

# The Advent And Sabbath **REVIEW HERALD**

Vol. 83

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, AUGUST 2, 1906

No. 31

## HOMeward.

L. D. SANTEE.  
*Andante*

Song and Chorus.

F. S. STANTON, Mus. Doc.

1. Home - ward— o'er life's trou - bled riv - er, To the tran - quil  
 2. Home - ward— o'er time's rap - id riv - er, To fair heav - en's  
 3. Home - ward— Life's tem - pes - tuous riv - er Swift - ly wafts us  
 4. Home - ward— o'er the wreck - strewn riv - er, We shall reach the

shore of peace, Where the sun - light shin - eth ev - er,  
 shin ing shore, To the land where death comes nev - er,  
 to the strand Where life's storm - y voyage is end - ed,  
 port at last; Life's brief voy - age will be o - ver,

### CHORUS.

And for aye shall tem - pests cease.  
 And where tears shall fall no more. } We shall reach the  
 At the Fa - ther's own right hand.  
 An - chor in the har - bor cast.

land im - mor - tal, When the storm - y voyage is past; We shall

cross the pearl - y por - tal, We shall reach our home; at, last,

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# Our Publishing Work

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

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

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THE man who carries a new Webster's Dictionary has, in vest-pocket size, an actual library for ready reference. Prices: cloth, 25 cents; leather, 50 cents; morocco, 60 cents.

\*\*\*

A GOOD book for the unconverted or the doubting church-member is that excellent little volume "Steps to Christ." Keep several copies on hand to loan. In paper cover, 25 cents; cloth, 50 cents.

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No teachers or officers in the Sabbath-school can afford to be without the help found in the *Sabbath School Worker*. Practical suggestions from workers of experience, and hints on the lessons in each division, are given in every number. Single subscriptions, 35 cents a year.

\*\*\*

THAT excellent work entitled "Here and Hereafter" forcibly and clearly portrays man in life and death, the reward of the righteous, and the destiny of the wicked. It is a clear treatise upon the immortality question. Every Scripture reference in regard to this subject is elucidated. Cloth binding, \$1.

\*\*\*

A NEW edition of "Christ in Song" has just been ordered. The demand for this song-book has been so pressing during the past few months, that with the congested condition of the publishing house occasioned by the loss of time in moving the plant from Michigan to Washington, it has not been possible to supply the books called for. The new edition will be ready in a short time. Prices remain the same.

\*\*\*

DURING the first two weeks of the month of June, Oklahoma had fifteen canvassers working, and the remainder of the month nineteen. Altogether, they put in 1,606 hours, and took orders for books and helps to the amount of \$3,082.46, making a fraction less than \$2 an hour for each hour actually worked. Who can say a faithful canvasser can not make a living for himself and family selling books containing the truth for this time?

\*\*\*

THE second number of the new magazine *Liberty* will be appreciated by all readers of the *Review*. It will be a power against the prevailing tendency toward general religious legislation as is especially manifested in the enactment and enforcement of Sunday laws. One of the purposes of this number of *Liberty* is to show that Sunday laws are not needed, nor are they essential to law and order, but that they are detrimental to the States and cities enacting them. It is well adapted to the present needs of the general public. Twenty-five or more copies ordered at one time, to one address, will be sent for two and one-half cents a copy. Every reader of the *Review* ought to do no less than to place in circulation twenty-five copies of this number. The subscription price is only 25 cents a year.

READ the August number of *Life and Health*. It will be an excellent hot weather guide. Price, 5 cents a copy.

\*\*\*

THE great plan of redemption through Christ is beautifully and clearly presented in Elder Wm. Covert's book, "Story of Redemption." The book is nicely illustrated, and printed in colors. Prices: plain cloth, \$1; cloth, gilt, \$1.25.

\*\*\*

GOOD things to eat can be healthfully prepared if "A Friend in the Kitchen" is consulted. This little instructor will be a great help to all who desire to learn more perfectly how to prepare palatable vegetarian meals. Prices, 25 and 50 cents.

\*\*\*

THE missionary campaign is always on. It should be especially vigorous now while there is such good material at hand as *Liberty*, No. 2. The classes of people who will be most benefited by this number of *Liberty* have more time to read during July and August than at any other time during the year. Let *Liberty* be used now while it is possible to reap bountifully of its effects.

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WE want our readers to remember that the *Review* and *Herald* is still handling "Story of Daniel the Prophet," and "Story of the Seer of Patmos," by S. N. Haskell. These books are among the best published on the prophecies of Daniel and the Revelation. They are written in very attractive form, and will be found to be exceedingly interesting and profitable to the young. Price of each, \$1.

\*\*\*

"MINISTRY OF HEALING" would be a great help to many who are simply *mind-sick*, for it enlarges upon the fact that many die from disease, the cause of which is wholly unnecessary. The condition of the mind affects the health to a far greater degree than many realize. No better service can be rendered the public than by placing "Ministry of Healing" in the possession of the people. Price, \$1.50 a copy in freight shipments, \$1.65 when sent by mail.

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EVERY student of the Bible has been helped by the fruits of the study of others in the interpretation of the prophecies. This help may be found in a book by the title of "Daniel and the Revelation." There, that which before seemed obscure and difficult in the prophecies is made so plain and clear that one almost wonders why he had not seen the truth it portrays before. The study of "Daniel and the Revelation" in connection with the Bible will reveal the future in the light of the Scriptures. Prices, \$2.25 to \$4.50.

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# THE REVIEW AND HERALD

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

VOL. 83.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, AUGUST 2, 1906.

No. 31.

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## Editorial

### Our Watchword

FROM the early days of this advent movement it has been believed and advocated that this third angel's message would be proclaimed in all the world within the limits of one generation, and that when this was accomplished, the Lord would come to receive his people to himself. Five years ago this hope received a stimulus, and the cry was raised anew, "The advent message to all the world in this generation." Since that time this expression of our purpose has been the watchword of the believers in this message. This watchword does not simply represent the desire of hearts impatient for the return of their Lord; it is based upon the definite statement of Jesus to his disciples when they inquired of him concerning his coming and the end of the world. After giving the signs which would be proclaimed in the great and final advent movement, our Lord said: "Now from the fig-tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh, even at the doors. Verily I say unto you, This generation shall not pass away, till all these things be accomplished." In adopting this watchword we have not followed cunningly devised fables, and we have not been carried away by a wave of enthusiasm. We have simply accepted and believed the word of the Lord and the testimony of the spirit of prophecy. But this watchword is more than a sentiment;

it is a working program. It means that we are to give ourselves wholly to the work of spreading this advent message in all the world, planning on the basis that we ourselves are to finish the work, and not hand it over to the next generation. It means that we are to advance the lines of our missionary forces rapidly, and that a retreat is never to be sounded. It means that in every land, even in the darkest parts of the earth, the great message of the coming of Jesus, with all the truths associated with this wonderful event, is to be made known to all the people. It means the consecration of time and strength and means to one great purpose—"the advent message to all the world in this generation."

### Our Confidence

THE definite expression of our confidence that the advent message will be given in all the world in this generation is found in the following prophecy: "And the angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and swore by him that liveth forever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets." The course of the history of the gospel has been marked by what seemed to be times of delay in the accomplishment of God's purposes. So long was the apparent delay in the coming of the Messiah in the flesh that the psalmist cried out: "Lord, where are thy former loving-kindnesses, which thou swarest unto David in thy faithfulness? Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty peoples, wherewith thine enemies have reproached, O Jehovah, wherewith they have reproached the footsteps of thine anointed." The explanation of all this seeming delay is thus given: "The Lord is not slack concerning his promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance." But after the long periods of the time-prophecies have all been completed, and the specific predictions have all been

fulfilled, then comes the assurance that "there shall be delay no longer." We have reached the days of the voice of the seventh angel. The period allotted to the sixth angel of this series expired Aug. 11, 1840. The sixth angel and the second woe trumpet are the same, and the statement is clear: "The second woe is past: behold, the third woe cometh quickly." The third woe is the seventh trumpet, and this comes quickly after the sixth trumpet. Our confidence, therefore, for finishing the work rests upon the assurance that the limit of time is reached, the hour of God's judgment has come, and "there shall be delay no longer." Our watchword and our confidence should arouse us to earnest and untiring effort in giving the message.

### "Ridiculous and Unreasonable"

IN a recent issue of the *Christian Guardian* (Toronto) there appeared an article setting forth the scope and value of the new Canadian Sunday law as they appear to a representative of the Lord's Day Alliance. From this article we quote the following paragraphs:—

In the first place, it is an immense advantage that we have a Lord's Day act for the whole Dominion which recognizes the Lord's day as a national institution; the toiler's day of rest and liberty; the church's day of glorious opportunity. This in itself is a gain worth all the effort.

A very persistent effort was made before the select committee of the House of Commons, before the House itself, and before the Senate, to have the Jews and others who observe some other day of the week as a rest day exempted from the provisions of the act, but in both Houses this proposed exemption was voted down by very large majorities. It was felt that no special privileges should be given to any class, and that such an exemption would make evasion of the law easy, would give an unfair advantage to the exempted class in certain trades, such as baking and newspaper publication, and while giving some financial relief to Jewish employees, would, on the other hand, put upon a much larger number of Christian employees in Jewish-owned factories, which under the exemption would be closed on Saturday, an equally serious disability, and our legislators felt that in a Christian land this would be unjustifiable.

The most objectionable amendment of all was put in by the Senate, making prosecution dependent upon the permission of the attorney-general of the province. This was probably intended to make vexatious prosecution with malicious intent impossible. But whatever

the object, it is impossible for any one to justify making it necessary to obtain the consent of the attorney-general before it is possible to take action to close a corner shop that is doing Sunday trading, or to put a stop to a company of Italian navvies doing construction work in the building of a new railway. It is simply ridiculous and unreasonable in the last degree. However, we do not share with some the opinion that the attorney-generals will be unwilling to give their consent. Some critics in Parliament said this meant that the act would be a dead letter. We have a higher opinion of the attorney-generals in the various provinces, and anticipate that since this duty is put upon them, they will accept the responsibility, and provide the most convenient machinery for the carrying out of the object of the law.

All considered, therefore, the new act is an immense gain, and will accomplish much good. Its very existence will have a powerful deterrent effect, and it can be improved as the need is demonstrated. This is doubtless not the last time we shall be applying for legislation at Ottawa. We shall not ask needlessly, nor for anything unreasonable, and the success attending the recent effort shows that anything in reason can be obtained where public opinion demands.

We have quoted thus at length from this article so that our readers may perceive for themselves the spirit which is behind this legislation. The writer of it represents the Lord's Day Alliance, which really secured the passage of the act, and speaks in its behalf. He is certainly a sturdy and outspoken representative of that class of ecclesiastics who advocate religion by law, and who act upon the theory of Augustine that "it is, indeed, better that men should be brought to serve God by instruction than by fear of punishment, or by pain. But because the former means are better, the latter must not therefore be neglected."

Let us note some of the more striking statements in the quotations which we have made from this remarkable article:

1. By this legislation the so-called Lord's day becomes "a national institution." In a certain sense this is consistent. Sunday is not a divine institution, and is not enforced by any divine legislation. It rests wholly upon human authority. But how ignorant of the spirit of true Christianity are those who set up "a national institution," and then attempt to compel, under threat of pains and penalties, conscientious observers of the divinely instituted Sabbath to regard the rival day! In the same paragraph the so-called Lord's day is defined as "the toiler's day of rest and liberty; the church's day of glorious opportunity." The Lord's Day Alliance has assumed the prerogative of prescribing, through the machinery of Parliament, just how "the toiler" shall spend his day of "liberty." The "glorious opportunity" of the church will be greatly improved, it appears, by an act which restrains people

from doing almost everything except to go to church. A compulsory church-going clause may be among the improvements to be asked for later.

2. It was decided "by very large majorities" that the observers of another day than Sunday should not be exempt from the provisions of this act, because "it was felt that no special privileges should be given to any class." And it is further declared that such an exemption would involve "serious financial disability" to "Christian employees," and that it was felt that "in a Christian land this would be unjustifiable." It appears from this that "in a Christian land" it is the duty of the lawmakers to look out for the financial interests of professed Christians, even though in doing so they may oppress other equally conscientious persons, and that what are called "rights" in countries where there is no union of church and state are regarded as "special privileges" by the Lord's Day Alliance. Such Christianity as this flourished during the Dark Ages. The Inquisition flourished at the same time.

3. The "most objectionable" feature of this legislation is the fact that there is a check upon applying it at the pleasure of its promoters. This is regarded as "simply ridiculous and unreasonable in the last degree." It certainly must be trying to these truly Christian members of the Lord's Day Alliance to go to all the trouble of installing the machinery of persecution, and then not be permitted to start it at will. Evidently there is need of improvement, but there is comfort in the thought that "it can be improved as the need is demonstrated." But what a travesty is all this upon the principles advocated by the Founder of Christianity! The lord whose day has become "a national institution" in Canada must be some other than the Lord who said: "If any man hear my sayings, and keep them not, I judge him not." He who proclaimed himself as "Lord even of the Sabbath" would certainly repudiate the principles advocated by this Lord's Day Alliance.

4. This is only the beginning of religious legislation in Canada. Nothing "unreasonable" will be demanded, allowing the Lord's Day Alliance to be the judge; but what these men regard as reasonable may be fairly inferred from what they have already asked for and obtained. The one thing which has already been decided to be unreasonable in Canada is religious liberty. Hereafter such "special privileges" as Parliament, under the guidance of the Lord's Day Alliance, may see fit to grant must be thankfully received, but rights may not be expected.

The enactment of this Lord's Day act in the Canadian Parliament is an indica-

tion of the ease with which religious legislation, and consequent persecution, may come in any country. While the act itself and its defense by this writer seem to us "ridiculous and unreasonable," yet this legislation is commended by some of the religious papers in this country, and there are many who would be glad to see a similar law passed by Congress. This situation is an emphatic call to us to hasten our work. Doors which are open now may soon be closed. Work which is left undone now may be necessarily carried forward a little later under the most unfavorable circumstances. Let every one do his duty now.

### *In Newer Brazilian Fields*

WHILE our boat is spending two days in the fine harbor of Bahia, I will send on a message regarding the newer fields in Brazil, which now we must help our brethren to work.

As the conferences in the southernmost part of Brazil are aiming at self-support, our mission funds for Brazil are now to be used to press the work in newer fields. What has been done in the portions already organized into conferences must be attempted in other States.

We may hopefully expect good results; for wherever the seed has been sown thus far, the fruits have appeared. In fact, so far as the work among the Portuguese-speaking Brazilians is concerned, the most promising fields are these States of the middle south Atlantic seaboard.

One after another we must locate workers in these States, which have all too long been left unentered. It is in these very portions of the country that the Bible Society colporteurs have had most success in selling the Bible. This splendid effort of the colporteurs is placing about sixty thousand copies of the Book of books in priest-ridden Brazil every year.

Elder Westphal and I have just visited the State of Sao Paulo, generally spoken of as the most progressive of the Brazilian States. It is now set apart as a mission field under Elder Hoelzle's direction. The truth has but a very small representation in this new mission. But the smaller their force, we may depend upon it, the greater will be their earnestness in labor. It will be a great encouragement to the believers to have some one in the field to lead them in service.

In the city of Sao Paulo we visited Brother A. B. Stauffer and his family. Brother Stauffer is the pioneer worker in Brazil, having entered the field in the first canvassing campaign in South America, and he has remained in the country ever since. For the sake of his children, and for the pioneering of a

new part of the country, he has decided to turn for a time to industrial work in the newly opened far west of the State of Sao Paulo, on the borders of the Indian country. He promises to report his experiences in this effort to demonstrate the possibilities of self-supporting mission work as a pioneer farmer in this almost unknown region. This effort means a new part of the country entered, and it is with the thought of establishing light in a dark place that our brother moves on into regions beyond.

The city of Sao Paulo, with over a quarter of a million, is perhaps the most modern and European city in South America. It is an educational center in Brazil, and all the appointments of the city seem quite up-to-date. About half the population is Italian, and as soon as we have Portuguese literature to sell, such cities as these ought to be worked with Portuguese, Italian, and German literature together.

Our work is turning now toward those States where there are railway facilities, and where the larger masses of population are found. Now there is a more

urgent call than ever for us to stand by our brethren in these countries, as they seek to open new fields, and actually to occupy all their territory.

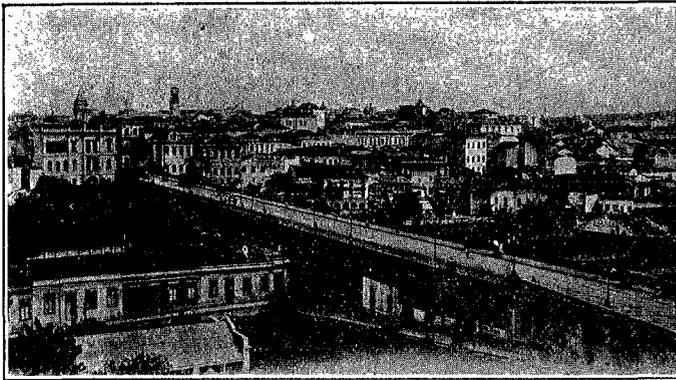
About a hundred miles northwest of the city of Sao Paulo we visited Brother William Stein and his wife. Brother Stein has been editor of the Portuguese paper in Brazil for seven years, and now, on account of his health, is working on a farm; but he hopes ere long to get into the evangelistic field, and to be able to give all his time to direct work for the message. Away across the valley from his home, he pointed to a blue ridge of mountains, marking a district where the anti-Protestant prejudice is so strong that no known Protestant traveler can get food or shelter. This is exceptional, however. Nearly everywhere the way is open for the evangelistic colporteur or preacher, though he may expect to meet more or less opposition.

Our brethren have their eyes upon the next State northward, also — Minas Geraes — the great mining country of Brazil. It is the most populous State of all, with 4,360,000 inhabitants. It is hoped to locate a worker there soon.

