

The Advent And Sabbath REVIEW HERALD



TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 23, 1906

Abide With Us, O Lord!

IN fiery chariots of the west ascending,
The day hath passed in triumph, Lord, to Thee!
Its fallen mantle glows with twilight blending
On the far shadowy spaces of the sea.
It is toward evening. Oft at noontide roaming,
Our hearts have met with Thee in sweet accord;
Now in the peace and leisure of the gloaming
Abide with us, O Lord!

The ocean like a dreamless child is sleeping,
Hushed in the hollow of Thy mighty hand;
One star a-tremble in the west is keeping
Lone watch on all night's silent border-land.
Enter, dear Lord, our loaf is yet unbroken,
Our water shall be wine by Thee outpoured;
We yearn to hear Thy "Peace be with you" spoken;
Abide with us, O Lord!

Low murmurs through the seaward boughs are wafted,
A breath of roses steals along the shore;
More calm, more sweet, Thy loving words engrafted
In our responsive hearts for evermore.
Yet more we crave: O, tarry in our leisure!
And to the longing of our souls afford
Thy love and joy in overflowing measure.
Abide with us, O Lord!

It is toward evening. Soon from out the shadows
A deeper shadow on our brows must fall.
So soon across the dim familiar meadows
The hour will come when we must leave them all.
Ah! leave us not within the grave's dark portal;
Scatter death's terrors with Thy mighty Word;
Bid us come forth, and glorified, immortal,
Abide with Thee, O Lord.

—Selected.

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.

ORDERS for *Liberty* are coming in very rapidly. The great majority of these orders are for liberal quantities. One order received from the Colorado Tract Society was for 1,000 copies of the second number.

THAT wonderful little book entitled "Making Home Happy" carries with it lessons that will be of great value to all children and youth. Its lessons are taught through a very bright, wholesome story with a moral—a great subject treated sensibly and simply, and revealing how an unhappy home was made happy through loving unselfishness, which is, in the story, shown to be the secret of happy homes and happy lives. Neatly and attractively bound, and illustrated in paper covers, 25 cents; cloth covers, 50 cents.

THE September number of *Life and Health* is now ready to be mailed. The front cover cut on this number of the journal represents a boy eating a large slice of watermelon, with the timely warning, "The melon-cholera days are come, the saddest of the year." The contents of the entire number will be very profitable to all. The following represents some of the topics considered in this number: CHILDREN AND THEIR CARE; Dwelling especially upon the common disorders of children, and giving treatment for these diseases. These articles will be invaluable to mothers. VEGETARIANISM—ITS RELATION TO HEALTH; In the treatment of this subject, the writer gives an account of what he has seen of how cattle are raised for beef. In connection with the recent exposures of the slaughter-house methods, this article will prove to be both interesting and profitable. DIVINE HEALING; Continuing the discussion of the principles on which God heals the diseases of his children. THE MEAT QUESTION; Quotations from other publications on this and other important topics. CULINARY SUGGESTIONS; Telling a number of ways in which shortcake may be made attractive, healthful, and economical. A number of very valuable suggestions are given, including methods of utilizing "left-overs." THE BRINGING UP OF CHILDREN; Valuable information for all parents. DISPLACEMENT CAUSED BY CONSTRICTION OF THE WAIST; Written by an experienced teacher of hygienic dressmaking, and contains some of the reasons why the prevailing style of dress is harmful. The September number contains very instructive editorials devoted largely to pure food legislation and the new pure food laws. Very encouraging reports are given from mission fields, and "Questions and Answers" will be especially helpful. NEWS NOTES; Made up of information in connection with the health topics of the various countries. No doubt the September number of *Life and Health* will be appreciated more than any we have heretofore issued. The July and August numbers were very successful. Some agents sold as high as 2,000 copies of these numbers. The usual prices for *Life and Health* prevail,—regular subscription price, 50 cents a year; twenty-five or more copies, one order, to one address, 2½ cents a copy.

THE *Youth's Instructor* is always filled with interesting and profitable reading. It costs only 75 cents a year—only one and one-half cents a week.

ALTHOUGH 1,000 extra copies were printed of the August number of *Life and Health*, by the fifteenth of the month the edition was entirely exhausted. Agents everywhere report excellent success with this number. The September number is even better than the August number.

MOST interesting and inspiring is the little volume, "The Master's Greatest Monosyllables." It is filled with the spirit of the Great Missionary. No one can read it without receiving much good. Secure a copy and read it, then pass it on to friends that they may be helped. Price, 50 cents.

THE second number of *Liberty* will help the public to recognize the fallacy of the claim that Sunday laws are essential to good government. It sets forth the evils of all religious legislation, and emphasizes the true principles of religious liberty, upon which the government of the United States was founded. It ought to be in every American home. Who will help the publishers put it there?

WHY not give our children a better acquaintance with our bird neighbors? The customs of birds and the habits of various animals are not only interesting, but very profitable to our young people. They will receive profit and pleasure in reading "Garden Neighbors," a book of 256 pages, by Dr. L. A. Reed. This work gives some very interesting true stories of some familiar birds and animals. Price, \$1.

ONE aged worker in New York, with his two sons, celebrated his seventy-sixth birthday, July 25, soliciting for "Heralds of the Morning" and "Coming King." He took orders amounting to \$10 on his birthday, and during the week the amount of his total orders was \$50.50. One of his sons secured \$110.25 worth of orders for the same week. The son's best day in the week was twenty-four orders for gilt "Coming King," taken in ten hours' time. All may not be able to succeed like these experienced workers, but it is remarkable to hear how those just beginning are being prospered in the work. These experiences should be taken by every believer as an evidence that God is in this work, and that he is sending his angels to co-operate with every trusting, humble one who will go forth to the people with a burden to reach perishing souls with this warning message before probation's hour shall close.

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

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THE REVIEW AND HERALD

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

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Faith which was once delivered
unto the Saints"**

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Editorial

It is our privilege to realize the divine presence with us at all times. Jesus desires to be a present Saviour. The promise, "Lo, I am with you alway," is still in force. It is wilful sin, the refusal to walk with the Lord, which deprives us of these blessings. "Let us lay aside every weight, and the sin which doth so easily beset us."

Union with Christ

IN this time when the forces of evil are asserting themselves so strongly on every hand, men feel the need of greater power in order to cope with them, and they are seeking to secure this power by making combinations with one another. In doing this they are preparing for defeat rather than for victory. While the visible actors in the conflict are men representing one set of principles arrayed against men who represent other principles, yet the real controversy is between Christ and Satan. In this long-standing controversy God has never been glorified by a show of numbers or by religio-political combinations. The great commission made no provision for obtaining any other power than that which comes from union with Christ. "Lo, I am with you alway, even unto the end of the world." The disciples of Jesus who were sent out to conquer the Roman world with the gospel under what would appear outwardly to be the most adverse conditions, were promised power only through the gift of the Holy Spirit. "Ye shall receive power, when the Holy

Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." In this power of the Spirit these despised Galileans, alone and single-handed, in the face of the governmental power of mighty Rome, went forth to meet the evils of their time with the gospel message. Unseen messengers from the heavenly courts were their companions in labor, and their success was wholly of God. The strongholds of heathenism were entered, and Christian churches were established in many places. But the disciples did not seek to reform the ills of society by an appeal to, or alliance with, the civil power. They relied upon the power of the gospel in the hearts of individuals. So it should be now. The antidote for the perils of these last days will not be found in federation. The forms of a false religion may be enforced by such combinations, but the interests of the kingdom of God are not advanced in this way. Union with Christ is the essential thing. "Woe to them that go down to Egypt for help."

Federation Among Catholics

OUR special correspondent has furnished the readers of the REVIEW with an interesting report of the meeting of the American Federation of Catholic Societies at Buffalo, N. Y., which deals quite fully with this movement as he saw and heard its representatives in session. Some thoughts concerning the significance of this movement in connection with two others, the Federal Council of the Churches of Christ in America and the International Peace Congresses, are presented in another article in this department. In this article we shall call attention more particularly to the real work of this comparatively new organization among Catholics. In order that we may do this with justice and fairness we shall quote largely from official and Catholic publications.

A statement of the aims and purposes of the American Federation of Catholic Societies has been issued, bearing the approval of the two leading promoters of the movement, Archbishop Messmer, of Wisconsin, and Bishop McFaul, of New Jersey. In this statement the object of this "grand organization" is declared to be, "to promote and defend Catholic interests and Catholic citizenship." As more fully stated in the con-

stitution, the objects are "the cementing of the bonds of fraternal union among the Catholic laity and the Catholic societies of the United States; the fostering and protecting of Catholic interests and works of religion, piety, education, and charity; the study of conditions in our social life; the dissemination of the truth; and the encouragement of the spread of Catholic literature, and the circulation of the Catholic press." In the opening sermon at Buffalo Bishop Canevin declared "the principal objects of our organization and labors" to be "(1) The Christian education of youth; (2) the sanctity and perpetuity of Christian marriage as the basis of the family, and the preservative of the morality and happiness of the home; (3) to correct error and expose falsehood and injustice, whether in misrepresentation of history, doctrine, or principles of morality; (4) to oppose and root out the great social and political evils which confront and menace us—socialism, anarchy, perversion of marriage, divorce, dishonesty in business, corruption in politics and offices of public trust, the lawlessness of wealth and the law-defeating power of money, the evasion of justice and wide-spread disregard for law." The real spirit and meaning of these somewhat formal and general expressions can best be determined as we note how they have been translated into action during the brief existence of the organization.

From the opening sermon preached at the meeting of the federation in 1904 we make the following extract:—

The solution of the school question is the burning question of the hour for American Catholics, who are unjustly compelled to support the public and parochial schools, and even buy free books for the public school children, a practise that exists in many cities, among them my own city of Toledo. This double taxation is weighing heavily on our poor Catholic people, who are not blessed, as a class, with an overabundance of this world's goods. If the two million Catholic voters in the United States can not relieve themselves of this unjust burden, they are no good and deserve to be robbed. This is not politics; it is business. The united strength of the Catholics in America can remedy this injustice. Will they unite?

At the same convention the following resolution bearing upon this question was adopted:—

First, Let no public moneys be paid for religious instruction in any school; second, let the educational per capita tax be disbursed for results in purely secu-

lar studies only, in our Catholic schools, our teachers receiving their salaries as other teachers receive theirs; third, to ascertain these results, let our schools be submitted to State or city examinations. Thus will the great principle of our government, "No public moneys for sectarian purposes," be preserved intact.

It thus appears that when the federation mentions "the Christian education of youth" among its objects, it means to include a division of the public money for the benefit of Catholic schools, and "the two million Catholic voters in the United States" are called upon to relieve themselves of "this double taxation." It is declared that "this is not politics; it is business," but how are "the two million Catholic voters" to secure their demands unless they combine "business" with politics?

In the same convention of 1904 one of the speakers said:—

There is one resolution, I think, that it would be well for us to adopt in this convention, and it has reference to the observance of the Lord's day. We know perfectly well that there is given in many parts of our country a considerable license—a freedom and an unbridled license—regarding the observance of the Lord's day. Now, any country that will ignore the proper observance of the Lord's day, the Lord will turn his back upon that country, and that country will suffer, and that country will become miserable. . . . The commandment of God is before us, and that commandment, the third [according to the change made by the papacy], says to us—the Lord said to us: "Remember that thou keep holy the Sabbath day." . . . So, on account of this great laxity, on account of this forgetfulness of the Sabbath day, on account of the lack of legislation and civic legislation regarding the observance of this day, I think that, assembled in convention, the Catholic societies of the different parts of the United States, true Christians—I think it would become us very properly in our series of resolutions to have one resolution which would call the attention of our civic authorities to the proper observance of this day.

In harmony with this suggestion a resolution on "Sunday observance" was adopted in which it was affirmed that "while it is right that Sunday should be a day of rest from labor and of legitimate recreation, it is imperative that it should be recognized also as the day prescribed for special service of God." From the discussion of this resolution it appears that the word "Sabbath" was used in the original draft to which objection was made by one speaker, as follows:—

We all know that the law regarding the seventh day has been shifted from Saturday to Sunday in one way, but, on the other hand, whenever you use the word "Sabbath" in our modern English language, you are meeting the "Methodist sabbath" and the "American sabbath." This is not the Catholic Sunday. The observance of the Sabbath has been ordered by the church in the name of God; therefore, instead of "Sabbath,"

let us put there "Sunday," that we may have nothing to explain, and may not join the camp of the modern Pharisee.

The federation therefore calls upon the civil authorities to guard by law the interests, not of the Sabbath of the fourth commandment (the true Sabbath needs no such support), but of "the Catholic Sunday," in view of the fact that the observance of this day "has been ordered by the church in the name of God." This frank admission that the Catholic Church substituted Sunday for the Sabbath of the fourth commandment, and this open demand that the civil authority should regulate the observance of "the Catholic Sunday," indicate plainly what we may expect if Catholics should ever control the legislation of this country. The prophecies will be fulfilled.

As showing what the federation has accomplished, according to the estimate of its promoters, we quote the following summary from the official statement to which we have already referred:—

The creation of a Catholic public opinion in the United States; the repeal of the obnoxious marriage law in Cuba; betterment of conditions in Philippine Islands; appointment of Catholics on the Indian and Philippine Commissions; permission granted for the celebration of holy mass in the navy-yards and public institutions, including prisons and reform schools; appointment of Catholic army chaplains; assisting Catholic Indian schools; assisting Catholic negro missions; introduction of Catholic books in public libraries; friendly relations between societies, especially of different nationalities; a move toward stricter divorce laws; revision of histories and books of reference prejudicial to the Catholic Church; restoration by the government of rations to Catholic Indian scholars; the defeat of the Bard amendment affecting the rights of Catholic Indians; final acceptance of the Father Marquette statue by our government; consideration shown to our Catholic Filipino students. In Ohio the State federation prevented the State from interfering in Catholic orphanages and institutions. County support is also being given to Catholic hospitals in many localities. The federation in New Jersey killed a legislative bill which would have made the parochial schools of the State taxable. Several detrimental measures to Catholics have been killed by the Illinois State federation. The Jefferson County (Kentucky) federation and the Catholic societies of Missouri defeated a measure to furnish free text-books in the public schools. Many others could be mentioned, but space will not permit.

From what we have here presented it will be easy to see that the American Federation of Catholic Societies is already doing some very effective work in the interests of the Roman Catholic Church. We have no doubt that its influence will be felt in greater measure in the near future. While it disclaims any purpose to enter politics, yet it is clear that it proposes to bring to bear upon the government all the influence at

its command to secure aid and comfort for the Catholic Church. Whether this is called politics or business makes little difference. The result is the same in either case.

We have given considerable space to this subject in this issue of the REVIEW because we feel that the believers in this message ought to have an intelligent understanding of the nature and scope of this movement. With characteristic discernment the leaders of the Catholic Church perceive that the opportune time has come for them to inaugurate a more open and more aggressive campaign for the furtherance of Catholic interests in America. The steps now being taken by both Protestants and Catholics will lead rapidly on to such religio-political combinations as will result in the restriction of religious freedom by oppressive enactments, and finally to persecution for conscience' sake. The present situation and the outlook ought certainly to stir to earnest activity in proclaiming the truth all those who discern the signs of the times. The prophecies are being rapidly fulfilled. Events are shaping for the final conflict. There is a call now for a forward movement on the part of those to whom God has committed the special truth for this generation. In humble reliance upon the power of divine truth let us meet all these combinations of organized influence with the message of preparation for the coming of the Lord. "They that be with us are more than they that be with them."

✓ The Voice of the Earthquake

As God's judgments increase in the earth, many will learn righteousness. Coming so soon after the terrible San Francisco calamity, the pronounced earthquake in Wales and England the other day has set many on this side to thinking that there is some special meaning in the increasing frequency of these visitations.

Spending a Sabbath with the Southampton company, I learned of an interesting experience. A lady in that city has been buying the *Present Truth*, and sending it on to a daughter in India, a governess in the family of a lady of title. This daughter and her mistress passed through the earthquake that visited the northern part of India some time ago. They had some remarkable experiences of deliverance, and the daughter wrote that for the first time in her life she saw her mistress on her knees seeking God.

They both began to study the *Present Truth* in earnest, to get a new experience, and another friend, also a titled lady, joined them in it. Since then this young woman has returned to England with the family employing her, and she writes her mother that now they mean

to study the Sabbath question, to see what the truth is about that.

As these judgments come in the earth, many an honest heart will turn to our literature, to learn what these things mean. And this incident shows how our literature is being passed about the world in ways we little know of. W. A. S.
London.

Three Striking Movements

THREE most notable movements are attracting the attention of Christendom at the present time. Combined, they are broad as the world in their scope, and in their ultimate purpose they will bring the world under one ruling influence.

These movements are:—

1. The Federal Council of the Churches of Christ in America.
2. The American Federation of Catholic Societies.
3. The great international Peace Congresses.

It is the purpose of the peace advocates that the two peace congresses shall unite in one, and it is confidently predicted that The Hague will be the capital of the world, from which place will go forth laws which will rule the nations, cause wars to cease, usher in universal peace, and turn the implements of war into the tools of peaceful toil.

The other two movements, while carried on now by different bodies of people, have a very similar object in view, and each has signified its willingness to work with the other along certain lines. Just how and when the two bodies will take common hold upon certain undertakings we can not foretell. That they will yet do so is evident both from the language used by their leaders and from the very nature and aims of the two organizations.

