow gates, first, "Is it true?"

Then, "Is it needful?" In your mind

Give truthful answer. And the next

Is last and narrowest, "Is it kind?"

And if to reach your lips at last,

It passes through these gateways three,

Then you may tell the tale, nor fear

What the result of speech may be.

—Selected.

### The Question of Tobacco

Is the use of tobacco one of the things that helps the cause of Christ? Or is it a common accompaniment of much that retards the cause of Christ? Is any Christian man in genuine doubt on this point? If not, what is our simple duty?

Tobacco is used, and used freely and by great numbers, because it is a deadener of sensibilities. It helps to take the raw edge off life and feelings. It reduces brutal facts to pleasant seemings. The cold, hard world is not half so cold and hard when seen through the blue haze of tobacco smoke. Tobacco is comforting and soothing, not by bringing fresh strength to the physical system, but by numbing nerve and brain activity and rendering nerves and brain somewhat less conscious. At its worst, it produces nervous depression and prostration. At its best, in ordinary, "moderate" use, it acts as a narcotic; and a narcotic is that which "allays morbid susceptibility, relieving pain and producing sleep. In poisonous doses it [a narcotic] produces stupor, coma, and convulsions, and in still larger doses death."

There come crisis times in a man's physical life when the administering of a narcotic is the only way to save life; times when, to avert death, pain must be relieved and sensibility deadened. But is it well to bring one's system, deliberately and voluntarily, into the condition when once or several times in every twenty-four hours the system cries out for deadening, so that the regular use of a narcotic is necessary for peace of body and mind? Is it well that the facts and difficulties of every-day life should seldom be seen in their reality, but mostly through the softening unreality of pleasant seeming? Is it well to be normal only when we are abnormal? Is any creature on earth more miserable than the habitual tobacco user who can

not get at his tobacco? The missing of an ordinary meal is not to be compared, in resulting discomfort, with the nervous strain of the omitted smoke. Yet food strengthens the body; and no tobacco user will claim that his body is built up by his habit.

Are such statements as these only the exaggerated indictments of an enemy of mankind's friend the "weed"? As the editor was working on this issue of *The Sunday School Times*, a letter was laid on his desk which proved to be an appeal from a North Carolina tobacco company to forswear all other tobacco in favor of his own. The letter opened with the inviting sentence, "Do you know what a pipe dream is? Let us tell you." But in the course of its argument there occurred several statements that are suggestive in a line that the tobacco company probably did not intend. In extolling the merits of a patented pipe, the company asserts, "and a pipe is the LEAST INJURIOUS [the capitals are as quoted] method of smoking." Why not "most beneficial"?—Because even tobacco and pipe merchants know that tobacco using is injurious; therefore the phrase that unconsciously springs from their lips even when they want to praise their own wares is "least injurious." They do not claim to offer nourishment, but minimized injury.

The North Carolina tobacco company goes on with other unconsciously damaging claims, such as that certain makes of pipes are undesirable because they become "saturated with poisonous nicotine;" "if the smoke does not strike the end of the tongue (one of the most sensitive centers of the nervous system), it is impossible to burn it,"—therefore with this patent pipe "no nicotine can reach the mouth to poison the system." And a strong plea of this tobacco company is for "the contented feeling that steals over a well-fed man with a lighted pipe." Is that a condition that a Christian worker wants to attain to more or less often during his waking hours every day? Does it tend to build up and strengthen one in the service of Him who said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work"? Yet the circulars of this tobacco company contain a signed testimonial from a Massachusetts clergyman, asserting that he has been a smoker for forty years, and closing with the words, "You may count me as a permanent customer."

"Permanent"! there is one fact in the tobacco question that ought to be fairly faced by every boy and young man who thinks at all over the matter of his

personal habits. A business man's sensible discussion of the tobacco habit puts the truth in this frank way:—

"When it comes, it comes to stay. Men rarely ever abandon it after the twenty-first year. Therefore take it for life, or quit it short. If you begin it, count that your final decision. . . . Anyhow, let us not drop into it by accident, or because some other fellow invites it, and then admit, as many a friend of mine has done, that we are caught in a trap of unbreakable habit.

"If reason and will and manhood are going to have anything to do with deciding the matter, there are some things that must be thought of. They are the disadvantages. All admit that the habit, once formed, is a master. What kind of master is it?

"It is an unclean master. A clean mouth, sweet breath, untainted clothes, apartments free from stale odor, are hard things for a habitual smoker to manage. This point needs no elaboration. But if a proof is wanted, I only ask a glance at the floor of the smokers' side of a ferry or the smoking car of a train, and a sniff of the atmosphere after a few minutes of the crowd's unrestrained enjoyment of the weed, and—what is quite as significant—a note of the contrast in appearance between the men who crowd these places and those who seek cleaner floors and purer air.

"It is an unhealthy master. It corrupts the sense of taste, injures the stomach, deadens the sensibilities, causes cancers and heart troubles. I can count half a dozen personal friends at this moment who know, on physicians' authority, that further continuance of smoking means shortened days, perhaps sudden death. Only one or two, however, have been strong enough to give it up.

"It is an almost immoral master. Not in itself a necessary evil, it nevertheless promotes certain associations and leads in certain directions as to other habits which are unhealthy to the moral nature. Do you know a liquor soaker who is not fond of tobacco? Did you ever see a barroom or prize-fighting or gambling crowd or rough gang of any kind that was not smoking and chewing? To paraphrase a famous remark by Horace Greeley, 'All tobacco users are not horse thieves, but all horse thieves are tobacco users.' A lad who has learned to handle a cigar with grace has made a first-class start on a road that has more than one bad stopping-place. If you think that is not so, let me ask you whether, if you were an employer, and wanted a young man for a position of trust and growth, you would select the one with a cigar in his mouth, or the one who had decided not to use it.

"It is a hard master. It is more powerful than your judgment and will combined. The old fable, 'I can stop any time I want to,' is disproved by the earnest attempts of many a strong man you and I know."

There is nothing new in all these facts, to smokers. Indeed, many a user of

tobacco will say that some of them are *not* facts; that he has not been hurt by his habit, but that he compares favorably in health with the best of non-smokers. He fails to recognize that that point has not been proved or even tested, until, as happens to so many men, the question of his reserve power is the question that will turn the balance for him between life and death. Then it is that doctors say of a man, "But for his smoking, he would have pulled through;" or of another man, "If he had been a smoker, he could never have made this winning fight."

Yet the real question, after all, is not whether one is willing to take his chances, as most men are, against ever having to depend for life upon one's unimpaired reserve; rather it is, Has any follower of Christ the right to deaden, by an abnormal habit from which nature at first revolts, the keenness of any of his God-given faculties and powers of sensitiveness? Can one think of Jesus the man and the minister, whose bodily needs were identical with ours, finding relief after an exhausting Sabbath at Capernaum in the soothing effects of tobacco? Is that suggestion irreverent and unthinkable? Why? Why more so than for one who is striving to make of his body a living sacrifice for that same Christ? What of Paul? Would it be possible to conceive of his parchments as being saturated with tobacco smoke, while on them were written the words: "I buffet my body, and bring it into bondage;" "be ye imitators of me, even as I also am of Christ"?

There is a vigorous effort being made by some of the earnest Christian women of our land to improve the opportunity of the temperance lesson of this second quarter of the year for anti-cigarette teaching in the Sunday-school. Thousands of mothers and fathers and teachers will welcome this crusade; but there is one great difficulty in its way. One who is responsible for much of the sanest, most effectively directed temperance (which includes anti-tobacco) work that is blessing our land to-day, says: "If we have thousands and thousands of little boys smoking cigarettes, there is a cause for their having begun the practise. Searching for the main cause, it seems to me that the example of smoking men is the seed, whose natural harvest is our present crop of cigarette-smoking boys." A prominent young Philadelphia physician who is striking vigorous blows for purity in American manhood writes: "Even though I myself was reared in a cloud of tobacco smoke, I must say with all candor that the clergyman and the physician appear to me to have less right than any other human being to injure and depress the powers loaned to them by the Almighty by the use of stimulants and narcotics in even the smallest quantities. If these drugs cause harm to others, and if influence is an indispensable feature of our daily lives, as we know it to be, then you and I can not explain away our responsibility if we openly or secretly submit ourselves

to these allies of immorality. I again speak strictly as a physician, not as an enthusiast in the crusade against tobacco and alcohol as such." Another sentence from the North Carolina tobacco company's circulars reads, "It's just as good for cigarette as for pipe." Of course it is; and "if it's good enough for my father or my pastor, it's good enough for me," says Young America.—*Sunday School Times*.

#### Reflections of a Meat Eater

[The following lines are indicative of the feeling that has been awakened throughout the country by the revelations in the meat food industry.—Ed.]

THE American public is patient,  
The American public is slow,  
The American public will stand as much  
As any public I know.  
We submit to be killed by our railroads,  
We submit to be fooled by our press,  
We can stand as much government  
scandal

As any folk going, I guess.  
We can bear bad air in the subway,  
We can bear quick death in the street,  
But we are a little particular  
About the food we eat.

It is not so much that it kills us —  
We are used to being killed;  
But we like to know what fills us  
When we pay for being filled.  
When we pay the beef trust prices,—  
As we must, or go without,—  
It is not that we grudge the money,  
But we grudge the horrid doubt.  
Is it ham or trichinosis?  
Can a label command belief?  
Is it pork we have purchased, or poison?  
Is it tuberculosis or beef?

There is really a choice of diseases  
To any one, little or big;  
And no man really pleases  
To die of a long-dead pig.  
We take our risks as we're able,  
On elevator and train,  
But to sit in peace at the table  
And be seized with sudden pain  
When we are at home and happy,  
Is really against the grain.

And besides — admitting the poison —  
Admitting we all must die —  
Accepting the second-hand sickness  
From a cholera-smitten sty;  
Patiently bearing the murder,  
Amiable, meek, inert —  
We do rise up and remonstrate  
Against the Packingtown dirt!  
Let there be death in the dinner,  
Subtle and unforeseen,  
But O Mr. Packer, in packing our death,  
Won't you please to pack it clean!

— Charlotte Perkins Gilman.

#### A Great Calamity

WE are startled by a great calamity that comes suddenly, and are prone to forget that the greatest calamities of all are those which come gradually and quietly, without causing any sudden shock. The army of men which is marching to drunkards' graves, two hundred thousand each year, does not attract public notice, but the calamity is no less real than it would be if enacted all at once. So with regard to the constant,

silent inroads of disease. At a recent medical congress in Washington, a prominent physician said, after having spoken of such sudden disasters as the Chicago fire, the Johnstown flood, and the California earthquake:—

"All of these calamities combined are not so great as is the calamity of tuberculosis to our country every year. The loss of life in a single year by tuberculosis is fifty times greater than it was in all those calamities. The amount of suffering from tuberculosis for a single year is greater than was the total suffering in those calamities. There was not a form of human suffering or misery precipitated by those calamities which is not duplicated many times over every year by tuberculosis."

This terrible scourge inflicts upon the country, said the same speaker, an annual money loss of fifty million dollars.

#### The Cigarette as a Mathematician

"I AM not much of a mathematician," said a cigarette; "but I can add to a man's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, and I can divide his mental forces; I can take interest from his work, and discount his chances of success."—*Pluck*.

#### The Alarming Use of Dangerous Drugs

DR. T. D. CROTHERS, of Hartford, states that a committee of the American Pharmaceutical Association appointed to inquire into the matter of drug habits has recently reported that in the last five years the increased demand for cocaine has been over four hundred per cent, while the sales of morphia and opium during this time have increased five hundred per cent. The normal increase of these drugs for legitimate purposes during this period would be less than twenty per cent; hence this enormous difference indicates a new and previously unknown use. The causes of this excessive use he thus sets forth: spirits may supply the demand for relief from the strains and drains of exhaustion for a time, but they disturb the brain and nervous system, and expose the users to the risk of reputation; while opium and morphin give steadiness and serenity and cover up the real condition.—*The Christian Advocate*.

"SENSIBILITY to the beauties of nature should be cherished in young persons. It engages them to contemplate the Creator in his wonderful works; it purifies and harmonizes the soul, and prepares it for moral and intellectual discipline; it supplies a never-failing source of amusement; it contributes even to bodily health; and, as a strict analogy subsists between material and moral beauty, it leads the heart by an easy transition from the one to the other, and thus recommends virtue for its transcendent loveliness, and makes vice appear the object of contempt and abomination."

# THE WORLD-WIDE FIELD

## A Call From China

A. C. SELMON, M. D.

My brother, are you waiting and earnestly longing for the Lord Jesus to be revealed in the clouds of heaven? There is a great work yet to be done before that can take place; for this gospel of the kingdom shall be preached in all the world for a witness unto all the nations; and then shall the end come.