And here is the State of Bahia, waiting for the sower of the seed-corn of

the kingdom. Years ago, I believe, some of our German literature was put out here in the city of Bahia. It is not a bad-looking city, and is open to Protestant effort. The Baptists, Methodists, and others are here. We ought to be here also. It is a city of churches. There are three hundred Catholic churches, a missionary told me. This means one church for every thousand persons, according to the population claimed. As I write, I can count over twenty churches along the water front. The harbor is full of ships. Electric cars and electric lights give the place an up-to-date appearance, but religiously these multitudes are living in the darkness of the Middle Ages. The light must stream in — is coming in. The situation appeals to us to seek somehow to supply workers for these needy fields.

As it is, Elder Spies is director of



VIEW IN SAO PAULO, CAPITAL OF A NEW BRAZILIAN MISSION FIELD

the Northern Brazil mission field, which means everything in Brazil north of Sao Paulo. But with the work in Rio de Janeiro and the companies in the State of Espirito Santo, he has all that one man can do. The harvest truly is great, and the laborers are few. Here again is the call to prayer to the Lord of the harvest.

W. A. S.

Bahia, Brazil.

**A Righteousness That Can Not Save**

WHAT God knows of us and our limitations, and what he has said of us and our powers, should be of infinitely more concern to us than any theory of the human mind. It matters not how captivating such theories may be, they can not save — they can only make captive. Everything that is out of harmony with God's purpose for us and his declarations concerning us, is designed to lead us into ruin. If we could but realize that there is no neutral zone between the powers of good and of evil, no place but a place of danger when outside the line of absolute truth, we would look much more closely to our bearings than we do.

The campaign by pen and pulpit

against the position and work of Jesus Christ is extending everywhere, and the masses are becoming saturated with this man-pleasing but deadly solution. It is the supreme effort of the powers of darkness against the kingdom of Christ. While the attack is general all along the line, the citadel of the Christian's hope is now the chief point of attack. That citadel is the work of Christ in man's behalf. The fact that this is now the focal point of attack should indicate to us that the battle is nearly finished. In harmony with this deduction are the reiterated statements in recent Testimonies that the work is more nearly finished than we think.

While men are exalting man to the skies and declaring the work of Christ for us unnecessary, the truth of the Bible still rings out over the turbid waters of earth's night: "All flesh is grass, and all the goodness thereof as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever." Isa. 40: 6-8.

We see that this inspired testimony is directly contrary to the theory of man's self-sufficiency in the matter of salvation, and his oneness with the divine. "The grass withereth;" and "surely the people is grass." Then the people wither, and as "the flower fadeth," so the people fade. As the goodness of the flower fades in the strong rays of the sun, so does all the goodness of the flesh fade away into nothing under the bright light of God's great detector of sin.

The righteousness that God requires is not found in the human heart. Listen to the Word again: "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" Jer. 17: 9. That is how the human heart looks to God, and therefore that is its true condition. In human reasonings, with an exalted opinion of our own worth and power, and with a desire for the exaltation of self, we may blind our eyes to our own imperfections; but we can not turn aside one ray of the searching light of heaven that will show us just as we are; and the reward we receive will be measured according to what we are, and not according to what we think we are. Therefore, if we appear at the judgment bar with the light of heaven shining back over the record of our lives, and we have left out Jesus Christ as our Saviour, we are lost. The law will condemn us; the righteousness which it demands as the condition of eternal life will not be found in us. We shall be clad in the "filthy rags" of "our own righteousness" instead of the faultless apparel of the righteousness of

Christ. "He that is filthy, let him be filthy still," will be heaven's decree concerning such.

"Christ is the end of the law unto righteousness to every one that believeth." Rom. 10:4. Having "the mind of Christ," having Christ enthroned in the heart, that righteousness will be wrought out which the law demands and heaven approves. "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. God's law is set as the standard of righteousness. We have not been able by our own efforts to reach that standard; but there stands Christ ready to work out righteousness in and for us. Inside the eternal kingdom will enter nothing that does not meet the standard. There is no other way. Those who are outside of Christ are foredoomed to condemnation by that standard, and that condemnation means eternal death. This will be said of them: "Being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God." Rom. 10:3. They are "ignorant of God's righteousness" because they are ignorant of its standard, the law of God.

Let us give careful study to the importance of the work of Christ in our behalf, that we be not lost in the quicksands of one of Satan's most deceptive errors.

C. M. S.

### Who Will Join the Educational Missionary Movement?

THE last two numbers of the REVIEW have contained extended notices of the statement adopted by the educational convention, which outlines a new educational missionary movement. Before the officers of the Department of Education left the convention, they made arrangements for the publication of this statement in all the leading papers in our denomination. It was also arranged to have this contemplated movement placed before our people in all the fall camp-meetings.

The principals of our schools and their associate teachers are in earnest about this matter. They believe that the third angel's message must be preached in all the world, to all nations, before the Lord will come. They see that this means a great work; that it calls for a larger staff of missionaries. They realize that our schools have been established to educate our young people to become missionaries, and that it is to these schools that the slender staff of our missionaries now toiling in the great mission fields must look for new comrades. They are encouraged by the earnest plea the General Conference Committee is now making to those in charge of our schools for more missionaries. And they now propose to take hold of this great problem

with a zeal never yet put into our educational work.

As far as possible the work of the schools will be adapted to meet the fullest and highest needs of those wishing to attend them. In recent Testimonies we have been admonished to do this. Here are a few statements:—

All our denominational colleges and training-schools should make provision to give their students the education essential for evangelists and for Christian business men. The youth and those more advanced in years who feel it their duty to fit themselves for work requiring the passing of certain legal tests should be able to secure at our union conference training-schools all that is essential.

God desires us all to be in a waiting, hopeful position. What he has promised, he will do; and if there are legal requirements making it necessary that medical students shall take a certain preparatory course of study, let our colleges teach the required additional studies in a manner consistent with Christian education. The Lord has signified his displeasure that so many of our people are drifting into Battle Creek; and since he does not want so many to go there, we should understand that he wants our schools in other places to have efficient teachers, and to do well the work that must be done. They should arrange to carry their students to the point of literary and scientific training that is necessary. Many of these requirements have been made because so much of the preparatory work done in ordinary schools is superficial. Let all our work be thorough, faithful, and true.

From the light that the Lord has given me, I know that our training-schools in various parts of the field should be placed in the most favorable position possible for qualifying our youth to meet the tests specified by State laws regarding medical students. To this end the very best teaching talent should be secured, that our schools may be brought up to the required standard.

Let me repeat: It is not necessary for so many of our youth to study medicine. But for those who should take medical studies our union conference training-schools should make ample provision in facilities for preparatory education. Thus the youth of each union conference can be trained nearer home.—*Unpublished Testimony, entitled "The Work of Our Training-Schools,"* dated 1903.

These quotations instruct those in charge of our colleges and training-schools to make every provision required to give our young people the education they need to do the work before us. As pointed out in the statement adopted at the educational convention, the work we are doing calls for able ministers, Bible workers, editors, translators, teachers, physicians, nurses, colporteurs, and Christian business men. Each student must be given the training in our schools required to qualify him for that phase of the work for which he is best suited by nature.

Those in charge of Union College are making earnest efforts to comply with this instruction. They have endeavored to secure a strong staff of teachers. They

have made very favorable arrangements with the Nebraska University for such students as should take the medical course. Other union conference schools are endeavoring to do just the work required to fit our young people for the mission fields. There are indications that the coming year will no doubt witness the most earnest, successful efforts yet made in our schools for the development of whole-souled missionaries.

In view of these considerations we are intensely anxious as to who among our young people will join this movement. We know from various statistics we have gathered during the last year or two that there are hundreds of our young men and women who are not attending our colleges and academies. Many are attending the schools of the world. Many more are not attending any school. We can scarcely see how either those who are in other schools or those who do not go to school, can be led in large numbers to give their lives to the work of God.

This is a serious consideration; for the Lord's cause has need of all these young people. I earnestly appeal to every young man and young woman who may chance to read these lines, to definitely join us in this educational missionary movement.

A. G. DANIELLS.

## Note and Comment

IN the July number of *The Missionary Review of the World* there is an interesting article upon Turkey and the work of the missionaries in that country. Some idea of the way in which governmental affairs are administered may be obtained from the following extract:—

The government is not one of "justice tempered with mercy," but of injustice tempered with money. The sultan shuts himself up in his palace grounds, and apparently gives no thought to the welfare of his people. The fire regulations in Constantinople illustrate the character of this government, of the sultan, for the sultan, and by the sultan. When the flames are discovered by the watchman on the Galata Tower, the news is first telegraphed to the sultan, saying in what quarter the fire is, so that his majesty's nerves may not be overtaxed. Then a crier runs through the city shouting that there is a conflagration in such and such a district. The primitive fire apparatus is caught up, and the volunteer fire company—with a mob bent on plunder—starts for the scene. Before any attempt is made to extinguish the flames, the owner of the property must sit down and make a bargain with the firemen as to the price of their services. Usually more damage is done by the mob and the piratical fire company than by the flames. It is little to be wondered at that most Constantinopolitans prefer to be at the mercy of the fire than in the

hands of the firemen. But in any case the sultan is not annoyed!

This glimpse of life in the dominion of "the sick man of the East" is rather entertaining to contemplate at a distance, but the reality must be exceedingly trying to those who are compelled to endure it. Mohammedanism means barbarism.

THE movement in behalf of the better observance of Sunday in England, in which the Roman Catholics have united with Protestants, is, as we expected, leading some persons to do some sober thinking upon the matter. The following paragraph from *Present Truth* (London) deals with one such instance:—

While many are calling out in alarm at the rapid increase of Roman Catholic institutions in England, they themselves are helping to establish one. The Rev. W. R. Mowl protests that in seeking the help of the Church of Rome in the campaign for Sunday observance, the Church of England is asking aid of her "deadliest foe." This is true. The Sunday is an offspring of the Church of Rome, and in working for the Sunday, Protestants are working for the interests of the Church of Rome. The alliance will lead them away from the Bible, and away from every principle of Sabbath-keeping. In the days of ignorance, men could keep Sunday honestly, believing that they were obeying God, but the light is shining to-day. Those who are found on the side of Sunday when the present conflict shall close, will have committed themselves to the cause of Rome.

THE advocates of Eastern philosophy recognize the fact that their doctrine is permeating the thought of the Western world. This is plainly declared in the following paragraph taken from *The Buddhist*, published at Colombo, Ceylon:—

The great influence which Buddhist thought is exercising upon the Western mind is clearly indicated by the manner in which Buddhist ideas are treated in the writings of modern Western scholars. Buddhist conceptions have evoked not merely literary interests in the West, but also a significant desire to adopt them as affording a better and a more reasonable explanation of the problems of life than is found in Christian philosophy.

The central idea of all heathenism is self-worship. Self-exaltation is the very essence of heathenism. The doctrine of the divinity of humanity, which is being advocated so persistently in one form or another among the professed leaders of religious thought to-day, is only a variation of that bald self-worship which is found in the East. In marked contrast with this satanic doctrine is the true spirit of humility which is the essence of Christianity. The divine Saviour of men said: "I am meek and lowly in heart." The psalmist David gave expression to the

right principle when he said: "My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together." The true Christian philosophy is taught through the apostle Paul in these words: "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." Professed Christians should repudiate heathen philosophy.

THINKING men are talking very plainly concerning the condition of things in this country as disclosed during the past two years. Speaking at Cornell University, President Jacob Gould Schurmann said:—

The idle rich are an excrescence in any properly organized community. And in a democratic republic, in which every man has a vote, be assured that the rights which convention grants to property would be swept away if the propertied classes become idle, luxurious, selfish, hard-hearted, and indifferent to the struggles and toils of less fortunate citizens. The vice of the age is that men want wealth without undergoing that toil by which alone wealth is created. The love of money and the reckless pursuit of it is undermining the national character.

Stewart L. Woodford, formerly minister to Spain, in an address at the commencement exercises at the Northwestern University, said:—

It is not in the slum, the tenement-house, the fetid atmosphere of the places where the poor half live, that anarchy and socialism are bred. It is the way that you and I treat the poor—the way we spend our money, make use of our money, the disregard of law on the part of great corporations, the business principle that might makes right—that fosters these creeds and endangers the state. . . . Were not our forefathers more scrupulous in the matter of their social duties than we? Is there not in this generation a growing disposition to construe the law for one's self, to obey it when it suits our purpose, to disregard it when it inconveniences our ambitions? Reverence for law is the corner-stone upon which all our commerce is founded. If it falls into decay, the nation is in peril.

Mr. Woodford might have added that regard for God's law is the basis of regard for civil law, and that the contempt cast upon God's law, in which many ministers have led, has done more than any other one thing to bring all law into contempt. The harvest of past sowing is now being reaped.

At the commencement exercise of Columbia University President Nicholas Murray Butler is reported as saying that the protests now being made are not confined to the visionaries, but that many of the most cautious classes have begun to distrust the capacity of society as now organized to protect itself against free-

booters, and to prevent law and justice being made powerless before the greed for gain.

E. A. Hitchcock, the secretary of the interior, in an address at the Harvard University commencement dinner said:—

While it is historically true that this is the home of the physically brave, it is a question in my mind whether it is not too much the land of the free and too little the land of the morally brave; in other words, whether or not in various directions license has taken the place of liberty, and corruption has run riot at the expense of patriotism.

These are serious statements by men who think seriously. Their unintentional testimony to the fulfilment of the prophecies concerning the last days is very forcible. Their views read like a commentary upon James 5:3, 4: "Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth." The rich are taking just the course to bring confusion and destruction upon the world.

A LITTLE insight into the hold which the Catholic Church has upon its members politically is given in a case at law in Leipzig, Germany, decided on July 9, in which a Catholic priest was fined twenty dollars for threatening a voter, during an electoral campaign there, with denial of the sacrament if he did not vote for the Center Party candidate for the Reichstag. An appeal had been taken by the priest from a lower court; but the Imperial Supreme Court sustained the action of the lower court in fining the ecclesiastic. How much of this kind of electioneering is being done it is impossible to determine; for it is very evident that there are few Catholics who would dare to hale their confessor before the court even in a matter of this kind. This unchristian tampering with politics and intimidation of voters is but a natural outgrowth of the church-and-state idea, whether openly expressed or covertly maintained under a different name. To teach, to preach, to minister to the sick and sorrowing—these are the legitimate fields of the followers of Christ. To strive for worldly or political preferment, to threaten, to coerce—these are the occupations of the kingdom of darkness.

SINCERITY is the preacher's hope of success; for example goes farther than exhortation, and patterns are more powerful than preachers. "Be thou an example of the believers,"

## 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.

### To Be Alive

"How beautiful it is to be alive!"  
To wake each morn as if the Maker's grace  
Did us afresh from nothingness derive,  
That we might sing, "How happy is our case!"  
How beautiful it is to be alive!"

To read in God's great Book, until we feel

Love for the love that gave it, then, to kneel

Close up to him whose truth our souls will thrive,

While every moment's joy doth more reveal

How beautiful it is to be alive!

Rather to go without what might increase

Our worldly standing, than our souls deprive

Of frequent speech with God, or than to cease

To feel, though having wasted health or peace,

How beautiful it is to be alive!

Not to forget, when pain and grief draw nigh,

Into the ocean of time past to dive

For memories of God's mercies, or try

To bear all, sweetly hoping still to cry,  
How beautiful it is to be alive!

—Henry Sept Sutton.

### Aggressive Work to Be Done

MRS. E. G. WHITE

#### To Ministers and Physicians.—

There is a heavy burden resting on my soul. I pray the Lord to impress the hearts of his people with the solemnity of the time in which they are living, and with the necessity of making straight paths for their feet. Some who have long known the truth are confused by leaders who have been walking in false paths.

"I am the way, the truth, and the life," Christ declares. "No man cometh unto the Father, but by me." Those who have a living connection with Christ will reveal it by their works. "Faith, if it hath not works, is dead, being alone."

We have reached an important chapter in our experience. We have advance movements to make. Straightforward work must be done. Faith without works is dead, unproductive of good. Faith works by love, and purifies the soul; faith must be revealed and substantiated by works. There is a spurious faith, which does not work to the point, because the heart is decidedly opposed to the truth. Some may take comfort in the thought that God will number them with his people because they make a profession. We may have a measure of faith, a knowledge of the theory of truth, but unless self dies, unless we live

Christ's life of obedience, our profession is worthless.

Nothing can take the place of obedience to a "Thus saith the Lord." Knowledge that does not lead to a practise of self-denial and self-sacrifice, to a daily walk in the footsteps of Christ, but rather to self-exaltation and self-sufficiency, is opposed to practical godliness. God calls for obedience.

Self-sufficiency, exercised in a family or an institution, means great injury to the work of God. It is destructive to the spiritual life of those who cherish it. True faith leads away from selfish plans and from the self-pleasing life. Obedience, in order to be acceptable to God, must be the whole-souled obedience that Christ ever offered to the Father.

In response to the question, Who shall enter the kingdom of heaven? Christ says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

What must we do to inherit eternal life? The answer is, Keep the commandments. To the question, Who are the blessed? Christ answers, "Blessed are they that hear the Word of God, and keep it." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

The theories that lead to unbelief in the Word of God and to a lack of the faith that works by love and purifies the soul, are theories of the enemy. They may be very pleasing, and very attractive, but they develop into strange doctrines, which unsettle faith in the past experience of God's people, and take away the foundation pillars. These theories have come in among us, and have been a seductive power, robbing some of the faith that enables human beings to see where they are living in the history of the world. They are false theories, leading away from the truth into subtle errors.

When physicians are diligent students of the Scriptures, when our ministers live in accordance with the Word of God, making this Word their text-book, then the truth will be proclaimed with power, and souls will be converted.