The purpose of these three movements is entirely outside the jurisdiction of true Christian endeavor. While Jesus Christ brings peace into the hearts of those who accept him, he has foretold no reign of peace in this world till after he himself shall have come in all the glory of the Father, with his holy angels, breaking the nations of earth in pieces as with "a rod of iron," "taking vengeance on them that know not God," destroying the wicked "with the brightness of his coming," and establishing his own kingdom in his own way upon an earth cleansed by fire from all the defilements of sin.

The peace congresses of the two hemispheres are leading the multitude to believe that a time is fast approaching when "the nations shall learn war no more," when peace will be universal, utterly ignoring the fact that that statement is not a prophecy of God, but a declaration of the people only. These developments show that when the time

arrives that the real "peace-and-safety" cry is given, it will seem a very tangible thing to those who give it. Christendom will be united for avowed Christian purposes, and will be bringing about civic and moral reforms; for it is the purpose of the organizers of these American religious federations to bring about the federation of their people throughout the world. The nations will agree to submit their differences to the permanent court of arbitration.

When the great confederation of the nations for peace purposes has been brought about; when that great confederacy of Catholics and Protestants for moral reform and civic righteousness has been brought about; when they have, by the decree of Rev. 13:15, disposed of that troublesome company which refuses to worship that power and receive its mark—then, with all their troubles apparently at an end, the real cry of "peace and safety" will be given. But "when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5:3.

Looking upon these confederating influences, working zealously toward a definite end, we hear the Word of God pronouncing the final dissolution of that work, and admonishing the people, in these words:—

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us.

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." Isa. 8:9-12.

The first verse of this scripture brings to view a confederating work that was not to be confined to two or three nations, but would spread to the "far countries." That is what is being done to-day by the two confederacies already referred to. The Federal Council of Churches is reaching out to other lands; the Federation of Catholic Societies is also reaching across the seas. At the same time the great focusing peace-congress movement is growing in power and influence among the nations. But no matter how strongly they may "associate" themselves together, God declares that these associations, or confederacies, shall be broken in pieces. They will take counsel together, but it shall finally "come to naught;" and his positive counsel to his own people is that they

"should not walk in the way of this people."

In the same connection the prophet warns the child of God to "sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." It is not a strange thing that there should come in this immediate connection these words: "Bind up the testimony, seal the law among my disciples" (verse 16), nor that this other admonition should be recorded for that time: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God?" Spiritualism is one of the three designated powers that will form the great triad of apostasy, and all are to be linked together against the law of God, especially the seal of that law, the Sabbath commandment.

One feature of this federation movement that marks it as essentially unchristian is seen in what those bodies propose to do. The published purpose of the Federation of Catholic Societies is this: "To promote and defend Catholic interests and Catholic citizenship." They have secured the repeal of laws which did not favor them, and have secured the passage of others that do. To further their purposes, they have secured the appointment of Catholics to official positions at home and abroad. They propose to enter as a religious organization into the civic struggles of the country. They declare it to be their purpose to promote a "Catholic public opinion in this country," because "public opinion in America is the power behind the throne." That means that it is their purpose to be that power.

One of the published purposes of the Federal Council of the Churches of Christ in America is "to secure a larger combined influence for the churches of Christ in all matters affecting the moral and social conditions of the people, so as to promote the application of the law of Christ in every relation of human life." In other words, men are to be compelled by law to conform to the principles of Christianity as interpreted by the combined churches of the country. Doing that was what kept Rome busy during the Dark Ages, and made the Inquisition a necessity.

Jesus Christ repudiated emphatically any such purpose as that expressed in the documents of those two organizations. He did not tamper with earthly thrones. He made no attempt to have oppressive laws abolished. He submitted to them even to the death, without retaliation or complaint of rights denied or infringed. He did not encourage his followers to constitute themselves a "power behind the throne." Before his death, Jesus Christ was denied every natural right of man; but in spite of it all, never

do we see him seeking any sort of combination to bring influence to bear upon rulers to conserve his rights, nor has he ever given such commission to his followers of any age. To teach, to baptize, to heal the sick, to encourage the disheartened, and to strengthen the weak—these are the legitimate occupations of the ambassador of Jesus Christ.

To enter into confederacies to "reform society" and bring about "civic righteousness," to seek "to secure larger combined influence for the churches of Christ" in the temporal affairs of men; to seek so to mold public sentiment as to make the church a "power behind the throne;" to seek "to promote and defend Catholic interests and Catholic citizenship," or Protestant interests and Protestant citizenship—these and all similar movements are out of harmony with, and diametrically opposed to, the fundamental principles of the religion of Jesus Christ. And what shall we say when such purposes are accomplished by "religious" laws that trample upon the rights of conscience, and make the most sincere religious belief and practise a crime?

Again and again would the disciples of Jesus have put him forward in the politics of this world, but he as often rebuked the attempt by word or act. One of his last declarations before his crucifixion was: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."

These combinations for political purposes have developed what is known as the "Christian lobby" at the capital for the purpose of securing just such ends as these confederacies are organized to accomplish. The mother of two of Jesus' followers came to him at one time "lobbying" for official positions for her sons in his kingdom. He declared to her, "Ye know not what ye ask." Matt. 20: 21, 22. The young men even declared themselves able to drink the cup he was to drink of, in their selfish eagerness for the position. The other ten "were moved with indignation" against the two, for they all had political aspirations. Jesus then set before them the political methods of the world, and declared, "It shall not be so among you."

Surely God is not in such movements, nor is the cause of vital Christianity in any sense advanced thereby. These movements were pointed out years ago. Now they are fairly launched, and they are moving toward that long-predicted culmination with a rapidity and a precision that are cause for wonderment. The revelator, in foreshowing the work of that power which should afflict the remnant people of God till the end, says of it: "And there was given to him authority over every tribe and people and tongue and nation. And all that dwell on the earth shall worship him, every one

whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain." Rev. 13: 7, 8. That means a universal spiritual dominion. It can be brought about only by such a combination of forces as these to which we have herein made reference. Do we not see in these things the fulfilment of this scripture?—

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast."

"The Lord . . . instructed me that I should not walk in the way of this people." C. M. S.

Who Will Be First?

THE call for the One Hundred and Fifty Thousand Dollar Fund for the work in the South and for finishing the work in Washington has been heard by nearly all of the readers of this article.

The reasons for making this call have been stated, and are generally known. It looks like a great sum of money when thought of from the standpoint of the sum total, but when we divide one hundred and fifty thousand dollars into fifty thousand separate sums, it drops from one hundred and fifty thousand to three dollars.

Now three dollars does not look like a great sum of money, yet that is the amount that each Seventh-day Adventist in the United States must give on an average to complete the One Hundred and Fifty Thousand Dollar Fund. The present generation has never seen times more prosperous than now. Money is more plentiful, crops are more abundant, labor is in greater demand, than at any time in our memory. Shall not the cause of God reap a portion of this great, almost universal prosperity? It was never more easy for our people to give to the cause we all love than now. If every Seventh-day Adventist in the United States will give three dollars before Dec. 31, 1906, we can raise the last dollar of this sum before the new year.

We need not spend thousands of dollars in gathering this sum. Each individual is to be a committee to see that he pays his share. Each church, led by the officers of the church, can see that the church raises its share. Each conference can see that it pays its proportion at the rate of three dollars a member. Each union conference will then turn in its whole quota, and the amount will be raised.

Never has such a large sum of money been raised by such a simple plan as the one proposed. It saves labor, postage, traveling expense, and worry. It distributes the burden, and gives each Sev-

enth-day Adventist a part in the work. Those who can not give three dollars should give what they can, and then let those who are able to give more, make up that which the others can not contribute.

Why should not this sum be rapidly closed up? The time to give is now. We do not need to wait for any one. Why should not each individual be the first to raise his proportion of this sum? Then why should not each church endeavor to be the first church in its conference to make up the sum? Each conference can then emulate the others, and we all can endeavor to be first in completing this good work.

What church in any conference will lead in this great plan? What conference will be the first to say, "We have raised our share and finished the work"? Shall not this great work be speedily finished? I. H. EVANS.

A Deserved Rebuke

JUST now the religious education controversy is at white heat in Great Britain. The government has tried to satisfy all parties demanding religious teaching in public schools, and, naturally enough, their bill pleases none of the great religious parties. Anglicans, Catholics, and non-conformists are holding meetings to denounce the bill for going too far here and not far enough there.

At a meeting of non-conformist opponents of the measure, Lord Stanley, of Alderley, a veteran educationalist and a member of the Church of England, gave the following well-phrased rebuke to the non-conformists:—

I think that your fault is that you have not had the courage to be true to your own principles.

I suppose every one of you has been at some time on a Liberation Society platform. The cardinal principle of that society is that the state has no call, or duty, or right, or competence to meddle with religious teaching. (Cheers.)

Yet you are not unwilling to take advantage of a state permission to teach that form of Bible teaching, or fundamental Christianity, whichever you call it, which satisfies you at the public expense, while if somebody goes beyond that, you call it an intolerable levying of taxes against your conscience.

The general attitude on the question bears witness to the terrible decay of religion. It is assumed that the state must teach religion if the general body of children are to receive any religious teaching at all. In the *Nineteenth Century Review*, Rev. E. H. Rycroft protests that the Sunday-schools can not give this instruction. He writes the average Sunday-school down as a failure, and says: "Quite three fourths of the children present in every Sunday-school are there because the parents do not want them at home."

London.

W. A. S.

Note and Comment

SOME weeks ago at a convention of Presbyterian ministers held in Valparaiso, Ind., it was recommended to strike out of the Presbyterian creed the words "eternal torment," which have stood there for more than two hundred years. The milder word "destruction" was to be inserted in its place. These ministers, representing seventy-five churches, agreed unanimously to work for the elimination of the words "eternal torment" from the creed throughout the world. They declared that the doctrine was unscriptural; and so it is. The only wonder is that they have clung to it so long as they have, and that so many still adhere to it.

Is the Roman Catholic Church sincere in its effort to prevent the continuance of bull-fights in Spain? The *London Chronicle* says:—

The Roman Catholic Church, which is usually supposed to be an accessory, has waged war upon bull-fights—a war in which she has been worsted. Popes have issued bulls against this diversion, but these papal bulls have not made themselves heard in the clamor surrounding the bulls in the ring. It is the papal bulls that have got no quarter.

Referring to this matter, the *North-western Christian Advocate* says:—

The issuance of bulls against bull-fights did not exhaust the powers of the pope. He possesses one power which, if employed, would put an immediate stop to the cruel sport. Let him direct that the sacraments be refused the king and queen of Spain if they attend bull-fights. Attendance at cruel bull-fights in Spain is surely as grave an offense against righteousness as attendance upon the public schools in America, yet Roman Catholic prelates in America have threatened Catholic parents in this country with deprivation of the sacraments if they send their children to the public schools.

The papacy has learned the necessity of being somewhat discreet in its exercise of arbitrary authority where it lacks the power to enforce its decrees. It requires both courage and power to successfully rebuke the follies of a king. It is easier to condone the sins of royalty.

It is impossible to look with complacency upon the increasing practise of cigarette smoking, drinking, and gambling among fashionable women of the larger villages and cities. Card-playing and card-parties have taken this form to a deplorable extent. In a paper read before the New Jersey Medical Association, Dr. H. J. Synnott, of Mt. Clair, N. J., said:—

The possibility of secret drinking and cigarette smoking, even among women

of education and refinement, must not be disregarded in looking for causes of nervous prostration among women.

It is indeed quite common among fashionable women for wine, and sometimes stronger drink, to be served, not only at their card-parties, but at fashionable restaurants. The generally higher nervous temperament of women makes them much more susceptible to the evil results of these practises than are men. Add the excitement of the gambling table to these, and we have a trio that is hard to excel in the ruin of physical and moral stamina. Says the *Baltimore Christian Advocate*:—

Physicians tell us that both of these habits [drinking and smoking] are largely on the increase, and along with the morphin habit are undermining the health, not to say the morals, of a large number of the women of our land, and wholly unfitting them for their relations as wives and mothers. This is a sad and serious fact, and one fraught with the most baneful foretokenings. Unless something is done to arrest the evil, the unhappiest results to our home life and to society will ensue.

THE statement made in *The Congregationalist*, from which we quoted at some length a few weeks ago, of the changes in belief which have been made during the present generation, has called forth an earnest protest in the same paper, written by a clergyman of some influence. This writer clearly recognizes the true explanation of the wide departure from the fundamental truths of Christianity, and perceives the pantheistic tendency of the doctrine of God in everything. This is shown by the following quotation:—

During the past few years the current theology has been sadly warped by the attempt to twist it into harmony with the unproved hypotheses of evolution. Hence miracles and the supernatural now have little value. That attempt ought to be held in abeyance until a fresh supply of scientific certainties appears. . . . So much insistence is now placed upon the immanence of God [the doctrine of the all-pervading Presence] as to bring us dangerously near the border-land of pantheism, and to make it easy for "unwary and unstable souls" to espouse all sorts of pantheistic vagaries, like mysticism, theosophy, Christian science, the new thought, and other kindred emotional cults.

The surrender to the claims of evolution and the acceptance of evolutionary ideas have resulted not merely in destroying confidence in the historic character of the first ten chapters of Genesis, but in overthrowing faith in the Bible as a whole, and in a very strong drift toward the pantheistic philosophy of the East. There is no compromise between evolution and revelation. Each excludes the other. Pantheism is no part of Christianity. The tendency toward pantheism is a tendency toward heathenism.

AN eminent French professor and writer, Mr. Amant-Joseph Fabre, passes severe judgment on what he styles "the worldly policy of the court of Rome," and openly denounces as "contrary to the spirit of the primitive church" "the long series of dogmas, definitions, practises, and institutions by which has been formed and consolidated, little by little, the mighty structure of the church's theocratic government." We are indebted to the *Literary Digest* for the translation of the following paragraph from Mr. Fabre's recent work, "Christian Thought":—

Imagine for a moment that one of the actual disciples of Jesus had returned to earth; one of those, I mean, who had heard Jesus preaching the worship of God in spirit and in truth, declaring that his kingdom was not of this world, and informing his apostles that they were to be the servants of all. Suppose this actual disciple of Christ were attending one of the grand festivals celebrated at Rome in honor of the sovereign pontiff. At the end of a long procession of dignitaries in lace and embroidery he would see the Grand Lama of the West carried on a throne of gold, a cape of cloth of gold upon his shoulders, a triple tiara of gold upon his head, and, leading and following his throne, a splendid cortège of mitred prelates and noble guards helmeted and armed. Silver trumpets pour their loud strains, and the prostrate multitude greets the pontiff with delirious acclamation. Would not the returned disciple of Palestine think that he saw an idol carried before a nation of idolaters? If any one were to say to him: "It is his holiness the supreme pontiff, vicegerent and vicar of God on earth; it is the infallible ruler, whose prerogative it is to govern men's consciences with sovereign sway, and to dictate their faith to millions of believers," would he not ask, "Who are these pagans of a novel kind, and how can they possibly recognize in this clerical caricature of Christianity the grand religion of Christ?"

It is not necessary that a disciple of Palestine should return to recognize the paganism which has been substituted for Christianity in the great apostasy predicted by the apostle Paul. A comparison of the teaching and practises of the Roman Catholic Church with the principles and practises advocated in the Scriptures and revealed in the life of our Saviour ought to make it clear to any candid investigator that the system which finds its headship in the supreme pontiff at Rome is only a counterfeit of Christianity which has no valid claim whatever to the name of a church. And this same spirit of paganism is asserting itself in the churches which are called Protestant, and which profess to be a living testimony against the false doctrines of "the mother of harlots." How much the times demand the preaching of the original gospel of Christ in its purity and simplicity! This is the message which the Lord has for this generation.

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.

Divine Protection

Under His wing—when the trial and sorrow,
Of life's weary load, that belongs to the morrow,
Is laid at the feet of "an infinite Love,"
We rest, and gain strength from the Power above.

Under his wing—when the heart grows in gladness,
And joy in the soul takes the place of our sadness,
We rise to a higher and holier frame,
And dwell with delight on our Saviour's loved name.

Under his wing—how the world grows in brightness!
Beauty and grace are the marks of its lightness,
Peace and the love of a Father befriended,
All the way through, till life's journey is ended.

Under his wing—in the mansions of glory,
We'll sing the new song, as we tell the old story
Of grace and of love, by the God-man, who gave
His life as a ransom, the sinful to save.
—Andrew McClintock, in *New York Observer*.

Teachers as Examples of Christian Integrity

(Concluded)

MRS. E. G. WHITE

I WAS referred to the fourth chapter of Deuteronomy. The whole of this chapter is to be studied. Notice particularly the statement: "Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever."

The eighth and eleventh chapters of Deuteronomy also mean much to us. The lessons that they contain are of the greatest importance, and are given to us as verily as to the Israelites. In the eleventh chapter God says:—

"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known."

I have been instructed, as God's messenger, to dwell particularly upon the

record of Moses' sin and its sad result, as a solemn lesson to those in positions of responsibility in our schools, and especially to those acting as presidents of these institutions.

Of Moses God's Word declares, "Now the man Moses was very meek, above all the men which were upon the face of the earth." Long had he borne with the rebellion and obstinacy of Israel. But at last his patience gave way. They were on the borders of the promised land. But before they entered Canaan, they must show that they believed God's promise. The supply of water ceased. Here was an opportunity for them to walk by faith instead of by sight. But they forgot the hand that for so many years had supplied their wants, and instead of turning to God for help, they murmured against him.

Their cries were directed against Moses and Aaron: "Why have ye brought up the congregation of the Lord into the wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink."

The two brothers went before the multitude. But instead of speaking to the rock, as God had directed, Moses smote the rock angrily, crying, "Hear now, ye rebels; must we fetch you water out of this rock?"