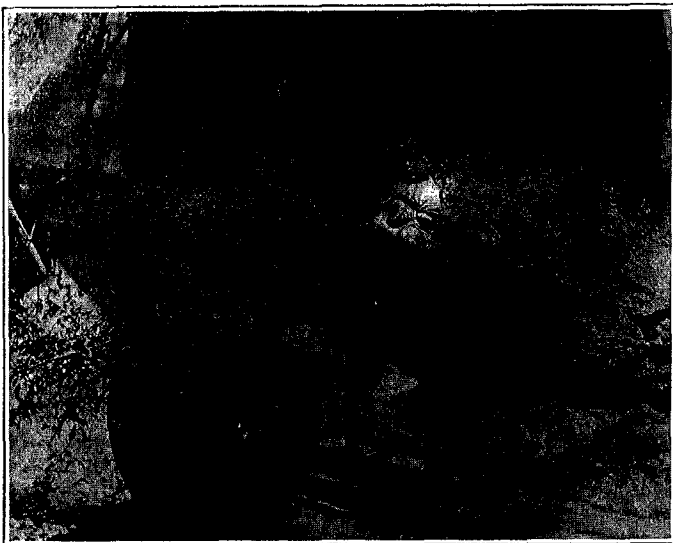
If you could only be with us here at one of our stations in inland China for a single day, you would have opportunity to see something of the great work that yet remains to be done. Here we have three fourths of China's four hundred and twenty-six millions, and only nine workers to preach the message.

It is true we are getting a start in the very center of China, and the location in many ways is strategic. We are in the center of the oldest inhabited portion of China, and have access to both railroad and river, so we can push out in all directions. It is also strategic in reference to the language, for the language here, known as Central Mandarin, gives us access to all the fifteen Mandarin-speaking provinces. But what concerns us most, and leads us to pray most earnestly, is that we have not more people here in training for this work.

After the missionary reaches the field, there are many days before he can do much in preaching the gospel. The people and the language must both be learned before he can begin work. We long to see reinforcements coming out to help us. You know this blessed truth, and what other call do you want to lead you out into the regions beyond? The missionary activity of Seventh-day Adventists is the best index of their faith in the soon coming of the Lord. Those who feel and know that he is soon coming, will be using every energy to proclaim the gospel message to those who are yet in darkness. If all the young men and women in our training-schools had this conviction, what an incentive it would be to their work! They would be in no danger of becoming engrossed in any of the false sciences and speculative philosophies that side-track some of our

young people. How to win men to trust the Saviour is a science that even angels are desirous of looking into.

So, my brother or sister, as you are surrounded by all the comforts of home life, and are planning to settle down in some enterprise simply for the sake of making a comfortable living, will you not think of China's millions that are perishing for a knowledge of the truth which makes your heart glad? The great mass of people in inland China do not know what it means to live comfortably. They do not say, "How do you live?" but the expression is, "How do you pass the days?" It is simply a matter of existence with them; nothing to live for, and no hope to banish the fear of dying. And so it is that we find them committing suicide on the most



SCORCHING THE RAIN GOD

trivial provocation. There is scarcely a month passes that we do not have several suicide cases to treat. I was called to a suicide case last week that I had twice rescued from opium poisoning.

As you look at the Chinese that are to be found in the laundries throughout the country, do not judge the whole nation by them. They have left their home land with the sole and only purpose of amassing wealth, and have no other motive. The majority of them, in fact all of them, are from the large open ports, where they have come in contact with foreigners, chiefly business men and speculators, and they have seen nothing desirable in these men, but have quickly learned to copy their vices. So in the majority of cases they are not a representative class of Chinese. But here we find the people changed very little from what they have been for hundreds of years. And while they are not by any means waiting for the gospel with open arms, yet they are easier to reach than many of those who have come

in contact with modern, Western ideas.

The accompanying picture will give some idea of how blind the people really are, and how much they need the truth. The picture was taken last summer during a dry period. The crops were suffering for rain, and after praying for days to the rain god, without avail, they took him out of the temple, and seated him on a table exposed to the hot sun. A wreath of withered leaves was placed on his head, and some withered branches before him, to show him how dry it was. This method was used to coerce him to send rain. If your next-door neighbor went to such extremes of folly as this, would you not do all in your power to point out the true God to him? The fact that China is a few thousand miles from you does not lessen your responsibility; for if you do not go, who will?

*Siang Cheng, Via Hankow, China.*

## Po. Lotu

C. H. PARKER

THIS is a religious service which is confined solely to the Lau (eastern) District of Fiji, as it is not practised in any other part of Fiji. It was formerly borrowed from Tonga. It is held at night on the first Sunday of each month. This service is generally held in the district chief's town. All the people of the district, whether church-members or not, attend it. They all come dressed in their best and gayest colors. The meeting begins about eight o'clock, and lasts many times till long after midnight.

The meeting is opened with singing and prayer, after which a teacher of one of the towns enters the church, followed by a number of the best singers of his church, who sing as they enter. They are then assigned a place. The teacher then prays long and loud. After this his choir sing to their greatest lung capacity. They must give place to another teacher and his choir, who now enter. In the prayer and singing they try to outdo those that have preceded them. This example is followed by all the teachers and choirs of the towns of the district. Display is the one thing which seems to be sought for, not that God shall receive glory and honor. Tongan songs are generally sung, which, to most of those that sing and listen, is an unknown tongue. Yet the congregation are profuse in saying, Vinaka, vinaka (good, good) malo, malo (thanks, thanks).

The more devoted will have nothing to do with this service, as they say it is filled with corruption and lies; for it matters not how vile or deceitful a man may be, his testimony—"I am on the road to heaven, and be it known to you if I should die before morning, I would be in heaven"—is just as welcome as one coming from a real Christian.

This meeting gives occasion for many to deliberately violate the seventh commandment, yet they think they are doing God service. The writer attended one of these services, but was not able to endure the things he saw, or the im-

pression that another led the meeting, instead of the Crucified One. He was forcibly reminded of 2 Tim. 3:2-7: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

*Mualevu, Loma Loma, Lau, Fiji.*

### Along the Way in South America

W. A. SPICER

AFTER the union conference meeting in Argentina, I accompanied Elder J. McCarthy to the newly organized mission field of Uruguay. Crossing the Rio Plata from Buenos Ayres, we reached Rosario Oriental by a coach ride of

believe, to carry out the plans for Uruguay in the general program of the forward movement in South America.

Uruguay has less than a hundred believers. But there are good interests developing. They propose to add one more laborer, making three, and then to develop their work as their own resources may increase. This field will soon grow into a conference, with the blessing of the Lord.

I was glad to greet these brethren, and renew acquaintance with Elder McCarthy, who was the first Sabbath-keeper from South America whom we saw in North America. He received the truth in the days of the pioneer canvassing work done by Brethren Stauffer, Snyder, and Nowlin, and came up to Battle Creek in 1893 to study the truth. He is of good courage still in this work.

Returning to Buenos Ayres, I joined Brethren Westphal, Graf, and Spies in the voyage to our first general meeting in southern Brazil. We experienced some of the inconveniences of travel in this vast field, with its few railway fa-

Here is a pretty country, of rivers and hills and semitropical fruits. It is not so prosperous as Argentina, but more beautiful to look upon.

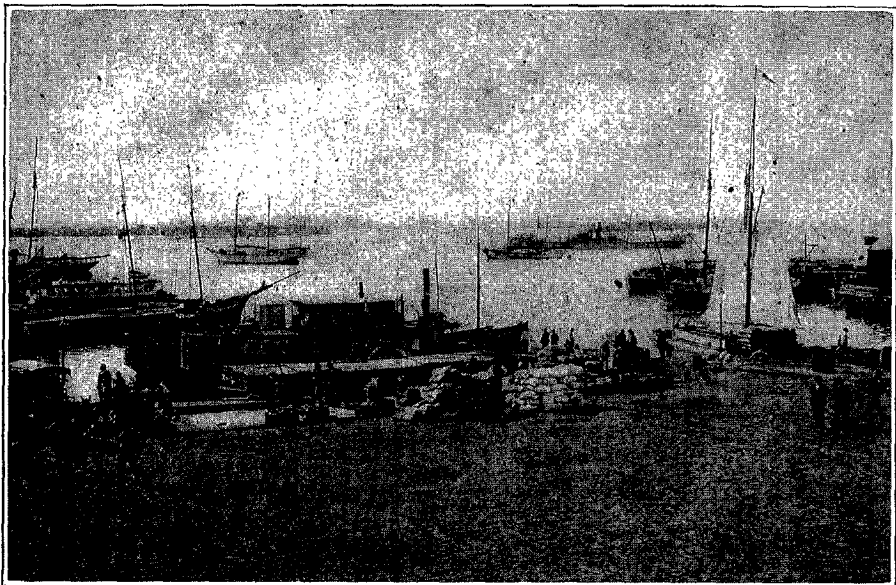
Porto Alegre, where we waited for our river boat, is a fine city of eighty thousand inhabitants. Once we had a German church here, but nearly all have moved away. In these cities there is much work to be done in Portuguese, and now our Brazilian work is turning more and more toward the twenty millions of Portuguese-speaking people.

Porto Alegre is the capital of the State of Rio Grande. It is evidently a prosperous city, a distributing point for one of the best farming States in Brazil. These cities are much alike. There is always the central plaza, or square, where the band plays and the people stroll, and then the streets lined with white plastered shops and houses, mostly low, with a liberal distribution of Catholic church buildings.

On this Friday we saw a typical religious procession, the people crowding the main street full from pavement to pavement. In front was carried a sheet, stained with blood, and then came a coffin to represent the tomb of Christ, followed by images of the saints. The whole city was given up to this modern idolatry. Flags on houses and shipping were at half-mast. Yet with all the religious earnestness, there is nothing that touches the life. And now that the Spirit of the Lord is stirring up honest hearts to inquire for truth, our people find Catholic hearts that long for something that has life and power to save.

At last we secured passage to Taquary, six hours up the river from Porto Alegre, and here our first Brazilian conference is opening with the blessing of the Lord. It is the largest meeting Brazil has ever had, and apparently all the brethren see light and encouragement in the plans for the future of the work in Brazil.

*Taquary, Rio Grande.*



ON THE LAKE FRONT AT PORTO ALEGRE, THE CAPITAL OF RIO GRANDE DO SUL

about thirty-five miles. This part of Uruguay is more pleasing to look at than the level plains of Argentina. Here the country is rolling, and to North American eyes the trees and hedges give a homelike look to the farms. Dairy farming is Uruguay's specialty. Now, however, the country is suffering under a prolonged drought, and cattle are suffering for lack of food.

Our meeting place was in the edge of one of Uruguay's Swiss colonies. Most of our people in this country are German-Swiss. Our services were translated into both Spanish and German. The young people of these Swiss colonies learn Spanish as they grow up, and from among these we are getting laborers for the Spanish-speaking peoples of South America.

About thirty-five adult believers were present, with a goodly number of children. We had a good Sabbath together. These brethren are hearty believers in the message, and will do their best, I

cilities. We made the port of Rio Grande do Sul all right, but had to lie off the city three days, waiting for the lake steamer that was to take us to Porto Alegre at the upper end of Lake Patos. At last our boat came in, having been delayed on a sand-bar. On our own voyage upward the lake steamer again stuck fast in the sand, holding us back twelve hours. We reached Porto Alegre at last, on Friday morning, only to find that, being Good Friday, no river boats were running to take us on up the Taquary River to the place of meeting. The conference was to begin that night, but no reasonable offer could secure us transportation on Good Friday, and there was nothing to do but to wait, and so arrive a day late at Taquary.

The brethren are rejoiced that the reorganization of the territory, dividing it into several conferences and mission fields, will considerably lessen the amount of traveling on the part of those in charge of the work.

### Commendable Missionary Zeal

WM. PENNIMAN

WE quote the following paragraphs from the Stanford *Morning Star* of February 13:—

"The Christian Church, or Disciples of Christ, number 1,220,831, a gain of 33,464 during the past year. The churches number 10,983, or a gain over one year ago of 126. The ministers number 6,507. In comparatively a few years this church has come to be one of the largest religious bodies of the country; nor is that all. Last year this people raised \$681,065 for missions, \$339,000 for education, \$575,000 for new church buildings, \$345,000 for literature, \$915,000 for incidental church expenses, \$4,270,000 for support of ministers of the church, or a grand total for all purposes of \$7,125,065. These are certainly interesting figures.

"The Foreign Christian Missionary Society of this church, which does work

in foreign lands only, was not organized till 1875. Since that time it has raised and expended \$2,032,833. It does work in Japan, China, India, Africa, Turkey, England, Norway, Sweden, Denmark, Cuba, Hawaii, Philippine Islands, and Tibet. The receipts last year were \$210,000. An effort is being made, with bright prospects of success, to raise a quarter of a million dollars this year. The number of missionary workers employed by this society is four hundred and seven. Last year forty-two schools were supported in foreign lands, with an attendance of about two thousand, and sixteen hospitals and dispensaries were conducted by eleven medical missionaries, and nearly seventy thousand patients were treated. The number gathered into the Sunday-school is about seven thousand. Last year the converts in the mission fields in foreign lands raised nearly thirty thousand dollars for the work.