Christ, our divine Teacher, and the greatest Medical Missionary that ever trod this earth, came to our world at great sacrifice to show human beings the correct light in which to regard God. He has given his life as our example in all things. I have been instructed that those who in the daily life heed not the instructions of the Bible, do not know God or Christ, whom he has sent. Those who have not lived the Scriptures will invent sophistries to occupy the mind and absorb the attention, and teach things that the One who owns men—body, soul, and spirit—has not said should be taught.

Just before his ascension, Christ gave

his disciples a wonderful presentation, as recorded in the twenty-eighth chapter of Matthew. This chapter contains instruction that our ministers, our physicians, our youth, and all our church-members need to study most earnestly. Those who study this instruction as they should will not dare advocate theories that have no foundation in the Word of God. My brethren and sisters, make the Scriptures, which contain the alpha and the omega of knowledge, your study. All through the Old Testament and the New there are things that are not half understood.

"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

The giving of this message is our work in the world. Those of our people who are living in large centers would gain a precious experience, if, with their Bibles in their hands, and their hearts open to the impressions of the Holy Spirit, they would go forth to the highways and byways of the world with the message they have received. There is aggressive work to be done. Evangelistic work, opening the Scriptures to others, warning men and women of what is coming upon the world, is to occupy more and still more of the time of God's servants.

Regarding the messages he had written out, John the Revelator declared: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things,—to lessen the force of their meaning,—God shall add unto him the plagues that are written in this book." Many will make the words of the Revelation a spiritualistic mystery, robbing them of their solemn import. God declares that his judgments shall fall with increased dreadfulness upon any one who shall try to change the solemn words written in this book—the Revelation of Jesus Christ. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Study these words. Study the instruction found in Matt. 25:14-46. Compare this instruction with your life record. Let every man put away his boasting. Self-sufficiency is a fearfully dangerous thing for any one to entertain. It leads men to make of no effect the words of Christ.

Let us walk in the footsteps of Christ,

in all the humility of true faith. Let us put away all self-trust, committing ourselves, day by day and hour by hour, to the Saviour, constantly receiving and imparting his grace. I beg those who profess to believe in Christ to walk humbly before God. Pride and self-exaltation are an offense to him. "If any man will come after me," Christ declares, "let him deny himself, and take up his cross, and follow me." Those only who obey this word will he recognize as his believing ones. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

"And the Word was made flesh, and dwelt among us." O, wonderful condescension! The Prince of heaven, the Commander of the heavenly hosts, stepped down from his high position, laid aside his royal robe and kingly crown, and clothed his divinity with humanity, that he might become the divine Teacher of all classes of men, and live before human beings a life free from all selfishness and sin, setting them an example of what, through his grace, they may become.

"The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Praise God for this wonderful statement! The possibilities that it presents seem almost too great for us to grasp, and put to shame our weakness and our unbelief. Let us praise God that we can see our Saviour by faith. Let us grasp the great gift. Our only hope in this life is to reach forth the hand of faith, and grasp the hand outstretched to save. Daily we are to "behold the Lamb of God, which taketh away the sin of the world." If we would look away from self to Jesus, making him our guide, the world would see in our churches a power that it does not now see.

July 3, 1906.

## Lessons From the Life of Judas

### —No. 3

T. E. BOWEN

COMING down to the close of Christ's work, the last night the Saviour spent with his disciples, the crisis is reached in the life of Judas. When he had decided in his own mind not to identify himself so fully with Christ and his cause but that he could easily get out of it, in case it did not succeed,—and his was the worldly standard for success, sure failure in the spiritual,—he opened the way for his last terrible work of betraying his Lord into the hands of his enemies.

He already had bargained to deliver Christ into the hands of the chief priests for thirty pieces of silver. But he did not consider this as a very wicked thing to do. He reasoned this way: He keeps saying that he must go up to Jerusalem and die. If he does that, then his work is a failure anyhow—no deliverance for

Israel as the Scriptures have plainly foretold [misapplied scripture]. If he is really the Messiah, then my delivering him over into the hand of the chief priests will only give him another opportunity of manifesting his divine power, as he so many times has done in the past, in escaping their hand. In this case the cause will be ahead thirty pieces of silver. In either case, I shall be safe myself, and whichever way it turns, I shall have the glory. Anyhow, I will bring the matter to a decision.

With all this in the mind of Judas, and the betrayal bargain made, Jesus and the disciples assembled for the passover feast. No one but Jesus knew that it was the last night he would spend with them. He had told them he was soon to leave them, but they were so bent on getting the most honorable place that they heeded not what was said. This contention and strife made the heart of the Lord very sorrowful. He would give them one more lesson in true greatness—true humility. Judas had pressed to what he supposed the highest place next to Christ. John was on the other side. Jesus then arose, and, as a servant, began to wash Judas's feet. The heart of Christ longed for Judas. Divine love was loath to give him up. "When the Saviour's hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with the impulse then and there to confess his sin." Had he done so, life and forgiveness would have been his. "But he would not humble himself. He hardened his heart against repentance; and the old impulses, for the moment put aside, again controlled him. Judas was now offended at Christ's act in washing the feet of his disciples. If Jesus could so humble himself, he thought, he could not be Israel's king. All hope of worldly honor in a temporal kingdom was destroyed. Judas was satisfied that there was nothing to be gained by following Christ, . . . and he resolved to complete the work he had agreed to do in betraying his Lord." Had Judas yielded then while Jesus and God's Spirit were yearning for his soul, his sin would even then have been forgiven him. Again they gather around the table. Every eye is upon the Lord. All are impressed with the solemnity of the occasion. With trembling lips Jesus said, "Verily, verily, I say unto you, that one of you shall betray me." The disciples in consternation look from one to another, and ask, "Is it I?" until all have spoken but Judas. Seeing that all were looking at him, he, too, repeats the question, "Is it I?"

Let it be noted that up to this crucial moment Judas had passed as one of the twelve, not one of the disciples thinking him disloyal to the cause and work of Christ.

Still Judas might have broken down and confessed his awful treachery. "He it is," Jesus said, "to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas." Then, his treachery being ex-

posed, Judas gave himself over to the enemy, and the record says, from that time "Satan entered into him." When Judas closed the door behind him, he shut himself forever away from the pardoning love of Christ—simply because he had refused it—and went out into night—that awful darkness and night of a ruined, lost soul.

The next we see of Judas, he is at the head of a mob with swords and clubs and torches, bent on the arrest of Jesus. Think of the awful gulf spanned by Judas between the time when he decided, after hearing Jesus tell those about him that they must eat his flesh and drink his blood, that he would not too closely unite his interests to the cause of Christ, and the time when he is standing at the head of this murderous mob. Little did he think then that it would come to this, and yet this was all in that other decision he had made when none but God knew.

Without much trouble on Judas's part they find the Saviour. They are greeted differently than they had expected. No fight, no struggle, but with a calm bearing, Jesus meets the mob with the question, "Whom seek ye?" "They [the mob] answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them." Notice, the work of Judas was all unnecessary after all. He was along with the mob for the express purpose of identifying Jesus. This was all they wanted of Judas. They knew that he knew him, and they were very anxious not to get the wrong man, so Judas was hired to point him out. How foolish Judas must have felt as he stood there, with the mob, and yet without a single thing for him to do. Christ gave himself up, but asked protection for the eleven that were standing with him.

When Jesus finished saying, "I am" [the word "he" being supplied], a mighty angel, that one who had just strengthened the Lord, passed between the mob and the Saviour. Instantly they, and Judas with the rest, became as dead. When they came to and had risen to their feet, they were again met with that same question, "Whom seek ye?" Judas, then thinking of his forgotten task, approaches the Lord. As he did so, Jesus made it plain to him, as well as to all who heard, that he read his heart; for he asks, "Judas, betrayest thou the Son of man with a kiss?" But the traitorous kiss is given, and quickly the mob seize upon their coveted prey.

When Judas beheld his Master meekly permit his hands to be bound, again he was surprised, for he expected to see Christ perform a mighty miracle and release himself. Thus worldly policy and wisdom again fail. The human is sure to err. The wisdom of earth becomes foolishness when arrayed against the purposes of Jehovah. Judas knew nothing of that terrible experience through which his divine Lord had passed the night before, which brought the Son to where even he could say, "Not my will, but thine, be done." He was a stranger

to all this. It was now seen by all, that when Jesus had been talking of the approaching hour of trial, he knew of what he spoke. And had they listened to him and taken heed to his word, they, too, might have been prepared for the trying hour.

Rome, N. Y.

### A Macedonian Call

L. N. MUCK

ONCE more I appeal to you in behalf of the blind of this country. We are bidden to go "into all the world, and preach the gospel to every creature." There are many Macedonian calls yet unanswered, and it seems to me that one of the most important of these is the earnest appeal for the third angel's message which comes to us from the blind of this country. This call means that you and I, my brother and sister, must bestir ourselves to a fuller and more comprehensive understanding of what it means to give the third angel's message to the blind.

Again the warning comes, "Proclaim to the world that Jesus is soon coming." We believe that the hour has come for the speedy finishing of this threefold message in the earth. We also believe that the blind are included in the number who are to receive the warning message. The Lord would have us consider the sad condition of the blind. Much has been written in the past setting forth the needs of this class, and I would beseech you to lift up your eyes, and get a glimpse of the great need of the blind.

The Lord is ever mindful of the needs of his children, and I believe that he would have us pause and consider earnestly what our duty is concerning the blind. "The eyes of the Lord are in every place," and I believe that he is watching to see what attitude we are going to take toward the two hundred thousand blind in our land.

We read in "Testimonies for the Church," Vol. VI, page 217: "We can not call ourselves true missionaries if we neglect those at our very doors." The blind are within our reach. They are standing at the threshold of our doors. They are seeking admission. How shall we escape if we neglect to proclaim to them that Jesus is soon coming? We are told that if we neglect this class, their blood will be required at our hands, because we are the watchmen. We have the warning message.

The fact is that there are libraries filled with novels and fiction for those who can not see. The ones who have been so eager to provide literature for the blind have forgotten that the blind boy or girl has a soul to save. Let us lift up our eyes, and behold the needs of this great work.

I appeal to the president of each union and local conference to consider the number of blind in his field. In the Atlantic Union Conference there are nearly thirty thousand blind, and if the union conference would give two hundred dollars, and each local conference one hundred dollars, hundreds of the

blind could receive the message. This is a small amount, and each conference ought to bear its share. All the blind are not willing to hear the message, but hundreds from the Atlantic Union are earnestly calling for the gospel. This is a Macedonian call which should be answered. Do you hear it? There are thousands of unfortunate beings in the Southern Union Conference. And while these weaker conferences may not be able to raise the required amount, let each one do something. And those conferences in the North that are better prepared financially to assist, will be stirred to give of their means to proclaim the message to the blind in the South:

Hundreds appeal to us from the Southwestern Union Conference; and while this field has many home calls for the work among those who see, yet God wishes us not to overlook the weaker ones. The blind are among us, and we must not neglect their calls.

In the Northern Union little has been done up to the present time for the promulgation of the gospel among the blind; but at the Northern Union Conference held last spring, and at the camp-meetings held in that territory recently, steps were taken to raise funds to supply reading-matter to the blind in that field. The Lake Union and Central Union Conferences have also expressed a willingness to co-operate with us. Several hundred dollars have been pledged by the Lake Union.

Here are the fields, and the question is, Do we really mean it when we say, "The time has come for us to sound an alarm to the whole world"? If we do, my brother, I beseech you to co-operate with me in giving the last message to the thousands of blind now ready for it. Send all contributions to Miss Katie Coleman, Secretary, College View, Neb.

### Lessons From Past Experiences —No. 1

GEO. O. STATES

IN the summer of 1853 some meetings were held in a new barn, in Sylvan, for the believers in Jackson County, Mich. This meeting was conducted by Brother and Sister White, and most of the Michigan ministers were present. My mother had but recently begun to keep the Sabbath, and I think was baptized at this meeting.

On this occasion Sister White was taken off in vision, and was shown some things relating to the work in Michigan. She had a personal testimony for H. S. Case, which he rejected. In those early days of the message we had no organization, and any one who felt he had a call to give the message would simply get some minister in good standing to give him a written statement to recommend him to our people. In this way there came in among us some poor representatives of the truth they were preaching. In this vision Sister White was shown that some of the ministers were using tobacco, and they were reproved for so doing. One minister got

up and argued in favor of tobacco, saying it was a help to him, that some had declared how good one of his sermons was, but the fact was when he preached it he had a piece of tobacco in his mouth that had been soaked in brandy overnight. Brother White remarked that he must have preached under the inspiration of tobacco and brandy instead of the Spirit of God.

My mother explained to me about Sister White's visions, that she was for some time without breathing while her eyes were open, the same as were the prophets in Bible times. Although I was only a child, these things made impressions which are still very vivid upon my mind. As a result of that Testimony, it was decided that the use of tobacco was not in keeping with the message which was to prepare a people to "stand without fault before the throne," and that hereafter no one would be recommended to preach who used it. Those who cared more for their tobacco than for the truth left us when this test of loyalty to God was brought to bear upon them.

Cedaredge, Colo.

### The Gospel in the Book of Job

AN Englishman said to me, "Mr. Moody, did you ever study the life of Job?"

I said, "No, I never did."

He said, "If you get a key to Job, you get a key to the whole Bible."

"What has Job to do with the Bible?"

He said, "I will tell you. I will divide the subject into five heads. First, Job, before he was tried, was a perfect man untried. He was like Adam in Eden before Satan came in. Secondly, he was tried by adversity. Thirdly, the wisdom of the world is represented by Job's friends trying to restore him. See what language they used. They were wonderfully wise men, but they could not help Job out of his difficulties. Men are miserable comforters when they do not understand the grace of God. Job could stand his scolding wife and his boils better than these men's arguments; they made him worse instead of better. Fourthly, God speaks, and Job humbles himself in the dust. God, before he saves a man, brings him down into the dust. He does not talk about how he has fed the hungry and clothed the naked; but he says, I am vile. Fifthly, God restored him, and the latter end of Job was better than the first."—*Selected.*

### Confidence in the New Testament

A MAN must believe the New Testament record about Jesus before he can believe in Jesus. It is a poor sort of logic and a poor sort of faith that professes to hold on to Christ while it discredits the truthfulness of that record. It is readily admitted that it is faith in Christ which saves, but faith in Christ is based upon faith in the Scriptures. "Faith comes by hearing, and hearing by the Word of God."—*Central Baptist.*



### The Hands He Used

My hands were filled with many things,  
Which I did precious hold  
As any treasure of a king,  
Silver, or gems, or gold.  
The Master came, and touched my hands,  
The scars were in his own;  
And at his feet my treasures sweet  
Fell shattered one by one;  
"I must have empty hands," said he,  
"Wherewith to work my works through thee."

My hands were stained with marks of toil,  
Defiled with dust of earth,  
And I my work did oft times soil,  
And render little worth.  
The Master came, and touched my hands,  
And crimson were his own;  
And when, amazed, on mine I gazed,  
Lo, every stain was gone!  
"I must have cleansed hands," said he,  
"Wherewith to work my works through thee."

My hands were growing feverish,  
And cumbered with much care;  
Trembling with haste and eagerness,  
Nor folded oft in prayer.  
The Master came, and touched my hands,  
With healing in his own;  
And calm and still to do his will,  
They grew, the fever gone.  
"I must have quiet hands," said he,  
"Wherewith to work my works through thee."

My hands were strong in fancied strength,  
But not in power divine,  
And bold to take up tasks at length,  
That were not his, but mine.  
The Master came, and touched my hands,  
And mighty were his own;  
But mine, since then, have powerless been,  
Save his were laid thereon.  
"And it is only thus," said he,  
"That I can work my works through thee."

— Edith G. Cherry.

### Home Discipline

C. M. S.

THERE is perhaps no duty of the parent that is at times more perplexing than the matter of discipline in the home; and while it is so often a matter of perplexity, it is also a matter of the utmost importance. Were it an unimportant matter, it would not have received the attention it has in the Word of God. The admonition to "train up a child in the way he should go" presupposes that the one who is to do the training should know what that way is. It presupposes a wisdom on the part of the parent that is not drawn wholly from human sources. The disciplining of the child should go hand in hand with a study of the Word

upon the matter of the relation of parent and child. The parents who make such a study will not be found indulging in a burst of passion, especially in the presence of the children; for such an act on the part of a parent is one of the most forceful kinds of training there is. The training by example is the training most sure to be effective. To set such an example is to train a child in the way he ought not to go.

Thus it is seen that the training of the child begins best and most effectively when it begins with that child's parent. Never let anger, hatred, malice, envy, or jealousy manifest itself in word or tone or expression of the face. As surely as it does, the child will copy it, and take the same means of expressing it. What he sees you do he will intuitively do, especially if that is something that were better left undone. Of precept and example the latter has the greatest training influence. In any controversy between precept and example the latter always finds the greatest number of followers. He who would discipline his children aright must first discipline himself in harmony with the God-given standard. What he wishes to work out in their lives he must work out in his own, so that it will show out in the life he lives before them. It will never do to have his example contradict his teaching; for the words of one's example are much louder than the words of his teaching, and attract much more attention. To discipline is the parent's duty; but it must not all be done upon the child.

### The Frying-Pan

A CAUSTIC observer says that the devil of indigestion holds full sway in some localities, because the frying-pan has a firm grip on the affections of the people. He complains of seeing tall, gaunt men, with sallow faces like a corpse, having perfect satisfaction with the country, but a lack of high, strong ambitions; women, gaunt, haggard, and hopeless-looking, all traces of womanly beauty long since gone, every line of their faces showing want, privation, neglect of all sanitary laws, and unvaried monotony of unwholesome food; little children, flabby, yellow, pallid, with old faces; and you will be told that this is malaria. But it is the frying-pan. Give them wholesome boiled and roasted foods, abolish grease and boiling in lard, and let them make their meals on fruits, clean vegetables, and cereals, and within a year's time you would not recognize them as the same beings.—*The Commoner*.