Bitter and deeply humiliating was the judgment immediately pronounced. "The Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." With rebellious Israel they must die before crossing the Jordan.

From the experience of Moses the Lord would have his people learn that when they do that which gives prominence to self, his work is neglected, and he is dishonored. The Lord will work counter to those who work counter to him. His name, and his alone, is to be magnified on the earth.

For more than twenty years strange things have at different times been coming in among us. Those who have become unfaithful, who have not exalted the principles of righteousness, need now to seek the Lord with deep humiliation of soul, and be converted, that God may heal their transgressions.

The one standing at the head of a school is to put his undivided interests into the work of making the school just what the Lord designed it to be. If he is ambitious to climb higher and still higher, if he gets above the real virtues of his work, and above its simplicity, and disregards the holy principles of heaven, let him learn from the experience of Moses that the Lord will surely manifest his displeasure because of his failure to reach the standard set before him.

Especially should the president of a school look carefully after the finances

of the institution. He should understand the underlying principles of book-keeping. He is faithfully to report the use of all moneys passing through his hand for the use of the school. The funds of the school are not to be overdrawn, but every effort is to be made to increase the usefulness of the school. Those entrusted with the financial management of our educational institutions, must allow no carelessness in the expenditure of means. Everything connected with the finances of our schools should be perfectly straight. The Lord's way must be strictly followed, though this may not be in harmony with the ways of man.

To those in charge of our schools I would say, Are you making God and his law your delight? Are the principles that you follow, sound and pure and unadulterated? Are you keeping yourselves, in the life practise, under the control of God? Do you see the necessity of obeying him in every particular? If you are tempted to appropriate the money coming into the school, in ways that bring no special benefit to the school, your standard of principle needs to be carefully criticized, that the time may not come when you will have to be criticized and found wanting. Who is your bookkeeper? Who is your treasurer? Who is your business manager? Are they careful and competent? Look to this. It is possible for money to be misappropriated without any one's understanding clearly how it came about; and it is possible for a school to be losing continually because of unwise expenditures. Those in charge may feel this loss keenly, and yet suppose they have done their best. But why do they permit debts to accumulate? Let those in charge of a school find out each month the true financial standing of the school.

My brethren in responsibility, exalt the law of Christ's kingdom by giving to it willing obedience. If you are not yourselves under the control of the Ruler of the universe, how can you obey his law, as required in his Word? Those who are placed in positions of authority are the very ones who need most fully to realize their amenability to God's law and the importance of obeying all his requirements.

In some respects, many of those connected with our schools should be standing on a higher platform. We know that it is the determined purpose of some to be obedient to every word that proceedeth out of the mouth of God. Such men and women will be given power of intellect to discern the difference between righteousness and unrighteousness. They have the faith that works by love and purifies the soul, and they reveal God to the world.

We all need to gain a much deeper experience in the things of God than we have gained. Self is to die, and Christ is to take possession of the soul temple. Physicians, ministers, teachers, and all others in responsible positions, must learn the humility of Christ before he can be revealed in them. Too often self

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is so important an agency in the life of a man that the Lord is not able to mold and fashion him. Self rules on the right hand and on the left, and the man presses his way forward as he pleases. Christ says to self, Stand out of my path. Whosoever will come after me, let him deny himself, and take up his cross, and follow me. Then I can accept him as my disciple. In order to serve me acceptably, he must do the work I have given him in harmony with my instructions.

July 4, 1906.

A Significant Movement Federation Among the Catholics (Special Correspondence)

THE fifth annual convention of the American Federation of Catholic Societies was held in Convention Hall, Buffalo, N. Y., July 29 to August 1, inclusive. It was a representative gathering of Catholic citizens whose official acts and utterances are worthy of attention. One who attended the Inter-Church Conference on Federation of Protestant churches in New York City, Nov. 15-23, 1905, and the Buffalo Convention of Catholic Societies, was profoundly impressed with the singular

olic Union and Times it is a "patriotic undertaking in which Catholic and non-Catholic may join hands." The fight against unlimited divorce, against in-

Catholic laity of the United States and her possessions.

In this convention the powerful Catholic organization known as the Ancient

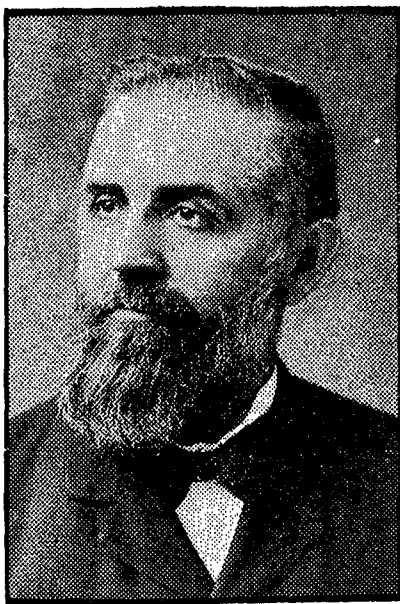


A GROUP OF DISTINGUISHED DELEGATES

FIRST ROW, READING FROM LEFT TO RIGHT: RIGHT REV. JAMES MCFaul, Bishop of Trenton, N. J.; MOST REV. SEB. J. MESSMER, Archbishop of Milwaukee; REV. H. J. MAECKEL, S. J., Buffalo.

SECOND ROW: EDWARD FEENEY, of Brooklyn, President of the Federation; C. H. SCHULTE, National Treasurer, Detroit; ANTHONY MATRE, National Secretary, St. Louis; J. B. OELKERS, Chairman of the Convention, Newark; REV. S. J. WYNN, S. J., New York; VERY REV. JOSEPH SCHREMBES, Grand Rapids.

(Titles according to the usage of the Catholic Church.)



J. B. OELKERS, CHAIRMAN OF THE CONVENTION

temperance, against socialism, against the social evil, for the regulation of capital and labor, and the Sabbath; is to be a common cause in which Protestant and Catholic federations may unite. "To promote the application of the law of Christ in every relation of human life," declared the Inter-Church Conference: "to renovate public and private life in conformity with the teachings of Jesus Christ," says the Catholic Federation. So much for concomitancy of expressed opinion and avowed purposes.

Its Origin, Character, and Purpose

The American Federation of Catholic Societies is only five years old. It was founded in Cincinnati in April, 1901. Since that time it has advanced by leaps and bounds. The Knights of Saint John were active in promoting it, and it is said that the original suggestion of union came from them. At the very outset such leading church prelates as Archbishop Messmer and Bishop McFaul gave it their combined strength and influence, working indefatigably for the extension of its principles and its power, realizing beyond doubt that it was destined to play an important rôle for the church in the "game of politics." The federation and its purposes have received the unqualified indorsement of the pope. Its motto is, "Unity for the common good," words used by the late Pope Leo XIII. The movement is backed by eleven State, four hundred county, and fourteen national organizations; in short, by the

Order of Hibernians was admitted to membership. The cosmopolitan character of the federation is indicated by the fact that two Indian chiefs and a Porto Rican were among the many delegates of various nationalities. Altogether, one million five hundred thousand members of the federated societies were represented by the hundreds of delegates present. Leading prelates and priests lent dignity and influence to the convention, among whom were Archbishop Messmer of Milwaukee, Bishop McFaul of Trenton, and the far-famed Bishop Colton of the diocese of Buffalo.

In a trenchant editorial, the *Union* says: "With the blessings of the Holy Father, the voyage has commenced: may the federation be the triumph the successor of St. Peter desires it, and may it meet our trust in its prowess. The federation has no fear, and it asks no favors. Catholics are not apologists for their presence in America. They are the true leaven of the body politic."

Its Political Influence

Catholic federation disclaims any intention upon its part to enter the domain of partizan politics, and strenuously opposes the charge that it will yet wield a political influence. Perhaps not *partizan* politics, but that it will wield its influence in the sphere of the political is as apparent as anything can be. From the proceedings of the fourth national convention we may read: "The Catholic Church in this country will never be in

similarity of the two conventions, respecting the causes that gave rise to the federation movement, concert of action, expressed design, and the ultimate end to which federation is rapidly gravitating. In fact, the speeches and action taken by the Catholic convention were so very much like the proceedings and addresses of the Protestant conference that, barring an exception of minor importance, one could easily have believed it to be an adjourned session, or part and parcel, of the Inter-Church Conference.

"Civic Righteousness, God in the Home, the School, the Nation," is the watchword of both conferences. To root out prevailing and ruining national evils is to be the chief object of these federations, and according to *The Cath-*

a position to exercise an influence commensurate with her strength until she becomes thoroughly American in her social, *political*, and patriotic life." Archbishop Messmer, at the foundation of the federation, said: "Our object is not political, . . . yet we can not and shall not keep away from politics altogether. . . . While, therefore, in the very nature of the case, this federation is to be, at certain times or under certain conditions, forced to exert a political influence, yet it will never do so for mere temporal, material, or purely political purposes. . . . Any one who looks over our program must see at a glance the many points of contact where Catholics can work together with Protestants toward a happy solution of the burning social questions."

From the fact that presidents and political parties were lauded and applauded, and measures were discussed in this convention that relatively belong to the sphere of political action, and the civil, and the candid admission was made that the state must be made to secure and maintain for the church (Catholic Church) her rights and privileges, we can come to only the one conclusion: that Catholic federation is, after all, in its truest sense *political*! In other

"How much joy all this"—the "endeavor to renovate public and private life in conformity with the teachings of Jesus Christ"—"gives to the sovereign pontiff can be more easily imagined than described. For you are aware that he has federation of this very kind at heart because of the abundant blessings that accrue from them to civil society." With all this, can any one doubt that Catholic federation is, in fact, a factor that will exert a powerful influence in the political sphere?

It was President Roosevelt who expressed "his highest sympathy with the movement" of a Protestant federation of churches, and it was President Roosevelt who addressed Catholic federation, at Detroit, in these words: "I believe most heartily in the work you are doing in your American Federation of Catholic Societies." Rulers and politicians are quick to see the mighty influence these vast bodies are ultimately bound to wield in politics and to exert upon society, and that they must be reckoned with, and taken into consideration, and yielded to, so far as public sentiment will permit, by those who would secure and continue to hold official positions in government. How sad to contemplate that under these conditions might is bound

an address welcomed the delegates to the city and its hospitality, and he, in turn, received an ovation and most enthusiastic reception upon the part of the convention. It was a scene to be remembered, church and civic officials meeting almost upon common ground. Thousands of persons attended this afternoon, and the evening mass-meeting, which was addressed by the Rev. Father Kelley upon the "Dream of Equality."

The greater part of the time of the sessions was devoted to the discussion of socialism and the divorce question, while home virtue and sobriety and the American sabbath came in for a goodly share of attention. Resolutions were adopted denouncing the French government for its attitude in the separation of the church and the state, against all forms of divorce, against the doctrines of socialism, providing for the distribution of Catholic literature, strongly condemning the disregard of the sanctity of the Lord's day, and for the admission of parish societies and individuals upon the Volksverein plan of membership. This last was a genuine stroke of policy upon the part of ardent federationists—and did not pass until after a lively, spirited debate that became acrimonious at times—who sincerely hope and believe that the membership of the federation will, within one year, reach the vast number of fifteen million. From one million five hundred thousand to fifteen million! Think of the power and scope of such an organization, wielded—as it certainly will be—in the political arena, for the interest and the aims of the Catholic Church! Then, too, it should be remembered that there is a genuine desire upon the part of both Protestants and Catholics to unite and co-operate upon the main proposition of civic righteousness—the betterment of the nation and its peoples through the realm of law.

Righteousness by Federation

It was Bishop Canevin, of Pittsburg, who stated: "Never in the history of this country was there a better opportunity for Catholic laymen to prove the value and power of religion in citizenship, and to show how religion alone can conserve the majesty of law and the stability of the state." Need the writer state that, in the view-point of the speaker and of every other speaker and delegate to this representative gathering of Catholics, it is the Roman Catholic religion, and the Roman Catholic religion alone, that can "conserve the majesty of law and the stability of the state"? The speakers were absolutely united upon the one pivotal point that to remedy the existing evils of the day and in the nation, Christian order of society was necessary, "to restore all things in Christ."

Justice Daniel J. Kenefick, of the Supreme Court of New York, and a Romanist, gave a very learned and interesting address, from a judicial standpoint, upon divorce and the existing evils resulting from a bad system of civil statutes regulating the question. He



A GROUP OF PRELATES AND DELEGATES

words, *the Catholic federation is to become a great fighting machine in the political world, to demand and to secure for the church all that she desires!* There is the plainest contradiction of terms, surely, in the organic utterance of federation that "it is not for political purposes," and in the multiplied utterances of its representative men in its congress assembled that "it is for political purposes." In this connection it would be well to ponder the *Union's* statement that "*they* [the Catholics] are the true leaven of the body politic."

In Cardinal Merry de Val's letter from the Vatican conveying the pope's blessing upon the convention, it is said:

to take the place of right, and individual sovereignty to disappear like the mist before the rising sun!

Opening of the Convention

Convention Hall was bountifully draped with the American flag and bunting, interspersed with the flag of the Vatican here and there—the papal colors side by side with Old Glory! The sessions were opened with a great mass-meeting, immediately following the celebration of high mass for the delegates in St. Joseph's Cathedral, on Sunday afternoon, over which Bishop Colton presided. Mayor Adam, of national distinction as Buffalo's "reform mayor," in

gave all credit to the canon of the church, from which all good civil statutes must have proceeded, and stated that the urgent exigency of a truly bad situation demanded uniform legislation upon the subject. I think it must be generally conceded that his address was the finest and most sensible production of the convention.

Bishop Canevin, in a truly masterful sermon to the delegates, declared that "federation properly worked out, would bring righteousness to the nation." So we observe an exact unanimity of opinion upon the part of the National Reformers, the Inter-Church Conference, and the Catholic Federation in the matter of bringing civic righteousness into the nation. It may be well at this time to weigh all these utterances in the scales of comparison with the avowed purpose and object of the National Reform Association as expressed in its constitution: "To secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

Touching the Sabbath the bishop said: "The disregard of the Lord's day is one of the signs of the materialistic spirit and godlessness of our times. It is a subject worthy of serious consideration. Thousands of Catholic men employed in iron and steel mills, in mines and factories, on railroads, street-cars, docks, and wharves, in different departments of city governments, on many large contracts, have no opportunity, I will not say to rest, but even to worship God for one hour by attending mass on Sundays. If they have a day or a half day of rest during the week, it is usually on Saturday. Work and pleasure and material progress are made of supreme importance, and the mad sacrifice to mammon proceeds on Sundays as if laboring men had no Sabbath, no public worship to offer, no souls to save. Against this unnecessary labor, this atheistic profanation of the Lord's day, this paganizing and brutalizing of the laboring man, and shutting out from his life all religious light and grace, this federation should resolutely use its power in civic, as well as in social and private life."

It is worthy to note here that Bishop Colton, in a sermon, publicly said: "It is the spirit of the Catholic Church to keep the Lord's day for rest and spiritual observance, and anything that would be against the religious observance of the day is something that the Catholic Church in this country would be opposed to." A week later, Dr. Hunter, of the Presbyterian Church, publicly replied to this: "The words uttered by Bishop Colton last Sunday were strong and patriotic. This is a common danger to public welfare, and it is one against which Roman Catholics and Protestants should join hands in fighting. The

bishop is right. I would like to see the Catholics and Protestants unite on this proposition."

The Union of Federations

We see that the federations are willing to unite—"Catholic and non-Catholic"—to join hands in the overthrow of prevailing and national evils, chief of which will at last be found to be Sabbath (Sunday) breaking! National Reformers, Catholic Federation, and Inter-Church Federation stand shoulder to shoulder in the promulgation of the un-American doctrine that there must be compulsory Sunday observance, and the individual who shall assert his right to labor on that day, and to rest upon some other day of the week or not as he may choose, as is his right in a government where it is fundamentally acknowledged to be the right and privilege of all "to worship God according to the dictates of his own conscience," will find himself face to face with a vast confederated power. Giant federation face to face with sovereign individual!

In this connection, I trust it is not an unpardonable digression to refer to a statement of the spirit of prophecy, as true to-day as in the hour in which it was written:—

"The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism: they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience."

How will such a startling change as this be brought about? Again, from "Great Controversy," page 592, we quote:—

"Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance."

A federation of churches, with its combined influence, is what, when actually brought to bear, will cause legislators, corrupt and cringing, to bend to the unholy work of enforcing upon a free people a religious institution—a Sabbath day! Thus liberty of conscience will no longer be respected, or lines of justice and rules of equality adhered to. It has been well said, "Great combinations are always dangerous, and especially so when religious."

The Real Object of Church Federation

The particular object of church federation, both Catholic and Protestant, is to conquer the civic, to dominate the state and to compel it to be subservient to its wishes and to work out its unjust purposes. Nor can any one fail to see, unless a bigot, that church federation is a veritable "church trust," and it can not be hoped that its ways and methods will differ from the iniquitous and tortuous ways and means of ubiquitous commercial and financial combinations of our age, by which all hope of successful competition is ruthlessly crushed. The

fighting program, as it is laid down by the federation, will be quietly and peaceably, by the use of the ballot, so to intimidate the political parties that they will be compelled to yield compliance to all the demands of the powerful Catholic hierarchy, first of which will be for a complete change of the public-school system.