"The time for the offering in all the churches of this denomination for this great and important work is the first Sunday in March. That is always a great day, to which the members look forward with great expectancy and joy. The ministers preach their best sermons, and the churches give most generously."

It will be seen from the preceding that there is a united, systematic, aggressive, and zealous effort by this people in missionary work. They are looking for a temporal millennium, and think the world is growing better. If this church has so much zeal, believing as they do, how much greater should Seventh-day Adventists have, who are looking for Christ in *this generation!* We are glad to see what the other churches are doing, as it is all preparing the way for the closing message.

We can not better close this article than to quote briefly from a paper entitled, "A Plea for Our Missions," as follows:—

"The purpose of this plea for our missions is to sound a trumpet call to the whole denomination to turn their attention to this problem. Think of our missions. Read the reports that come from them. Pray for their prosperity. Study their conditions and needs. Give steadily and liberally for their support. If all our churches would become fired with a burning zeal in behalf of our missions, what a change would come over the denomination! Let no one fear that this would mean the neglect and ruin of the home work. Through the spirit of prophecy the Lord emphatically declares:—

"The home missionary work will be further advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working actively to supply the necessities of the cause of God that we bring our souls in touch with the Source of all power."

# THE FIELD WORK

## Costa Rica

THE work is onward because it is of God. Since my last writing, two have been buried with their Lord in baptism. "Through the faith of the operation of God, who hath raised" them above their sins, they have been thus enabled to walk in newness of life. Five others have been led into the way of truth, who, we trust, after they shall have been fully instructed, will bring forth fruits worthy of repentance, and so put on their Lord. We have had our little difficulties to meet, but we are not discouraged, as they "are not worthy to be compared with the glory which shall be revealed in us" hereafter.

I am very glad that the way has been opened so that a Spanish worker has now entered this most needy field. He is now located in San Jose, the capital of this republic. I believe that a good work will be done among these poor people. A people must be prepared from among them to see "the King in his beauty." These people are truly drunken with Rome's wine. Many among them are longing for something better. There is nothing that will be able to satisfy such longings, save the indwelling principles of the third angel's message, through faith in our Saviour. Remember this field in your prayers.

H. LOUIE MIGNOT.

## Ohio

DAYTON.—This city is noted for its clean streets and high buildings. Also two national institutions are located here, the National Cash Register and the National Soldiers' Home. The latter contains five thousand seven hundred inmates, to whom we are not permitted to sell religious literature.

Since my connection with the work here, January 14, eight have been taken into the church, seven of whom I had the pleasure of baptizing in the Miami River. One of these was a young Catholic lady, who now rejoices that she has become acquainted with the Saviour. I have a number to whom Bible studies are given each week, the most interesting of whom are a Scotchman and his wife, who recently came from Scotland to Canada, and from there to this place. They are well educated, and receive the truth understandingly. We trust that ere long they, too, will unite with us. Pray for the work and the one hundred thousand people of this city.

I am just in receipt of a letter from my son, Dr. H. W. Miller, in Shanghai, China, saying that he is well, but in spite of his efforts he gets quite lonesome without his companion. Brother Allum and his wife, from Australia, expect to reach him about July 25, then he hopes to let his bowl of rice and chopsticks rest awhile, and try Sister Allum's cooking. How we need more workers there! Brethren, remember Sabbath, June 30. Let us show forth our gratitude to God by swelling the amount of our offering to such a mag-

nitude that our previous offerings will be insignificant in comparison. Why should we put our brethren in so hard a place and let them remain year after year, when the Lord is telling us to hasten his coming? The giving of our means is one of the ways his work in righteousness will be shortened.

J. O. MILLER.

## China

AMOY.—Not long ago a young native preacher, Tan Hu by name, came in from the country, and, after thoroughly investigating the points of truth held by us as a people, accepted the truth, and began to preach it to others. Later, he went to Canton with Brother Keh, where he was baptized. Returning to this province, he again took up his work in the country.

He went from village to village, preaching the truth. And often his wife would strap her young babe on her back, and go with him, she talking to the women while he preached to the men.

A short time ago, however, a neighboring family took sick with the plague, and he nursed them. They died, and in a few days he, too, took the disease, and on Sabbath, February 3, died. Although he knew he must die, he was cheerful and happy to the end. He exhorted the members of his father's family to watch and pray, lest Satan should rob them of their eternal life. He told them that the Lord was soon coming, and warned them to get ready to meet him. He asked them not to sorrow for him, for he was ready to die.

So, while our hearts are grieved at his sudden death, we are comforted by the thought that we may hope to meet him on the resurrection morning. We all loved him like a brother, and his death is a sad blow to us. He gave promise of developing into a strong worker for the Master, and so we can only say that, while we do not understand why he should be taken from us and from the work just now, yet we are sure that our Heavenly Father will bring good out of it, and that even his death will in some way be used to advance the cause he loved.

May the Lord impress the last words of this dear brother upon the hearts of his relatives and friends, and help them to prepare to meet him when the Lord comes.

LATER.—I have just received some news which I am sure will be of interest.

Tan Hu's father has begun to keep the Sabbath. The Sabbath after Tan Hu died, his father went over to the village where his son had succeeded in bringing together about twenty people, who met each Sabbath to worship God, and there, of his own accord, took up the work his son laid down.

One of our workers went over a few days ago, to see what condition things were in at this place, and returned last evening with the above news.

I understand that the whole family is with him in this step, as his daughter, who formerly came to the London Mis-

sion Girls' School here in Kulangsu, does not come now, on account of the Sabbath.

Thus we see how Tan Hu's faithful life and brave death are already bearing fruit. The way God is working here is marvelous in our eyes; and every day seems to bring fresh evidence of his power, and fresh surprises to us who see the results.

W. C. HANKINS.

### Spain

REUS.—After a very pleasant voyage, I, in company with my wife and little boy, arrived in Barcelona on the morning of May 13. We thank our Heavenly Father for his care over his children. We are thankful for the privilege of being once more at the battle's front, and trust that by the help of him who has never lost a battle, we may be the means of warning many.

The work in Barcelona and Sabadell, in which my brother and his wife have been engaged during the past six months, is gradually going forward. Several dear souls have recently begun to walk in the light, and quite a number of others are much interested.

Last Monday morning my brother, two of our canvassers, and I started on a canvassing tour with a good supply of the tract, "The Signs of Our Times." We stopped in the town of Villanueva, where we worked until about noon to-day. We met with a good degree of success, and we pray that as the seed is watered by the Spirit, some fruit may be the result of our diligent effort.

My brother returned to Barcelona to-day to do some visiting, and to carry on the regular weekly meetings which are held on Thursday and Sunday evenings and Sabbath morning in Barcelona, and on Sabbath afternoon and evening in Sabadell.

The rest of our company came on to Reus. This is quite an enterprising city of about thirty-five thousand inhabitants. It is about one hundred and twenty kilometers south of Barcelona, and is located in a large fruit country. The surroundings are beautiful, but after getting a good start in selling tracts we found that the enemy had been at work in a very vigorous manner. The chief of police chanced to be where we were selling, and upon learning what we were doing, forbade our selling any more without permission from the mayor. He even threatened us with imprisonment should we go on selling. I assured him that we wished to be in harmony with the government. We called at the city hall twice, and at the private office of the mayor once, and after the officials had read a part of the tract and discussed its contents, we were finally informed, by the secretary of the council, that at present they have more of their own religion than they need, and that they could not grant us permission to carry on our work. Tarragona is the capital of this province, and if we can get permission from the governor, who resides there, then we shall also be able to work this place.

Our prayer is that the Lord may give us wisdom in meeting these men in high official standing. We ask the prayers of God's people for the work in Spain, and for these young canvassers that they may not become discouraged. Matthew

10 afforded us food for much thought in our evening devotions. We are of good courage.

FRANK S. BOND.

### Portugal

CARCAVELLOS.—We are of good courage in the Lord. We are enabled to put out our second Bible reading,—No. 6 of *The Family Bible Teacher*,—and should be glad to fill orders at the rate of one hundred for fifty cents, that the thousands of Portuguese in California, Massachusetts, and elsewhere, may learn of the Saviour's soon coming. Five or ten cents should be added, on account of the bad exchange.

For two months we have had a singing school for the Portuguese, to learn the hymns. It is held weekly, and is attended by from fifteen to thirty children, and a few grown people. The priest, on learning of this, was quite angry, and gave orders for them not to come any more, saying that he would not allow them to be buried in the cemetery when they died, and making many other threats. We were told that once the names of all in attendance were posted in the church, and the parents were to appear before the tribunal in the county seat. I told the people not to be alarmed, and that should they be forced to go, I would go along, and help them out. A few are frightened into remaining away, but the rest are learning to sing nicely, accompanied by my violin. We should be very thankful if some kind friend would send us money to buy an organ.

In December an employee of the British and Foreign Bible Society in Lisbon wrote to our office in Brazil for a copy of each pamphlet on the nature and destiny of man. His card was sent me by Elder Spies, and I went to see the man. I sold him a copy of everything we have in the language, and he says when we have anything fresh, he wants it. I had a number of Bible studies with him, and had thought of having regular studies; but the illness of his wife and himself hindered it. On some things he is in harmony with us, but when I last heard from him, he was still confused in regard to the Sabbath. I pray that he may yet accept all the faith.

One Sunday evening I attended a meeting in the Methodist mission, and heard a good sermon on the duty of the Christian. To keep God's ten commandments was the main duty, the speaker said. What a contrast between the saying and the doing! As I left rather hurriedly, in order to catch a train, I forgot a pair of gloves. The next day I returned, in search of them, and was met by a young professor, who desired a copy of all our tracts, especially those on the nature and destiny of man.

We believe that God is putting in the minds of these the desire to know truth, and we pray that he may help us to be in a condition to teach it to them.

One week ago I listened to a sermon on the importance of Sunday-keeping. The speaker made many assertions,—without any Bible proof, of course. After the meeting, I went to the minister, and asked him if he believed it was necessary to keep the ten commandments. He replied, "No!" Then followed a spirited conversation on the Sabbath question. His statements show plainly to what lengths a man will go

when he does not have a "Thus saith the Lord" to back him up.

I have been conducting weekly studies with two Portuguese families, and one noble German family. The biweekly lectures for the English failed, for the want of attendance. They are all members of the Church of England or of the Presbyterian Church, and it can be said of the majority, "Lovers of pleasures more than lovers of God; . . . having a form of godliness, but denying the power thereof." For these we have a club each of the *Signs*, *Youth's Instructor*, and *Little Friend*, and when these clubs expire, we will ask our friends to help pay for a large club of our Portuguese paper. If there are any who would like to help us in this way, they may send their donations to the Mission Board, who will forward them to the office of the *Arauto da Verdade*.

On the thirteenth of February we had the pleasure of a short visit from Elder W. A. Spicer. He was on his way to Argentina, and was able to spend two hours with us. His presence brought much cheer, and we were encouraged by his kind words of counsel. We hope he can stop longer on his return.

We still have much to learn in the language; yet the Lord has greatly blessed us in acquiring a vocabulary. On account of few tracts, and a costly way of getting them in from outside the country, we do not make a promiscuous scattering of tracts, but use them for distributing to acquaintances, or those with whom I can begin work.

Mrs. Rentrfo often has a call to look after the sick. So by all these means we are trying to sow the seed, expecting that God will give the increase. Pray for the work in Portugal.

C. E. RENTRFO.

### Barbados

ST. JAMES.—This, the smallest of the eleven parishes that go to make the island of Barbados, yet about the most important from a historic standpoint, runs along a portion of the western coast of the island about seven miles. To the north of it is the parish of St. Peter, and St. Michael's parish is its southern boundary.

The capital or chief town of St. James is Hometown, formerly Jamestown, built on the coast line, and is noted as being the first landing place of Great Britain's representatives about three hundred years ago.

As in other parts of the island, the greater number of the inhabitants of this place are of the laboring class, and as laborer's wage is quite low here, the people are very poor, and it is with a great struggle that many succeed in getting a livelihood; yet they are charitable and hospitable, a people that love the Lord, and a few are willing to lay their little all upon the altar of sacrifice.

About six different denominations are represented in this parish, which may be subdivided into two sects—the Changed-Law Sect and the No-Law Sect; the latter is in the minority.

Feb. 22, 1906, the writer, accompanied by a little band of believers from Speights Town,—the second town on the island,—who helped in the singing, entered St. James with the last message of warning, the Lord leading the way. We had succeeded a week before in securing a small hall in a village called

The Garden, about two miles from Hometown, which was made ready for the services; and in faith, with prayer and much perseverance, service was held night after night, Saturday night excepted, in spite of the workings of the enemy. *The Family Bible Teacher* was very helpful!

After three months of hard labor, we were able to organize a Sabbath-school of about twenty-two members, including children, and some have already begun to pay tithes and make offerings. Let us return thanks to God for the victory gained, and pray that the Lord may keep these new believers steadfast in the faith.