### Reproved by the World

C. M. S.

FOR many years our people have been instructed concerning healthful living, and have been warned against narcotics and stimulants. Many have heeded the advice, and are loyally following the counsel of the Lord. Others have "followed afar off," or not at all. It may be a matter of interest to know that some of the people of the world are turning away from such beverages as tea and coffee, and are not afraid to give their reasons for so doing. While the injurious effects of tea drinking are not so pronounced where its use has been moderate, still, like any drug, its harm is proportionate to the amount used.

The London *Lancet* thus speaks regarding the use of that beverage:—"Tea has undoubtedly its victims as well as alcohol, though we think that it would be absurd to say that the former beverage shares with the latter any serious connection with crime. Both, of course, may easily be sources of disturbance to health, and immoderate tea drinking is, in one sense, just as physiologically sinful as drinking an alcoholic beverage to excess. Alcohol is, of course, a more insidious poison than tea, and its effects are more drastic and perceptible. Nevertheless, tea may be equally stealthy in disturbing functional equilibrium.

"As a factor in disease excessive tea drinking is very often overlooked, and it does not occur to many persons that tea may be the source of their trouble. At any rate, when the abuse of tea in such instances gives place to the drinking of it in a rational manner and in moderate quantities, the common symptoms of disturbance of the gastric function, such as flatulence and irregular action of the heart, and of the nervous system, disappear.

"In poor families, where the teapot is always on the hob and the worst qualities of the leaves are thoroughly extracted, the inhibition of the poisonous stew being indulged in all day, the effects on the health have many points in common with those arising from the alcohol habit. Such persons are, as a rule, ill-nourished, tea often being taken to stay the pangs of hunger; they are confirmed dyspeptics; gastric ulcer is common among them, and their nervous systems are seriously affected."

By the "abuse of tea" the writer means its excessive use; and yet, when we know the nature of the brew, when we know that tea is a drug and not a food, we need not hesitate to affirm that any use of it whatever is an abuse—an abuse of our own system. As it interferes with the digestion of the starchy foods, it is an injury to the system if taken in any quantity, and might, therefore, be said to be taken in excess when taken at all. These plain statements from men of the world must come somewhat in the nature of a reproof to those among us who have so long been instructed upon this point and still indulge in the harmful practise.

# THE WORLD-WIDE FIELD

## Progress in Hayti

W. J. TANNER

IN our last report to the REVIEW we mentioned the fact that our work in Hayti was making its way into an exclusively Catholic community. Since then there have been no backward steps. Brother Isaac, our native worker, has located in this place, the town of Limbé, and has succeeded in developing a very good interest indeed. At his earnest request I left home on May 18 to make him a few days' visit. As the journey required only about four hours in the saddle, the trip was no great undertaking.

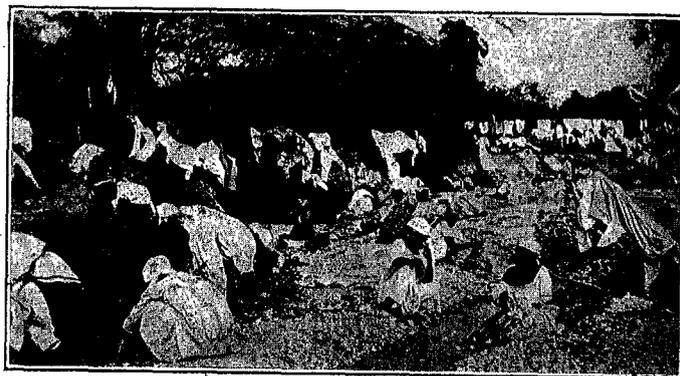
Limbé contains about five thousand inhabitants. It was never our privilege to look upon more fertile soil than we saw in the surrounding country. All about were large cultivations of plantain, fields of waving rice, and corn as fine as any we have seen in the United States, a fact that can not always be stated of tropical corn fields. But notwithstanding the many bounties a beneficent Heavenly Father has bestowed upon this section of the island, we found the town itself suffering from poverty to a greater extent than any place we have yet visited. This is to be charged to the dread monster, war.

In the revolution of four years ago Limbé figured as one of the principal battle-grounds. On account of the scarcity of money, much of the havoc of that day is unrepaired, and is everywhere in evidence in the shape of demolished and burned buildings, and bullet-pierced galvanized iron roofing. My interpreter, Brother Solón Blot, was with the government forces at the time, and was able to point out to me the exact place where he was riding, when a rifle-ball through the body put him out of action. This was the first time he had visited the place since then, and he felt to rejoice greatly that he had been spared to hear the third angel's message, and to again visit Limbé, this time as a soldier of Jesus Christ, and to assist in a better warfare.

The past year or two there has been some desire on the part of certain ones in Limbé to leave the Catholic Church. Whether or not the motives that prompted this desire were all of the best we can not say. At any rate there had been some correspondence on the question with the American Episcopal church in the island, and they had promised to send a minister "to hold mass in the language of the people, and to make arrangements for establishing a church." This minister was to have been there in May, but did not put in his appearance, although I learn he has gone over to-day (June 1). The Wesleyan pastor from the Cape has also been over, but it rained all the while he was there,

and he had to come away without holding any meetings.

In February Brother Isaac, in returning from a visit to his home, stopped and preached two or three sermons at Limbé. As a result some of the people became so much interested that they made him promise to return as soon as possible. He was able to fulfil his promise the first of May, and his meetings have always been well attended, even in rainy weather. When we arrived, we found him holding his meetings in the best available place he could find,—two medium-sized rooms in a private house. We never saw better attention, and we could not help noting how quickly the average listener grasped the salient points of the message. Eight have already given in their names for baptism, and others claim to be keeping the Sab-



A HAYTIAN LAUNDRY

bath. For the most part they are young men, and all are or have been Catholics.

Since I left, the interest has continued to grow. Brother Isaac reports that he has had to hold his meetings in the open air so that more could get within hearing. At one of these meetings he had a remarkable experience with the priests. He was speaking on the subject of the second commandment, image worship. Before he had finished, the priests, who had been listening, came forward and endeavored to break up the meeting by interrupting him. Confusion reigned for a little time, and in the midst of it one of the priests tried to cap the climax by starting the cry, "*Vive Saint Pierre, notre saint patron!*" (the equivalent of "St. Peter forever!") To their consternation, however, the crowd did not follow their lead, but instead began to give as a counter-shout, "*Vive les Adventists! vive les Adventists!*" At this the priests became furious, and one had to be restrained from laying hands on our worker. Hearing the uproar, the *commandant de la place* came on the scene, demanding the cause of the confusion, whereupon a man of influence in the crowd came forward and told him that the priests were in the wrong, as they had disturbed the meeting. The official

then turned to the priests with the rebuke, "What right have you to disturb these people? Does any one ever disturb your public processions?" Thus for the moment the emissaries of Rome were silenced, and the message can still be freely proclaimed to the people of Limbé.

This, however, puts us face to face with Rome. The situation is not one of our own making. We have simply stepped into the openings God's providence has made for us. What the future has in store for us we do not know. We are confident, however, that the truth will ultimately triumph, and that there are precious souls in Limbé that the Master wants to shine in his kingdom.

The indications all point to the fact that just now is the time to work for Hayti. A desire for something better than the wine of Babylon seems to be taking possession of many. It has not always been thus. Twenty-five years ago Baptists found it necessary to hold baptismal services by night in order to escape rough handling by the mob, and other Protestants had much to make their pathway difficult. We believe that in order to prepare the way for the final

message the Spirit of the Lord has developed a situation favorable to the progress of our work. Many, especially of the younger generation, seem anxious to leave Rome. Among the official class the impression is gaining ground that

their concordat with the papacy is a failure, and many are predicting that this government will soon be following the recent example of France in the matter of disestablishment of the church. If we had twelve workers, it is safe to say that all would find themselves abundantly occupied for some time to come. The clearness of our message and its complete consistency appeal to those Romanists who are looking for something better; and therefore when we hang up our charts and go through those prophecies that explain Rome's past, present, and future, we are always assured of a congregation of intelligent listeners; and although the conclusions to be drawn from these prophecies are anything but complimentary to Romanism, yet present conditions make it safe to preach the message in very much the same way that we do in Protestant countries. This, to be sure, is not as we expected to find it when we came. However, we are glad that it is so, and are encouraged to see that the simple third angel's message manifests the same power in Catholic Hayti that it does in other countries.

The most perplexing problem that we have to solve now is the matter of providing houses of worship for those who

accept the message. The company at Grande Rivière is very much in need of a chapel, and at Limbé this need is one that presses us sorely. Haytian currency has depreciated in value the past few years until now it approximates on exchange six Haytian dollars for one American. This fact makes it very difficult for our people here to do much in the matter of raising money. We are encouraging them to do their best to provide material, means, and labor; but with all this it is evident that before we can finish a church building, we must have some outside help. However, the leading hand of the Lord has already been so manifest in the work in Hayti that we feel sure that the Lord has a way out of this difficulty for us. Our confidence in the Lord and his message was never better than at the present time.

Later: Since writing the above, I have received a short visit from Brother Isaac. He reports that public sentiment at Limbé in favor of the truth is becoming stronger all the time. He was called before the authorities last week and shown a letter from the Chamber of Deputies at Port au Prince asking for the particulars of the Protestant work at Limbé. He was requested to write out an answer to this letter from our standpoint, which he did. Later he was told by the chief military officer of the district and representative of the president of the republic, that he had received special instructions from the government at Port au Prince to give "the fullest protection to those Protestants at Limbé." Thus it will be seen that our work is attracting attention in the capital of the republic.

Brother Isaac also informs me that the archbishop went out to Limbé yesterday (June 5) to assist his disconcerted priests in quenching the fire of truth that has sprung up there. Whether or not his visit will bring the crisis, remains to be seen. This work is God's, and men can oppose it no further than God will permit.

*Cape Haytien.*

### **Organization of the Rio Grande Do Sul (Brazil) Conference**

F. W. SPIES

As stated in the report of the organization of the South American Union Conference, the recommendation had been made at that meeting that the Brazilian Conference consider the advisability of dividing its vast territory into several smaller parts. Accordingly, at the session of the Brazilian Conference, held at Taquary, April 14-21, it was early decided to carry out the recommendation. Brethren of the province of Rio Grande do Sul voted to organize themselves into a conference. The laborers from abroad were Elder W. A. Spicer, secretary of the Mission Board, and Elder J. W. Westphal, president of the recently organized South American Union Conference, who, by virtue of his office, acted as chairman of the meeting during the organization.

After the need and the advantages of this new step had been explained, a committee on constitution, one on nominations, one on plans, and another on credentials and licenses, were appointed, and the work of organization began. The constitution of the former Brazilian Conference was adopted, with slight changes. The nominating committee's report was accepted, and the following officers were elected: President, H. F. Graf; Vice-President, Dr. A. L. Gregory; Secretary and Treasurer, A. Pages; Executive Committee, H. F. Graf, Dr. A. L. Gregory, A. Pages, J. Lipke, and E. Schenk. Credentials were granted to H. F. Graf and Ernesto Schwantes, ministerial licenses to August Brack, and missionary license to John Lipke and Arthur Schwantes. On the last Sabbath of the meeting, Brother Emil Hoelzle, who had been recommended by the South American Union Conference for ordination and credentials, was set apart by ordination to the work of the gospel ministry. The service was a solemn one, and was followed by a social meeting, in which almost all took part, bearing spirited testimonies, and consecrating themselves anew to the work of the third angel's message. Each evening during the session the message was preached to the Brazilian people in their own tongue.

The brethren of the Rio Grande field entered with considerable zeal and earnestness into the plan of dividing Brazil's vast territory and organizing other conferences. They realized that they have a definite field of their own in which to work and bring the message before the people, and all seemed to be ready to do everything possible to make their conference fully self-supporting, which we hope will soon be the case.

Among the resolutions adopted was one expressing thanks to God for the prosperity and blessing that attended the work during the past conference term, and a promise of renewed consecration to this work. A vote of thanks was also rendered to our brethren and sisters of the home field, for their interest in our work that led them to sacrifice, in order to share with us the message for this time, by sending to this field men and means; and it was resolved that now, as we endeavor to make the work self-supporting, we pledge ourselves to carry it on in the same spirit in which it was begun, and for the same purpose.

The Rio Grande School becomes the property of the Rio Grande Conference; while the publishing work remains the property of the entire Brazilian field, directed by a general Brazilian committee, composed as follows: A. Pages, J. W. Westphal, H. F. Graf, F. W. Spies, W. Ehlers, Emil Hoelzle, and Dr. A. L. Gregory.

The brethren pledged greater faithfulness in paying tithes and offerings. And as in the future the South American Union Conference takes the burden of sending laborers into the as yet unentered fields, the new Rio Grande Confer-

ence manifested its interest in these fields, as also its willingness to help them, by voting to pay a tithe of its tithe, the Sabbath-school offerings, and also the week-of-prayer offerings, into the treasury of the South American Union Conference.

The importance of circulating our Portuguese missionary paper, as also the circulation of tracts and other literature, was dwelt upon, and a readiness was expressed on the part of our brethren to renew their efforts, and work in this line with greater diligence. Steps were also taken to get out at once an edition of "His Glorious Appearing," and a number of tracts, in the Portuguese language.

The brethren of Rio Grande also adopted a resolution to the effect that they make the Portuguese language predominant in their school work; and a good degree of courage and good will was shown, indicating that the brethren will do all they can to rally the young people of the conference to attend their school.

The conference was a great spiritual blessing to our people. Especially timely were the instructions on practical Christian living, given by Elder Spicer, and the evidences presented by Elder Westphal that we are now living in the time when the Lord's work is to be finished. We believe that our people all returned to their homes greatly encouraged, and with a firm determination to press the battle to the gates.

And now that the new conference of Rio Grande do Sul has been launched on its career, may the Lord richly bless all its workers, and may the message soon be proclaimed to all within its borders!

*Porto Alegre.*

### **A Letter From Madagascar**

E. C. CHAPMAN

THE following interesting letter reached us April 23 from a gentleman who occupies a position of influence and trust as the representative of one of the great powers in the chief seaport of the island of Madagascar:—

"DEAR SIR: Your letter of November 12 last has just reached this consulate, in which you are good enough to ask me a few questions about Madagascar, which I will try as best I know how to answer briefly, as follows:—

"At present the country is at perfect peace, the Hovas are pacified as far as I can learn, as well as the other tribes in different parts of the island, and I feel certainly more secure as to my life and property here than I would in Paris or New York. The colonial government grants the same civil and religious liberty to all foreigners who care to visit or live in Madagascar.

"The central province (the Imerina), where the Hovas reside, is about five thousand feet above sea-level, and very healthful for foreign residents. The climate is much like Southern Europe. The government of the colony has built a

number of good roads, and many new ones are in contemplation.

"Tanarivo and Tamatave are connected by a short railway and canal as far as Brichaville, where connection is made with the railway under construction by the government, which will carry one as far as Moramanga, whence Tanarivo is reached by mule wagons, automobiles, or *pousse*.

"One will find plenty of property for sale or rent at Tanarivo or elsewhere in the island. Business is and has been at its lowest ebb since 1903 throughout the island.

"I have been here for about eight years. I have heard of no antichristian demonstrations. From what I can learn from the members of the various mission societies, Christianity is on the increase, and they pronounce the work as progressive and hopeful for the future.

"There are a number of Protestant missions represented in Madagascar, especially English. The names of some of the missionaries follow. [List of eight.]

"The cost of living in Madagascar (I speak more especially of Tamatave) is somewhat higher than at home. Some things are cheaper, while others are more costly. It all depends on the scale on which one wishes to live, and the position he wishes to maintain.

"I should not advise any one to open up any business enterprise in the colony at present. The present depression, however, has a tendency to cheapen rents and the price of property. Should you contemplate buying any property, it could be bought cheaper at present, perhaps, than at any other time. But as far as opening up new business, I would not advise it.

"The authorities publish annually a large volume called the 'Annuaire de Madagascar,' which contains all sorts of information about the island. I will send you a copy if you like; it costs about \$2.75, including postage.

"If this consulate can further serve your interests, you have only to command it."

From the preceding it is evident that the way is clear for the message to go to Madagascar. We will correspond with the missionaries whose names we have obtained, but some one should go to this interesting land where the people know not of the third angel's message. The time is certainly ripe for a move in that direction.

*Cooranbong, N. S. W.*

### Mission Notes

THE total number of all authorized workers in the foreign field, whether foreign or native, averages one worker to about thirty thousand persons.

A CHINESE woman was dying, and a missionary was telling her of Christ. "But not for me," she moaned. "No one would care so much for us."

# THE FIELD WORK

## Singapore

"THOU hast showed thy people hard things: thou hast made us to drink the wine of astonishment. Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."

This scripture is applicable to the little company that you see in the accompanying illustration. Each face is "more precious than fine gold." In their trials and experiences their faith has won for them "a banner . . . that it may be displayed because of the truth." Under this banner we are united to go forth with courage and success as did the apostolic church, "conquering and to conquer."

must grow up where worthy young people can obtain the help they need for the severe battles that confront them. May many loving hearts be ready to give what they can to help in this needy enterprise. From Singapore the light of the third angel's message will quickly radiate through Malaysia. Singapore sits as queen of the Eastern seas, and diffuses her influence, good or bad, to all places round about her; thus we see that the work demands our best attention.

Java has already one Sabbath-keeping family that has gone from Singapore. Sister Bella Fox writes from there that they keep a small day-school, and the boys are eager for religious instruction. Bella is about eighteen years of age, and



A COMPANY OF WORKERS AND OTHER BELIEVERS IN SINGAPORE

We are confident of victory; but the battle is not yet ended, and while every step is contested, we are still marching onward. We pray that these same faces ere long will be seen dazzling with immortal brightness as they reflect the image "of Him that sitteth upon the throne;" "for we know that, when he shall appear, we shall be like him; for we shall see him as he is." All these dear faces are daily becoming like their Heavenly Father, and if faithful, they will be numbered with the "hundred and forty and four thousand, having his Father's name written in their foreheads."