It is interesting to note that while the federation asserts in its platform that it shall not engage in partizan politics, or the discussion thereof, yet the Socialists, the Socialist Party, their doctrines and efforts, the force and rapidly growing numbers of the party, President Roosevelt and his several appointments to offices in territory where Catholic citizens predominate, approbation and disapprobation expressed concerning this or that piece of legislation, was freely introduced and discussed in this convention, notwithstanding its disclaimer to any intention to be concerned with partizan politics. Bishop McFaul said, "I am a Democrat." Bishop Messmer declared, "I am a Republican."

Statements by Prominent Catholics

Following are some of the striking utterances made during the convention:—

Bishop McFaul: "I say to you that if Catholics and Protestants should unite to do something, there is no great wrong in this country that we can not right."

J. T. Smith, chairman of Erie Co., Ex. Com.: "Much may and must be expected from a movement among Catholics that has for its principal object the moral elevation of all standards of Catholicity and the consequent respect and civic recognition that such standards justify and demand."

Rev. Kelley: "If we were more intolerant, this would be a better country. We want intolerance of the right kind."

Bishop Canevin: "To carry out the purpose of this association, every force of religious activity, pastors and people, bishops, priests, and laymen, must be solidly united with one voice and act with one will for God and our country."

Bishop McFaul: "It has been an epoch-making congress. We feel now that we have got this federation on a basis that will eventually reach out to every Catholic in the United States."

Bishop Colton: "The federation has accomplished much already, and it will accomplish still more as time goes on."

These are sufficient to show the trend of federation. It is a mighty power indeed, a power that is to be exercised in the public life and civic affairs of the whole people, and even of the whole world; for, that Catholic federation will clasp hands with Protestant federation, and they, in turn, with the Buddhist, Hindu, and heathen religions of the East, is as certain as that night follows day; and in this way "all the world" will be led to follow "after the beast." The great pendulum of historic time will swing back from religious liberty and human rights to religious bigotry and inhuman intolerance; and the indicator upon the dial of progress again mark the hour of midnight. And instead of for

national good, federation will have been found to be for national evil and to have accomplished national ruin!

A World Federation

There is already a plan on foot to unite the Catholics of the world. Correspondence is proceeding between the American Federation and Catholic societies in France, Italy, and Germany with a view to consummate this ideal. American federation is an accomplished fact. The federation of the world is in the future—the near future!

August 1, the convention, after electing new officers, adjourned to meet one year hence in the city of Indianapolis.

Perhaps it would be fitting, inasmuch as we are attempting to show the universality of opinion and practical working out of church federation, to close this comparatively brief report with an editorial from the *Buffalo Morning Courier* of July 31:—

“One of the most powerful organized bodies in this country is now in session in Buffalo. The American Federation of Catholic Societies represents a membership of a million and a half, united chiefly to oppose socialism, anarchy, perversion of marriage, divorce, dishonesty in business, and corruption in politics. Next to the Catholic Church itself this Federation of Catholic Societies is the greatest organized conservative force in the United States, actively at work in opposition to movements and influences antagonistic to the principles of American institutions. It is a matter of supreme importance that this organization should continue to grow in strength and effectiveness; and it is entitled to encouragement and hearty good will of all intelligent, law-abiding, patriotic American citizens.”

JOHN S. WIGHTMAN.

Buffalo, N. Y., Aug. 7, 1906.

A Hairbreadth Away

No man is ever abandoned and left to himself. Whether alone on a desert island, or in the greater loneliness of city life, there is with him a multitude of resources upon which, if he will, he can lay hold. “Heaven is only a hairbreadth away, and all its powers are with me,” writes Jowett in his wonderfully searching prayer-thoughts, “Yet Another Day.” How much better that is than if our bank account were unlimited, or our health perfect, or every temporal blessing for which we long were realized! For we can cross that hairbreadth and live in the kingdom of heaven now and here; and we can enjoy all its powers that we are willing to use. Heaven’s citizenship and heaven’s resources are given to us for immediate use in to-day’s struggle, and there can be only one outcome to the struggle for every one who claims his own.—*Sunday School Times*.

“BE not like a wheelbarrow that goes just as far as some one pushes it and stops when he stops.”

THE WORLD-WIDE FIELD

From Australia to Honan, China

F. A. ALLUM

KNOWING that the friends in America will be interested in the experiences we have passed through since we left the shores of Australia, we take this opportunity of telling you something of our trip. We left Sydney on April 15, and after a voyage of a week we arrived at New Britain. Here we spent two very pleasant days, during which time we were taken in the steamer’s launch on a ten-mile excursion down to Herbertshohe. On the way our motor engine broke down, and we were forced to hail another launch, which towed us to our destination. Among the passen-

o'clock the next morning, arriving at Fredrick Wilhelm’s Hafn the same time the following morning. These tropical islands are very beautiful, the hills being covered to the summit with luxuriant foliage.

During our stay in New Guinea we visited a Lutheran mission station. The missionaries were very kind to us, and took us through a number of native villages. Here we saw native life as it really is. It is hard to believe that human beings can exist under such conditions. The missionaries, however, seem to be doing some good. We were taken inside their church, and the missionaries had the children sing some hymns for us. These were sung in perfect time and tune.

In these islands, every one, almost without exception, uses tobacco; even the missionary himself offered cigars to our party. At the mission station we saw children between four and five years of age smoking cigarettes. New Guinea is at present unoccupied by us as a mission field; and we could not help feeling an intense longing to see the standard of pres-



A FAREWELL PARTY ON THE SHIP

gers on the launch was the captain of the governor’s yacht, and he, seeing the disabled condition of our boat, invited us to return on his boat, saying that he would take us back to the ship in the afternoon. After spending a very enjoyable time wandering among the cocoanut palms, and seeing much of native life, we were taken on board the governor’s yacht just in time to escape a heavy downpour of rain. Later in the afternoon the governor came on board, and we had the honor of being introduced to his Excellency. We reached the “Willehad” in time for tea.

The next day, in company with the doctor of the ship and two passengers, we went on the launch to an island just off New Britain, and from there five native boys rowed us over to the foot of a recently active volcano. The water for quite a considerable distance from the mountain was so hot that one could not bear his hand in it. We had a grand time climbing the mountain. From its summit we could look into the mouth of the crater, from which the steam was even then rising. As we looked into the crater’s mouth, we realized how easily this old earth could be burned up, and that even now the fires of destruction are kindled. We left New Britain at six

ent truth raised here. Among the passengers on the “Willehad” was a Mr. Dannkohler, a well-known German explorer in these parts. He estimates the population of New Guinea to be from five to six millions, and probably he knows more about the interior than any other white man. Our boat left at 6:30 p. m. for Manila. Two days later we crossed the equator. The weather was intensely hot, and the nights were almost unbearable. After sailing for several days among the islands of the Philippine group, we entered the large bay upon which Manila is situated, on May 2. Here we spent two pleasant days with Pastor and Mrs. McElhany, who had been sent to open up work in this field just two weeks before we sailed. They kindly took us to every place of interest in the city. As a full description of Manila has recently been given by Brother Gates, and Brother McElhany will be writing from time to time, I will not take time to describe what we saw.

We left Manila May 4, and reached Hongkong May 7, where we were met by Brother Robert Caldwell, and after a pleasant visit around Hongkong, we sailed that night for Canton, reaching there about ten o’clock the following morning. We were met by Brother

Anderson, and at the mission were greeted by all the Canton workers. We spent but six hours with these brethren, but during this time we saw many strange sights. We were taken by Brother Wilbur to a place called the "Chamber of Horrors." In going to this place we had to pass through many streets that were no more than six feet wide. We also passed under an archway that is said to have been built in the days of Christ. At the "Chamber of Horrors" we gained a good knowledge of the Chinese idea of hell. In this place there were figures of human beings undergoing all kinds of torture that the gods were supposed to inflict. In one place, for instance, there was a man being slowly boiled to death in a huge pot of water. Another was being cut down through the middle with a cross-cut saw. As I looked at the figures, I thought it would be well if the people who believe in eternal punishment could pay this place a visit, for then they would be able to see the nature of the punishment they attribute to a God of mercy.

After this we went with Miss Thompson to her girls' school. It was a sight to make one's heart glad to see these Chinese girls being taught the gospel. We understand that several have already taken their stand for God, and are ready for baptism. We next visited the Anglo-Chinese school conducted by Brother Titbury. We were then obliged to leave our new-found friends, as our boat sailed at five o'clock. Brethren Wilbur and Caldwell and Sisters Law Keem and Vanscoy accompanied us to Hongkong, where we transshipped our luggage to the steamship "Roon."

We expected to reach Shanghai early on Sabbath, May 12, but our boat was stuck in the mud of the Yellow Sea for some six hours, so we did not reach Shanghai till six o'clock in the afternoon. Here we expected to meet Dr. Miller, but owing to a delay in the delivery of the telegram sent by Brother Anderson he was unable to meet us, and so we landed in a strange city with no one to meet us. However, we quickly found a missionary home mentioned to us by Brother Anderson. We waited at Shanghai several days before we received word from Dr. Miller. But it was a good experience, as we met quite a number of missionaries from different parts of China, and we trust some seeds of truth were sown which will spring up and bear fruit. During the time we spent at Shanghai we saw many new sights, such as Chinese marriage and burial processions. The music accompanying these processions is peculiar. It consists of several notes played over and over again in the same order.

After we had waited a week for Dr. Miller, we thought it was time to make a move. As day after day went by and no news came, we began to grow anxious, and so we finally decided to sail alone for Hankow on Thursday. We felt that this would be quite an undertaking as we did not know much about

traveling in China, but we knew that the Lord would be with us, and therefore all would be well. Before deciding on this step, we prayed that if Dr. Miller was in Shanghai or on his way down, we might receive word that day. God heard this prayer, and although we had bought our tickets and had made arrangements for our baggage to be transshipped, a telegram came from Dr. Miller asking if we were still in Shanghai. We wired that we were waiting there, and soon received an answer telling us to stay at Shanghai till he came. You can not imagine the joy this gave us. I immediately went down to the shipping office and told them the circumstances, and they kindly refunded the entire amount of the fare. I did this because I knew we would travel first-class Chinese now that Dr. Miller would be with us. It was also a great saving in money, as the first-class Chinese cost but five dollars, whereas the European cost twenty dollars.

On the fourth day from the receipt of the telegram Dr. Miller arrived. You can imagine how glad we were to receive him. We were very much pleased with his appearance, and the frank, manly way in which he greeted us showed me plainly that we could work together in perfect union.

The next two days we spent in making quite a number of purchases, and we also visited the Presbyterian Mission Press, and gained some information regarding Chinese printing. In the evening I went through the somewhat painful process of being transformed into a Chinaman. I never knew until I lost my mustache and a ring of hair around my head how precious these were to me. In the forenoon we had bought a queue at the China Inland Mission Station for the modest sum of sixty cents. This was grown by a C. I. M. missionary. They have quite a number for sale, as their missionaries cut them off when they go home on furlough, some missionaries having two or three. It is impossible for me to describe how that Chinese barber pulled my hair in attaching that queue to my head, for my hair was rather short. C. I. M. missionaries when they first adopt the Chinese costume, generally pin the queue inside the round cap which is usually worn by missionaries. This plan, however, has its disadvantages, for if anything happens to knock the cap off, away goes the queue. On the contrary, there are some disadvantages in having your queue plaited into your own hair before you are used to wearing one, because if you are going through a doorway in a hurry, your queue is apt to catch on the door handle or some other obstruction, and you are suddenly jerked backward. Another difficulty a newly fledged missionary finds is that when he sits down, sometimes he sits on his queue, and so is unable to bend his head forward without almost parting company with his new appendage. But Paul became all things to all men, and we find it quite necessary in the interior of China to adopt the Chinese dress as

far as consistent, in order not to arouse undue attention. It is also much cheaper to travel in Chinese clothes.

We left for Hankow at 12:30, traveling first-class Chinese. We found our cabins rather bare, but better than we expected. The food, however, was untouchable with the exception of the rice, which was very good. Dr. Miller had provided some foreign food, and so we fully expected to get along all right. Unfortunately, however, our captain seemed to think that his boat was so constructed that it could run along on dry land, and so he ran us into a mud bank in broad daylight. The bank was a long way out of the proper course, and there seemed to be no excuse for such a mistake. We stayed on that mud bank for two days and a half. During this time they tried various methods to get the boat out of the mud, but they were unsuccessful, and so we were finally transshipped to another boat. We were glad to get on a boat that could move, for we had grown weary of gazing upon the scenery in that part of the Yangtse. Furthermore, our food had run out, and we were getting hungry on a purely rice diet. It was Sabbath when the other boat arrived, and we had a busy time moving freight. These are some of the difficulties one meets when traveling in China. Satan no doubt had a hand in all this, for we know that he does not want us in China; and then when we are here, he wants to make the Sabbath as much like every other day as possible.

The scenery along the Yangtse is most beautiful. There are mountains for a long way along either bank, and these are covered with verdure to the very top. China would make a splendid cattle country, but the Chinese do not raise cattle except in odd places.

It is just impossible to describe the density of the population in this part of China. In a radius of about five miles there are over two hundred villages with from one hundred to four hundred people in each village. These farming people have very crude plows, etc., but they till the land very well, and avail themselves of every inch of ground. Two days' sailing from the mud bank brought us to Hankow early on Tuesday morning, May 29. Hankow is destined to be the most important city of China because it can command the trade from almost every part of the country. Here is an important center that must soon be entered by the third angel's message.

Tuesday was an exceedingly busy day, for we had so many things to attend to, and our Chinese shoes did not help us very much, for they made our feet very sore. Now we are quite used to them, and do not mind them at all.

It was late when we retired to rest on Tuesday night, and we would have been glad of a good night's rest, but not a wink of sleep did we get. A Chinese inn is simply indescribable. The entire furniture in each room consists of five boards which form the bed, and this was pretty hard even when we had our Chinese bedding on it. The mosquitoes were

simply dreadful, and we could not sleep.

Seven o'clock Wednesday morning found us at the railway station waiting for our train. The trains on this railway are quite up-to-date, but there is a woe-ful lack of system in the way the road is worked. All the morning was spent in running through rice-fields, which were very pretty indeed. About midday the train stopped at a station, and soon engaged in shunting operations, with the result that our car was placed on a side line. We soon grasped the situation, and were successful in getting all our luggage removed to the train before it went on. If we had not noticed the fact that our car was uncoupled, we would have been left behind, and would have had to wait a whole day before the next train came along. Praise the Lord for all his love and tender watch-care.

When we were a few stations from our destination, we were joined by the Misses Erickson and Simpson. We reached the end of our train journey at 6 P. M. We found Dr. Miller's evangelist waiting for us, and soon we were all seated in donkey carts. In this manner we traveled all night. During the evening we passed through immense wheat-fields, and the scent from these was very refreshing after the noise and dirt of Hankow. It was the most pleasant experience we had had thus far in China, save for the fact that we were very sleepy, owing to the loss of sleep the previous night, and then, of course, the carts had no springs, and as the roads are full of ruts, they shook us up and down a great deal. It is harvest-time now, and even at the late hour we traveled, we could see the people out harvesting. They cut all the grain by hand, and you can imagine how long it would take, and the number of people that would be employed.

As I thought about their inadequate methods for reaping their harvests, it made me think of another harvest that God's people ought to be reaping, a harvest so precious that Christ would have come and lived and died on this earth rather than one grain should be lost. Yet in this country millions of grains are being lost every year because God's husbandmen are so few and their facilities so inadequate. We wonder at the Chinese because of their antiquated methods, but let us not forget the lesson that there is in this for us, and let us be up and doing. Let us never cease to pray the Lord of the harvest that he will send

more laborers into his harvest. You can not imagine the problems that we have before us continually. Think of this province alone with its twenty-two million people. China's needs are many.

Since coming here, my work outside the language study, has been mainly in the pressroom and dispensary. It is in the latter place that you see China's deep-seated misery. I wish that every one of our people could spend a day there. What a change it would make in their efforts to forward missionary work. This week has seen but three days pass by, and yet in that short time we have had three cases of opium poisoning. Two of these proved fatal. In each case the drug was given or taken with the idea of destroying life. One was that of an infant, whose mother had poisoned it, and it was already dying when brought to us. Another was the suicide



IN THE DONKEY CART

of a husband. He was brought in the middle of the night. His was also a fatal case. The other was that of a young wife. Her life was saved. We also had a case of leprosy. The leg of the patient was a mass of rotten flesh and will soon drop off. Of course man can do little in such cases.

O, I tell you it is good to be in China and to be engaged in such work as this! We are constantly surrounded by disease, but I know the Lord will keep us, and if he wishes us to lay down our lives, then we shall not wish it otherwise.

We take this opportunity of publicly thanking those who were instrumental in raising the funds necessary for our transportation to China and our support here. We trust that in the great gathering day, when we shall know the result of every good deed, they will be able to see some souls saved as the result of their effort to propagate the kingdom of Christ in this dark land. We trust their prayers will still follow us that we may be kept faithful to the charge committed to our care.

Mission Notes

BRETHREN, go! The world is waiting
For the coming of our King.
Be it yours to spread the story
Of his shame! and then his glory,
Till the whole creation sing.

"THE Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him." Isa. 56:8.

"BEHOLD, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim." Isa. 49:12.

No countries surpass the South American continent, Central America, and Mexico in the excessive use of intoxicants.

THE Sabbath-keepers at Grand Rivière, Hayti, number between twenty-five and thirty. There are eight at Cape Haytien.

A RECENT letter from Elder J. N. Anderson, of Canton, China, tells of the baptism of five young men in the month of June.

WE have one Protestant Christian to each five persons; in the foreign field there is one Protestant Christian to each 1,566 persons.