J. GERSHOM DASENT.

### Natal-Transvaal Conference

THE fourth annual session of the Natal-Transvaal Conference of Seventh-day Adventists was held in connection with a most successful camp-meeting, at Pretoria, the capital city of the Transvaal Colony, April 12-22, 1906.

Between eighty and ninety persons were present, including a few welcome visitors from our sister conference in Cape Colony. The camp-ground, with its twenty-one family tents and two large pavilions, surrounded with many

time being spent in giving instruction along the lines of the resolutions presented, rather than in discussing them.

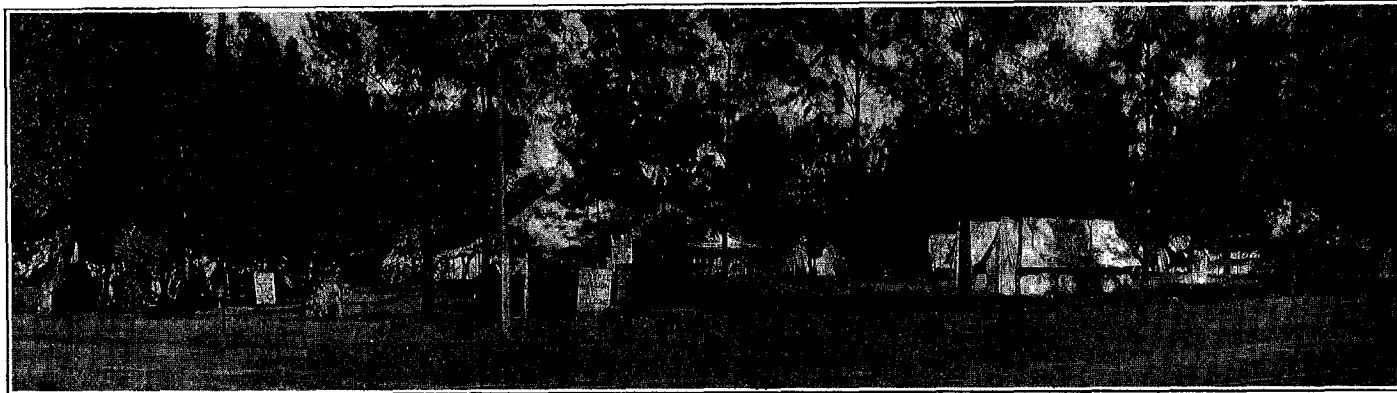
One church, consisting of twelve members, at Vryheid, the result of the faithful, self-supporting labors of Brother and Sister F. C. Ernst, and Sister C. Birckenstock (wife of a member of the Legislative Council of Natal), was added to the conference, making our number, five companies.

The following officers were chosen by unanimous vote, for the ensuing year: President, Herbert J. Edmed; Vice-President, J. C. Baumann; Secretary and Treasurer, Frank Macdonald (the latter was also elected to fill the office of Secretary and Treasurer of the local tract society); Sabbath-school Secretary, Miss M. E. Robertson; Conference Executive Committee, Pastor H. J. Edmed, Brethren J. C. Baumann, A. Biessner, W. F. Walters, and D. Sparrow.

Ministerial credentials were granted to H. J. Edmed, and ministerial licenses to F. C. Ernst and W. H. Haupt. Missionary licenses were given to Sisters M. E. Robertson, A. Edmed, and A. Strachan, and Brother F. MacDonald; teachers' licenses to Misses Olive Pote and Mary Lawrence; and colporteur's licenses to Sister C. Dixie, and

ference for their generous gift of one thousand dollars to our tract society; to send a thoroughly representative delegation to the South African Union Conference meeting next January; to revive the sale of the *South African Sentinel*; to urge our laity to make a systematic study of the Testimonies of the Lord; to conduct all business on the cash basis; to devote all Sabbath-school offerings to mission purposes, and pay for supplies separately; to make a strong appeal for £150 (\$750) to build a much-needed church at Vryheid; to co-operate with the South African Union Conference in establishing Young People's Societies in all our churches; and to continue issuing the local weekly circular letter. Last, but not least, on the recommendation of Brother W. M. Crothers, we decided to establish a "stamp-collecting department" in our churches, to collect and sell stamps, and give the proceeds toward the work among the Zulus in this field.

After the camp-meeting closed, several workers stayed for a few days' study, and then left for their respective fields. We thank the Lord for the good results of this meeting that we see already, and we pray that grace and strength may be given us to carry the



THE CAMP-GROUND AT PRETORIA, TRANSVAAL COLONY

trees, was both shady and very picturesque, as the accompanying picture will show.

The weather was perfect throughout the meetings, which enjoyed a fair patronage from the citizens, and much interest was shown in our proceedings.

Assisted by a small mission company, the writer began a series of meetings about six weeks previously, and the camp-meeting came just as we were about to close, with the result that the company of nine who had decided to obey was increased to seventeen, most of whom seem very promising Christians and earnest workers.

Pastor W. S. Hyatt was the only minister besides myself present, and upon us fell the heaviest part of the spiritual work. Brother Hyatt had been traveling prior to these meetings, and came to us with a hard cold, and the writer was greatly fatigued from the heavy work that our small income forces upon him. But the Lord strengthened us both, and we rejoiced daily in the evidences of his blessing that rested upon our work. There was an entire absence of excitement and criticism, and many victories were gained, and we praise the Lord for the spiritual lift he has given us at this meeting.

The business part of the conference occupied but four hours, most of this

Brethren H. Schmidt, G. Webber, D. Sparrow, and A. Tickton.

The reports showed that during the year about twenty-five members had been added, bringing our membership to about one hundred and fifty. The tithes received amounted to \$2,801, the Sabbath-school offerings to missions to \$387, the weekly offerings to \$262, and the annual offerings to \$124. The book sales for the year amounted to \$4,201. This item would undoubtedly have been three times as large, had it not been for the loss we sustained in the death of Sister Howard, one of our most successful canvassers, last April. She was accustomed to bringing in from three hundred to four hundred dollars' worth of orders a month. Another very successful canvasser, Brother Spearing, now connected with the work in England, also contracted malarial fever, and had to leave us, thus weakening our canvassing staff very materially. The present worth of the conference was shown to be \$1,927, besides holding the title deeds to all the local church property. The present worth of the local tract society is \$1,991. Resolutions were passed to thank the Lord for his blessing during the past year; to revive the canvassing work; to continue the Pretoria Mission; to place on record our deep thankfulness to the General Con-

triumphs of the third angel's message into every home and heart in this great world. Our motto in this field is, "The gospel to the world in this generation." May the Lord make it a living fact, as well as a motto.

HERBERT J. EDMED, *President*.

### California

PASADENA.—I have just closed a two months' effort in this city. The Lord has gone before us in a marked manner, for which I praise him. I had intended at first to erect a large pavilion, but was hindered on account of a very stringent city ordinance, which forbids the erection of any building not made of brick or stone, within certain prescribed territory, which includes the main part of the business section. It seemed for a time that it would be impossible to enter the city with the message. I finally secured a large empty store in the center of the city, and went to considerable expense in fitting it up for a series of meetings. I also secured the largest auditorium in the place for every Sunday evening. I can now see the guiding hand of the Lord in this arrangement, as the weather has been very unfavorable for a tent effort.

Our expenses have been about five hundred dollars, but I am glad to be able



to say that they have been more than met by the collections, and I have taken up only one collection a week. The Lord has doubled every dollar that has been invested. The collection last Sunday evening alone amounted to five hundred and thirty dollars, which would more than pay the expenses of the whole two months' effort. Truly the glory of the Gentiles (which is their money) has been flowing unto us, as the Lord has promised. Best of all, some of the Gentiles have come along with it. Over forty adults have taken their stand on God's side, and are rejoicing with us in this precious truth. Thirty-six were baptized and were taken into the Pasadena church last Sabbath. Some have moved to other places, and are witnessing for the truth. Others are awaiting baptism. Many are yet in the valley of decision, and we are praying that God will give them the courage to obey their convictions.

Truly the Lord has poured out such a blessing on the Pasadena church that they are not able to receive it. The church is crowded to its utmost. Plans are now being laid to enlarge their borders. We feel that a great responsibility rests upon the older members of the Pasadena church to care for these lambs of the flock. I am glad that I can leave them all under the care of the Great Shepherd.

I will now take a few days of rest with my family, and then begin another series of meetings in the city of Santa Ana, Cal., the Lord willing; and from there I am planning to work some of the large cities in the northern part of the State. Brethren, pray for us, that the word of the Lord may be glorified, and that we may be delivered from unreasonable and wicked men. As I sense the responsibility resting upon us who know this truth, it almost overwhelms me. I am thoroughly convinced that there is nothing on this earth of so much importance as this message. I thank God from the depth of my soul for a humble part in his cause, and with you dedicate myself with all that I have or ever expect to have in helping to sound the loud cry of the third angel's message in all the earth in *this generation*.

WM. SIMPSON.

### The Minnesota Camp-Meeting

THE camp was located between the cities of St. Cloud and Sauk Rapids, in a most delightful grove. The camp was accessible to both of these thriving little towns, and everything seemed to conspire to make it a most desirable place for a camp-meeting.

It was feared that, the meeting being located so far north in the State, there would be but a small attendance of our people, but to the surprise and satisfaction of those in charge, it was the best attended by our people and those not of our faith of any meeting that has been held in this conference for years. Several severe wind- and rain-storms broke over the camp during the session, but this did not prevent the people from attending in large numbers. The soil being sandy, the water occasioned by several rain-storms soaked quickly away.

Besides the local laborers in the conference, there were a number of visiting brethren, among whom were Elders A. G. Daniells and R. A. Underwood, Brethren J. S. James, S. M. Mortenson,

L. H. Christian, T. Valentin, Valentine Leer, and C. J. Kunkel, and Profs. C. C. Lewis, P. T. Magan, and Otto Graf. This large corps of general laborers were able to render valuable assistance to the brethren of many nationalities gathered at this meeting. Elder Daniells's visit, although short, was very much appreciated. Elder Underwood, president of the Northern Union Conference, left for the South Dakota meeting after the first half. Regular meetings were held in the German and Scandinavian languages.

The meetings were very spiritual from the first. On the first Sabbath a large number responded to a call to consecrate themselves to God, and the revival which began then continued with increasing strength until the close of the meeting. The last Sabbath of the meeting was one long to be remembered by those in attendance. It was gratifying to see such a goodly number of young people giving their hearts to God for the first time, and to note that the Spirit of the Lord was revealing to many their sins, and leading them to a full surrender of themselves to his service. In the closing hours of the Sabbath the entire camp went to the beautiful waters of the Mississippi River, where twenty-nine precious souls followed their Lord in baptism. Five others afterward went forward in this ordinance.

The various departments of the work were taken up and considered. The educational work received a large share of the attention of the conference, and was placed upon a firm basis by electing a conference educational secretary who would be permitted to devote his entire time to the development of this important branch of the work. Brother W. W. Ruble was unanimously chosen to fill this responsible position. The Religious Liberty Department was also given its share of attention. One feature of special interest in connection with this phase of the work was a program that was rendered one evening by the students of the Maplewood Academy. The exercises were most impressive, and we believe enlightened the large audience which filled the pavilion to its utmost capacity that evening. We expect that this department of the work will be attended with even greater success in the future in this conference than it has in the past.

An encouraging report was rendered by the president of the conference concerning the work of the past year, showing an increase in tithe of one thousand dollars, and an increase in membership of one hundred Sabbath-keepers. It was voted by the conference to give five hundred dollars to the support of foreign missions. Elder H. S. Shaw was again unanimously elected as president of the conference for the coming year. Brother C. M. Babcock was ordained to the gospel ministry, and other young men were encouraged to enter the work.

We were much gratified to learn that a number who had been attending the meetings from the cities had decided to take their stand to keep the Sabbath as a result of the truth presented. We believe that the coming year will be one of greater success for the cause of present truth in this State than it has ever experienced. Expressions of loyalty to the spirit of prophecy and the message were given by all. Our prayer is that the Lord may greatly bless the

people of this conference in maintaining the principles of this message until the "well done" shall be said to each.

K. C. RUSSELL.

### The Western Washington Conference

IN the meetings of the fifth annual session of the Western Washington Conference, held in connection with the camp-meeting at Puyallup, Wash., May 10-20, 1906, the following business was transacted. Ninety-one delegates were seated, representing twenty-five of the thirty-four churches of the conference.

Two new church organizations, Meadow Glade and Lynden, were represented, and by vote these organizations were accepted and recognized as regular members of the conference. The Meadow Glade church has, as a help in its work, the Meadow Glade Industrial School, which is being established in the southern part of the conference.