This is the result of planting the banner in new places. A little while ago Singapore had no one to display it, but since the Australasian Union Conference sent workers, some faithful ones have been attracted to our "banner of truth," and the good work is still going on. Alongside of this is now needed a memorial, that the finishing of the mystery of God may soon be accomplished. Such a place will represent and serve to establish our cause in the Straits Settlements. With this, a training-school

is firm in the faith, having been severely tested in Singapore. She hopes some one can go there to assist in the work, and also expresses her desire to go to our training-school in Australia. She has already passed the sixth standard in Singapore's best public school, and speaks English, Dutch, and Malay. She is a worthy girl, and had we the means, we would send her at once. This is a good work, and if some feel like helping to prepare a good missionary for Malaysia, let them help her.

Java has about thirty millions of people, and no worker; we are sending missionary papers to a number of names there, which will arouse an interest. We have heard through our enemies that there are some persons up the Peninsula "trying to follow the Seventh-day Adventists;" if so, this is good news to us, and we hope to find them some day. The printed page that precedes the worker everywhere is doing a mighty work. Brother Caldwell, while canvassing for "Desire of Ages," gave us seventy addresses to which to send missionary papers, and through the

liberality of our brethren in Australia and America we have been able to supply them with the Australasian *Signs of the Times*, the American *Signs of the Times*, *Youth's Instructor*, *Watchman*, etc. "Other men labored, and ye are entered into their labors," "that both he that soweth and he that reapeth may rejoice together." "Behold, I say unto you, *Lift up your eyes and look on the fields.*" G. F. JONES.

*Villa Hatsu, 12 Dhoby Ghani, Singapore, S. S.*

### The Australasian Field

It is now about ten months since our arrival in this field, and during this time we have visited the several divisions except Tasmania. The time for the Tasmanian conference is set for the latter part of July.

Our last report was written after the New Zealand camp-meeting; since then we have attended the meetings in Victoria, West Australia, South Australia, and Queensland. We are glad to report progress in every part of the field. The largest meeting, in proportion to the membership, was that in West Australia.

The Victorian Conference added five new churches during the year; the West Australian Conference, six; the South Australian, one. There was also a corresponding growth in tithes, and offerings to missions. The Sabbath-schools in West Australia had contributed £223 3s 8d (\$1,086.01) to missions during the year. This is a very good showing, and reveals an excellent interest. South Australia has added one church building during the year, and the financial condition of the conference has also materially improved.

The Queensland meeting was the smallest of all the general meetings. This conference has passed through a trying experience, caused by the long drought and general depression which affected almost every industry. Many well-to-do persons lost almost all they possessed. One instance will illustrate many others. One of our sisters informed me that before the drought, "We were well-to-do people, and when the drought came and continued so long, we spent all our money to save the stock; then finally all our stock perished, and we were left destitute." This general depression had its effect on our work, and brought about a feeling of discouragement. Even the workers in the conference confessed to having lost heart. This was the general condition at the beginning of our camp-meeting.

But the Lord turned our captivity and gave us "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." I have seldom witnessed a greater change, nor seen a more decided victory come into a meeting, than that in Queensland. The last Sabbath of the meeting will long remain in our memories, on account of the blessings received.

This conference has been backward in many ways. Up to this time no effort had been put forth to raise their proportionate amount for the establishment of our publishing work at Warburton, Victoria. Neither have they had any tent- and camp-meeting equipment, but have either had to hire or borrow from other conferences, which has caused more or less disadvantage. On the last day of the meeting they decided to change all

this, and voted to begin immediately to raise a fund of £500 (\$2,435),—£200 (\$974) to make up their proportionate amount to the publishing work, and £300 (\$1,461) for tent- and camp-meeting outfit. During the meeting over £200 (\$974) of this sum was provided by the small company of believers present. Thus this meeting which began under much discouragement closed with the shout of victory and triumph. From this meeting the ministers enter the work with joy and hope, and the brethren and sisters return to their post of duty with courage and confidence. Thus better days are in store for Queensland.

After the camp-meeting I enjoyed the privilege of visiting five different places, Brother Nellis accompanying me. As we brought them the good report of the camp-meeting, all hearts were made to rejoice; and with readiness they co-operated with the recommendations passed by the conference.

We have been made glad to read the good reports that come from the workers in every part of the world-wide field. Truly the message is rising and going with increasing power and strength, and is being hastened to its final triumph and victory. In this, our hearts are made to rejoice.

While we see the message going with increased power, we also see evidences that the Spirit of God is being withdrawn, and that the judgments of God in the destruction of life and property are greatly on the increase. The terrible catastrophe that befell San Francisco is but a forerunner of what shortly will be a general experience. These things ought to stir our souls to a sense of the solemnity of this time, and of what is soon to come on the earth.

We are glad to report progress and good courage in every branch of work throughout the Australasian Union Conference. The present school year at Avondale opened under very favorable conditions, and is progressing under special blessings and prosperity both spiritually and financially. On returning from Queensland I made a brief visit to Cooranbong. It was an inspiring sight to meet in the school chapel so many bright, intelligent young people, all aglow with the missionary idea. The attendance is about the same as last year.

It was likewise very interesting to learn from Prof. C. W. Irwin, the principal of the school, that every department of the school was working even more successfully than at any previous time. The work, including the farm, the health food factory, the printing-press, carpentry, blacksmithing, tinsmithing, tent-making, and a number of other departments, is all carried on by the students, with the exception of the foremen of some of the departments; in other departments a student acts as foreman. The plan of organizing and adjusting the work is truly a marvel. It is an intensely interesting subject for study. Every face beamed with joy, and all are just as busy as bees.

The blessing of the Lord is also in our health and sanitarium work. The Sydney Sanitarium has enjoyed an excellent patronage all the year, and the spiritual interest among the helpers, as well as among the patients, is most excellent. All the premises show much improvement. The health institutions in New Zealand and South Aus-

tralia are also being greatly prospered.

Since our last report we have also made some advancement in more remote portions of our field. Elder McElhany and his wife have gone to Manila, in the Philippines. Thus a permanent beginning has been made in this part of our union conference, and it must be enlarged and strengthened as rapidly as possible.

We have also the joy of having furnished additional workers for the great China mission, in the persons of Brother and Sister Allum, who were students of the Avondale School, and there proved themselves both faithful and efficient. They left us happy in the privilege of going, and our best wishes and earnest prayers follow them.

The reports from our island field are cheering indeed. The Lord is opening the way in a special manner. Especially do we feel a deep concern for the schools in the different places where native youth—and older ones too—can receive a training to prepare them to bear the message to their own people. The work at Singapore especially is being much blessed and prospered. Elder Gates, the superintendent of our island districts, is kept constantly on the move, but can scarcely begin to fill all the urgent calls that come for assistance. The island field will be a subject for careful consideration at our coming union conference.

We would also express joy and gratitude for the union, harmony, and hearty co-operation that prevail in all the different departments of our work throughout the entire field. All are of good courage, and our hearty sympathy is with the message and the work throughout the whole world. Every evidence goes to show that we are on the homeward stretch.

Our sympathy and earnest prayers go up to God for those who bear many and weighty responsibilities in the general work, especially those connected with the General Conference whose position is so responsible and taxing. May the blessing and power of the Holy Spirit be given them in large measure. The perils of the last days are here, and never before did we need the special guidance of the Lord as much as we do at the present time, that we turn neither to the right nor the left, but go straight forward in God's appointed way. The Lord himself is leading; what a comfort!

We are more and more grateful for the gift of the spirit of prophecy. How wonderfully the Lord has made provision for his work in the midst of the last-day perils. May God help us all to watch, stand fast in the faith, quit ourselves like men, and be strong in the Lord and in the power of his might, pressing forward to the final triumph and victory so nigh at hand.

O. A. OLSEN.

### Central America

BELIZE, BRITISH HONDURAS.—I arrived at Belize, from the Bay Islands, Sunday evening. I had a rough passage, as the wind was strong. Our boat was a small, flat-bottomed schooner, made for smoother water along the coast; so in the heavy sea it rolled badly, and I was very seasick.

My trip had lasted two months. There is no regular mail service between Belize and the Bay Islands, nor with Ceiba, so we must watch for some tramp

schooner, or send our mail by way of the United States. As the weather had been very bad most of the time, I received none while I was gone, and that was one great reason for my coming to Belize.

I expect to return by the same boat, and will visit Uutila and Bonacca again, as soon as I can. While I was there last, the storm hindered me so that I could not do much. I expect to pitch the old tent again at Flowers Bay, Ruatan.

No one but the dear Lord knows the lonesomeness of the last three years; and when I read that some one would be sent soon, it was indeed cheering news. I laid aside the letters, and kneeling down, I gave thanks to the Lord, with many tears. A young man who could pick up Spanish would be better than an older one; for I feel that we ought to make every effort possible to enter the Spanish field. Brother Allen is pushing the book work among them as well as he can, and I hope to see good come of it.

H. C. GOODRICH.

### The Burning of the Pacific Press Plant

MOUNTAIN VIEW, CAL.,

July 21, 1906.

Editor Review and Herald,

DEAR BROTHER: How can I write the sad news? Yesterday afternoon at the close of a week of hard labor, many of the employees in the Pacific Press left for the camp-meeting in Oakland, to remain over Sabbath, a few to stay through the meeting. Others went to their homes to rest. A number met together to study the Sabbath-school lesson. All retired to rest with no thought of danger or trouble.

But at twelve o'clock the fire-alarm of our little town sounded a clamorous appeal. Little did any one think that it was the splendidly equipped Pacific Press plant that had been selected by the fire-fiend for destruction. Yet so it was. With merciless activity the fire demon wrought. Starting in the northeast corner, in or near the photo-engraving room, in an incredibly short space of time it had spread throughout the building. In two hours it was a mass of smoking embers.

The fire department in the town did noble, faithful, energetic work, with their meager apparatus. No fire hydrant was nearer the office than two blocks, and with only seven hundred and fifty feet of hose, but one stream could be played on the fire. Our own tanks were useless, as the tank-house was afire, and the engine room burning fiercely. Pine floors and roof and paper fed the voracious element, and soon the whole building was a ruin, roof in, and paper and timbers burning fiercely.

By brave, strenuous work seven typewriters were saved and several desks, and some books and files. The mailing lists (stencils) of *The Signs of the Times* and *Our Little Friend* are lost, but we hope that we have a tolerably late list in Brother Tait's desk, which was saved.

Our vault, in which were stored many plates, collapsed or blew open from confined gases. What the damage is from fire and crush we do not know as yet, but we hope most of its contents are

safe. The contents of our safe are, we believe, intact.

Of the buildings, the lower part of our tank-house was saved and our boarding-house entire; the latter was badly blistered. For the safety of the boarding-house, which had not yet been insured, we are grateful. Here the firemen did heroic work.

Our principal losses having immediate effect upon our work are as follows:—

1. Our machinery. The earthquake left our machinery almost uninjured. The fire destroyed it all, as well as the place of operation.

2. A large stock of our own books, tracts, and pamphlets, for which there is constant call.

3. We were just completing a twenty-thousand-edition of "Heralds of the Morning," and the plates were still on the press. These are totally destroyed, as well as many copies in process of binding.

4. Our periodicals. I believe *Our Little Friend*, containing Sabbath-school lessons up to August 18, had been mailed. The last lesson but one in August was burned, but the last had not arrived. These we expect at once from Washington. Our Senior Lesson Quarterly for October to December was about ready for the press. Our Washington office will have to furnish us new copy at once.

5. All our *Signs* copy, much of which was of great worth, hundreds of valuable photos, gathered from all parts of the world, fine drawings, together with the drawings for "Desire of Ages," "Story of Redemption," "Mount of Blessing," and others, worth many thousand dollars, hundreds of electro plates, and our valuable reference library, containing volumes we can by no means duplicate,—all, all were licked up by the red tongues of flame. We had some manuscripts in hand for books, some of which had not been passed upon, some in the process of making, which were consumed. We hope that the authors have copies of these. Notable in the list was the manuscript of Brother and Sister Palmer's new book, about half of which was in type, and a little book of Brother Sadler's, which was nearing completion. Excellent articles from our missions were all burned.

Some of our outside customers suffered considerably. Among our employees the editor was the chief sufferer in valuable books, manuscript, etc.

The entire loss of building, machinery, stock, etc., is estimated at \$250,000. Our insurance amounts to \$100,000. Pray that we may have no trouble in obtaining it.

Little did I think when I placed the Bible inscription on our Earthquake and Fire Special: "And after the earthquake a fire," that it would prove a prophecy of the Pacific Press; but so it has, and a prophecy so fearful that we are, humanly speaking, still under its garment of ashes.

The awful fire has its lessons; we are trying to learn them. The first and most important is, Christ longs to be, must be if we are successful, all in all. He by living faith must be our author, our life-bond, our finisher. All our plans, all our facilities, are nothing without him.

Secondly, he would have us learn that institutions are secondary, and principles personified in men are primary; that the thing he wants spread abroad is his

mighty gospel message of living principles, not the fame of institutions; that institutions are of worth, and only of worth, as they are used to his glory, wholly subordinate to his principles of truth; that true gospel unity is not based in any way on compromise of truth or principles of righteousness, but on individual life-union with Jesus Christ.

Thirdly, that the help we are to get from this world will not be obtained by seeking it in worldly ways and by worldly means, and supporting it by unconsecrated hearts and hands; but it will come when God and his righteousness are first, and then he will move upon hearts to give it in his own wiser way, a way which will bring worldly men to Christ, and not lead his children into the world.

Fourthly, that the return of apostolic times means a return to apostolic power; and that apostolic power was primarily power over sin by the indwelling Spirit of God, whose glory he can not give to another.

These are the lessons which in humility of soul some—most of us, I believe—are endeavoring to learn.

As our chapel, in which the church held meeting, was destroyed, we met at 3 P. M. to-day in front of our boarding-house. It was a good season of worship. After singing "Jesus, lover of my soul," and "The cross that he gave may be heavy, prayer was offered by Brother Palmer. Remarks were made by C. H. Jones, A. O. Tait, E. R. Palmer, W. T. Knox, H. W. Cottrell, and the writer. There was a hearty response to the word spoken, and nearly all in the congregation signified their desire to consecrate themselves anew to God and his work.

Just what steps will be taken, we do not know. Our periodicals will be issued. It is now hoped that our lists are preserved in our vault. A council meeting will be held to-night of the Pacific Press board and leading brethren. The results I will send later. This report is written on paper fished from the fire. We plead for the prayers of our brethren and sisters in this great and awful calamity. We are of good courage, but we long for the clear leading of God.

Faithfully yours,

M. C. WILCOX.

### Illinois

CHICAGO.—The Northern Illinois camp-meeting was held as appointed, on the North Side. The interest and attendance were good, and our brethren returned to their homes with renewed zeal and a stronger determination to work and sacrifice for the Master. On account of the interest, the meetings have been continued. The family tents were left standing, and about fifty are staying to assist in the work in any way possible. Elder Warren does the most of the preaching, though the personal work and the responsibilities are shared by Elders Covert and Williams, and the writer. Twenty have already been baptized, and there is to be baptism again next Sabbath. It is hard to say how many have taken their stand with us, as we hear of new ones every day.

There is an attendance of several hundred through the week, and from a thousand to twelve hundred on Sunday evenings. We are in a good part of the

city, and there is hardly any prejudice.

The Swedish and Danish tents are pitched, and a good interest and well-filled tents are reported. There is much to be done here in this great city; may the Lord give wisdom and strength to the workers. L. D. SANTEE.

### Trinidad

PORT OF SPAIN.—While we have not accomplished all that we desired, we have, as a conference, made a good advance all along the line from St. Thomas to the north to the Guianas on the south. I spent four months of the year 1905 in St. Thomas, and while laboring hard with my hands on the building, held several services each week, and left a good interest. This has since been taken up by Brother Matthews, one of our native workers, who reports a growing interest, also some awaiting baptism. In December I baptized several.

The tent-meetings in Antigua are progressing nicely. Antigua, we are sorry to say, has suffered much by the removal of several of its reliable members since I left the field, which leaves them somewhat crippled. Some went to Colon, but more to America.

In Dominica, after months of labor, Brother Giddings begins to see some fruit of his labors. This gives us courage to continue the struggle at that place, where there was so little promise of result.

In St. Lucia the little company in Castries is holding out, with but little to encourage them in the way of conference help. Recently one of our canvassers received a letter from persons in the interior of that island, requesting him to make them a visit. He did so, and organized a Sabbath-school of twelve members from the adult Sabbath-keepers he found there. This is a result of the circulation of our literature, which led them to study the Scriptures for themselves. They are calling for baptism, and some one must soon go to their help.

In St. Vincent Brother Clark reports recent baptisms, and others keeping the Sabbath.

Barbados is holding its own in all the churches and societies. Recently, through the earnest labors of Brother J. G. Dasent, a goodly number of believers have been raised up. These were organized into a Sabbath-school, April 26, with a membership of twenty-two. The interest is still good. This brother is one of the youngest of our family of workers.

In Grenada the good work is going forward, and a harvest is at hand. Brother Sweany and his wife report a good interest throughout the island. A large number will be baptized before conference, and doubtless a church will be organized. These workers are of good courage.

The work is moving steadily forward in Tobago, and Brother Spencer reports several awaiting baptism. Trinidad is more than holding her own, although she has received but little help, considering the number of churches. Since my return from Demerara I have been visiting the churches, baptizing and looking after their needs as closely as time would permit. I must visit others before conference. In two places we have several ready for baptism.

In Guiana we can report progress. The cloud, in part at least, is clearing away; and although in several places there is to be seen the result of former years of trouble, matters are in better shape. Courage is taking possession of the believers, as well as the workers, and we are sure the coming year will see a marked advance step taken. In spite of all the hindering causes in that field, a goodly number have been baptized, and a number await that rite. I received word that Brother Davis and his wife passed through Barbados for that field a few days ago. This addition to the working force will fill a long-felt want.