SAID a Chinese convert, "You may take my house, you may take my land, you may take my life, if you will; but I will never give up Christ."

THE demand for opium in China hardly existed one hundred and fifty years ago; to-day China consumes nearly five hundred thousand chests annually.

FROM San Luis Potosi, Mexico, Elder G. M. Brown reports: "Last Sabbath four were baptized at Mexico City, all of whom were Mexicans. Brother Harzman is now there, canvassing and helping. We expect that a good work will be done."

ELDER C. A. HANSEN, of Bombay, India, has just recovered from a very severe attack of measles. Of the work in India, he says: "From all appearances, the message is fast closing up, and only a little while longer will they listen to our pleas. Pray for us, that we may prosper in spreading the truth."

FROM Kulangsu, Amoy, China, Brother W. C. Hankins writes: "God is leading in the work here, and it is moving forward slowly but surely. I wish that every province in China had as much of a beginning as we have here. God has worked especially for us. Two of our young workers started for a trip into the country to-day. They will preach from village to village. Brother R. A. Caldwell is with us now for a few days. He has been doing very well with his canvassing."

THE FIELD WORK

The Virginia Camp-Meeting

THIS meeting was held in the city of Petersburg, July 26 to August 5. The camp was situated in West End Park. The pavilion was surrounded by stately pine-trees, and the location was beautiful. Most of the family tents were pitched at some distance from the pavilion, with a little lake between them and the tent where meetings were held. The street-cars came to within a short distance of the park, so the meeting was accessible to the people of the city.

About two weeks before the camp-meeting Elders B. F. Purdham and H. W. Herrell began a tent-meeting, and considerable interest was awakened. The attendance of our brethren and sisters at the camp-meeting was quite good, considering the membership in the conference, though we would have been glad if a larger number could have shared the blessings of the meeting. The laborers present from without the conference were Elder W. A. Colcord, Prof. J. W. Lawhead, Brother F. E. Painter, and the writer.

The weather during the entire meeting was quite unfavorable, except the last Sabbath and Sunday. This prevented the people in the city from attending, as we were assured they would otherwise have been glad to do. The first heavy rain broke the dam which confined the lake, causing it to go out. The bed of mud that remained might have been a serious menace to the health of the campers, but the continuous rains washed the ground nearly every day, and there was scarcely any sickness. For this we felt very grateful.

The conference proceedings were pleasant and harmonious. The same officers were elected to serve another year, and we believe greater prosperity than ever before will attend the work in Virginia.

A number of recommendations were passed by the conference in reference to the carrying forward of aggressive work. One recommendation of special interest was in reference to the establishment of a school at Newmarket. The conference owns forty-two acres of good land not far from the village. This was given by a brother, now deceased, for school purposes. It is valued at three thousand dollars, and has no debt or encumbrance. It is estimated that the necessary buildings and improvements will cost between two and three thousand dollars. The largest churches in the conference are situated near Newmarket, and a school is greatly needed. At the camp-meeting pledges were made amounting to over eleven hundred dollars, and we believe the brethren and sisters of Virginia will rally to the support of this enterprise, so it can be established free of debt. They can surely make no safer investment.

The spiritual tone of the meeting was excellent throughout. Elder W. A. Colcord gave several Bible studies on the spirit of prophecy, which were much appreciated.

The last Sabbath we had a meeting which will long be remembered by those who were present. After a sermon on our work and the progress of the message, opportunity was given for all to speak. The Spirit of the Lord was present, and led quite a number who had not yet begun the observance of the Sabbath to express their sympathy with the truth, and their desire to obey it. Such meetings are truly refreshing. Our brethren and sisters united in giving expression to their feelings of thankfulness, praise, and confidence in the message, and their determination to remain with this people and to be faithful to the end.

The Petersburg papers were exceedingly kind in publishing reports of the meetings and sermons preached. The editor of the leading paper said he would publish all the matter we would furnish, and gave us to understand that we need not feel limited as to quantity; so we had from two to four columns each day. It is seldom that the press is so liberal.

Petersburg is the place where many battles were fought during the Civil War; but now those who fought one another then are bound together in brotherly love and union, and have united to war against the prince of darkness until the last great controversy shall close. Our hearts were knit in love with the brethren and sisters in Virginia; and if they are faithful and aggressive in their work, we look for real progress to be made during the coming year. Brethren Herrell and Purdham expect to remain and continue meetings as long as may be necessary.

E. W. FARNSWORTH.

Tennessee

NASHVILLE.—The interest in our meetings here is still very encouraging. Last Sunday night we had a large audience. The special subject, no doubt, was one of the reasons for the increased attendance, being one in which many are interested, that is, the subject of the unpardonable sin. We feel that a deep and solemn impression was made upon the people present, who were an intelligent and excellent class, and who gave the best attention.

One week ago last Sabbath at least nine kept their first Sabbath, and more than twelve are now keeping the Sabbath as the result of these meetings and Bible work that has been recently done. Some are having a hard struggle to decide this matter. The ministers are opposing very earnestly, some of them having gone so far as to state publicly that their members would be expelled if they attended our meetings. Many opposition sermons have been preached. Several opposition articles in the papers have also appeared. The two daily papers still give us, as a rule, excellent reports each day. Sometimes there is an omission, but not often.

Several have responded to the appeal for means to help on the tent-meeting expenses. As stated in a previous report, Sister White sent thirty dollars for this

purpose. Several others in the North and South have also sent in donations, for which we feel more thankful to God than we can tell. We ought to have a fund constantly in hand, not only for the present series of tent-meetings, but for the expenses of an active campaign in Nashville, and later on in Atlanta and other great Southern cities.

We are pleased with the climate and with the people of the South. The former is most healthful, the latter very cordial and hospitable. A great work must be done in this Southern field, and this work must be made self-supporting. The membership of the Nashville church is increasing, and their tithe is certainly very commendable. There are problems and difficulties here, dear brethren and sisters, but God has not spoken in vain through the spirit of prophecy, appealing earnestly that a great work should be done in the South.

One interesting and encouraging feature just at present is that it has been decided that the camp-meeting shall be held on the same ground where our tent-meeting has been conducted. Thus our tent-meetings will close with a large attendance, and, we believe, with good, spiritual meetings. We shall be very thankful for the help at this time of Elder K. C. Russell and other laborers from the General Conference Committee. I am hoping that it may be possible for Elder Daniells to be at this meeting for at least a day or two.

Dear brethren and sisters, pray for the work in the South, that God may give us wisdom that a great work may be accomplished here.

J. S. WASHBURN.

Ontario

MUSKOKA LAKE.—“A word spoken in season, how good it is.” So we thought during a recent visit from the Lord's servant, Elder A. O. Burrill. More than four years ago we had a visit from Elder J. W. Collie, now deceased; and that was the last time we had heard the word preached by any minister, and we were hungry to hear.

We were also made glad as three of our dear young people followed their Lord in baptism. All the young in our church who have come to years of understanding, are now active in the Lord's work.

F. W. MORSE,
M. M. MORSE.

South Africa

BULUWAYO.—I am glad to hear of the interest that is being felt by our people in America in regard to fields abroad. Elder Reaser and others have been writing, also, in regard to helping some of our native teachers, and have sent us help for four. And it is a help, too, you may be sure.

The four seasons I have been here have been so poor that we have not been able to raise sufficient crops to support our mission without help; neither can we this year, though we planted a large crop. The yield will compare with about half of what we would have in the States.

The work here is truly being blessed of God. The spiritual condition of our little flock has been very encouraging for months in the past. This is not to say we have no battles, for we do have, and some severe ones; but Christ is our

helper, and we are learning to trust him. I am teaching the children that we must not look to our weakness, but to the Source of our strength. We know his presence is with us.

As for the school work, all things considered, I do not see how we could expect more. I feel very much encouraged. I regret that I can not do more for the children. No little part of the time I am called away to look after the business matters of the mission, as my wife and I are the only workers here now; yet we are doing all we know how, feeling that the time is short in which to prepare a people for the coming of the Lord, and desiring to hasten the young teachers to the front. We now have a class of ten or twelve preparing for baptism. We expect the rite will be administered soon. There are as many others, but we thought best to have them wait a while until they grow a little older, and stronger in the faith.

Besides the mission school, we have four out-schools, which are doing good work, though the attendance is not what we could hope for.

M. J. STURDEVANT.

Louisiana Camp-meeting

LAKE ARTHUR, where this meeting was held, is situated on the beautiful lake of the same name, in the southwestern part of the State, surrounded by immense rice-fields, this staple being the principal land product.

Twenty well-filled family tents and two large ones provided homes for more than a hundred campers, and capacity for large and attentive congregations. This attendance and the marked interest in the word spoken were most encouraging to those in charge, it having been doubtful at one time whether ground could be secured for the camp. Prejudice gave place to real interest with many.

The grove of large live-oaks, whose spreading branches were thickly decorated with hanging Spanish air-plant moss, made the place an ideal one for the worship of nature's God. It is indeed one of God's own temples.

The laborers from outside the conference were Prof. J. E. Tenney, Elder E. H. Rees, Brother I. A. Ford, and the writer, Brother O. R. Staines and Elder K. C. Russell came later.

Elder S. B. Horton, the president of the conference, is laboring hard to build up the work in that field. He is encouraged by the success attending his efforts, though alone and single handed. He is the only minister in the conference. He needs and must have some help. His long, earnest plea for a good minister should be responded to at once.

The usual business session of the conference was held later, and the hours thus occupied were filled with a line of work after the order of the convention or Chautauqua, in connection with the Sabbath-school, the church, and educational and religious liberty work. Many excellent papers were read, and much good instruction was imparted in the discussions following each. This new feature here introduced afforded work for not a few, who otherwise would have had but little to do to make the occasion profitable.

A goodly number of youth and children were present, for whom earnest efforts

were made. Several went forward for prayers. The Spirit was present in power, and the servants of God were free in his word. The spiritual atmosphere of the meeting was good throughout. Those who in brokenness of heart sought the Lord, found him.

Before the meeting closed, Elder Rees, Brother Ford, and the writer were obliged to leave in order to be at the opening of the Georgia camp-meeting at Marietta, August 2.

R. M. KILGORE.

Turkey

IN company with my wife and our native worker, Sister Asnive Inedjian, I recently enjoyed a visit to Brusa. This is the largest city in Asia Minor, except Smyrna, and is famous in history as the capital of the Turkish empire for one hundred and fifty years, also for its many mosques and tombs of the sultans. We had the opportunity of visiting several of these tombs, the most interesting to us being that of Othman, the first king of Turkey and founder of the Ottoman empire; doubtless the one referred to in Rev. 9:1. In one of these tombs we saw one of the horse's tails mentioned in Rev. 9:19. The tail was attached around the end of a round stick, in the end of which our attendant said was originally a spear-head. These curious things were carried as ensigns in the army. In Brusa we have a company of about fifteen Sabbath-keepers. We found it a pleasure to study with these earnest brethren and sisters the special truths for this time. Especially on Sabbath and Sunday the blessing of the Lord was with us. Five were baptized, and the ordinances were celebrated. To avoid being molested by the people, the baptism was performed at night. About midnight, under cover of the darkness, we scrambled down the deep gulch to the small stream that flows through the city. Although hidden from the gaze of the world, we believe that the angels were present to record our efforts to follow the command of the Lord. This city is an important place, and if it could be thoroughly worked, I feel confident that by God's blessing a strong church would be raised up.

From here we went a day's journey by carriage to Seuleus, an Armenian village not far from the ancient city of Nicæa. It appears to be but a small village, yet there are crowded into it almost five thousand persons. It seems too bad that, while the surroundings are so beautiful and healthful, these people should crowd together and allow themselves to be practically buried in the accumulated filth. Fortunately, the living-rooms are kept clean. The farmers in this country do not live on their own farms or gardens, but crowd together as closely as possible into unkept villages. The fear of bandits and robbers has brought about this condition. Here we found a company of twelve or more of our people. I had not met this company before, and they were all very glad to see us and to lay aside their work and listen to what we had to give them. Here also five were baptized. On our return home we stopped at Nicæa, famous as the place where assembled the Council of Nicæa, A. D. 325. We visited the spot where the palace of Constantine stood in which the council was held. Some

of the foundation-stones still remain.

At Ismid Brother Kapriel Perinian, elder of the church in Bardezag, boarded our train, and we were glad to learn from him of the good work that is going on in his church. The Spirit of God is working for both old and young, and a number who were blackslidden have taken hold anew. The children and youth have united to seek the Lord and study the Word. Elder Conradi was at this place some weeks ago. He baptized one brother and eleven young persons. God's blessing has followed his visit. We have decided to start, as soon as possible, a school for training workers at this place. The brethren are giving liberally for it.

Our people in Turkey love the truth, and are willing to sacrifice for it; but they need some one to travel among them and teach them. We hope and pray that God will raise up workers for this field. There is now a spirit of moving forward, and I hope some one will come and help us, and that the call that Elder Conradi has made for ministers and workers for the Oriental Union will meet with an immediate response.

A. W. GEORGE, M. D.

China

KULANGSU, AMOY.—Elder B. L. Anderson and his wife reached Kulangsu March 22. We have rented a house together, down by the seashore, where we hope to have purer and cooler air than we had last summer. Of course we need not tell you that we are very glad to have them with us, nor how much we enjoy their company. You will appreciate that better when you have lived for nearly a year without much companionship except that of the natives.

At present we have a force of six native workers, one of whom, Brother Keh, was ordained when Elder J. N. Anderson was here about two weeks ago, and two native Bible women. All the laborers, with possibly the exception of Elder Keh, need a great deal of training on the prophecies, etc., but they are standing firm on the truths they have received, and are working hard to teach them to others. Two of them have already been baptized by our brethren at Canton, and one had been baptized before he came to us. To the other three we expect to administer this rite soon. The two Bible women we shall baptize a little later.

We can not help being encouraged over the progress of the work here, for God has led in every step, and all the honor belongs to him. No one could make me believe that the Chinese are all "rice" Christians, after what I have seen during the past year.

One of the young men who is working for us, refused an offer of fifty dollars a month, and worked over a month for us before he knew whether we were going to pay him any wages or not, and is now receiving a salary of five dollars a month, out of which he pays his tithe; while a dear friend of his left a good position in the Amoy post-office, and worked a long time without any assurance of a salary. He is now receiving the same salary as his friend, which is considerably less than he was receiving before.

We are constantly receiving offers of just such help as this, which we are

forced to refuse, on account of a lack of sufficient funds. And we are unable to move out into very many new fields, for the same reason. About seventy-five dollars gold a year will pay the salary of a young laborer here in China, and in some places even less would do.

At present one of our workers is supported by the Elk Point church in North Dakota. I believe they pay eighty-four dollars a year. We have been wondering if a number of our churches at home would not be glad to adopt this same plan, and give from five to ten dollars a month for the support of a helper here in China. Then if we had more help than we needed here in this province, we could send some to the Straits Settlements, where there are a number of millions of Amoy-speaking Chinese, and to Manila, and to Formosa, with its population of Amoy-speaking Chinese; nearly, if not quite, as many as in this whole province.

We hope in the years to come so to educate the converts of this message on the subject of tithing that our work here will be largely self-supporting; but now we need help until the time shall come when the native assistants can be paid from the native tithe.

We are encouraged, too, concerning the language. While one can never be said to have mastered it, yet in the course of two or three years any one who will study can obtain a very good working knowledge of it.

We are all well, and of good courage. We like our work here, and have no inclination to return to the States. We hope that God may bless the work at headquarters.

W. C. HANKINS.

South Russia

AFTER spending about ten very pleasant months in the work in Germany, we came to south Russia, the field of which Mr. Isaak had been appointed to take charge at the Friedensau Conference held in 1905.

European Russia was at that time divided into four distinct fields,—the East Russian Conference, the Northern, the Middle, and the Southern Russian Mission fields. The Southern, in which we are laboring, has a population of about fifteen million, and is composed of Russians, Germans, Jews, Turks, Greeks, and others. We have in this field three ministers, one Bible worker, two canvassers, and a nurse. At the time we came here, this field contained about two hundred and eighty believers, one hundred of whom were native Russians. The Lord has blessed so that during the last two quarters, from Jan. 1, 1906, to June 30, 1906, we have added fifty-seven to that number—thirty-six Russians, nineteen Germans, and two Jews.

Our workers are all Germans, but Elder Perk speaks the Russian language so well that his time is nearly all devoted to laboring for the Russians, some of whom are very faithful and do much missionary work. The Germans for whom my husband labors are mostly Mennonites, rather a hard class of people to reach, as they are the most civilized, and consider themselves the most Christianized, people in Russia. They live in villages by themselves, each owning a good section of land, and nearly all are well to do. In the middle part of this field where we are located are more than

eighty villages of these people, and these have scarcely been touched with the truth. They simply know of us as the people who teach that the body has no soul, and who keep Saturday. We feel sure that as soon as they can learn more of the truth, many of them will accept it, as some already have done, and will be a great help in the cause. Our hearts yearn to see more earnest laborers come here to proclaim the message in this large and needy field.

This is a very productive country, almost everything that is raised in the Middle States of North America is raised here. There is a great variety and an abundance of fruit, also plenty of nuts. The climate is good, too, except that it is quite warm in summer, and it was so wet and muddy during the winter that it was at times almost impossible for our workers to travel.

We would so much like to see a school and a sanitarium located here. We hope that that time is not far in the future. Of course we know not yet what the affairs of the nation will bring us. Things are still unsettled. We have already seen enough dreadful things and revolutionary efforts since our coming here. Even our dear little four-year-old girl, whom we recently laid to rest in the grave, could tell of the "Kosaken" coming and shooting, etc. We had great hopes that she would become much stronger and healthier here in this fruit country, as she had always been somewhat delicate, but it seems that the heat here was too severe for her, and she only lived to enjoy the cherry season.