For the year beginning May 1, 1906, credentials were granted to E. L. Stewart, W. W. Sharp, W. C. F. Ward, A. J. Stover, H. C. J. Wollekar, T. Godfrey, T. H. Watson, O. E. Davis, J. J. Clark, F. M. Burg, J. A. Holbrook, and Joel C. Rogers. Brother O. E. Davis was ordained on Sabbath, Jan. 27, 1906, and Brother Joel C. Rogers was ordained on the camp-ground, Sabbath, May 26. Ministerial licenses were given to W. J. Boynton and J. E. Van De Mark, and missionary licenses to David Dodge, W. H. Coffin, Jack Johnson, J. A. Bartow, T. J. Linrud, J. H. Wiertz, R. T. Cornell, H. B. Ham, W. C. Raley, Mrs. W. W. Sharp, Miss M. Belle Shryock, Mrs. J. A. Holbrook, and Mrs. L. E. Cox.

#### Resolutions

Among the resolutions recommended by the committee on plans, and adopted, were the following:—

"That we recognize God's special care over his work and workers in our conference during the past year, and hereby return thanksgiving to our Lord, and renew our consecration to his service for quickly giving this gospel message to the world.

"That we express to our brethren of the Pacific Union Conference and the Pacific Press Publishing Company our deepest sympathy in this their hour of calamity and loss, and that we will render whatever financial assistance we are able in this time of perplexity and trial.

"That we as conference officers, ministers, and people generally, resolve that from this meeting we will renew our efforts in the line of a reviving of the subscription-book work among us, giving special prominence to the sale of such books as 'Great Controversy,' 'Daniel and the Revelation,' and 'Heralds of the Morning,' which contain truths of so much importance to the people just now.

"That we will endeavor as a people to be more active and vigilant in tract and paper distribution, having this literature near us, that at favorable opportunities we may sow the seeds of truth beside all waters, that in due season fruit may appear for the kingdom.

"That the executive committee of this conference take into careful consideration the advisability of the conference supplying at reduced rates such papers as *The Signs of the Times, Liberty, Life and Health*, and possibly our foreign

papers, to our workers who will enter our larger cities and sell the same from door to door among the people.

"That our ministers and other conference laborers, and also our church elders and librarians, put forth during the coming year earnest efforts to secure from the members of every church in the field subscriptions to our periodicals, especially the REVIEW AND HERALD, *Signs of the Times*, *North Pacific Gleaner*, and *Life and Health*; and we recommend further that each church provide a sufficient fund to supply the REVIEW AND HERALD to such of its members as are not financially able to pay for the paper.

"Whereas, The holding of Sabbath-school and missionary and also young people's conventions has in many conferences proved a means of much help in these several lines of work, affording a good opportunity for interchange of thought and for counsel as to plans and means for carrying the work forward successfully; therefore,—

"We recommend, That these conventions be held in the Western Washington Conference during the coming year at such time and place as the executive committee may arrange.

"Whereas, The Lord has spoken clearly regarding the sacred responsibility of his people to provide Christian education for the children and youth; therefore,—

"Resolved, That we as a conference recognize this sacred trust, and that we pledge ourselves to the support of the educational work among us, financially and otherwise; and we recommend the adoption of such plans by the executive committee in reference to the church-school work, and also our intermediate schools, as will give stability and permanence to both these important phases of the educational interests among us; and also plans looking toward a more satisfactory organization of the same; and in the carrying forward of such plans we pledge all necessary support.

"That our church-school and intermediate-school teachers be encouraged, by some financial help if found necessary, to attend the institute for teachers which the North Pacific Union Conference is planning to hold at or near Tacoma in August.

"That immediate steps be taken to open a training-school for Bible workers; that persons having a talent for this work be sought out and encouraged to enter this training-school; and that qualified instructors be employed.

"That a workers' institute be held at some convenient time during the winter months for the study of the Bible, the Testimonies, and methods of work; and that all conference laborers and church officers be urged to attend.

"Whereas, God has greatly blessed our conference in funds since adopting a broad mission policy,—

"We recommend, That this policy be continued, and that we still hold our workers and funds ready for any call from the Mission Board, in consultation with our executive committee.

"That we donate the missionary boat, the 'Evangel,' to the British Columbia Conference, and that Brother David Dodge be permitted to accompany it to that field, as requested by said conference.

"That this conference take steps to organize and vigorously prosecute the work of religious liberty.

"That the executive committee select

such a person as may be adapted to the work to act as secretary of the religious liberty movement among us, and that as far as practicable each church place this line of work upon a proper person who shall give special attention to its development and prosecution.

"Whereas, Considerable perplexity arises in our auditing boards with reference to settling the accounts of the wives of our ministers who to a more or less extent accompany their husbands in labor, the board finding it difficult to know where to draw the line on this question without being partial, which it earnestly desires to avoid; therefore,—

"Resolved, That in the cases where wives of our ministers accompany their husbands in labor we do not hereafter grant them a separate wage from their husband's salary.

"We would, however, recommend to the auditing board that it carefully take into account when settling with our workers whose wives labor with them, the following considerations: (1) The character and extent of this kind of labor; (2) the cost of railway fare, etc., that the worker is to in transportation of his family to his field; (3) the comparative cost of living where the laborer is working, with other fields in the conference; (4) the situation surrounding his family; namely, size of same, demands on the worker in a financial way, and other considerations of a like nature.

"That we favor a liberal and generous policy in settling with our conference workers, but in the interests of harmony, impartiality, and good feeling, the wage of the husband must hereafter cover the labor of his companion.

"That we release in favor of the General Conference the note which we hold against it for the sum of twelve hundred dollars.

"Whereas, We are confronted at the present time with some very grave dangers against which we ought especially to safeguard our young people who are desirous of becoming workers for God, and are seeking a preparation for some line of work in the cause, and who may, without counsel from those who are more mature and whose experience qualifies them to give safe advice at this critical time, come under influences and instruction which will unsettle them in their faith; therefore,—

"Resolved, That we counsel our young people who are contemplating entering sanitariums, restaurants, and other institutions for education and training, to first advise with our ministers, conference officers, and other responsible persons with reference to their plans."

#### Officers

Officers for the ensuing year were elected as follows: President, F. M. Burg; Secretary and Treasurer, W. C. Raley; Educational Secretary, Joel C. Rogers; Executive Committee, F. M. Burg, J. A. Holbrook, J. R. Clark, H. C. J. Wollekar, R. T. Cornell; Board of Directors of the Meadow Glade Industrial School, J. R. Clark, A. J. Stover, A. C. Hardy, James Watson, W. H. Battson; Board of Directors of the Forest Home Industrial Academy, L. I. Stiles, J. E. Van De Mark, W. W. Sharp, E. D. Slossin, E. H. Little.

#### Financial

During the year ending April 30, 1906, there had been received by the treasurer \$16,774.24 tithe, a per capita

payment of \$13.54, and \$5,649.74 donations for the various lines of work at home and abroad. Of the amount of donations received, \$4,345.52 was for work outside of the Western Washington Conference, and \$3,128.94 of this amount was for work outside of the United States.

The following statement shows some of the receipts for the year in comparison with the receipts for the year ending April 30, 1905:—

	1905	1906
Tithe,	\$11,961.83	\$16,774.24
Annual offerings,	716.83	1,275.74
Weekly offerings,	780.29	762.39
Sabbath-school offerings,	822.31	970.77
Haskell Home offerings	149.23	99.85
Special Mission Board offering		65.75
W. C. RALEY, Secretary.		

### Recommendations Adopted at the Fourth Annual Session of the Western Oregon Conference

Held at Woodburn, Ore., May 31 to June 10

Whereas, During the past year our conference has been blessed with a good degree of prosperity, and we are surrounded with many evidences of divine favor, therefore,—

Resolved, That we render thanks and the gratitude of our hearts to God for his continual benefits, and we pledge ourselves to renewed earnestness and consecration in his service.

Whereas, The North Pacific Union Conference at its last session held in Portland passed a resolution recommending the holding of ministerial institutes for conference workers and church elders in all the conferences of this union during the winter of 1906, therefore,—

Resolved, That such an institute be held in this conference at some accessible place, and at such time as can be best arranged by the conference committee.

Whereas, The servant of the Lord has spoken frequently about entering new fields, therefore,—

Resolved, That the workers of this conference be encouraged to labor as much as possible in such places this year.

Whereas, About one-half the population of our conference is in the city of Portland and its vicinity, and,—

Whereas, The Testimonies instruct us to enter the large cities with the message, therefore,—

Resolved, That this conference plan to enter the city of Portland with an adequate corps of good laborers as soon as possible. And we further recommend that the executive committee search out consecrated persons to be trained for Bible and missionary work in the cities.

Whereas, God in his providence has established in our midst Portland Sanitarium, an institution where the sick and afflicted may receive rational treatment, and where our young men and women may receive a training in medical missionary work, and,—

Whereas, In harmony with the resolution passed by the Pacific Union Conference held at Portland, Ore., Feb. 15-25, 1906, the control and ownership of the institution has now passed to the

North Pacific Union Conference, therefore,—

*Resolved*, That we rally unitedly to its support both morally and financially, and encourage our young people who feel a burden for medical missionary work to enter the class of this training-school for a preparation for the work.

*Resolved*, That we express our appreciation of the services of the founders of this institution, especially Dr. W. R. Simmons, who has labored faithfully in its upbuilding, and would also express our gratitude to the General Conference, which has released from its work Dr. J. E. Froom, to act as medical superintendent of this institution, and gladly welcome Dr. Froom to our midst. And we would also recommend that our people who have money to loan, lend the same at as low a rate of interest as possible.

*Whereas*, There is all about us a great perishing world who have not as yet heard the truth for this time, and who possibly never may unless it is carried to them through the medium of the printed page in the form of books, tracts, or periodicals, therefore,—

*Resolved*, That we endeavor to arise to the demands of the hour and encourage the sale of our subscription books as never before (1) by inquiring what God requires at our hands and what he would have us do, and (2) by looking out and encouraging bright, consecrated men and women who feel a burden for the work who may go forth into the already ripened harvest and gather fruit unto eternal life.

*Resolved*, (1) That our tracts and leaflets shall, during the coming year, have a wider circulation at our hands than ever before, and that we shall endeavor to keep this literature near us, that opportunities for missionary work may be well improved; (2) that the work of circulating the special issues of our English and foreign missionary papers be extended by subscribing for the same in clubs, and also by their sale from house to house; (3) that the *North Pacific Gleaner*, which has been established as a means of communication between the several conferences, giving reports from the field, items of interest, and matters of general importance to every family in the union conference, be indorsed by our conference; (4) that we will do what we can in its circulation.

*Whereas*, The Lord in his mercy has abundantly blessed the school work in our conference during the past year in the conversion of many youth, therefore,—

*Resolved*, That we rally to the support of our schools, and encourage them by our influence and means, and,—

*Whereas*, Our intermediate schools are in great need of facilities and improvements, therefore,—

*Resolved*, That this conference shall come to their relief at this time by rendering all the assistance possible, both moral and financial.

*Whereas*, The General Conference has established a Religious Liberty Bureau for the purpose of looking after the interests of the cause against religious legislation, and,—

*Whereas*, The union conferences are working in harmony with the General Conference by placing individuals in the field who will devote some time to the

study of the question of religious liberty, therefore,—

*Resolved*, That this conference place in the field some suitable person who shall devote such portion of his time to this work as the interests of the cause demand.

*Resolved*, That in each church some person be appointed who shall study the question, and be prepared by correspondence and otherwise to keep in touch with the union conference, thus forming a link between the General Conference, the union conference, and individuals in the churches.

*Whereas*, God has prospered our conference financially to that degree that we have a surplus of funds in the treasury, be it therefore,—

*Resolved*, That we show our appreciation of his blessings by giving one thousand dollars to the Mission Board to be used in foreign mission work.

G. W. PETTIT, *Secretary*.

### Dedication at Chatham, Ontario

It was my privilege to attend the dedicatory services of a neat church building at Chatham, Ontario, June 15-17. A tent effort was conducted in that city a few years ago, resulting in the formation of a small nucleus to which others have been added until there is quite a good company there now. The members of the Chatham church are all of limited means, the most of them being sisters. To raise the money and erect their church building has been a hard struggle from the start, but their efforts were blessed in a marvelous way, so that it was possible to dedicate their chapel practically free from debt.

It will be remembered that Chatham is the place where Brethren Howe and Simpson were made to serve a term in jail for violation of the Dominion Sunday law while engaged in the work there a few years ago. It is a place of much prejudice and marvelous loyalty to Sunday. The establishment of a church with a house of worship in this city greatly encourages the brethren of the Ontario Conference.

Elder A. O. Burrill, president of the Ontario Conference, was present at the dedication. He gives a very encouraging report of the state of the work in Ontario. Especially is their industrial school in a prosperous condition, financially and otherwise. We were much pleased to meet with Elder Isaac Sandborn, who took an active part in the meetings; and spoke several times with much power, giving the definite message with a true ring although he is a man past eighty-four years old. It was a source of great encouragement to hear this veteran laborer in the cause give the distinctive lines of the message with such clearness and power. The dedicatory sermon was based upon the words, "The Lord reigneth."