Our new press is installed, and we shall now do as good work as any in the West Indies. It is a fine machine, and we hope to do creditable work on it.

My health is good, and I can stand about as much hard work as ever I did. D. E. WELLMAN.

### The East Caribbean Conference

THE most of the delegates having arrived, the session of the East Caribbean Conference opened June 23, at 10 A. M., the day previous to the appointment. In harmony with the provisions of the constitution, all members in good and regular standing of any organized Seventh-day Adventist church within the territory of the conference, present at the meeting, were seated as delegates. Accordingly, about one hundred delegates responded to the roll-call by churches. The president, Elder D. E. Wellman, acted as chairman, and Elder G. F. Enoch as secretary.

It was a pleasure to me to meet the brethren assembled in this conference, many of whom I had met before, and with several of whom it had been my privilege to labor in former years. God has greatly blessed these men in the work in this important field, and they have grown in strength and experience in a marked manner.

Elder J. A. Strickland, of the Jamaica Conference, rendered most valuable help, both in preaching and in counsel, during the entire meeting. All were greatly disappointed that Elder I. G. Knight and his wife, of Central America and the Panama district, were unable to arrive until the last Sunday morning of the meeting; however, their visit was very important, as will be seen from the proceedings of the conference.

One of the most important features of the conference was the preaching service in the evening. The largest hall in the city had been engaged for four nights, the Sunday and Monday evenings of the conference. The city had been thoroughly advertised, and the hall was crowded with interested listeners, each night. The last two nights, many could find neither seats or standing room, and were compelled to leave.

Aside from the four services mentioned above, the meetings were continued in the Adventist church every night during the session of the conference, with a crowded house, while scores stood outside the church building to listen to the plain truths of the Word of God. My heart was touched as I beheld the multitudes listening to the words of life, and my mind could think only of the days of the Master, when, wherever he taught, multitudes gathered to hear his words of life. It would seem that, with proper, efficient help, many

of these sin-wrecked souls might be brought to a knowledge of the truth for these last days.

At the beginning of the conference, much time was spent considering the work of the West Indian field as a whole. By the aid of maps and a careful study of the geographical outlines of the field, it could be clearly seen that the territory adjoining the Caribbean Sea could quite properly be set aside as a union conference. After careful consideration, it was unanimously voted by the delegates present that we should proceed to organize what should be called the West Indian Conference of Seventh-day Adventists. The territory embraced in this union conference includes the Bahama Islands, the Greater and Lesser Antilles, the Guianas, Venezuela, Isthmus of Panama, Central America, Bay Islands, and all the islands embraced in the Caribbean Sea. A constitution was adopted in harmony with the constitutions of union conferences in other parts of the world, adapted to the needs of the field.

Elder G. F. Enoch was elected president of the conference, Elder J. A. Strickland secretary, and Brother Norman Johnson treasurer. It was voted that the headquarters of the conference should be at Kingston, Jamaica. A strong executive committee was formed, consisting of the officers of the conference, the presidents of all local conferences, a representative from each organized mission field, and five other members that may be elected by the union conference committee, as heads of departmental work.

The East Caribbean Conference considered the advisability of subdividing its territory into other conferences. A glance at the map indicates that its territory extends over fifteen hundred miles in length, and is composed quite largely of the groups of islands in the Lesser Antilles, and the Guianas in South America. The situation of the various units of the conference make it very laborious and wearing for any one man to superintend such a widely scattered territory, with so great difficulty and such a loss of time in passing from one part of the field to another as is the case with the East Caribbean Conference. It was finally agreed that the conference should be subdivided into three conferences: the East Caribbean Conference, to include the islands of Barbados and St. Vincent, extending north to take in the rest of the Lesser Antilles; the South Caribbean Conference, to consist of the islands of Trinidad, Tobago, and the Grenadines. British Guiana was organized into a conference by itself, embracing the territory of British Guiana, with Dutch and French Guiana as mission fields.

Each of these conferences elected a full corps of officers, adopted a constitution and by-laws, and the property and workers were divided among them without any friction or misunderstanding.

Numerically, they are quite equally divided, while the South Caribbean Conference is stronger financially, owing to the location of the publishing work in its territory.

Elder W. G. Kneeland was elected president of the British Guiana Conference, Elder D. E. Wellman president of the South Caribbean Conference, and Elder I. G. Knight president of the East Caribbean Conference. The membership of each of these conferences is about

four hundred, and includes a number of organized churches and companies.

It was agreed after this meeting that the southern part of Central America and the Isthmus of Panama should be organized into a conference early in September, at a general meeting which is to be held September 7-17. This will give the West Indian Union Conference five organized conferences, with a large range of mission territory. There are in the West Indian Union Conference from thirty-two hundred to thirty-five hundred Sabbath-keepers, and the work is growing very rapidly. We have Porto Rico, Hayti, San Domingo, Cuba, Dutch and French Guiana, all of the Bahama Islands, most of Central America, and all of Venezuela as really unworked mission fields.

The third angel's message takes a deep hold of the hearts of the people in this territory. They love the message, and are willing to sacrifice for its advancement, so far as they are financially able. There are between fifty and sixty organized churches in this territory, and fifty-six church buildings.

Considerable time was given to the consideration of the publishing and school work. The East Caribbean Conference has already acquired a small publishing house, consisting of a cement building, sixteen by forty-five feet, and two stories high. They have one new cylinder press, one new job-press and an old one, besides a fair amount of type and other requisites for printing and binding small books.

There is great need of a school for the training of workers in the West Indian field. Already the brethren have bought a sixty-five-acre farm on the island of Jamaica, upon which they intend to erect a school building. The ground is being cleared, and as fast as money is received they will proceed to erect suitable buildings for the accommodation of students. The site for the school is reported to be beautiful, and the scenery magnificent. Besides this they are in close proximity to good markets and railroad facilities, and have a rich, fertile soil. They need at least ten thousand dollars to properly equip and start the school. I believe that almost as many students can be obtained to attend the school as they will ever have accommodations for, if arrangements can be made so that the students can largely pay their way through school by labor. The brethren in the field are earnest in their desire to see this school made a success. It was encouraging indeed to hear the sincere words from the brethren and sisters in the field in favor of the school. The meeting grew so enthusiastic that the brethren desired to suspend the regular business of the conference, and take up a donation in behalf of the school enterprise, which was done. It was suggested that Elder G. F. Enoch come to the States and arrange with local conferences to solicit funds, that the school may be prepared for receiving students at the earliest date possible.

Only thirteen years ago the work was opened, in the West Indies. The workers that have been sent to that field have toiled unselfishly under many difficulties to establish the work in these many islands. Some have laid down their lives for the Master's cause, and are waiting for his return. They were true and faithful to their post, and "they loved not their lives unto the death." They knew what it meant to hunger and thirst

for Christ's sake. To save money they have gone steerage or as deck passengers from island to island, often exposed to the scorching sun of the tropics, or drenched with the rains and the heavy seas. Unable to supply themselves with horses with which to travel through the country, they have traveled many a weary league on foot or bicycle; fording streams and rivers, sleeping in huts on the hard floors, or in hammocks strung on trees in the open air. They have been mobbed, and crowds have jeered at them. Their meetings and baptismal services have been broken up, or sadly interfered with by disorderly elements. They have been commanded to leave the islands, or various parishes in the islands, by those in religious authority. They have been lied about, their motives maligned, and their objects misunderstood. Yet the truth has gained ground, and that rapidly. Our work is gaining the respect of those in public authority, and the clergy have learned that our brethren have come to stay, and that their lives are a rebuke to the corruption and sin of which the clergy generally approve, and in which they have often been participants.

We know that our people throughout the world will bid the message in this island union conference Godspeed. Our hearts are knit with the workers who give so much for the cause which we all love. The rewarding day is coming on apace, and the sheaf gatherer will then realize the worth of the souls whom he has been the instrument in saving. It will be a glad day when we are all gathered home. Until then we must unite under the blood-stained banner of Prince Immanuel, and fight for the kingdom of our God. I. H. EVANS.

### Algeria

ALGIERS.—This field is a difficult one, and the corruption is very, very great. But the message is to be preached to every nation, and we must not consider so much the difficulties themselves as how to overcome them. Our health is good, and we are glad to be here, and we praise the Lord that we have the blessed privilege of being laborers together with him. It is a great satisfaction to know that the brethren in America remember us at the throne of grace.

The weather has been unusually cold this winter, so there have not been so many tourists as in previous years. The winter season is now practically past, and ere long it will be very warm. We shall probably have to go away from here for at least two months, on account of the heat.

With the help of the Lord, we have been able to make a good beginning, and we feel encouraged in our work. We have labored quietly, so as not to arouse the spirit of prejudice before gaining a foothold. This is essential, as the Catholics have a very strong hold, and the Protestant missionaries are also against us. Several of the latter had heard of the truth before we came, and had rejected it, so they would certainly prefer not to see us here. Two Europeans are studying the truth very earnestly, and we hope they will soon take a firm stand on the Lord's side. They have been warned by the other missionaries. But as those who have warned them do not show from the Bible that we are wrong, our dear friends continue to come to us to learn more about

the will of God, and we are having blessed seasons of prayer and study. Others are more or less interested.

We have also made a beginning with the medical work. As we have no establishment, and no means to get one, we give only massage and such treatments as can be administered in an ordinary room and in the homes of the patients. During the past month Mrs. Jespersson and I gave one hundred and five massages, and this month it will perhaps be a little more. This, we would say, is good, considering the fact that there are twenty masseurs in this town of about one hundred and twenty thousand inhabitants, the greatest part of whom are uncivilized. As there is a good medical college here, the doctors are very numerous, and some of them have a hard time to make their living.

We are thankful to our kind Heavenly Father for the humble beginning, and it is our earnest desire to serve him faithfully until the work is done, and Jesus comes. S. JESPERSSON.

### The Northern Union Conference Camp-Meetings

THE Alberta meeting was the last of the six camp-meetings held this season in the Northern Union Conference. Prof. P. T. Magan attended the Alberta meeting, and rendered valuable assistance. Elder C. A. Burman was with us, and entered heartily into the labors of the meeting.

It had been expected for some time that a conference would be organized in Alberta. We are glad to report that this was done, six churches being received as charter members. The entire number of Sabbath-keepers in the province is about three hundred and thirty. Elder C. A. Burman was elected president, Elder J. W. Boynton vice-president, and Sister Stella Lowry secretary and treasurer of the conference. We now have in Northwest Canada, including British Columbia, three organized conferences, besides the large province of Saskatchewan, which is at present connected with the Manitoba Conference, but will doubtless soon be organized into a separate mission field. I believe this entire field should be organized into a union conference not far in the future.

Others have reported the camp-meetings in the Northern Union Conference, and doubtless a full report of the Alberta meeting will be given by those on the field. I wish, however, to speak of the results of these meetings in a general way. When we consider the large expense incident to our camp-meetings, and the wearisome labor incumbent upon those who prepare for these meetings, as well as upon those who travel from meeting to meeting till often the physical man is nearly prostrated, the question arises, Do camp-meetings pay?

This question can be properly answered only in view of eternity. At the six meetings about one hundred and forty persons have been baptized. The most of these entered the Christian life at these meetings. A large number of our brethren and sisters have been greatly encouraged and strengthened spiritually. At all these meetings important steps were taken that are far-reaching in results, and a much broader view of the work at home and abroad has been received by many; but had the meetings not been held, the oppor-

tunity for such expansion of views would not have been given.

Something over eleven thousand dollars was donated by our brethren at these meetings to help the work at home and abroad. The larger portion of this sum goes into the foreign field. India received over two thousand dollars. South America, Korea, and other foreign fields came in for their share. The work in the South was not overlooked. Prof. P. T. Magan's labors were very helpful to our brethren in a general way, also his talks concerning the condition and needs in the South.

While our efforts at the camp-meetings do not always bring the results hoped for, on the whole these meetings are most profitable, and the faithful labor, in whatever capacity, rendered by all to make these meetings a success will not lose its reward. The spirit of prophecy has said, "The camp-meeting is one of the most important agencies in our work. It is one of the most effective methods of arresting the attention of the people, and reaching all classes with the gospel invitation." This statement has been invariably fulfilled in the several meetings in the Northern Union Conference this season. Many people in the location of the camp-meeting have heard the message for the first time. Some of these gladly received the truth and were baptized. Others have received impressions that will continue with them. Our own brethren have been greatly encouraged. Their views of the work of God have been greatly enlarged. They have responded nobly to the calls for means, and as they have given of their substance, God has richly blessed them in so doing, and eternity alone can give the results of the labor and sacrifice made at all these gatherings. They are one of God's agencies to accomplish the finishing of the gospel in this generation, and to prepare the people of God to join in the encampment in the city of God under the branches of the tree of life—not long to be deferred in its realization. R. A. UNDERWOOD.

### An Interesting Meeting

THE regular quarterly meeting of the constituency of the Evangelical Committee for the District of Columbia and Takoma Park, was held Sunday, July 15, in the Memorial church of Washington, D. C. The object of these meetings is to counsel together concerning the best interests of the work in the District of Columbia, and to lay plans for more thorough and aggressive work.

Elder A. G. Daniells was present, and reported that wherever he and his co-laborers had attended the camp-meetings, they found the people firmly established upon the belief in the Testimonies, and manifesting a loyalty to the denomination heretofore unknown. He further said that the present controversy and temporary unrest had resulted in binding God's people together, and was causing them to study more deeply into the merits of the Testimonies, and, in fact, was resulting in the fulfilment of the scripture which assures us "that all things work together for good to them that love God."

Brother D. W. Reavis, the secretary, corroborated Elder Daniells's testimony concerning the loyalty that was taking possession of our people everywhere, and further said that he was in a position to

know something of the pulse of our people, owing to the fact that his work in connection with the REVIEW brought him in touch with the subscribers of the REVIEW, who in the main represent the most substantial Seventh-day Adventists.

Reports from the leaders of our tent-meetings were presented. Elder Wilkinson gave his experience in connection with locating his tent in Georgetown. Up to the time of this meeting, he had held services in his tent for four weeks, and had had a good attendance, though the weather had been very unfavorable, being rainy most of the time. He found the people friendly, and though he had not yet reached the Sabbath question, he reported two persons who had so early in the meetings accepted the Sabbath. The interest in the Bible workers' part of the meeting was good, all of them having as much as they could attend to in giving readings. The prospect for Elder Wilkinson's meeting was very favorable. He also made a brief report of the work of the M Street church, over which he had been placed during the summer as pastor.

Elder Sheafe gave a very interesting report of the beginning of his tent-meetings in the southeast portion of the city. A large attendance and good progress in the first three weeks of the meetings was reported. He mentioned the fact that on Monday evenings their services were devoted to health and temperance topics. These were taken up on Monday evenings in order to hold his congregations on that usually dull evening of the week. He found that his plan was working well in holding his congregation. He also reported that previous to the preaching service each evening, Brother Connelly, his tent master and collaborer, conducted an inquiry meeting in which the people were permitted to ask questions and to receive answers. This service, he said, was a very strong feature of the meetings,—one in which the people took an active interest. The average congregations were reported to be about three hundred persons. Sunday evenings the attendance was much larger. The Bible workers present also gave encouraging reports of their work.

Some of the methods which could be used to good effect in helping the interested ones in the tent effort, and establishing the believers in the truth, were emphasized by the chairman,—first, the importance of personal visits, and second, the securing of subscriptions for the REVIEW and the distribution of other literature. Sample copies of the REVIEW should be used in securing subscriptions for the paper.

K. C. RUSSELL,  
Chairman District Evangelical Com.

### The Publishing Department

RECENTLY there has been a great increase of interest throughout the United States, and especially on the Pacific Coast, in the study of religious literature. And from foreign lands there come many demands for new books on various phases of present truth. In Spanish-speaking countries especially there has been a great awakening.

One of the results of these encouraging conditions at home and abroad, is an ever-increasing demand upon the officers of the Publishing Department for help in the way of suggestions, criti-

cisms, and counsel regarding plans to be developed in our numerous publishing houses.

The twenty-one members of the departmental committee are widely separated. Six are union conference canvassing agents; eight are managers of publishing houses; five members are located in Washington, D. C.; and four are in California; the others are scattered throughout the field.

Meetings of the full committee are held not oftener than once a year, and for this reason much responsibility devolves upon the chairman and the secretaries. During the past year or two, the greater burden of the work has been borne by the secretaries, Brethren E. R. Palmer and H. H. Hall.

Recently, I found that the work was increasing rapidly, and that Brethren Palmer and Hall needed the help that Brother C. H. Jones could give them. Therefore I resigned, and C. H. Jones has been chosen by the General Conference Committee, at its recent meeting in Washington, to be chairman of this departmental committee.

Brother C. H. Jones brings to this work ability and knowledge gained during thirty-five years of successful experience as printer and publisher, and manager of denominational enterprises, and he takes up this work with a deep sense of its importance. His location in Mountain View, Cal., makes it possible for the officers of the department to meet often for counsel.

At recent meetings of the departmental officers, far-reaching plans for the strengthening of the publishing work in the Orient and in South American countries, were considered; and, with the concurrence of Elders Irwin and Cottrell, it was proposed that a meeting of the Publishing Department be held in Washington, D. C., in October.

W. C. WHITE.

### China

SHANGHAI.—We had a very pleasant trip from Australia. At Hongkong we were met by Brother Robert Caldwell, who took us to Canton, where we were much pleased to meet Brother Anderson and the other workers. They are all well, and of good courage in the Lord. We stayed but six hours at Canton, as Dr. Miller was anxious for us to reach our station before the hot weather begins.

We are now at Shanghai, waiting for the arrival of Dr. Miller, whom we expect in two or three days, as we have just received a telegram from him to that effect. We are of good courage, and are glad of the privilege of being here.