We are of good courage in the cause, although we mourn at present over the bright, sunshiny little face that has been taken from us. We realize in this that God is very good to us. Thus he draws us nearer to him. While doing all we could to keep her with us, in this sin-cursed world, yet we said, although with heavy hearts, "Lord, thy will be done." He knows what is best for us. We are surely living in a terrible time, when the enemy will try hard to deceive us; so let us all watch and pray lest the Bridegroom come and find us sleeping.

MRS. EMILIE ISAAK.

Mexico

SAN LUIS POTOSI.—For two weeks or more I have been away from home, having visited Guadalajara, Celaya, and Dolores Hidalgo before coming here.

At Guadalajara I held a series of meetings especially for the benefit of the Mexican believers; I also held quarterly service, and some meetings in English, with the American brethren. I think that all were encouraged. I received over three hundred pesos in tithe and donations.

One day I spent in Celaya with Dr. Fattebert and his wife. His practise is not large, but it is growing. He is of good courage.

I visited Miss Minnie Westphal, sister of the Elders Westphal in South America, who for two years has been governess in the family of a wealthy Mexican gentleman. This family is not Catholic, but does not belong to any Protestant church. The lady is favorable to the truth, and keeps the Sabbath in a sort of way. Miss Peebles was for a time governess in this same family, and the lady's brother is Mr. Stephenson,

who was connected with Professor Cavinness when he was working on the translation of the Bible into Spanish. Sister Westphal has had full liberty to teach the truth to the six girls under her care, and she thinks that three of them really believe the truth. These three have saved the tithe from their weekly allowances, and so, with what Miss Westphal gave me, I received one hundred and three pesos from them. This young sister has done good missionary work in the two years that she has been there, and I trust that these young ladies will not forget what they have learned from her.

The secretary to the archbishop of Mexico City, who is a friend of the family where Sister Westphal has been, knowing that her contract would soon expire, was desirous of securing her as governess for his girls. She told him that she would have to teach the Bible as she understood it, and that she could not take the girls to mass. Of course this did not suit him. But he was so anxious to secure her, that after she had plainly written him her decision in regard to the matter, he wrote again, urging her to change her mind, and come, stating that she would not have to teach Catholic doctrine to the girls, nor would she have to accompany them to the church, but simply to refrain from teaching Protestant doctrine. Of course she refused to go, or to make any such compromise.

This gentleman was much impressed with the way in which the girls under Miss Westphal's care had been trained, and expressed his recognition of the fact that they were better trained than his. He had a very devout Catholic as a governess. She has recently become a nun. I have mentioned this case to illustrate how the results of the teaching of the truth are recognized by the high dignitaries of the Roman Catholic Church—those who move in the highest circles of society in Mexico.

Here the interest is growing, and I am planning to remain for some weeks and hold a series of meetings with the little company which Brother Godinez has gathered. Six months ago we organized a Sabbath-school of thirteen members; now there are twenty-five, with a good number of visitors. Last Sabbath the attendance was thirty-five, counting the visitors.

GEO. M. BROWN.

Germany

BRESLAU.—It is indeed remarkable how the Lord is blessing his work in every part of this great harvest-field,—the world,—and the rapid progress it is making is the greatest evidence we have that it is of the Lord. After an effort of two and one-half months, it was our privilege to baptize twenty souls and add twenty-seven new members to this church. Besides this baptismal service in Breslau, I was permitted to baptize a number of souls in Schlesien, so that during the last quarter I have baptized, in all, forty-one souls.

Notwithstanding the fact that the Lord is working here in a marvelous way to advance his work, Satan is also working to his utmost to withstand and hinder its progress. It is an impressive fact that the same spirit of intolerance which ruled the world during the dark ages of Catholicism, is manifesting itself, not only in Protestant Saxony and other

cities and provinces of the German empire, but also in the free evangelical Prussia. The most remarkable of all is that the very ones who years ago were themselves severely persecuted, are today the greatest persecutors of God's people, and the most bigoted and arrogant adversaries of his truth.

During the reign of Frederick the Great, of Prussia, the followers of Huss, who, for a few hundred years previously had been severely persecuted in Bohemia, were driven out of Bohemia by the Austrians, and were taken into protection by Frederick, who gave for the purpose of colonization a part of the province of Schlesia, which the great warrior had just acquired from Maria Theresa, the great queen of Austria.

These people, who have lived in peace and have become rich under the protection of the government of Schlesia, are our greatest persecutors. They have forgotten their past experience, and are now encouraging what they then opposed. Huss, who accepted the Bible, and the Bible only, as his rule of faith, could not be their leader to-day. They laugh at the idea of the Bible's being the only rule of faith. If the laws of the state would permit, they would do with us as a people as the Catholic Church did with their forefathers hundreds of years ago.

The first baptism administered among these people a year ago had to be performed at midnight, in order to prevent a disturbance. The second baptism I was permitted to perform out in the country, between eleven and twelve o'clock at night, because of the arrogance of the people. The dragon is indeed wroth with the woman, and makes war with the remnant of her seed which keep the commandments of God and the faith of Jesus.

Nevertheless, all that Satan can do against the truth will simply work for the truth. If God be for us, who can be against us? Even if the adversary often tries to destroy the influence and spirit of our services by encouraging men to throw stones, sand, etc., at the windows, and pound at the doors, and threaten the minister with a clubbing, the Spirit of God is brought into the service with greater power, and the Lord's humble servants are caused to seek the Lord more earnestly. We can say to our friends that the truth is becoming more positive every day.

A few weeks ago I visited the extreme southern portion of my field, and if ever my love for the truth was increased, it was then when I witnessed the idolatry practised there in the midst of ignorance and Catholic superstition. The greater part of the population of this section is Polish, hence the worship of the Virgin Mary, in which the people of Poland are especially zealous, is everywhere manifest. Here is a place where the Virgin Mary is supposed to have appeared in a visible form, and hence is called Mt. Pirka. To this place as many as three thousand people in one train, make their pilgrimage to worship the virgin. When I saw this, I asked myself the question, "How long will this ignorant superstition reign?" I furthermore thank the Lord for the truth that I have, and for the privilege of preaching it among these benighted people. Brethren, let us be faithful, and let our light shine that many may see the light and be saved.

J. H. SCHILLING.

Martha Str. 13.

Peru

LIMA.—We have rented a little place especially for meetings. My knowledge of the language is very imperfect, but I can hold a service in Spanish; in fact, I now have five, and sometimes more, meetings each week, besides Sabbath-school. There seems to be no limit to the work that can be done, or to the people that might be interested and brought into the truth, did we but have the workers.

Of course we have our difficulties. Many of them are caused by the natural tendencies of this people. Two or three years ago a little work was started here by brethren from Chile, but for some reason it was left. There are a number in the city who recognize the Sabbath, but they are much divided, and unfriendly to one another. We hope and pray that some of these will prove faithful.

During the last month we have had at least five new Sabbath-keepers, and several others are deeply interested. They need much instruction yet. Their experience has been interesting. A friend of one of our brethren attended the meetings a few times, and took her stand. She was a Methodist. She spoke of the Sabbath to another Methodist, a tailor. He read a little, was immediately convinced, and began to observe the Sabbath. He had been selling Bibles on the streets, so we supplied him with what Spanish books and tracts we had to sell and give away.

This man gave, with only a word about the Sabbath truth, one tract on the law of God to a brother Methodist, an earnest, zealous, and bold man. He read the tract, then his Bible, and studied the entire night, and before morning, all alone, took his stand for the Sabbath. The next night he rose in the large Methodist meeting, and boldly preached the Sabbath. This was before he had seen us. The following Sabbath he came to our Sabbath-school, and related his experience.

The Baptists have published a tract against us. It contains great misrepresentations, with weak arguments. These are our worst enemies here. They would not even sell a hymn-book to me or to one of our people.

We are satisfied that nothing can stop this message, either in the home land or abroad, and we are of good courage in the Lord.

F. L. PERRY.

"It Was Through This Means"

A LETTER just received from a brother in Canada states that he is very much interested in the circulation of *The Signs of the Times*, together with our other publications. He says that it was by means of our publications that he received the truth, and hence he is anxious to pass this good literature on to others.

Our publications are wielding a powerful influence. Thousands of individuals have been brought into the truth through our reading-matter, and the good work is still going on. Are you circulating any of this good literature? Are you taking a club of our pioneer missionary paper, *The Signs of the Times*?

We have some well-developed and well-defined plans for circulating the *Signs*. Please write the undersigned concerning the matter. I shall be glad

to correspond with you in regard to this good work. Let us put our shoulders to the wheel unitedly for the advancement of this great cause.

A. O. TAIT.

Mountain View, Cal.

Field Notes

FIVE members have been added to the church at Fergus Falls, Minn.

TWO Germans and several others have decided for the truth at St. Cloud, Minn.

AT the last quarterly meeting of the Collins Center (N. Y.) church four persons were baptized.

JULY 15 a church of fifteen members was organized at Wheelock, N. D. One young sister was baptized.

TWELVE persons have been baptized at Richville, N. D., the result of labor since the Bowden camp-meeting.

ELDER JOHN F. JONES reports the baptism of five persons after a series of meetings in the tent at Double Creek, Md.

SIXTEEN were baptized on a recent Sabbath as the result of the tent effort at Paducah, Ky., and later a church of twenty-two members was organized. Additions to this number are confidently expected.

AT the close of the North Side (Chicago) camp-meeting some of the tents were left standing, and about fifty persons remained to assist in the after meeting. Since the close of the camp-meeting twenty have been baptized, and a number of others are keeping the Sabbath.

BROTHER LEE S. WHEELER reports success attending the meetings at the Boston tent. He says: "We are working hard publicly and from house to house. Quite a number have begun to keep the Sabbath with us, and to-night (August 5) others, both men and women, took their stand."

BRETHREN H. C. HURTWELL and A. E. Sanderson are meeting with success in the tent effort at Athol, Mass., and a number have decided to observe the Sabbath. Three issues of a small four-page paper have been put out, containing a synopsis of subjects and other matter pertaining to the tent work.

ON Sabbath, August 4, a church of thirteen members was organized at Pittsfield, Mass. Some of these have been obeying present truth for several years, while others have begun the observance of the true Sabbath since Brother F. W. Stray went there to labor last fall. On the following day three were baptized.

BROTHER W. M. ADAMS writes that the Manitoba Conference has four tents in the field this summer: Brethren McGill and Hall are at Manitou; Brethren Kunkel, Peters, and Kurtz (German tent company) at Winnipeg; Brethren Conway and Curtis at Regina, Saskatchewan; and Brethren Adams and Potter at Winnipeg. Others are assisting in these tent-meetings in music, visiting, children's meetings, etc.

Christian Education

Conducted by the Department of Education of the General Conference.

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

Our Schools and Our Message

We can already see that the educational convention, held recently at College View, Neb., has marked the beginning of a new era in our educational work. This is in itself an evidence that we have reached the finishing of the work of the third angel's message. The missionary key-note which was there struck is finding its harmonies in our homes and churches all over the world. Young men and women who, previously to this, have given but little thought to the missionary phase of an education, and, indeed, but little thought to any phase of education, are beginning, as a direct result of this missionary movement, seriously to question their duty in this matter. This is as it should be.

Our schools are to bear a close relation to this finishing work, and in turn the closing of the gospel to the world must directly affect the work in our schools. As close as we can estimate, there have gone out this summer from our schools at least six or seven hundred young persons directly into various phases of our denominational work. From one point of view, this seems like quite an army of workers, and, indeed, if they were all marshaled together, it would be an imposing sight; yet from another point of view, this is not so encouraging, for we have in our ranks probably from fifteen to twenty thousand young persons who should have been in our schools this past year, and an army might have gone forth four or five times larger than did go. But we find our encouragement in the strong hope that our schools will have, this coming year, many more students preparing directly for the work of the Lord than at any time in the past.

How shall our young people be gotten into our schools? First of all, the church must recognize that the duty which lies nearest it is to care for the children and youth. At all times must the question of the future of these young people be held as the most prominent of all the activities of the church. Are our churches so holding this question of our children and youth? There is ground for fearing that in altogether too many instances this, the first and greatest work, is made the last. The church should hold every child and youth as a precious heritage direct from the Lord. It is its first work to train this soul for the work of the Master. If this were done, a perfect fortress of prayer would surround every young person connected in any way with the church. The church would endeavor to see that a desire for an education for service was implanted in each young person, and then every effort necessary to secure this education would be put forth in seconding the effort of parent and child.

But the fact that the church has a first and important duty in this matter does not release the parent and youth from their duty. God calls on them in no uncertain words to improve every talent which he has given, for his service, and for it alone. No young person can tell what God may do with and for

him when he consecrates every power to his service.

Our schools are to exist for the sole purpose of hastening the end. Now as never before should every teacher be consecrated to the needs of the hour. Now as never before should these schools furnish just the training, and that only, which will best and most quickly fit every honest and earnest young person among us for just that place in the Lord's work which he can best fill. The hope of our work might be said, in one sense, to rest in our young people, and the hope of the young people rests in all senses in the gospel and in their proper relation to its speedy finishing. F. G.

Work for Our Young People

Our young people have been neglected. (See "Christian Education," page 222.) There is a mighty work before us in swinging this great army of youth into God's work. The dealing with youthful minds is the nicest work ever assumed by human beings. To inspire our young people with a desire for righteousness, to help them not to fail nor be discouraged, to know how to bring out the best there is in them, to know how to deal with their youthful doubts and not drive them away from us nor crush the awakening powers of reason, is a most delicate work. It is a special field needing specially prepared workers. Every worker should have a warm heart for the lambs of the flock, and the young people's work will never prosper as it should until this is true. But aside from this there are two things needed: (1) some one in every church who understands young people, and can lead them in missionary effort; (2) some one in each conference who will make a special study of this phase of our work, and will lead out and develop this army of youth for service; some one who can organize the work in local churches; some one who will inspire the youth to gain an education for wider service; some one who will command the respect of other workers and can teach them how to work for the young.

Some may say, "Are we not doing this work through our schools?" We are doing something, but there must be a work done for the four fifths of our young people that are not touched by our colleges and academies. This work for the young people right where they are is necessary to enable the schools to do what they should. And it is necessary to hold the army of youth among us in the love of the truth.

A little has been done in Union College to awaken an interest in this important work, and to train leaders for it. We have had what we called a "Young People's Band" for the study of this work. This has done much to awaken an interest in these young people who are obtaining an education, many of whom needed an inspiration and an ambition in life. These young people have gone out this summer to do all they can for their fellow young people in the home churches, because they realize their needs as they have not before.

Near the close of the year a stirring appeal was prepared by this Band, and addressed to all our young people, in behalf of the Lord's work and a preparation for the same. This has been sent out, and is bearing fruit. One of the

students prepared a little leaflet, "Union College in a Nutshell," and that is being sent out. A few of our advanced students are in the field this summer, searching for young people as for hidden treasures.

Taken all in all, this whole movement has brought new courage into the hearts of our students, and it has encouraged our hearts to see the earnestness they manifested in behalf of their comrades. They have responded to the call, "Who of our young people will give themselves to God for the purpose of laboring for their fellow youth?" Let our young people be neglected no more. "We have an army of youth who can do much if rightly directed and encouraged."

M. E. KERN.

Christian Liberty

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

A National Sunday Law in France

FRANCE has just passed a national Sunday-rest law. Under the heading, "France Now Gets Sabbath Rest; Every Toiler Given It by Law," the *Washington Times* of August 5, prints the following dispatch from London:—

"The bill passed by the French Legislature enforcing a compulsory weekly holiday for French employees is curiously interesting. Where it is possible, the rest is to be given on Sundays, but in the case of restaurants, cafés, hospitals, and newspapers, where work can not be suspended, the rest is to be granted on another day. The recommendation came from the labor committee, and after a very short debate was accepted by five hundred and seventy-five votes to one."

Commenting on the passage of this law, the *Christian Statesman* for August says: "This action is not based on religious, but solely upon economic considerations," but adds, "While it is true this action was not taken on religious grounds, it is not true that it has no religious significance," which is but admitting, in other words, that it matters not upon what "grounds" Sunday legislation may be "based," in its real nature, purpose, and intent every Sunday law is, after all, religious, and has a "religious significance."

W. A. COLCORD.

The "Secret Recesses" of Rome

UNDER the heading, "Old Prison Cells Found in the Vatican," the following cablegram from Rome, dated August 4, was published in the *Washington Sunday Times* of August 5:—

"Interesting discoveries have been made in the Vatican during an examination of the buildings, which are showing signs of decay. A secret prison has been found between the garret and the roof of the Sistine Chapel. These cells, which resemble the famous Frombi of Venice, are supposed to have been a place of confinement for recalcitrant cardinals and other high ecclesiastics who offended the popes of olden times. Through long disuse the situation of the prison had been forgotten, but it is

known that such cells existed, and that one or two cardinals died in them. They are not exactly luxurious, and are decidedly cramped in size."

This bit of news vividly recalls the following closing paragraph of chapter thirty-five of "Great Controversy":—

"God's Word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectingly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage-ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the Word of God will thereby incur reproach and persecution."

If, unbeknown to the outside world, the papacy has all these years had "a secret prison," where, in the past, were punished and imprisoned recalcitrant cardinals and offending ecclesiastics, right in the Sistine Chapel in the Vatican, the home of the popes itself, it ought not to be a matter of great surprise to any one if in many of its churches, cathedrals, and massive structures in other parts of the world she has "secret recesses" which, in the future, will be used for the imprisonment and punishment of those who are regarded by the popes as heretics and offenders.