E. K. SLADE.

### Field Notes

ELDER F. F. PETERSEN recently baptized seven persons at Eau Claire, Wis.

BROTHER R. F. CULPEPPER reports the baptism of three persons at Longview, Tex. The church-membership at that place is now fourteen, and the Sabbath-school has thirty-three members.

At Streator, Ill., five persons were baptized and joined the church, Sabbath, May 26.

THE work at Albuquerque, N. M., is prospering. Six persons were baptized by Elder James Leland, June 5, and three others united with the company of believers there.

A CHURCH of thirteen members was organized at Quinlan, O. T., May 27, following the baptism of seven of their number by Elder J. R. Bagby. Three more have received baptism since the organization.

BROTHER W. S. LOWRY reports from Paducah, Ky.: "Our meetings at the tent are progressing nicely, and are full of interest. The Sabbath has been presented, and several have decided to obey. We enjoyed the presence of some new Sabbath-keepers at our excellent meeting last Sabbath, June 2. Since then others have decided to obey."

ELDER E. A. MERRELL reports that on a recent Sabbath in Kansas City, Mo., two persons were baptized and united with the church, two were rebaptized, two joined on profession of faith, and two handed in their names, requesting to be taken into church-membership. Last Sabbath a brother in Sedalia, manager of a grocery store, began the observance of the Sabbath.

OF the tent-meeting in Nashville, Tenn., Elder G. I. Butler writes in *The Watchman* as follows: "Beginning May 31, the meetings have been in progress up to this writing, June 12. The interest thus far has been much greater than in the meeting last summer, and indeed has been quite encouraging, though not specially remarkable. Through the week the attendance has probably reached ordinarily about one hundred and fifty; Sunday nights nearly twice as many have been present. Last Sunday night the seats would not hold all in attendance. We expect to have more seats very soon. The interest holds up well, and many seem interested."

PLANS were recently laid by the conference committee to have five tent companies in the field, immediately after the close of Fernando Academy, which will be about the first of June. These companies have been assigned fields of labor as follows: Elder S. N. Haskell, with a large corps of canvassers and Bible workers, at San Bernardino; Elder R. S. Owen and Brother H. J. Hoare, at some beach town near Los Angeles, which will probably be Santa Monica; Elders S. Thurston and S. T. Hare in a large colored community in the suburbs of Los Angeles; Elder G. W. Rine, assisted by Brother E. C. Silsbee as tent master and Bible worker, at Escondido; Elder W. W. Simpson, assisted by Brother and Sister Errington, who recently embraced the truth under Elder Simpson's labors at San Diego, as Bible workers, to hold a series of meetings in the large pavilion at Santa Ana, the effort probably to be followed by the general camp-meeting for southern California, which will begin about August 9.—*Pacific Union Recorder*.

## Christian Education

Conducted by the Department of Education of the General Conference.

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

### Laurelwood Industrial School

ACCORDING to announcement our school term closed on May 17, with a very interesting and instructive program. Our attendance was much better this year than last, having reached sixty-five for a time. Most of the students did faithful work during the term, and made commendable progress.

Our motto, at the beginning of the term, was "Laurelwood for Christ," and glory to his name, during the week of prayer all but one student in the home confessed his sins, and realized that they were forgiven. Many of those dear ones are still faithful, and are enjoying a precious experience in the service of the Lord.

A canvassers' institute, under the direction of Brethren Phillips and Oberg, was held at the school for a short time before the term closed, and fifteen or sixteen received a training in that work. Immediately at the close of school some of them went to work, and have already taken orders enough to pay for one fourth of a scholarship for next year. Several young men will go into the field this year with the ministers to get a training for future usefulness. To the Lord belongs all the glory.

R. W. AIREY.

Gaston, Ore.

### Mt. Ellis Academy

TWENTY acres of fertile land in the beautiful Gallatin Valley of Montana was purchased in the spring of 1905 by the brethren of this State for school purposes. Nestled among the Rocky Mountains, a building of three stories, including the basement, and capable of accommodating twenty persons, was erected for a home. The erection was retarded by unfavorable weather, so that, on the day of opening, November 1, as previously announced, much remained to be done. The students entered heartily into the work of cleaning it for use, and class work began to the sound of hammer, saw, and plane.

Twenty-five were enrolled, fourteen of whom resided in the school home. A vacant church, a few rods from the home, was rented for a school building. The seventh, eighth, and tenth grades were represented.

The Spirit of God was present in a marked manner throughout the year, bringing in a happy, harmonious atmosphere, and a "mind to work" in any line—industrial, literary, or spiritual.

Realizing that the discipline of life and the development of character are obtained more from the faithful performance of the common duties than even in the plying of a trade, and that a knowledge of these is of much importance, we endeavored to make the domestic work and farm chores compensate for the lack of facilities for teaching other kinds of manual labor. A class in domestic science and general culture was conducted once a week by the matron.

We were especially gratified by the

interest shown in our Sabbath-school and Young People's Society. The responsibility of these was placed almost entirely upon the students. This gave them a practical training for the duties that must come to them as workers in this great cause.

Having for a number of years been connected with one of our large training-schools as a student and as a teacher, I have been much impressed with the wisdom of the counsel found in Vol. VI of the "Testimonies," to establish many small schools. The burdens and perplexities incident to school life are reduced to a minimum by such a location as ours.

Our farm is under a good state of cultivation. Vegetables grown here are seldom equaled anywhere for size and flavor. Our expectation is to make the farm of great assistance to us financially. Although our numbers this year were small, we were able to pay all bills promptly, and close free from debt.

J. L. JONES.

Bozeman, Mont.

### Healdsburg College

THE past year of Healdsburg College, just closed, will be a memorable one to all those whose privilege it was to be connected with it as teachers or students. It can not be said that the year's work was done under normal conditions; in fact the same thing is true of the previous year. During the year 1904-05, no fewer than four general councils of California laborers and laymen were held to consider the interests of the college. In these councils there was much talk of reducing the faculty, eliminating classes, lowering the school to the intermediate rank, and of closing the school—all on account of financial depression and lack of confidence. Before school closed that term and during the following summer, persistent reports went through the conference that the college would not be operated the next year.

As a natural consequence of these conditions, the year 1905-06 opened with a small attendance, although everything possible was done to restore confidence by way of securing a strong faculty, putting our buildings in good repair, and thoroughly advertising our plans for the school work. The students were generally of good class, however, and we set to work with courage.

At the time of the annual conference in January, the question of reducing faculty and school work or of closing the school, was again pressed to the front, as the college was running behind considerably in expenses, with its annual interest of sixteen hundred dollars and its taxes and insurance of about eight hundred dollars to pay. The conference recommended the Board to retrench expenses by reducing the faculty, readjusting and eliminating class work, etc., for the rest of the current school year, then close the doors of Healdsburg College, sell the property, and establish an advanced school in new quarters more favorable to success.

This plan was carried out to the extent that the retrenchments were made—involving a change of teachers for about half the classes in school—and plans were laid for the new school, including the electing of the faculty and

the decision to conduct the school in temporary quarters the first year. Great difficulties were encountered in carrying out these plans, as many of the people were unwilling to promote a new enterprise until the obligations of the old were all discharged, as our best students were reluctant to base their plans on what seemed to them uncertainties, and as the carrying on of the school in rented quarters involved the elimination of industrial work and of well-organized home work. It was accordingly decided on the day before the earthquake, by the California Conference Committee, who had in charge the work of establishing the new school, to abandon the enterprise for next year, release the faculty elected, and devote their energies the coming year to the building up of intermediate school interests.

About two weeks later, however, one of the released members of the faculty proposed to the conference committee to conduct a school for them, chiefly on his own financial responsibility, and he has been authorized to proceed. Two of our former faculty have engaged to connect with Fernando, two with Loma Linda, and two have not made their final choice at the present writing.

To add to the complications of the year, we were visited by earthquake on the morning of April 18, just six weeks before the close of the term. An account of how the routine work of a college, especially of a students' home, is affected by a seismic disturbance of the severity of this one, has already appeared in another issue of this paper. It may be of interest to add that the latest of a series of fifty or more minor quakes was felt about June 6, just before we left Healdsburg, and was sufficiently strong to cause the home building to creak over our heads as we sat at dinner in the basement.

This bit of school history is briefly rehearsed in this article to indicate the abnormal conditions under which the work of Healdsburg College has been conducted the past two years, and to say to the glory of God, by way of contrast, that despite these difficulties excellent results have been obtained. By "excellent results" is meant the development of sterling qualities of character, the formation of correct and useful habits, the defining of a purpose in life, the conversion of souls, and the sending of a large number of workers into the field. Under the conditions pointed out above, and under the thorough training and the wholesome discipline incident to the maintaining of a well-regulated Christian home for students, the young people have had abundant opportunity to reveal their weak points in character and have them strengthened, to disclose their faults of disposition and deficient training and have them corrected, and to develop the ability to keep calm and stable under conditions that tend to confuse and divert. Thorough class work was done by those who were in school with a purpose and an ambition to pursue it. A spirit of co-operation existed for the most part between students and teachers, and from their Christian association each learned lasting lessons from the other.

A line of special course work was conducted during the year for Bible workers, medical missionaries, ministers, and canvassers. The course for the lat-

ter covered the last nine weeks of the year. Such interest and enthusiasm prevailed that it was difficult to keep this work from absorbing the whole time and efforts of a large majority of the students. During this course over eighty copies of "Great Controversy" and "Heralds of the Morning" were sold by students in the much-worked territory in and about Healdsburg, as also three thousand copies of the *Earthquake Signs*. At the close of school twenty-six students were assigned territory for the summer, and have gone forth with courage to carry the message in the printed page. Last year every student who went out earned a scholarship (by selling two hundred and fifty dollars' worth of books), and some two or more, and it is earnestly hoped and believed that equally great success will follow this summer's effort. The very thorough instruction given by Brother W. H. Covell, not only in the technique of book selling, but especially in inculcating cardinal principles of character and deportment, and in giving a strong, living spiritual mold to the training, promises an abundant harvest.

The last Sabbath of the year, every member of the home family who had not already done so (except one Italian recently from Italy) took a decided stand for Christ and was baptized and united with the church. To God we give all the praise for these very encouraging results of efforts put forth in weakness but with the firm conviction that seed faithfully sown and the standard of right diligently and perseveringly upheld, would produce in God's own time the outcome that he promises.

The writer and his wife now go to Loma Linda to organize and conduct an advanced training-school for workers in connection with the sanitarium there. They wish the fervent prayers of God's people that this untried enterprise may prosper in the thing wherein he has directed that it should be established.

W. E. HOWELL.

## Christian Liberty

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

### Sunday Legislation in Louisiana

As predicted in the columns of the REVIEW AND HERALD some time ago by the writer, Sunday legislation is receiving some attention just now in the Louisiana Legislature. And like most unwise legislation, it is developing some incongruous situations for the lawmakers to meet and harmonize.

During the first days of the session a bill was introduced into the House, having for its purpose the closing of all barber shops in New Orleans on Sundays. The bill is No. 26 of the calendar. Several days later, another bill was introduced (H. R. No. 48), amending the present Sunday law passed in 1886 so as to permit cigar, tobacco, and ice stores to open for business on Sundays.

So far as I know there was no hearing on the cigar-store measure, but a hearing was held on the barber bill on the night of the day upon which the cigar bill was passed by the House by a vote

of seventy-two to fourteen, twenty-eight members being absent. At this hearing before the judiciary committee opportunity was afforded those barbers who favored the bill to speak, the same privilege being given those who were opposed to it. The writer spoke against the measure from the standpoint of truth and equity. The argument was commended by several, including the framer of the bill, but pledges had been made to the "union" barbers backed by the combined labor organizations of the city, and the committee, nearly all the members of which had voted in the afternoon to open the cigar stores on Sunday, voted to report the bill favorably. While a few were consistent in their voting, yet the most of the members who voted to open the cigar stores, including the father of that measure, voted to close the barber shops.

Both bills are now before the Senate, and the manifest inconsistencies are evidently having some effect on the committee of that body. A hearing will be given us before the Senate, and we hope for the blessing of God to assist in bringing the principles of the message before our lawmakers to the glory of his name. Letters have been received from different parts of the State commending our stand. One comes from a Jewish rabbi wishing us success.

An important matter connected with this experience is that Sunday legislation is entering into politics, the labor organizations giving notice that men who want their votes must do their bidding, no matter what the principles involved may be. And so legislators are being forced to close their eyes to principles of justice, truth, and equity.

It would be said to the credit of one representative of the House that he voted against the bill.

SANFORD B. HORTON.

## Current Mention

—Heavy floods are reported in districts of Cuba.

—Congress has decided that the Panama Canal shall be of the lock, and not the sea-level, type.

—Governor Pattison, of Ohio, died at his home near Cincinnati, June 18. This removes the only prominent Democratic official from the State government. He will be succeeded in office by a Republican.