F. A. ALLUM.

### Australia

SYDNEY.—Last week I returned from Queensland, where a camp-meeting has recently been held. Our children and young people are responding well to our efforts to interest them in the island mission work. South Australia is going to support a native worker, West Australia will support one, Tasmania one or two. New South Wales will support a teacher in Singapore, and the brethren in Victoria are asking for some workers to be assigned to their State, for them to support. Queensland will help, and also New Zealand.

E. M. GRAHAM.

### Field Notes

SEVEN persons at Chester, Ark., have signified their intention to keep the commandments of God.

BROTHER W. F. TALBURT reports six converts to the faith at Allen, I. T., with several others interested.

A NEW church, consisting of about twenty-five members, was recently organized by Elder A. O. Burrill at Petrolia, Ontario.

UP to July 13 there had been printed of the earthquake specials of *The Signs of the Times* 740,000, of which 674,886 had been sold.

BROTHER J. E. BOND reports that five have taken their stand for the truth as a result of a series of meetings in a school-house near Phoenix, Ariz.

THE members of the Mountain View, Cal., Young People's Society have started a movement for the support of a missionary in some foreign field.

THE meetings conducted by Elders Shultz and Basney at Colony Centre, Cal., have resulted in the organization of a church of nine members at that place.

BRETHREN LAKE and St. John, who are laboring at Eureka and Arcata, Cal., report five new Sabbath-keepers at the former place, and three at least at the latter.

ELDER J. W. CHRISTIAN reports the baptism of five persons at Swan Lake, S. D., and on the Sabbath following four others were buried with their Lord at Elk Point, S. D.

THE tent-meetings by Elder W. S. Lowry at Paducah, Ky., are arousing much interest on the part of the people. A number have taken their stand, and others have promised to obey.

TWELVE were baptized at Lodi, Cal., on July 14, at the close of a tent effort by Brethren C. M. Gardner and B. B. Davis. Four other adults have promised to serve God by obeying all his commandments.

THE church at Farmington, N. M., recently increased its membership by the addition of six names to its church roll. The young people there are being aroused, and five have been baptized.

THE church at Milwaukee, Wis., has purchased a tent costing one hundred and seventy dollars, and in this tent a strong corps of workers are now giving the message to the inhabitants of that great city.

FRIENDS of Elder S. G. Huntington, who has been in California recently for his health, will be glad to know that he has so far recovered as to be ready for active field service again. He will labor in the Utah Conference.

ON July 7 three persons were baptized at San Jose, Cal., who received their first impression of the truth through the earthquake specials of *The Signs of the Times*. Would not this indicate that the world is now ripe for that quick work which the Lord has promised to do in the earth?

BROTHER C. S. LONGACRE states that as a result of the circulation of religious liberty literature in Pittsburg, Pa., some friends of religious liberty were raised up who successfully resisted the Sunday-law crusade in that city the past spring. He says: "I wish our people realized how many friends of liberty they could raise up by circulating our new magazine, *Liberty*."

## Christian Education

Conducted by the Department of Education of the General Conference.

FREDRICK GRIGGS, Chairman,  
C. C. LEWIS, Secretary.

### Financial Problems of Our Schools\*

#### Church-School Support

THE first matter that we shall consider in this paper is the problem of church-school support. We must all admit that this is one of the most difficult financial problems before this denomination today, and we can solve it only as we lay aside every prejudice and breathe a prayer to God, "O Lord, teach us; show us thy way." Each conference has had its plan for support; there has been no unanimity in this matter; perhaps none is possible. We *must* and *do* call our church-school work a success, regardless of our financial policies. That being conceded, are our four hundred and fifty-one teachers whom God has called and so wonderfully blessed, and our school boards that have labored so faithfully, fully satisfied with the methods that have been followed to raise the funds necessary to sustain these schools? Those who are, need no better plans than those they already have, but no plans can be successful as a whole unless through them a very large majority of Seventh-day Adventist children are enabled to attend our own schools, and unless these schools are being operated without the usual annual deficits we hear so much about.

Therefore, in considering this problem, let us not keep in mind one or two successful schools, but each conference should ask this question, What financial plans can be laid to enable a very large majority, if not all, of our children to obtain a Christian education without having a burden of debt?

PLAN 1.—The plan of support usually followed is very much better than to have no plan at all. It consists in the church-school board's appointing some one to visit every church-member and outsider who has children in the school, and receive pledges, which are usually to be paid monthly. Where every one helps whether he has children or not, and where those who have children shoulder their share of the burden, this plan works fairly well. However, let us notice some objections to it. The pledges usually go unpaid for months; and when the teacher calls for her month's wages, she is paid only part of it, or nothing at all. Then on Sabbath the elder or other church officer makes a call for those who have

pledged to pay their pledges by a certain day, or the school will close. This threat of closing is repeated quite often during the year. It detracts materially from the sanctity of the service in God's house to have this matter presented so repeatedly. Furthermore, it makes the teacher, who is usually present, feel uncomfortable to have the matter of her wages mentioned so often. Then it usually happens that, despite all their efforts, the teacher must wait two, three, or four months for the last month's salary. All this is better than nothing, but I believe there is a better and more excellent way.

PLAN 2.—Another plan is to limit the attendance at school to those who pay tuition. I have been in councils where such a plan was considered perfectly proper, but I ask, How about the poor children whose parents are unable to pay? Shall these be barred? I can not think for a moment that Christ would have it so. This objection might be overcome by appealing to others for help.

PLAN 3.—A third plan of support is a conference educational fund, created through an appeal to the people. This might bring in one thousand dollars or more. The conference would then propose to certain weak churches, "We will give you one hundred dollars if you will raise two hundred dollars," or some such ratio as might be decided upon.

PLAN 4.—A fourth plan spoken of is a setting apart of a tithe of the tithe for the support of schools. I do not think this has ever been done, but I do know that the tithe has been used in partial support of the teachers. The tithe is wholly unto the Lord, and should never be used for anything else than the support of the gospel ministry.

PLAN 5.—The last plan I have to offer is one that has been used by the Southern California Conference for three or four years. She has solved this problem for herself. Other conferences must solve it for themselves in their own way. It is a plan that abolishes every objection that I have made against the others, and enables us to educate a majority of our children in our own schools.

This is the second-tithe plan, which I believe is Scriptural, and therefore systematic. I must admit that when I went to Southern California last year, I was prejudiced against the second-tithe system. My heart was wrapped up in foreign missionary work, and I felt that when the people had paid a first tithe and a second tithe out of their earnings, they would have nothing left for offerings. I find just the opposite. The more they give, the more they have to give. God blesses their liberality.

#### Obligations of the Second Tithe

We all know that the tithe belongs to the ministry. There was, however, another tithe for another purpose, as brought to view in Deut. 14:22, 23: "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thy oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always." This was called a second tithe, and was obligatory upon all the people. This is also spoken of in Deut. 12:17.

"Patriarchs and Prophets," page 530, states the following: "To promote the

\* Paper read by H. G. Lucas before the educational convention, at College View, Neb., July 5, 1906, and ordered to be printed in the REVIEW AND HERALD.

assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required. Concerning the first tithe the Lord had declared, 'I have given the children of Levi all the tenth in Israel.' Num 18: 21. But in regard to the second, he commanded, 'Thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.' Deut. 14: 23. This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a thank-offering to God and a specified portion to the priest, the offerers were to use the remainder for a religious feast in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank-offerings and feasts of the yearly festivals, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God.

"Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor, as Moses said, 'That they may eat within thy gates, and be filled.' This tithe would provide a fund for the uses of charity and hospitality."

This explains itself. This tithe was "required" and used for different purposes, but the giving was systematic. For two years they were to bring it to Jerusalem, and the third year they were to use it at home for "charity and hospitality." Out of the amount of the two years' tithe they first gave a thank-offering to God, and used the remainder to maintain themselves and others while they were being taught by the priests and Levites the things of God. These great feasts were educational.

The first and second tithes constituted the tithing system which God designed for his people to-day, as well as for Israel. These tithes (plural, meaning first and second) are mentioned in the Scriptures. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 8-10.

While hardly any one doubts the obligation of the second tithe, there are questions concerning its use to-day. Some think that Deut. 14: 22-28 gives the one adopting it liberty to retain it in his own possession, using it for paying offerings, church-school teachers, church expenses, etc. Others think that Mal. 3: 10 has reference to its leaving one's possession and being placed in the treasury of the church. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

(To be concluded)

## Christian Liberty

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

### Religion and the Constitution

KEEPING the Sabbath day is one of the free exercises of religion. Thus the United States Constitution does not prohibit the Christian's keeping Sunday as the Sabbath, nor does it forbid the Jew's keeping Saturday as such; nor does it stop the Greek's observing Monday as a day of rest, nor does it interfere with the Mohammedan's keeping Friday as his holy day. Thus, under the Constitution, any person has a right to pursue his business on any day; practically, there is no legal sabbath day for all the United States, according to this Constitution, because the Constitution wisely declined to make any religious laws interfering with any one: and thus the United States, according to its Constitution, is without any religion, and without any religious laws, for the Constitution is . . . non-sectarian.

Undoubtedly the laws enforcing the observance of Sunday are all interferences with personal religious freedom of others who do not agree with these laws. The clause in the Massachusetts Sunday laws freeing a seventh-day person from the Sunday-law obligation is a piece of hypocritical interference, as the clause has no business, nor has the whole Sunday law any business, to be in the statutes of any commonwealth of the United States.

Under this situation there can be no amendment to allow any religious laws to be in force in any State, so all that can be done is to leave the observations of all religious matters to the conscience of the people of the United States, which was . . . the intention of the framers of the Constitution.—*Boston Globe*, April 10.

### Religious Liberty Notes

THE ministers of Hartford, Conn., are criticizing very severely the authorities of Luna Park of that city because of certain amusements which are being engaged in on Sundays.

The Elkpoint (S. D.) church celebrated the fourth of July by the rendering of an interesting program on the subject of religious liberty. This was certainly an appropriate theme for the occasion.

Elder J. H. Christian has been elected religious liberty secretary of the South Dakota Conference for the ensuing year. He writes that there is an outlook for an agitation in his State on the question of moral instruction in the public schools.

In the *Christian Statesman* for June, Rev. J. M. Foster says, "The California disaster is God's warning voice to the nation," and cites as the first in a catalogue of national sins, the following: "Our nation dishonors God in trampling under foot the holy Sabbath."

Schaff, in commenting on the first amendment to the Constitution, says: "This is much more than freedom of religious opinions; for this exists ever-

where, even under the most despotic governments, and is beyond the reach of law, which deals only with overt actions. Freedom of exercise includes public worship, acts of discipline, and every legitimate manifestation of religion."

On Friday, June 29, next to the last day of the session of Congress just closed, the two-hundred-and-fifty-thousand-dollar appropriation to the Jamestown Tercentennial Exposition, with a Sunday-closing provision, passed Congress. The Sunday-closing provision reads: "Provided, That as a condition precedent to the payment of this appropriation in aid of said exposition, the Jamestown Exposition Company shall agree to close the grounds of said exposition to visitors on Sunday during the period of said exposition." By such means and by such inducements do the advocates of the Sunday sabbath seek to secure the observance of the day.

June 11, H. R. Bill 16,483, known as the Wadsworth Sunday bill, "requiring certain places of business in the District of Columbia to be closed on Sunday," passed the House of Representatives with an amendment exempting "the sale of fruit at fruit stands and the regular business of restaurants and hotels." But it did not pass the Senate. This is the same bill that passed the House April 6, 1904, and was tied up by a tie vote in the Senate Committee on the District of Columbia. Should this measure pass the Senate at the next session of Congress, and receive the signature of the President, it would then become law.

W. A. COLCORD.

## Current Mention

—By the collapse of a large building in process of construction at South Framingham, Mass., on July 23, between thirty-five and forty workmen were buried under the débris. At last account eleven dead had been taken from the wrecked building, and others were known to be missing.

—Fifteen indictments on charges of restraint of trade in the matter of advancing the price of ice were returned by the grand jury at Cincinnati, Ohio, on July 23, ten against persons and five against firms, and all being members of the ice dealers' exchange. Similar action is being taken against the ice trusts of Jacksonville, Fla.

—Because of the terrible persecutions to which Jews are subjected in Russia, a plan has been adopted in this country for a systematic collection of money to purchase lands in Syria which shall belong to the Jewish people in common. There seems to be practically no abatement of the unreasoning hatred of the Russian mass against the Hebrew race.

—Order is not yet restored in the Philippines. A report from the island of Leyte, dated July 25, states that a battle had just occurred between the American soldiers and constabulary on the one side and a force of Pulajanones on the other. The latter lost fifty killed and more than sixty wounded. The soldiers and native constabulary were in search of this force which had defeated two constabulary detachments, causing a loss of twenty-seven.

—Through the intervention of the representatives of the United States and Mexico, the Central American states, recently at war, have agreed to disarm their forces and resume friendly relations. Within two months from the date of signing the treaty the parties concerned will sign a general treaty of peace, friendship, and commerce. In case of any dispute arising over the articles of the proposed treaty, the questions in disagreement will be submitted to the president of the United States and the president of Mexico for arbitration.

—On July 11 an assault was committed upon three special policemen who were guarding non-union workmen on the new Plaza Hotel in New York City. It was claimed that non-union men at work on the structure had been killed by union men's throwing missiles of iron and steel down upon them. The policemen were attacked by the union men and thrown from an upper story to the floors below, one of them dying from his injuries. At the coroner's inquest the men guilty of the assault were exonerated, though positively identified by one of the policemen. Four of the union men were immediately rearrested on a charge of felonious assault. None of the union men at work upon the building would admit having seen the policemen thrown from their stations.

—Russia at the present time might well be likened to a tremendous volcano whose disruptive forces have about reached the point of explosion. In some provinces the peasantry are either starving or rapidly approaching starvation conditions, and a growing wave of discontent and disloyalty is sweeping over the people. In very many districts the peasants have attacked and looted the estates of the nobility and the large landholders. A member of the czar's household recently appealed for military protection against such an attack which was then going on upon his estate near the capital; but the military authorities dared not withdraw a force from the capital sufficient to cope with the disturbance. The secret organization known as the Reds is actively extending its propaganda in spite of the most repressive measures. The result of the czar's decree dissolving the Parliament elected by the people seems slow in manifesting itself. It was thought by many that this would be the signal for a general uprising; but the leaders of the people feel that they are not yet prepared to act with any assurance of success. The censorship of the press is so strict that it is doubtful if the people generally have yet learned the true situation. The government has re-adopted its policy of repression, and house-to-house searches are being made by the police to secure all documentary evidence possible against the enemies of the present régime. Many are questioning the sincerity of the czar's promise to convene another Parliament if he is able to control the present troublous situation. The last admonition of the Russian Parliament to the people was to pay no taxes and to furnish no more men for the army. This has caused Russian securities abroad to drop rapidly, and that at a time when Russia is sorely in need of funds. A general strike of the railway employes is threatened, which would seriously handicap the government in the movement of troops.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1906

|  |                     |
|--|---------------------|
| ATLANTIC UNION CONFERENCE                          |                     |
| West Virginia, Pennsboro.....                      | Aug. 16-26          |
| New York, Phelps (State).....                      | Sept. 6-16          |
| Vermont, Windsor.....                              | Aug. 23 to Sept. 3  |
| Central New England.....                           | Aug. 31 to Sept. 10 |
| Greater New York.....                              | Sept. 23 --         |
| CANADIAN UNION CONFERENCE                          |                     |
| Ontario, Paris.....                                | Aug. 23 to Sept. 2  |
| Quebec, Ayre's Cliff.....                          | Sept. 6-16          |
| Maritime, Williamsdale East, N. S., Sept. 13-23    |                     |
| SOUTHERN UNION CONFERENCE                          |                     |
| Georgia, Marietta.....                             | Aug. 2-12           |
| South Carolina, Cowpens.....                       | Aug. 9-19           |
| Alabama, Attalla.....                              | Aug. 16-26          |
| Tennessee River, Nashville.....                    |                     |
| .....  | Aug. 23 to Sept. 2  |
| Cumberland Conference, Somerset Ky. ....           | July 26 to Aug. 5   |
| North Carolina, High Point.....                    | Sept. 7-16          |
| Florida, Lakeland.....                             | Nov. 1-11           |
| LAKE UNION CONFERENCE                              |                     |
| Indiana, Seymour.....                              | Aug. 8-16           |
| Southern Illinois, Pana.....                       | Aug. 2-12           |
| West Michigan, Hastings.....                       | Aug. 9-19           |
| Ohio, Troy.....                                    | Aug. 16-26          |
| 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, Galesburg, Sept. 26 to Oct. 7   |                     |
| CENTRAL UNION CONFERENCE                           |                     |
| Nebraska, Fremont.....                             | Aug. 3-12           |
| Nebraska, Beatrice.....                            | Aug. 17-26          |
| Nebraska, Gothenburg.....                          | 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 (local).....                    | 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          |
| Southern California, Los Angeles.....              | Aug. 16-26          |
| AUSTRALASIAN UNION CONFERENCE                      |                     |
| Union Conference session, Cooranbong, N. S. W..... | Sept. 13-23         |
| EUROPEAN MEETINGS                                  |                     |
| British Union, near Birmingham.....                | Aug. 3-12           |
| Holland.....                                       | Aug. 16-19          |
| France.....  | Aug. 21-26          |

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

### Quebec Annual Camp-Meeting

AYRE'S CLIFF, the place selected for the annual camp-meeting, September 6-16, is located on the Boston and Maine Railroad between Sherbrooke, Quebec, and Newport, Vt., and is a very desirable place for the meeting. The meeting will be held on the fairgrounds, which with its convenient buildings, is granted us for free use. Some will have a little farther to come than others, but this is always the case, wherever the camp-meeting is held, and it is none too far for any to come. We trust that every family in the conference will be represented by a majority of the family, in case the whole family can not attend. Never have our people needed the benefits of such a meeting more than at the present time. Good help has been promised by the General Conference, and a thorough study of our time and its meaning from a Bible standpoint will be taken up; none can afford to miss this meeting.