W. A. COLCORD.

Religious Liberty Notes

FRANCE has just passed a national Sunday-rest law.

A four days' National Reform convention was appointed to be held at Winona, Ind., Aug. 15-18, at which the leading themes of National Reformism were to be discussed, especially with a view to a great forward movement.

The National Reformers are rejoicing over the Sunday-closing provision finally attached to the two-hundred-and-fifty-thousand-dollar appropriation which Congress made to the Jamestown Exposition the day before Congress adjourned.

As in the past, the papacy is still endeavoring to hold its old-time power and control over the people in Europe. Recently the Spanish government took action denying the right of the clergy to refuse burial in consecrated ground to those married civilly. But the papal nuncio protested against this action. It was decided the other day by the Spanish ministry, however, to maintain absolutely the rights of civil authorities.

There is some talk about the calling of a constitutional convention to consider the question of an amendment to the Constitution of the United States providing for the election of United States Senators by direct vote. "If such a convention is called," says the *Christian Statesman*, "it can not be limited to the

single purpose here spoken of. There are other questions of the greatest moment which it could not fail to consider." In case such a convention is called, the National Reformers will doubtless be on hand to press their claims for a religious amendment to the Constitution.

Under the heading, "Creed Must Not Interfere," the following appeared in the *Washington Post* of April 17, 1906: "Shall the government compel its employees who are of the Seventh-day Adventist faith to work on Saturday? This was the question Secretary Bonaparte was called upon to decide yesterday in the case of a charwoman who observes Saturday as the day of rest, and asked to be excused from work. Secretary Bonaparte directed that a reply be sent stating that the government can not take religious belief into account in arranging its week's work, and is unable to excuse any employee from working on a day when the services of the employee are required." Mr. Bonaparte is secretary of the navy.

W. A. COLCORD.

The Winona (Ind.) National Reform Convention

THE real work of this institute began on August 11, and was opened with an address by John G. Woolley on the evening of that day. His address consisted largely of an appeal to the Christians of the land to "line up" at the polls on the temperance question. His fundamental proposition was that the Christian citizen is the best citizen. Other speakers here, building upon that proposition, seem to lose the fundamental gospel idea of soul salvation, and lay upon the church the business of making good citizens, of shaping better laws, and putting at least the form of religion in the laws of the land.

The expressed purpose of the National Reform Association at this convention is "to show how Americans can apply Christianity to the affairs of public and private life." The association, while strongest in Pennsylvania, New York, and Ohio, is holding its institute here this year in order to interest Indiana people in its work and methods. The association prides itself upon what it has accomplished in Pennsylvania in preventing certain elements from weakening the Sunday laws of that State, or causing their repeal, as also in the strenuous endeavors made to secure Bible instruction in the public schools.

One of the features of National Reform work, which was most interesting to the writer, was that set forth by Rev. Charles Stelzle, who stands at the head of the Presbyterian Board of Church Work Among Laboring Men. He stated that the idea of bringing about closer relations between the church and organized labor has made remarkable progress since it was begun a year ago. One of the chief efforts of this church board has been to get central labor unions to exchange fraternal delegates with ministerial organizations. This plan is now in operation in one hundred cities. The general ministerial association sends a representative member to the meetings of the labor union. On the other hand, the labor unions send one of their members to the meetings of the ministerial organization. Some of the labor unions,

he stated, had found it necessary to change their constitutions in order to admit these ministerial delegates; but this had been accomplished, and the arrangement was now working smoothly. Many of the central labor union bodies have named the ministerial delegate as their chaplain, and so have their regular meetings opened with prayer. The following direct quotation from Mr. Stelzle will be both surprising and interesting to the readers of the *REVIEW*, in view of the fact that Mr. Stelzle approves of the inference which he says the labor unions draw from this arrangement. I quote:—

"Union men take it for granted that a minister who comes among them as a delegate is with them on the broad principles of trade unionism, and they appreciate the fact that he represents all church organizations, instead of one particular church. While the Presbyterians were the pioneers in this effort, it is being taken up by other denominations. The labor question is fundamentally a moral and religious question, and it will never be settled upon any other basis.

"Working together, the ministers' associations and the central labor unions may bring about many municipal reforms. Indeed, united, there are few things in this direction which they may not accomplish. These organizations may especially co-operate on questions involving the saloon, gambling, Sunday work, child labor, sanitary conditions in tenement-houses," etc.

About one half the Presbyteries have appointed subcommittees to co-operate with the church and labor department; and with the other denominations entering upon a similar combination with the labor unions, it is not difficult for the student of the Word of God to see the laying of a deep plan to focus powerful forces for the enactment of more numerous and more stringent Sunday laws. It is another of those great combinations which are to be instrumental in bringing upon the remnant people the last bitter persecution from which they will suffer. The bitter spirit so prevalent in the labor unions to-day will help to fill that last great persecuting movement with the bitterness we know will be manifest at that time. It is, of course, but justice to them to state that they do not understand the end to which their present purpose leads.

At the meeting of the National Reform institute held on August 13 the aims of the organization were again set forth. This was in an address by Rev. T. P. Stevenson, on the "Divine Origin of Civil Society." He declared the purpose of the organization to be purely a religious one—"to bring about a revival of national religion." "Such a revival," he said, "must be in the sphere of the nation's life, as a revival of personal religion takes place in the life of the individual man."

Throughout the address the nation was made an entity, a sinner or a saint, an infidel or a believer, as the case might be. He declared that a nation sins as a nation, just as an individual sins as an individual. This made it necessary that its laws should be made Christian laws, in order that the nation's sins should cease. The inconsistency of the scheme is perhaps shown at no point more glaringly than in their declaring that such an arrangement would not constitute a union of church and state; that they are

as much opposed to such a union as we are.

In a personal conversation with the chairman of the convention, Rev. J. S. Martin, and with Rev. John A. Henderson, who has charge of one of the departments of the institute, both claimed unyielding opposition to a union of church and state. Nevertheless, they stood for the incorporation of all the laws, rules, and usages of the church into the fundamental law of the land. The distinction was so very much finer than the difference that the writer was unable to make it out, and frankly admitted it.

Both these gentlemen, though expressing the kindest feelings for the writer and the people he represented, were free to admit that the conditions they were seeking to bring about would bring hardship upon that class. Nevertheless, they thought it necessary to persevere in their work even though it caused the imprisonment of Christians and their loss of one sixth of their time of labor. "That," they said, "would be your misfortune for being in the minority. When you are in the majority, you could change that, have your Sabbath made the state Sabbath, and then the other class would have to submit or take the consequences." (I am quoting this practically verbatim.)

It was a novel proposition, and the writer assured the gentlemen that Seventh-day Adventists had no desire to get in the majority for the purpose of inflicting either their ideas or penalties for non-conformity therewith, upon any class, Christian, or otherwise.

C. M. S.

Current Mention

—The New York State Superintendent of Insurance has made public the results of his investigations regarding fire losses in the San Francisco disaster. This shows that the total amount of insurance involved by all companies was \$222,836,307. The amount of salvage was \$33,814,468, and the amount of re-insurance, \$65,246,771, making the actual net loss to the companies \$132,823,067.

—It is learned in connection with the recent attempt to assassinate Grand Duke Nicholas Nicolaievitch, of Russia, while he was watching the rifle practise of the imperial guards, at Frasnœ Selo, that a number of guards, who were supposed to have been using blank cartridges, had been supplied with ball cartridges. The affair was a deep-laid plot, in which many civilians were implicated. A number of plotters have been arrested.

—It is reported that absolutism has come to an end in Persia. The shah's rescript to the grand vizier, as finally amended, orders the formation of a national consultative assembly, composed of representatives of all classes, from the princes downward. The assembly will advise the shah of important state and public affairs, and will propose reforms conducive to the welfare of the people. Justice will be administered in accordance with the sacred law. Unlike Russia, the reform spirit in Persia was first manifested among the clergy, who formerly were reactionists. The announce-

ment of the granting of a national assembly was received with great rejoicing throughout Persia.

—Thirty attorneys and traffic managers of the Southern railroads were in conference at Atlantic City, N. J., last week about the railroad rate bill. The statement was made that the conference concluded that the bill was a tangle of words, conflicting in its regulations, and impossible of satisfactory adoption. The railroad men, it is alleged, mean to resist its acceptance by the railroads, and show by their efforts that it will not achieve the results its framers intended it should bring about to help the shipper and the railroads. The recommendations will be sent to Northern railroads.

—Acting apparently with a definite plan and at a signal, the terrorists and the revolutionists made murderous attacks with bombs and revolvers on the police and troops in various cities in Poland, on Wednesday of last week. The revolutionist campaign flamed out with especial virulence at Warsaw, where over a score were slain in the streets, and many more were wounded. Among the killed, according to the official advices, were two sergeants of police, eight patrolmen, three gendarmes, five soldiers, a Hebrew merchant, and a woman. Policemen and soldiers were shot down like rabbits in the streets. Their assailants, who traveled in small bands, almost all escaped among the terrorized, but sympathetic, populace. The murderous daring of the Terrorists reached its climax at Plotsk, a town about fifty-eight miles northwest of Warsaw, where, at a preconcerted signal, every policeman on the streets was killed or wounded. Reports from all over the country show the absolute helplessness of the police to cope with the revolutionists.

—The Secretary of the Navy, Charles J. Bonaparte, in a recent address at the Allegany Chautauqua near Cumberland, Md., recommended death as a punishment for anarchists. He declared that "anarchism is the product of two conditions, which prevail, to a greater or less extent, everywhere among the less enlightened classes of modern civilized society; namely, the decay of religious faith, and a measure of superficial, and, therefore, unsound, popular education." He also said that "any dissemination of anarchistic literature and the publication of anarchistic doctrines, whether by speech or writing, ought to be made and punished as a crime." He expressed his views on the question of punishment in these words: "On anarchists the death penalty should be unequivocally imposed by law, and inflexibly executed whenever the prisoner has sought, directly or indirectly, to take life. For offenses of less gravity, I advise a comparatively brief, but very vigorous imprisonment, characterized by complete seclusion, deprivation of all comfort, and denial of any form of distraction, and which could be, to my mind, advantageously supplemented by a severe, but not a public, whipping. The lash, of all punishments, most clearly shows the culprit that he suffers for what his fellow men hold odious and disgraceful, and not merely for reasons of public policy." This address has attracted considerable attention.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1906

ATLANTIC UNION CONFERENCE

Chesapeake and District of Columbia, Washington, D. C. Sept. 11-16
New York, Phelps (State) Sept. 6-16
Vermont, Windsor Aug. 23 to Sept. 3
Central New England, Lawrence Aug. 31 to Sept. 10
Greater New York (Conference) Sept. 27 to Oct. 7

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

Tennessee River, Nashville Aug. 23 to Sept. 2
Cumberland, Knoxville, Tenn. Sept. 6-16
North Carolina, High Point Sept. 7-16
Florida, Lakeland Nov. 1-11

LAKE UNION CONFERENCE

Wisconsin, Stevens Point Aug. 22 to Sept. 3
East Michigan, Holly Sept. 27 to Oct. 8
North Michigan, East Jordan Aug. 30 to Sept. 10
Northern Illinois, Galesburg, Sept. 26 to Oct. 7

CENTRAL UNION CONFERENCE

Nebraska, Gothenburg Aug. 30 to Sept. 9
Colorado, Boulder Aug. 23 to Sept. 3

SOUTHWESTERN UNION CONFERENCE

Texas, Buffalo Gap (local) Aug. 23 to Sept. 3
Arkansas, Winslow Aug. 16-26
Oklahoma, Kingfisher Aug. 23 to Sept. 2

AUSTRALASIAN UNION CONFERENCE

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

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.

Annual Meeting of the Maine Benevolent Association

THE eighth annual meeting of the Benevolent Association of Seventh-day Adventists of Maine will be held at Bath, Maine, Aug. 28, 1906, at 5 P. M., for the purpose of electing officers and transacting such other business as may properly come before the meeting.

E. C. TAYLOR, Clerk.

New York Conference and Conference Association

THE next annual session of the New York Conference of Seventh-day Adventists will be held at Phelps, N. Y., September 6-16, for the election of officers and the transaction of such business as may properly come before it.

The second annual session of the New York Conference Association will be held at Phelps, N. Y., first meeting at 9 A. M., Sept. 10, 1906.

S. H. LANE, President.

The Camp-Meeting at Washington, D. C.

THE coming camp-meeting at the capital city of the nation will be located upon a beautiful plot of ground, of easy access to all parts of the District of Columbia. The first meeting will be held Tuesday evening, at 7:30, September 11. The camp-meeting will continue till September 16. Elder Luther Warren, from the West, and Elder W. A. Spicer, who has been absent several months on an extended missionary trip will render profitable assistance in the public meetings. Elder Thompson will have charge of the youth's meetings, and the children's meetings will be conducted by Mrs. L. Flora

Plummer. Other prominent laborers of the denomination are expected to be present during part of the time. This will be a stirring meeting, both for the brethren who attend and for the city of Washington. Let all the churches of the Chesapeake Conference and the District of Columbia arrange, if possible, to be present. Tents may be secured at the rate of \$3 for the 14-x-16-ft. size, and \$2.50 for the smaller ones, during the time of the camp-meeting. Let all who desire to encamp with us, write at once for tents. Address Elder Morris Lukens, Takoma Park, D. C. B. G. WILKINSON.

Important Notice to "Little Friend" Subscribers

If you are a subscriber to *Our Little Friend*, please fill out the following blank and mail it to Pacific Press Publishing Co. A portion of our subscription list was burned, and we need this information immediately. Address Pacific Press Publishing Company, Mountain View, Cal.

.....1906.

To the Pacific Press Pub. Co.,—

I have been taking copies of *Our Little Friend*.

My address is

The subscription was paid to

Yours very truly,

Address

THE permanent address of Elder E. E. Franke is 177 Wall St., Irvington, N. J.

Report of the Educational Convention

THE report of the General Conference Educational Convention, held at College View, June 29 to July 10, is now ready. It contains the roll-call of delegates by States; a list of papers presented and discussed; the missionary educational movement, report of committee and pith of remarks; courses of study for primary and intermediate schools, academies, and colleges; training courses for ministers, missionaries, Bible workers, teachers, preparatory medical students, music teachers, business workers, stenographers, and secretaries; text-books; the gist of the discussion on courses of study; plans and recommendations adopted; suggestive program for church-schools; outline of oral Bible and nature lessons for the first three grades; and a carefully prepared index.

This report is prepared and published under the direction of the General Conference Educational Department. It should be studied by teachers, conference and school officers, and, in short, by all interested in the education of our children and youth.

The price is 10 cents a copy, \$9 a hundred, carriage prepaid. Address all orders and make all remittances payable to Union College Press, College View, Neb.

The Cumberland Camp-Meeting

THE annual camp-meeting of the Cumberland Conference will be held at Knoxville, Tenn., September 6-16. The location of the camp is between Oakwood and Lincoln Park. If you come on the Southern Railroad, turn to the left as you come out of depot, and at the end of the bridge take Oakwood car leading to the right. All cars marked "Oakwood" will stop at the camp-ground. Tents will be furnished at reasonable rates for all who desire them. Let all who can, bring bedding. The grounds are all that could be desired as to elevation and shade.

Now, brethren and sisters, let nothing hinder you from being at this meeting. We want you here. God wants you here. Come filled with his Spirit, prepared to receive a blessing and to be a blessing to others. God is waiting to pour the Pentecostal shower upon his people. Shall we receive it? We expect to have Elder K. C. Russell, of Washington, and perhaps Elder Irwin with us;

also Prof. J. E. Tenney, and several laborers of the Southern Union Conference. Events are taking place around us which tell that Christ is at the door, and waiting for his people to do the work that must be done before he returns.

Dear brethren, shall we do this work, and receive the "Well done"? or shall we neglect it, and be cast out as unprofitable servants? Satan is working in every way possible to deceive the elect; and that we may not be deceived and drop out by the way, we must keep up with the message. While Satan is working to bring in division among God's people, God is working in love to save his people from the hour of temptation. O, let us be faithful in following the light that God has given us through the prophets and his servant! Come, brethren and sisters, to this meeting, and God will bless.

W. W. WILLIAMS, President.

The Maritime Conference

THE time of this conference has been fixed for September 13-23, and it will be held at Williamsdale Academy. Rooms will be furnished free, and a charge of only ten cents a meal will be made, to cover part of the expense of food. We expect the usual reduced rate of one fare for the round trip on the certificate plan to Oxford Junction. From here teams will convey passengers to the school and return for fifty cents each.

We are in the most important time in the history of this message, consequently this is the most important meeting that has ever been arranged for in this field. Things are moving fast now, and advance steps in the work are called for. You have a responsibility that you can not shift to another, and should not wish to shift if you could, and your presence is needed from the very first of this gathering to discharge this God-given trust. We are planning for you to be here; are you preparing to come?

The first session of the conference will be held at 9 A. M., Friday, September 14, and a full delegation is much desired at this meeting. This is the time to elect officers for the coming year, and to make such other changes as may seem best for the good of the Lord's work. We expect Elder G. A. Irwin to be with us from the first, and are sure that he will have a message for us from the Lord.

Ask God to help you to come, believe that he hears you, and you know that you have the petition that you desire of him.

WM. GUTHRIE, President.