—Luther Burbank, the horticultural "wizard," is experimenting with 12,000 species of the potato family in the endeavor to produce a new potato which will excel all others in being prolific, impervious to disease, and of uniform size.

—Another massacre of Jews in Russia, equaling in atrocity that at Kishinef, began at Bielostok, June 14, and continued intermittently for several days. It is reported that the victims of the massacre numbered several thousand. The Jews were accused of throwing bombs and murdering Christian girls. Appeals have been made to President Roosevelt and King Edward VII by Jews in this country and in England, to interfere in behalf of their Russian countrymen.

—The introduction of cheap alcohol into the fuel resources of the country will revolutionize the production and use of torpedo-boats, according to predictions made by President Hoadley, of the International Power Company. A light alcohol motor can be substituted for heavy engines, alcohol fuel for coal, making the boats of very light draught, besides which they will be enabled to cross the ocean without replenishing their fuel supply.

—The House substitute meat inspection bill, with the amendment suggested by President Roosevelt, has been adopted by the committee in charge of the measure, and both sides in the controversy now claim a victory. The cost of inspection is to be borne by the government, and no date is required to be put on the labels of canned goods. Meanwhile the city of Chicago has begun an investigation of its meat-packing establishments, and the British House of Commons is listening to inquiries from some of its members regarding the probable loss of life in the Boer War from the tinned meat obtained from Chicago for the army.

—Commenting on the Senate Committee report on the case of Senator-elect Smoot, of Utah, the N. Y. *Sun* says: "The personality of Reed Smoot cuts but small figure in the report against his eligibility to membership in the United States Senate. The Mormon Church, all powerful in Utah and of growing potency in several other States, was on trial before the Senate committee. The majority report arraigns it as an enemy to the republic, and declares its members to be incapable of loyalty to the United States. The decision is a momentous one. If it is sustained by the Senate, it may cause far-reaching results of a most extraordinary nature."

—The Russian political situation remains very critical. There were reports that the czar might attempt to dissolve the douma and appoint a military dictator, and that the douma would ignore the order of dissolution should one be given. The St. Petersburg correspondent of a London journal says that "everybody about the court recognizes that Premier Goremykin and his colleagues are absolutely unable to cope with the situation, yet no statesman can yet be found who is willing to accept the tremendous responsibility of the premiership. The czar is pressing the notorious General Trepoff to form a cabinet, he apparently being the only strong man in Russia whom his majesty trusts."

—The following report from Berlin shows how the insurance company scandals in this country have affected policy-holders in other lands: "Maurice Untermyer, of counsel for the society for the protection of international policy-holders in American life insurance companies, has arranged the constitution of a German committee, consisting of Dr. Wiegand, director of the North German Lloyd Steamship Company; Herr Langemann, a financier of Cologne; Eugen Bock, also of Cologne; and Geheimrath Lower, a member of a firm of arms manufacturers. Representatives of this committee and representatives from other countries will assemble in Vienna in July to choose delegates to go to America to watch over the interests of policy-holders."

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1906

#### ATLANTIC UNION CONFERENCE

Virginia, Petersburg.....July 26 to Aug. 5  
 New Jersey.....Aug. 2-12  
 West Virginia.....Aug. 16-26  
 New York, Tunesassa (local)  
 .....June 21 to July 1  
 New York (State).....Aug. 23 to Sept. 3  
 Vermont.....Aug. 23 to Sept. 3  
 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, Lake Arthur ..July 26 to Aug. 4  
 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, Pana.....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

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, Salina.....Aug. 9-19

#### SOUTHWESTERN UNION CONFERENCE

Texas, Alvarado.....Aug. 2-12  
 Texas, Buffalo Gap.....Aug. 23 to Sept. 3  
 Arkansas, Winslow.....Aug. 16-26  
 Oklahoma, Kingfisher.....Aug. 23 to Sept. 2

#### PACIFIC UNION CONFERENCE

California, Eureka.....Aug. 16-26  
 California, Oakland.....July 19-29  
 Southern California, Santa Ana...Aug. 16-26

#### NORTH PACIFIC UNION CONFERENCE

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

#### AUSTRALASIAN UNION CONFERENCE

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

#### EUROPEAN MEETINGS

German-Swiss, Lake Zurich.....July 5-9  
 Roman-Swiss and Latin Union, Gland,  
 Switzerland.....July 10-15  
 German Union, Friedensau, Germany...  
 .....July 19-29  
 British Union, near Birmingham...Aug. 3-12  
 Holland.....Aug. 16-19  
 France.....Aug. 21-26

The presidents of the various conferences are requested to forward any additional information which will enable us to publish a complete and correct list of the camp-meet-

ings appointed for the present season. If any changes are made, of either time or place of meetings already appointed, notice should be forwarded at once.

### Notice!

THE annual meeting of the trustees of the Western Oregon Conference Association of Seventh-day Adventists, according to Article 7 of the by-laws of the legal association, will be held at the conference office, 285 Salmon St., Portland, Ore., at 10 A. M., Thursday, July 5, 1906.

T. H. STARBUCK, *Chairman*,  
 G. W. PETTIT, *Secretary*.

### 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 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.—A position as bookkeeper and stenographer. Can give best of references. Six years' experience. Address S. L., Box 12, Mt. Tabor, Ore.

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 St., Cleveland, Ohio.

FOR SALE.—On account of poor health, I will sell my farm of 70 acres; located one mile from church and church-school. Good location for a Seventh-day Adventist family. Address J. C. Jorgensen, Box 77, Mesick, Mich.

WANTED IMMEDIATELY.—A good, reliable man to work on farm; must be strong and understand horses. Seventh-day Adventist preferred. Steady work and good pay to the right person. Address W. A. Whitman, Box 207, Arcola, Sask., Canada.

WANTED.—Gentleman nurse and wife, to take part interest in well-equipped bath and treatment rooms, with good patronage. Also gentleman nurse for bath-room work. Address Dr. H. C. Menkel, Rooms 230-233, Temple Court Bldg., Denver, Colo.

EVERY reader should try our rancid-proof peanut butter, at 10 cents a pound. Purest cocoanut oil, 15 cents in 5-pound, 14 cents in 25-pound, and 13 cents in 50-pound lots. Samples, 10 cents. Agents wanted everywhere. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

FOR SALE CHEAP.—(Object to remain in the work.) 70-acre fruit and vegetable farm; well watered, half mile from Southern Training-school; 2,200 peach-, 110 apple-, 50 pear-trees, first crop this year; 12 acre strawberries, twenty timber, rest corn and grass. Address Lock Box 4, Graysville, Tenn.

"ORCHARD VIEW." — One - hundred - acre farm near Kansas City, Mo.: forty-three acres superior apple-trees. Buildings worth three thousand dollars; excellent improvements; telephone; mail delivered mornings; adjoins *live* city. Cash price, fifteen thousand dollars; or five thousand five hundred cash, five thousand within five years, and five thousand for one-half apples for five years. W. E. A. Aul, College View, Neb.

WANTED.—Partner for stone-quarry business, with capital to put in stone-crusher. Must give good references. The best of stone-quarry sites within 7 miles of W. Toledo, Ohio. Would sell cheap for cash if taken at once. For full particulars, address Slayton Brothers, R. F. D. 2, Dundee, Mich.

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

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 Valentiner, College View, Neb.

### Address

THE post-office address of Elder H. W. Decker is North Yakima, Wash.

### Publications Wanted

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

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

Mrs. May Keele, R. F. D. 2, Cedar Grove, Tenn., *Signs, Instructor, Life Boat*, etc.

Francis Allen, East Chattanooga, Tenn., *Review, Signs, Watchman, Life Boat*, tracts.

Milo D. Warfle, Albuquerque, N. M., *Signs, Watchman, Liberty, Life and Health*, and tracts.

Charles Baierle, 2413 N. College Ave., Philadelphia, Pa., *Signs, Watchman, Bible Training School, Liberty, Life Boat, and Life and Health*.

## Obituaries

GREEN.—Died at Portland, Mich., April 26, 1906, May Hudson Green, in her thirty-sixth year. Sister Green was converted eight years ago, and her life has shown what Christ will do for his own. Although a great sufferer for over three years, she bore it all with patience. A husband and two daughters and many other relatives are left to mourn. Words of comfort were spoken from Heb. 9:28, by the writer.  
 A. R. SANDBORN.

BIRD.—Died at Mitchell, Neb., after a four months' illness, Mrs. M. Bird, aged 32 years. She accepted present truth when only eleven years of age. She leaves a husband and two children. The funeral services were held in the Presbyterian church on Sunday forenoon, both the Methodists and the Presbyterians omitting their usual services in order to attend the funeral. Words of comfort were spoken by the writer.  
 M. J. FRITZ.

LOSEY.—Died at Rives Junction, Mich., May 8, 1906, Laura Nickels Losey, in her twenty-fourth year. Sister Losey has been one of our church-school teachers, and her desire was to help others. She became a Christian in early years, and never departed from the faith, but fell asleep with the full

assurance that she would come up in the first resurrection. Her husband, one child, father, brothers, and sisters mourn, but not as those who have no hope. Words of comfort were spoken by the writer.  
A. R. SANDBORN.

**STUBBLEFIELD.**—Died at Healdsburg, Cal., May 24, 1906, Lester E., son of G. W. and Z. D. Stubblefield, aged 11 years, 1 month, and 7 days. He died in faith, looking for the blessed hope. The funeral service was conducted in the Adventist church by Brother L. A. Reed. Interment was made at Cove, Ore.  
MILTON K. DYMOT.

**JEWELL.**—Died in Cleburne, Tex., May 18, 1906, of pneumonia, Joseph Benjamin Jewell, aged 61 years, 6 months, and 14 days. In 1894, under the labors of Elder J. A. Holbrook, he accepted the third angel's message. He leaves a wife and two daughters to mourn their great loss, yet not without hope. We laid our dear brother to rest in the Keene Cemetery, firmly expecting to meet him in the first resurrection.  
A. W. JENSON.

**EVANS.**—Died at Tacoma, Wash., May 5, 1906, Brother Henry Evans, in the sixty-fourth year of his age. He was a native of Denmark, and was a charter member of the Tacoma Seventh-day Adventist church. So far as known he had no relatives in this country, yet he had made many friends who mourn his death. We laid him to rest till the Life-giver shall come. Words of comfort were spoken by the writer from Rev. 14: 13.  
WM. J. BOYNTON.

**SEWELL.**—Died at Franklin Square Hospital, Baltimore, Md., May 18, 1906, of peritonitis, George B. Sewell, of Rock Hall, Md., aged 45 years and 11 months. He began keeping the Sabbath about fourteen years ago under the labors of Elders Franke and Hottel at Rock Hall, Md. He leaves a wife and four children. The funeral service was conducted at the Seventh-day Adventist church of which he was a member, by Mr. Virbrook Nutter, assisted by Rev. Warren Burr.  
LULU I. TARBELL.

**MAXSON.**—Died Feb. 22, 1906, Gertrude Benson Maxson, aged 27 years, 10 months, and 13 days. Early in life she gave her heart to the Lord and united with the Seventh-day Adventist church of Norwalk, Ohio, of which she remained an earnest member until her death. She leaves a husband, a widowed mother, and two sisters to mourn their loss. The funeral service was conducted by Elder D. E. Lindsey, of Clyde, Ohio, and her remains were laid to rest in beautiful Woodlawn Cemetery.  
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**JENKINS.**—Died Oct. 22, 1905, of paralysis, William H. Jenkins. He was born in Scotland Aug. 23, 1851. At the age of twenty-two, he married Miss Isabel Scott, and to them were born six children, only two of whom survive. In 1893 Brother Jenkins was united in marriage to Miss Lydia Blakeman, of Iowa. During his severe illness he looked forward to the soon coming of the Lord, and patiently bore his suffering. The funeral service was held in the Seventh-day Adventist church, being conducted by the writer.  
J. H. KRAFT.

**DOWNES.**—Died at Weston, Ore., May 4, 1906, of tuberculosis, Elmer H. Downes, youngest son of Brother and Sister John M. Downes, aged 18 years and 11 months. Elmer attended Walla Walla College two years ago, and during the week of prayer made a start in the Christian life, was baptized, and united with the church. His hope and faith were strong to the end. His parents, four sisters, and three brothers have full confidence that he sleeps the blessed sleep. The Methodist church was kindly offered us for the funeral service.  
G. E. LANGDON.

**KATES.**—Died at her home at Bluff Prairie, Humboldt Co., Cal., April 22, 1906, of dropsy, Mrs. Phebe Ann Kates, nee Barnett. She was born in Stork County, Ohio, Nov. 15, 1835, and was united in marriage to Geo. W. Kates in 1858. To this union were born one daughter, who died in infancy, and three sons. One son accepted present truth early last fall, and through his efforts his mother saw the

light about two months before her death. She was laid to rest by the side of her husband at Riodel. Words of comfort were spoken by Geo. A. Greer.  
R. C. BOSTETTER.