Great events are taking place in the world to-day, prophecy is fast being fulfilled, and the work is being finished in the earth. What do these things mean to us? and what should be

our attitude toward them? "Let us hold fast the profession of our faith without wavering (for he is faithful that promised); and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Do you believe this, brethren and sisters? If you do, you will not let any trifling matter keep you away from camp-meeting. The meeting will begin Thursday night, September 6.

There will be a dining hall on the grounds, where all can get their meals who desire to do so. Begin now to plan for the meeting. Invite your neighbors and write to your friends, and in this way gather in all you can to the feast of spiritual things. The president of the conference, Elder Rickard, is very sick, but it is hoped he will be sufficiently recovered by that time to attend the meeting.

W. H. THURSTON, *Acting President.*

### Quebec Annual Conference

THE next annual session of the Quebec Conference of Seventh-day Adventists will be held in connection with the annual camp-meeting at Ayre's Cliff, Quebec, Sept. 6-16, 1906. This will be an important meeting for the Quebec Conference, and it is greatly desired that there shall be a good attendance of our people during the entire session.

The regular business of the conference, such as electing officers, auditing accounts, laying plans for the medical work, publishing work, etc., will be taken up early in the session, and we would urge the importance of being present at the first business meeting, which will be called at 9 A. M., Sept. 7, 1906.

W. H. THURSTON, *Acting President.*

### Fox River Academy Announcement

THE annual announcement of the Fox River Academy, located near Chicago, is now ready for distribution, and will be sent for the asking to any one interested in Christian education. This school offers special advantages to those living within its reach. The fall term will open on the second Wednesday of September. The prospect is already good for a full attendance and a successful year's work. Correspondence is solicited. Address W. T. Bland, Sheridan, Ill.

### Arkansas Conference

THE regular annual session of the Arkansas Conference of Seventh-day Adventists will be held on the camp-ground at Winslow, Ark., August 16-26. All business of the conference, such as electing officers for the coming year, laying plans for the conference committee to carry into effect, reading reports, auditing, etc., will be taken up at this session. All delegates should be there by Friday, August 17, as the first meeting will be called that day, and the election of standing committees be taken up. The division of work in the first meeting to a great extent influences the whole session.

U. BENDER, *President.*

### Oklahoma, Notice!

THE railroads have granted us the following rates to the camp-meeting at Kingfisher, August 23 to September 3: An open rate of one fare and one third for the round trip from all points in Oklahoma and Indian Territory. Tickets will be on sale August 20, 22, 23, 24, and 30, with final limit of Sept. 5, 1906. No certificate is required. You will purchase a round-trip ticket for one and one-third fare, good to return September 5. Be sure to get a round-trip ticket, as no refund to any one who attends the meeting will be made. A few days before wishing to start to the meeting, it would be well to make inquiry of the agent if he has received the instruction, so that if he has not he can write to the head office for the same.

Good help is promised us at our camp-meeting.

ANDREW NELSON.

### Vermont Conference

THE forty-fourth annual session of the Vermont Conference of Seventh-day Adventists will be held in connection with the camp-meeting in Windsor, Vt., August 23 to September 3. All churches in the conference should at once elect delegates, and forward the names to the conference secretary.

O. O. FARNSWORTH, *President*.

### Oklahoma Conference

THE regular annual meeting of the Oklahoma Conference of Seventh-day Adventists, incorporated, will be held in connection with the annual camp-meeting of the Oklahoma Conference, at Kingfisher, O. T., August 23 to September 2. The first meeting will be held Monday, August 27, at 9 A. M. The delegates in a session of the Oklahoma Conference consist of the conference membership.

ANDREW NELSON, *President*.

### Volunteers Wanted

THE Southern Missionary Society wants volunteers to sell ten thousand copies of the "Story of Joseph" before the close of the present year, working without commission, thus donating to the cause in the South the time spent in selling the books.

The "Story of Joseph" sells readily at twenty-five cents a copy. It is owned wholly by this Society, and every cent of profit derived from its sale goes to the support of mission schools among the colored people.

These books are sent out by prepaid mail, express, or freight to any one who agrees to sell them and return the full price to the Southern Missionary Society without unnecessary delay.

Let us hear from you, brethren and sisters. We need your help, and we need it as promptly as possible. Address Southern Missionary Society, North Station, Nashville, Tenn.

### Annual Meeting of the Michigan Sanitarium and Benevolent Association

THE regular annual meeting of the Michigan Sanitarium and Benevolent Association for the year 1906 will be held in the chapel of the Battle Creek Sanitarium, on North Washington Avenue, Battle Creek, Mich., Tuesday, Aug. 21, 1906, at 3 P. M., standard time, for the election of trustees, and the transaction of such other business as may properly come before the meeting.

By order of the Board of Trustees,  
GEO. E. JUDD, *Secretary*.

### Notice!

I WOULD like to correspond with a colored family who wishes to engage in missionary work, and would like a small home. I wish to sell a house and lot well located. I also have a 9-room house and nine acres to sell, close to the Hildebran school. Can give possession at once. Good barn and outbuilding; good soft water; plum, pear, cherry, peach, apple, quince, and fig trees growing and bearing on the land. For particulars, address me at Toluca, Cleveland Co., N. C. Good references required. D. T. SHIREMAN.

### Business Notices

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

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

In the case of poor persons who wish employment the charge may be remitted, but in order to secure this concession a letter

from the elder of the local church of which the advertiser is a member, or from one of our well-known ministers, must accompany the advertisement.

WANTED.—Seventh-day Adventists to sell dress-goods from samples. A free outfit. For particulars, address A. E. Earll, Box 1131, Globe, Ariz.

WANTED.—To buy small farm, or wish to rent a farm, or would work by the year. (No children.) Address A. L. Deemer, 747 Barbey St., Brooklyn, N. Y.

WANTED.—Position as engineer. Have had experience in electric work, also piping. Good all-round repair man. Best reference. Address W. P. Saxby, R. F. D., East Brookfield, Mass.

WANTED.—Seventh-day Adventist young or middle-aged lady of good Christian experience to stay with an invalid lady, and little girl aged three years. For particulars write to Mrs. Addie M. Jepson, 416 E. Pearl St., Owatonna, Minn.

FOR SALE.—A number of desirable homes in College View, Neb., to persons contemplating locating here. The undersigned will be pleased to give reliable information regarding property here. Address A. Swedberg, College View, Neb.

FOR SALE.—Eighty acres timber land; \$5 to \$10 an acre. Two miles from Mountain View and Seventh-day Adventist church; church-school one-half mile. Will sell to those who will help in our church-school. Address Bert Eperson, Mountain View, Mo.

WANTED.—By Chicago physician and his daughter, vegetarians, an educated, intelligent young or middle-aged woman as housekeeper. Splendid home, educational facilities. Must furnish good reference. Address Dr. A. B. Yudelson, 2974 South Park Ave., Chicago, Ill.

WANTED.—First-class lady nurse of fine appearance for high-grade private sanitarium in Chicago's finest suburb. Must be expert masseuse, cultured and refined. Very exceptional opportunity. Give full statement of qualifications, and state salary. Address Dr. Wm. Lee Secor, 339 South Lincoln St., Chicago, Ill.

FOR SALE.—Purest, most healthful, best vegetable oil for cooking or salads; no odor; keeps indefinitely. Gal. can, \$1; 5-gal., \$4. Also olive-oil of the purest grade; gal., \$2.75; 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. 116th St., New York City, N. Y.

## Obituaries

SATHER.—Died June 21, 1906, Delta Dale Sather, daughter of Brother and Sister Sather, aged 1 year, 7 months, and 13 days. On the funeral occasion words of comfort were spoken by the writer from Isa. 61:1, 2.

L. THOM.

BARKER.—Died at the home of her daughter, Mrs. J. A. Karrer, of Clarno, S. D., Mrs. Hannah C. Barker, aged 73 years. Three children—two daughters and one son—survive her. She was a Seventh-day Adventist for nineteen years, and attended every camp-meeting in South Dakota, except two.

J. A. KARRER.

TOWER.—Died June 25, 1906, Harvey Tower, aged 89 years, 3 months, and 22 days. Brother Tower was born in Vermont, and came to Michigan in 1839, teaching school for six years in Jackson, after which he moved to Barry County, and in 1850 to Oceana County. He held several town and county offices. He accepted present truth in 1882, and was loyal to it until the last. He leaves a companion, with whom he had lived three-score years, and nine children, but they mourn

not as those who have no hope. The funeral was held at the home, and words of comfort were spoken to a large congregation by C. J. Kruse, of the M. E. church, and the writer, excellent music being furnished by the M. E. church choir. W. C. HEBNER.

DAVIS.—Died at Sheridan, Ill., April 22, 1906, of congestion of the brain, Christine Winnefred Davis, only daughter of Mrs. Sarah Davis. Christine was born at Ottawa, Ill., Dec. 30, 1899, was a winsome child, and loved the Sabbath-school. The funeral service was conducted by the writer; text, Isa. 11:6, last clause. IDA B. HIBBEN.

ANDERSON.—Died in Los Angeles, Cal., June 24, 1906, of cancer of the stomach, Edward O. Anderson. He was born in Christiania, Norway, June 17, 1845. Twenty-seven years ago he heard present truth preached by Elder O. A. Olsen, and from that time was a firm believer. For many years he served his home church at Sturgeon Bay, Wis., as elder and leader. B. E. FULLMER.

HOLFORD.—Died at Napoleon, Mich., July 7, 1906, James H. Holford, aged 64 years, 9 months, and 26 days. He began to observe the Sabbath in 1873, and joined the Seventh-day Adventist Church soon after. He remained true to the message. He leaves a wife, four children, and two sisters to mourn their loss, yet not without hope. Words of comfort were spoken by the writer from Job 14:14. B. F. STUREMAN.

ARNOLD.—Died in Keene, Tex., July 9, 1906, Martin E. Arnold, aged 53 years, 4 months, and 19 days. Brother Arnold had been sick with typhoid fever four weeks, but was recovering, when he was taken with an inward hemorrhage, and died in a few minutes. His sudden death was a heavy blow to his companion, who is left with four little ones to train for the Lord. He was firm in the truth, and died with a bright hope. Words of comfort were spoken from Gen. 3:15. CLARENCE SANTEE.

ALLEN.—Drowned in the Willamette River, Portland, Ore., July 4, 1906, Brother Gordon Allen, aged 18 years. The body was taken, for interment, to his home in Sawtelle, Cal., where, with his parents and two sisters, he accepted the "glorious message" about five years ago. Since then his life has been one of fidelity to the Friend of his choice. Words of comfort were spoken by the writer, in the Sawtelle church, to a large gathering of sorrowing neighbors and friends. S. T. HARE.

DRAY.—Fell asleep at the home of her daughter, Mrs. Alice Pomeroy, at Newaukum, Wash., July 6, 1906, Mrs. Nancy B. Dray, aged 91 years, 10 months, and 17 days. She was a consistent member of the M. E. Church for fifty years. In the year 1895 she heard and accepted the third angel's message. A large circle of friends and relatives mourn their loss, but not without hope. Words of comfort were spoken from Rev. 14:13 when we laid her away to await the coming of the Life-giver. ALBERT BECK.

COLE.—Died at Bristol, S. D., July 10, 1906, Lottie E. Cole, wife of D. B. Cole, aged 44 years, 4 months, and 3 days. Sister Cole accepted present truth in 1879 at a meeting held by Elders Fulton and Dimmock in Minnesota. She was a great sufferer for a number of years, but bore it all patiently. A husband, four sons, and three daughters survive her. She rests in hope of a part in the first resurrection. Words of comfort were spoken by the writer from John 11:25 in the M. E. church. N. B. BALDWIN.

PALMER.—Died at Conway, Mich., June 18, 1906, of pneumonia, Mrs. Maggie Palmer, wife of W. W. Palmer, aged 36 years. Sister Palmer accepted the third angel's message in the spring of 1891 under the labors of Elder W. B. White in Nebraska. She died in full hope of her coming Saviour, having dearly cherished the thought for the last fifteen years of her life. She leaves a husband and five children to mourn their loss. The funeral service was held by the writer in the Conway Presbyterian church. E. A. BRISTOL.



WASHINGTON, D. C., AUGUST 2, 1906

W. W. PRESCOTT . . . . . EDITOR  
C. M. SNOW . . . . . ASSOCIATE EDITORS  
W. A. SPICER }

BROTHER F. E. PAINTER, the field agent for the Atlantic Union Conference, spent a day with us last week on his way to the Virginia camp-meeting. Brother Painter reports encouragingly concerning the canvassing work in his field.

JUST as we were going to press, we received an earnest appeal from Elder E. J. Dryer, president of the West Virginia Conference, urging the brethren and sisters of that conference to attend their camp-meeting. It will be published in full next week.

THE song which appears on the first page is published by Brother Charles P. Whitford in connection with another entitled "Footsteps that Never Come." Both of these songs will be sent, post-paid, on receipt of twenty-five cents. Orders may be addressed to Charles P. Whitford, Asheville, N. C.

ELDER G. A. IRWIN left Washington Sunday evening for the South. After a short visit at Nashville and Graysville, Tenn., Brother Irwin will attend the camp-meetings in Texas, Arkansas, and Oklahoma. Elder W. A. Colcord is attending the Virginia camp-meeting this week, and Elder K. C. Russell has gone South to assist in the camp-meetings of the Southern Union Conference, beginning in Louisiana.

OUR latest information from California is to the effect that they are planning to rebuild the Pacific Press plant at Mountain View, "the new building to be of moderate size, and with room enough for denominational work only." The two periodicals, *The Signs of the Times* and *Our Little Friend*, will for a time at least be printed in an outside office, probably at San Jose. Prompt measures have been adopted to provide the necessary books so that the canvassers may not be hindered in their work.

SINCE the death of Brother Joseph H. Watson, in 1904, Brother Thomas H. Branch and his family have been left to carry on the work at the Plainfield Mission station in Nyassaland without any associates. We are glad to state, however, that Elder J. C. Rogers and his wife, of Everett, Wash., have now accepted an appointment to that needy field. Brother and Sister Rogers have

spent several years in successful work in South Africa, and are well acquainted with the country and its needs. They will be heartily welcomed by the laborers in that field as helpers in the gospel.

A LETTER from Brother M. C. Wilcox, the editor of *The Signs of the Times*, which is printed on the sixteenth page, gives full particulars concerning the destruction of the Pacific Press printing plant by fire, and will be read with painful interest. We can add nothing to what Brother Wilcox writes. We know that many prayers are being offered in behalf of our brethren and the work in California, and we can only leave it with the Lord to make clear what his will is, and to bring good out of what seems to be a great calamity.

BROTHER S. A. WELLMAN and his wife, from Trinidad, arrived in New York July 16, and spent two days in Washington. Brother Wellman is editor of the *Caribbean Watchman*, and manager of the Watchman Press Publishing Co. It has been seven years since Brother Wellman left the States for the West Indian field. It is hoped that he may attend some of the camp-meetings this fall and present the needs of his field to our people, and especially the great needs of their publishing plant. We are sure that our people will be more than glad to render this needy institution financial help. Brother and Sister Wellman are on a three months' furlough, and we hope it will be a time of rest and real spiritual blessing to them. We were glad to see them looking so well, and to hear their cheering report of the work in the field where they are laboring.

DR. G. A. HARE and his family left Washington, Tuesday, July 31, for their home in California. Dr. Hare came to this city two and a half years ago, in response to a request from the General Conference Committee, to assist in starting our medical work here. In establishing this phase of our work in Washington many difficulties have had to be met which have called for the exercise of much patience and perseverance. These difficulties are being overcome, and our medical work in its various phases is becoming known, and is taking good root in this city. A few months ago Dr. Hare resigned his position in connection with the Washington Branch Sanitarium, and after a visit to Europe with his wife, Dr. Jessie Hare, he has returned to his home in California. Those who have been associated with these workers will hold pleasant recollections of the excellent spirit manifested by them in all the perplexities incident to pioneer work. They have

rendered cheerful and whole-hearted service, and they leave us with our prayers and best wishes for their future.

LAST week a letter was received from Elder M. N. Campbell, of the West Michigan Conference, in which he stated that he and his wife had given prayerful consideration to the suggestion of the General Conference Committee that he should act as superintendent of the Levant Mission field, and that they had arrived at a decision, and would accept the appointment. Brother Campbell has had a successful experience in various lines of field work, and is at present the vice-president of the West Michigan Conference. He is well qualified, both by natural ability and by training, for the position to which he has been appointed. He will be accompanied by his sister, Miss Janet Campbell, who has made an excellent record for several years as a teacher of church-schools. This party will plan to leave America in October, and will probably make their headquarters at Beirut, Turkey in Asia.

RECENTLY we sent a few copies of *Life and Health* to a lady in Nebraska for her two girls to sell. In going over the town with *Life and Health* a lady was found who had just read a copy of the *Earthquake Special Signs of the Times*, and the sixteen-year-old *Life and Health* worker spent nearly the whole day with her, helping her to understand the obligations of the Sabbath. She reported only a few copies of *Life and Health* sold, but instead, a new Sabbath-keeper and another interested. The mother and the two *Life and Health* workers recently came into the truth through reading the REVIEW. They have never heard a sermon by any of our ministers, nor had any communication with any of our people. In this instance *Life and Health* found three persons who came into the truth by reading the REVIEW, and these found a fourth party whom *The Signs of the Times* had impressed. The lesson teaches the importance of all our periodicals and our duty to circulate them.

### A Good Example

APPRECIATING the value of *Liberty*, and recognizing the importance of educating public sentiment away from inculcated sentiments of National Reformism and back to the principles of true Christian and civil liberty, the church at Alma, Neb., has set apart August 18 for raising means to supply the leading men of that place with *Liberty* for the coming year.

If every church would follow the example of the church at Alma, there would soon be a perceptible change in the public mind, and the highway of the third angel's message would be materially cleared for more rapid progress and the speedy completion of the work.