The Camp-Meeting in the District of Columbia

It has been decided to hold a union camp-meeting near Takoma Park, Washington, D. C., September, 11-16, for the benefit of our people in the Chesapeake Conference and the District of Columbia.

The advisability of holding such a meeting in this field will be apparent to all who will consider the situation carefully. It has been years since there has been a general meeting for the benefit of the Sabbath-keepers in this section. During this time others have embraced the truth who have doubtless never enjoyed the privilege of attending one of these convocations, which have proved such an inspiration and blessing to God's people throughout the history of this cause.

It should be remembered that, as the result of the removal of our denominational headquarters to Washington, the number of our people in the District of Columbia has been greatly increased. We have no local conference or organization, and consequently it is not a necessity to hold an annual conference and camp-meeting to transact our business. This being so, we do not necessarily have these privileges to enjoy. These gatherings are considered a necessity by all our conferences throughout the general field, not only for the purpose of transacting the business of the conference, but to revive God's people, thus enabling them to stand in these trying

times. If these meetings are of such vital importance to the prosperity of this work throughout the denomination, how much more important it is for those at the headquarters of this great work to have the privilege of attending a camp-meeting where they can lay aside their busy cares and burdens for a few days, and with their children seek the Lord for the outpouring of the Holy Spirit, that they may be able to withstand the many and varied temptations which assail God's people in these last days. It is designed to make this meeting a time for especially seeking the Lord, as there will be no conference business to transact. We expect a large number of our representative laborers and consecrated workers to take the burden of this meeting, and with the blessing of God we believe it will prove a means of reviving the hearts of God's people in this section of the great harvest-field. Special attention will be given to our children and youth, who will be in attendance at the meeting. We earnestly ask the parents in the Chesapeake Conference and the District of Columbia not to allow this opportunity to pass without making an earnest effort for the salvation of their children, even though it may involve a sacrifice to do so. The nearness of the end demands that we should exert great efforts in behalf of our children, that they may obtain such an experience as will fortify them against the ever-increasing spirit of worldliness and indifference to sacred things.

The expense of attending this meeting will not be great, even for those who reside the farthest from where the meeting is to be held. The question of railroad rates and accommodations, such as tent room and board during the meeting, will be presented in the columns of this paper by the chairman of our committee, Elder Morris Lukens, the president of the Chesapeake Conference, and by Prof. B. G. Wilkinson, a member of this committee and also a member of the Evangelical Committee of the District of Columbia. These brethren can be reached by addressing them at Takoma Park Station, Washington, D. C.

In conclusion, I desire to urge our people in the Chesapeake Conference, and our people who reside in Virginia near Washington, and also those in the District of Columbia, to begin at once to make preparations to attend this meeting. All our young people who are contemplating attending the Washington Training College should by all means improve the opportunity of attending this meeting, which is to immediately precede the opening of the college this fall.

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come." Come and enjoy the blessings of this camp-meeting.

K. C. RUSSELL.

The George Washington University

ARRANGEMENTS have been made with the George Washington University, of Washington, D. C., so that any of our young people who desire to take up the study of medicine, may do so on very favorable terms. Last year a number of young men availed themselves of these advantages, and expect to continue their work at this university the coming year. Others are making inquiry concerning the privileges offered by the institution, and it is deemed proper to give a brief notice through the columns of the REVIEW, that others interested in the study of medicine may have their attention called to the advantages offered by this university.

The George Washington University offers a concession of one half the tuition charges to any students whom we may recommend for medical study. This means a tuition of only seventy-five dollars a year, to which should be added for library fee two dollars, for matriculation fee five dollars, and for graduation fee ten dollars. These charges include all expenses for tuition, except a small deposit for breakage. Sabbath-keeping students will be excused from class work on the Sabbath without prejudice to their class standing.

The university also offers eight free scholarships in the department of medicine, and students whom we recommend are eligible to at least some of these. Scholarships carry with them free tuition, but not the other fees mentioned above.

Taken altogether, the privileges offered by this institution may be considered very favorable for our young people who desire to take up the study of medicine. Those connected with our work here in Washington stand ready to render whatever assistance they can to any who wish to come here for the purpose of taking work in the George Washington University. Correspondence regarding the matter is invited, and further information will be cheerfully given. A. G. DANIELLS.

Special Course at Washington Training College

WASHINGTON TRAINING COLLEGE, in connection with the officers of the General Conference, is planning to conduct a special course of instruction for laborers who feel the need of further preparation, and for others who desire to study the great questions with which the denomination is now dealing, either for their own guidance or for the purpose of helping others. The lines of instruction to be offered in this special course will consist of studies on organization, missions, nature and progress of the message, religious liberty, Sabbath-school and young people's work, health and temperance, close of prophetic history, the certainty of our hope, and other kindred topics.

The studies on organization will be conducted by Elder Daniells, who has been giving special study to this question for some years past. His position as the leader of the denomination gives him great advantages in studying and presenting the different phases of this question from the standpoint of actual experience as the denomination is organized to-day. At the last session of the General Conference, it was voted to invite Elder Daniells to prepare a manual on this important subject for the benefit of our young workers and others who are interested, and he hopes at this time to present much of this subject-matter.

The studies on missions will be conducted by Elder Spicer, who has made a careful and exhaustive study of the subject of missions in general, and whose long experience in connection with our own missionary work especially qualifies him to deal with this most important question. As Elder Spicer has not yet returned from Europe, it is impossible to confer with him and to get a definite outline of the work as he may desire to present it, but without question much attention will be given to the real nature of missionary work, the fields already entered by our missionaries, results obtained therein, and the methods and means best adapted to the work in different countries. The missionary work of our denomination has been progressing with great rapidity and force in the last few years, and one of the most absorbing topics for study at the present time is to trace the movements of our missionaries, the fields that are already open, and the small portion of the world yet to be entered before the truths of the third angel's message shall have belted the entire earth. Mission stations are being established almost everywhere, and the educational missionary movement will doubtless result in a large number of recruits going forward to these stations and pressing out from them in every direction, quickly carrying the gospel of the coming kingdom to all the people of the world. But while it is hoped that this study will be an intensely interesting one, we must look for something more than entertainment, and expect and pray that God will touch the hearts of those who are informing themselves respecting this work, and lay upon them a burden for bearing a part of the labor, that the message may go quickly and in power to every honest soul in all the world.

The studies on the nature and progress of the message will be conducted by Professor

Prescott, who has given close and continued study to this subject, and whose presentation will doubtless be exhaustive and of the utmost importance to every one. The time has fully come when every Seventh-day Adventist ought to know what the third angel's message is, and ought to realize and understand the truism that the whole is equal to the sum of all its parts. In other words, this study will serve to give a broad and comprehensive view of the question, and will in some degree safeguard those who take it from making the mistake of narrowing the message to some particular phase of work which is but a part of the entire movement; and it therefore becomes one of the large and vital questions to be studied by our people, and especially by our youth who are preparing to bear a part in the proclamation of the gospel.

The other studies will be conducted by men who are especially qualified from experience and study, and whose one purpose will be so to present their topics as to make them of direct practical value to every member of the class.

This special course will open October 24 and continue until December 19; and it is hoped that these dates will accommodate a large number, as the instruction to be given will be of great value and importance to every worker who can possibly attend, both in the subject-matter of study and also in personal contact and acquaintance with the officers and leaders of the denomination.

If any are interested in learning more fully respecting this proposed special course, we would be glad to correspond with and to inform every such individual. Our address is Washington Training College, Takoma Park Station, Washington, D. C.

J. W. LAWHEAD.

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.—A Sabbatarian to work on a farm until the first of November. Wages, forty dollars a month for a good man. Address Charles Moore, Forman, N. D.

WANTED.—A Seventh-day Adventist middle-aged colored woman to do general housework, and some gardening, for a small family. One used to country work preferred. Address, giving references, and wages required, Mrs. C. F. Marker, Occoquan, Va.

WANTED.—First-class engineer and electrician; must also have some practical knowledge of plumbing. Also nurses and help for domestic departments. Good wages and permanent engagement. References required. Address St. Helena Sanitarium, Sanitarium, Napa Co., Cal.

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

FOR SALE.—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. 110th St., New York City, N. Y.

FOR SALE.—In College View, Neb., 9 acres in fruit—apples, peaches, plums, cherries, grapes, raspberries, gooseberries, and currants; room for garden. For further particulars, address Mrs. M. Lenker.

FOR SALE.—100-acre farm in Cleburn Co., Alabama; lies well; good land; 65 acres in cultivation; 2 good houses; 200 apple-trees; for \$850. Soft water and healthful country. For particulars, address Day Conklin, R. F. D., Borden Springs, Ala.

WANTED.—To correspond with a teacher of some experience (preferably a man with his wife, who could room in building and board themselves) for a church-school of from ten to fifteen. Must teach music. Address, giving age, experience, and recommendations, R. D. Hottel, New Market, Va.

FOR SALE.—Retail milk route consisting of horse, wagon, harness, cans, bottles, and sleigh for winter, all in good shape. Jersey milk furnished at 3½ cents a quart; retails at six cents 1½ miles from farm. House rent free to April 1, \$5 a month from then on. Price, complete, \$205. Address L. V. Longstreeth, Coatesville, Pa.

FOR SALE.—Fruit farm, 7½ acres; 1,500 trees,—apple, peach, plum, and cherry,—also grapes, currants, gooseberries, raspberries, blackberries, and strawberries; 8-room house, with 6 closets, pantry, bath-room, large cellar, good well, windmill, elevated water-tank; water in kitchen, bath-room, and cellar; barn 32 x 40; ¾ mile from College View, Neb., 3 miles from State-house. Address Noah Hodges, College View, Neb.

Obituaries

LEWIS.—Died at Grand Rapids, Mich., July 27, 1906, of paralysis, Charles Robert Lewis, aged 71 years. Brother Lewis came to Michigan about twenty-five years ago, and about that time he became a Sabbath-keeping Christian and united with the Seventh-day Adventist church at Grand Rapids. His hope was bright in Christ. The funeral sermon was preached by the writer.

M. N. CAMPBELL.

WHEELER.—Died at Mesick, Mich., July 28, 1906, Herman E., son of Frank A. and Mary J. Wheeler, aged 23 years. His untimely death, the result of accidental injury by the cars, brought deep sorrow to his parents, two sisters, brother, and many friends who will mourn their loss, but they laid him away with the hope of meeting him in the first resurrection. The funeral service was conducted by the writer. E. A. BRISTOL.

BATTIN.—Died in Medford, Minn., at the home of his son, June 25, 1906, of old age, John Battin, aged 97 years, 3 months, and 17 days. Brother Battin was brought up in a Quaker family, but in middle life he united with the Methodists. He first heard the third angel's message in 1877, since which time he has been a faithful member of the Seventh-day Adventist Church. He was a witness of the falling of the stars in 1833. Four children remain to mourn the loss of a kind father. The funeral service was conducted by the writer. C. W. FLATZ.

ISAAK.—Died at Alexandrovsk, South Russia, July 15, 1906, of brain fever, Elrona Isaak, our only child, aged 4 years and 1 day. She was born at Tyndall, S. D. Our dear little girl was a missionary and a great blessing to us in this strange land; yet we comfort ourselves with the thought that Jesus, of whom she loved to hear, will soon waken her again. She always loved to go to Sabbath-school, and greatly enjoyed the various Bible stories. Words of comfort were spoken at the grave by Elder Perk to a company of sympathizing friends.

DANIEL AND EMILIE ISAAK.



WASHINGTON, D. C., AUGUST 23, 1906

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

THE first issue of *The Signs of the Times* after the destruction of the Pacific Press printing plant, dated August 9, gives a full statement concerning the fire and the consequent experiences. Several illustrations add to the interest of the report. This issue was printed at San Jose.

WE do not usually print in one number of the REVIEW so long an article as the one from our special correspondent which begins on page 9, but we think that the importance of the subject and the readable nature of the report will justify our departure from the usual rule. Brother Wightman's report will bear reading more than once, and ought to awaken serious reflections in the minds of those who are watching the fulfillment of the prophecy in the thirteenth chapter of Revelation.

BROTHER C. M. SNOW, one of our associate editors, attended the National Reform Convention at Winona Lake, Ind., last week, and a portion of his report of the meeting appears on pages 20 and 24. A study of the principles advocated by the National Reformers and of the work of the American Federation of Catholic Societies, as presented in this issue of the REVIEW, will show how clearly the prophetic predictions are being wrought into current history, and will emphasize the need for the message against the beast and his image. The long-expected crisis is certainly near at hand.

Notes on the National Reform Convention

THE principal address in the National Reform institute on August 15 was delivered by the Rev. T. P. Stevenson, of Philadelphia, the general secretary of the National Reform Association, on "The Relation of Nations to the Bible."

The address was based throughout upon the idea that nations are moral agents, and being such, the revelations of the Word are addressed to nations. Little reference was made by the speaker to the personal relation between individual man and his Maker. The nation was responsible, as a nation, for the sins of the individuals composing it. The nation sinned or was righteous, it was to be punished or rewarded, according to the attitude which it, as a moral agent, assumed toward God.

He said: "Nations do sin; it is impossible that they should not. They are moral beings because they are composed of moral beings. Because the people

are imperfect, sinful, therefore the nations they compose are imperfect, sinful. Therefore nations do sin; and God has opened a way whereby nations, as well as individuals, can escape the consequences of their sin. That comes by the special revelation of God to the nation. If there is salvation for the individual, there is salvation for social bodies as well. If the salvation which God provides for man is a complete salvation for him, it must reach the national life and national experience as well as the individual life and experience."

All this argument, which finds its basis only in human reasoning, and is merely an expedient to an end, was made for the purpose of laying a foundation for placing the laws, rules, and usages of the church in the law code of the land; and in making that transformation in its laws, the nation was represented as doing a work which would atone for its remissness and its sins. Then the nation would become Christian; the laws of God would be the law of the land. He stated that where differences arose in the interpretation of the laws of God, they would have to be interpreted by the Supreme Court. If the people did not like the interpretation of the court in any particular matter, still, they must abide by it until they could in some way (which he did not explain) change the complexion of that court and get one that would give the right interpretation. The speaker stated in so many words that the Supreme Court would be the interpreter of the Word of God for the people.

Right here a very pertinent question was raised by one in attendance at the meeting. He asked: "If all this be true, then do we accept the interpretation of the courts as a Catholic accepts the *ex cathedra* utterances of the pope?"

The reply was interesting for its ingenuity in denying what it did really admit. The speaker said: "The pope claims authority to interpret the Word of God for all the nations as well as for the individual man; that there is no interpreter but himself, the head of the infallible church. Cardinal Manning has declared in reference to this that 'the pope is the sole and last supreme judge of what is right and wrong.' Now we maintain the right of every nation to interpret the Bible for itself, and that is freedom, not bondage, as it seems to me." So the only difference would be that the world would have as many popes as there are national supreme courts. When any nation's supreme court spoke upon a matter of religion or morals, it would speak *ex cathedra*, as does the pope for the world, and that utterance would be an infallible one to all intents and purposes, until the people were able to change the complexion of the supreme court and get another *ex cathedra*, infallible utterance overthrowing the former one.

Dr. John A. Henderson followed Dr. Stevenson in an address upon the importance of the marriage institution in society and government. It contained much that was good. One remark of the speaker was to the effect that the family relation was the only matter that Jesus Christ ever distinctly legislated upon. He was asked if it would not be advisable for Christians to follow the example of Jesus in keeping out of the domain of legislation, but he evaded the

question, and would not commit himself.

He made one declaration which is worthy of being quoted, and was particularly interesting to the writer in view of the preceding speaker's insistence upon the great importance of the state and nation. He said:—

"God is interested continually and only in the individual. The family will pass away; the church will pass away; the state will pass away when it has served its purpose; but the individual will remain. They are all set for the culture and development of the individual."

The third address of this session was given by Dr. William Parsons, of Philadelphia, and dealt with the various methods of propaganda in reform work. It is the design of the National Reform Association to build up in this country one great federated church organization which shall take hold of all lines of reform work, and throw their combined influence into the work until the reforms demanded by this association are brought about.

On the afternoon of the same day Dr. Parsons spoke again, this time upon the theme of "Crystallizing Public Sentiment into Law." He discussed the methods of procedure in getting bills through legislatures, and certainly showed himself well versed in the means which politicians take in getting the legislation they want. It would have made very peculiar reading had it been attached to the closing words of our Lord's great commission to his followers, and still it was set forth by the speaker as one of the most important duties of the Christian citizen. He said:—

"In order to get the legislation we want, we must first make a public demand for it. There is a scientific way of doing that. Legislators are not, to any large extent, natural-born reformers. Many of them are out for graft, and you have got to be rough-and-tumble with them. Many of them are men who have no strong convictions about things in general. They like to be on the sunny side of the political hedge. They are there for what there is in it. First you have to fight such men, then you have to forgive them, and then you have to use them. There are a few of the legislators who are reformers. These you must use also. They are to be your helpers; but you must not leave it for them to work out for you. You must frame your own bill. Then there is the conservative. You must show him the necessity of what you want to get through. That is the way our Dr. Crafts is working constantly. That is the way the American Sabbath Union does its work.

"Then you have to get after the politician. You have to promise and threaten and wheedle him, and make him thoroughly understand that if he votes against your measure, he won't be on the sunny side of the hedge any longer.

"Then you have got to get some one to introduce your measure, and then you must put on the screws, put on the pressure. That work of putting on the pressure must be done. The other fellow does it, and you must."

There was a great deal more of this nature, but this will suffice to give the reader an idea of this new "Christian" duty in a state that is to have God and his laws recognized in the fundamental laws of the land.

C. M. S.