**FERRY.**—Died, at Ovid, Mich., May 8, 1906, of apoplexy, Frank Ferry. His birthplace was Edinburg, Scotland, and in his youth he came to America, residing for a short time in Canada, but settling in Michigan in 1854. In early life he affiliated with the Baptist Church, but some nineteen years ago he united with the Seventh-day Adventist people, remaining faithful until his death. He leaves a wife, one child, and several grandchildren. Funeral service was conducted by Elder William Ostrander and the writer.  
I. H. EVANS.

**WESTGARTH.**—Died at Benton Harbor, Mich., May 28, 1906, Sister Agnes Westgarth, at the advanced age of 83 years and 5 months. Sister Westgarth, whose maiden name was Baxter, was born at Burnside, Westmoreland Co., England, and her girlhood days were spent in the famous lake region near the home of the celebrated poet, Wordsworth. Her faith in Jesus was her life, and to the end she followed in his footsteps with unwavering fidelity. She accepted the Sabbath and kindred truths under the labors of Elders Horton and Burnham, about one year ago. She was the mother of nine children, seven of whom were at her bedside when she peacefully passed away. Words of hope and comfort were spoken by the writer to a large number of friends, who assembled at the home. The remains were taken to Geneva, Ill., for interment.  
W. M. CROTHERS.

**PEOPLES.**—Died at Ukiah, Cal., May 30, 1906, Sister Mary Elisabeth Peoples, nee Worth, aged 66 years, 5 months, and 5 days. In early life she was a devoted member of the Baptist Church. In the spring of 1871 she attended a course of fifty discourses given by the writer at Stony Point, and on April 8 of that year identified herself with Seventh-day Adventists. She was ever a most earnest and faithful servant of the Lord, a loving mother, and a kind and worthy neighbor. She was married to Mr. James Hoskin in 1856. Their marriage was blessed with two daughters. After his death she was married to Andrew Peoples, by whom she had twelve children, two of whom died in infancy. Of the fourteen children, two died after maturity. Ten of the children are still living, seven of them being present at the funeral. It was the privilege of the writer to attend the funeral service in Petaluma, the former home of the deceased. This service was conducted in the Presbyterian church. The pastor, Luther Davis, assisted in the service, and read a document prepared two years ago by Sister Peoples to be read at her funeral. Her remains were interred in the Liberty Cemetery, five miles from Petaluma, where, as the sun shone beautifully upon the scene, she was laid to rest by the side of her husband and other relatives.  
J. N. LOUGHBOROUGH.

**JONES.**—Died at Guadalajara, Mexico, April 6, 1906, Mrs. Clara E. Jones, nee Low, widow of Elder Dan T. Jones, in her forty-sixth year. She was sick only eight days. All that skilful and loving hands could do was done, but without avail, and she passed away quietly and peacefully as one who, at peace with God and man, lies down to rest. When seventeen years old, she was converted and baptized at a meeting held by Brother G. I. Butler in Sedalia, Mo., and was secretary of the Missouri Tract Society for a number of years before her marriage in 1888. Sister Jones stood shoulder to shoulder with her husband in his work in the Missouri Conference, of which he was at one time president, and later when he was called to serve the General Conference as its secretary, she was secretary of the International Sabbath-school Association. Brother and Sister Jones were the pioneer missionaries of the Adventist church in Mexico, and with the help of able physicians and nurses opened the medical work in Guadalajara, which later developed into the Guadalajara Sanitarium. After Elder Jones's death she chose to remain in Mexico because her

heart was in the work in this field. At the time of her death she was secretary of the Sabbath-school department of the Mexican Mission, and it was largely because of her gifts of time and money that we were able to begin the publication of a series of Spanish Sabbath-school lessons for the children. She was a woman of retiring disposition, deep Christian experience, and sterling integrity. Those who knew her the most intimately esteemed her the most highly. In the absence of any of our ministers, the funeral service was conducted at Guadalajara by Rev. John Howland, Congregational missionary, who paid a fitting tribute to her memory, and expressed in eloquent words the esteem in which she was held by the missionaries of all denominations in Guadalajara. One daughter, Miss Edna, is left to mourn the loss of a noble Christian mother, but she, as well as other relatives and friends, mourns not as those who have no hope. By her death the Mexican Mission loses a faithful worker and the Guadalajara church a charter member whose godly life and untiring labors will long be remembered. She was buried by the side of her husband near Kingsville, Mo., where a funeral service was conducted April 18, by Brother H. K. Willis.  
GEO. M. BROWN.

### Our First Grave in Burma

**WHARTON.**—In connection with established missionary efforts, graves are an inevitable consequence. Not infrequently the missionary himself is laid by, but there are also converts who die in the faith. In this case it was a devout convert to the third angel's message, who, by her burial, sanctifies the land of Burma to the resurrection of the just. Sister Wharton accepted the truth under the labor of Brother Meyers about three years ago. The circumstances which led to her acquaintance with our people were these: Sister D. Ella Smith was working a short time with Brother Meyers, while taking a rest from her duties in the Calcutta Sanitarium. While distributing circulars of the meetings in Rangoon, she left one at Sister Wharton's house. She attended that evening, and was impressed with the truth, and from that time till her death she was a constant inspiration to us all. She had been married at an early age, and her husband took an active part in the subjection of Upper Burma. Before his death both had religious convictions, but it was not until after his death that she connected with the Baptist Church and was baptized. And when she accepted the truth, it was not without some severe trials. Being of advanced age, it was no small step for her to take, especially as her health was failing. Her children and her former pastor told her that she could still belong to the Baptist Church and keep Saturday if she chose; and on the moment she agreed to it. This compromise caused deep and sincere repentance; and afterward when speaking of this experience, she would lament her faithlessness to her Lord, and recount the great mercy of God in forgiving her sin. Many who were associated with her in the Baptist Church were present at her burial, and listened to the promises of a resurrection from the grave. Her former pastor assisted at the funeral by offering prayer; and in his prayer he said he knew that she loved her Bible more than anything else in this world. In fact, she was never found at meeting without her Bible of large print. So noticeable was this that Brother Meyers, in speaking of her, once said that she had but one burden in this life, and that was her Bible, which she always brought to the meeting. She had been preparing for her change by searching her own heart, and giving messages to her children, warning them of the day of wrath. She died of heart failure. She was standing by the supper table and talking to her grandchildren when she gave a cry, and reached for the water. She expired in a few minutes, at the age of 67 years. We could think of no more fitting text for the comfort of all than, "Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14: 13.  
L. F. HANSEN.



WASHINGTON, D. C., JUNE 28, 1906

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

THE publishers of *The Signs of the Times* announce a "third and souvenir edition" of that paper, larger and more complete than either of the previous editions. Full particulars will be found on the second page of this issue, to which attention is directed.

ARRANGEMENTS have been made so that all regularly appointed delegates to the educational convention can secure special rates from Chicago to Lincoln and return by applying to Elder Wm. Covert, our transportation agent at Chicago. Elder Covert has planned for a party to leave Chicago, Wednesday evening, June 27, and would be glad to have as many as possible join it.

WHO has not moved? The word "moving" carries with it memories of experiences undesirable; but those who have moved a printing plant really deserve much leniency and the hearty sympathy of all other classes of movers. Many of our readers write us an apology for not attending to their renewals when they were moving, and we always accept it, because such an apology is valid; but as we have been moving our printing plant from Battle Creek, Mich., and our temporary quarters in Washington to Takoma Park, we have been forced to make some delay in filling our orders. We hope those who have been disappointed or in any way inconvenienced by our delay, will recall some occasion in their experience when they had an unusually difficult move to make, and generously forbear. We will soon be ready for prompt and accurate service.

THE Portland (Ore.) *Oregonian*, the leading newspaper of the Northwest, in a recent editorial discussed the demand for the closing of the Jamestown Exposition on Sunday. In considering this question the *Oregonian* stated some facts concerning the true Sabbath which are coming to be recognized more generally by well-informed writers, both religious and secular. We quote the following paragraph:—

As everybody expected, the question of closing the Jamestown Exposition on Sunday has been raised by the Rev. Wilbur F. Crafts, of the National Reform Bureau. Mr. Crafts calls the first day of the week "the Sabbath," either through ignorance or obstinacy, for it is not the Sabbath, and there is abso-

lutely nothing in the Scriptures to sanction its observance. Saturday is the Sabbath, and Mr. Crafts violates the fourth commandment in a shocking manner every week by laboring during its holy hours. Were he to advocate closing the exposition on Saturday, one might suppose that his motive was reverence for the Biblical injunction to keep the seventh day sacred. But he demands that the gates be shut on the first day of the week. Now there is no commandment in the Bible or anywhere else to keep the first day sacred.

The agitation of the Sabbath question will inevitably compel Protestantism to abandon its ground that the Bible, and the Bible alone, is a sufficient rule of faith and practise, and to adopt the Catholic rule that the Bible and tradition are both necessary. When this has been done, the chief obstacle to the reunion of Protestantism and Catholicism will have been removed.

### As to That Suit

THERE appeared in the REVIEW of May 3 a paragraph stating that the trustees of the James White Memorial Home had entered suit through their attorney, Judge Jesse Arthur, against Elder I. H. Evans, the receiver of the International Medical Missionary and Benevolent Association, to compel him to assign to them certain mortgages to which they laid claim. Our attention has now been called to a written statement which is being circulated by the president of the board of trustees of the James White Memorial Home in which he declares this paragraph to be "untrue," and asserts that "no suit has been begun against Elder Evans or anybody else in this matter."

We have no disposition to make it hard for any one by quoting the records in this case, but "in the interest of truth" it seems necessary to do so. We will therefore submit extracts from some correspondence over this matter, showing plainly just what has been done.

Under date of Oct. 16, 1905, Lycurgus McCoy, who signed his letter as secretary of the James White Memorial Home, wrote Elder Evans, the receiver, demanding the cancellation of these mortgages, and closed his letter with this statement: "Of course upon your refusal to act in the premises or to sanction our action, then we will be compelled to bring an action at law, for the purpose of securing the cancellation of the mortgages; and in the event of the necessity of such action, we shall ask the court to tax up all costs, including attorney's fee, to yourself."

In a letter to Elder Evans, receiver, dated Jan. 14, 1906, Judge Jesse Arthur said: "I have been solicited by Elder McCoy, acting for the trustees of the James White Memorial Home, to institute legal proceedings in securing the cancellation of the two mortgages, covering the Topeka, Kan., property, taken in the name of the Medical Missionary Association, but which they claim in reality is the property of the Home." In the latter part of his letter, he said further: "If the Home is compelled to bring a suit, it will first have to file a petition for relief to sue the receiver, and then file a

long bill in equity, setting up its rights," etc.

Under date of April 5, 1906, Judge Jesse Arthur served formal notice upon Elder Evans, receiver, that he is "presenting to the court a petition asking that you be directed and ordered to assign the Bates and Chamberlain notes and the mortgages to secure them, covering the property near Topeka, Kan., to the James White Memorial Home."

Under date of April 16, 1906, Judge Arthur served a legal notice upon Elder Evans, receiver, requiring him to produce in court certain original records relating to the affairs of the Medical Missionary Association and the James White Memorial Home, stating that "in default thereof, secondary evidence will be given of each of all said records."

It thus appears that the secretary of the board of trustees of the James White Memorial Home threatened to bring "an action at law;" that Judge Arthur, their attorney, declared that he had been "solicited by Elder McCoy, acting for the trustees of the James White Memorial Home, to institute legal proceedings;" and that in order to bring a suit it would be necessary for him "to file a petition;" that later he presented a petition to the court, and cited Elder Evans to appear with certain records.

Now it is technically true that a suit has not actually been entered upon the docket of the court, but the filing of this petition is the first step in bringing "an action at law," as threatened by the secretary, or in instituting "legal proceedings," as the attorney stated that he had been solicited to do. Of course the receiver could let the case go by default by not putting in any defense or making any objection to the court's granting all that was asked, but with the information in his possession concerning these mortgages he did not feel at liberty to do this, and hence he engaged counsel to oppose the first step in the "legal proceedings." While we admit, in view of further information, that the statement made in the REVIEW was incorrect in form, we leave it with our readers to decide whether it was not correct in substance, and whether the president of the board of trustees of the James White Memorial Home did not take advantage of technicalities in order to bring a charge against the REVIEW.

### For the Leaders of Children's Meetings

EVERY teacher who has to take charge of children's meetings in our churches or at camp-meetings will be glad to know that a series of lessons for this purpose has been prepared by some of our most experienced workers.

This pamphlet, "Lessons for Children's Meetings, No. 4," is just off the press, and contains twenty lessons, some with accompanying blackboard drawings, and all with apt word-pictures and illustrative incidents which will hold the attention and secure the interest of the children.

The camp-meeting season is now on, and every one who expects to assist in work for the children should have a copy of this pamphlet. Price, 10 cents net. Order of Review and Herald Publishing Association, Takoma Park Station, Washington, D. C.