

The Advent REVIEW AND Sabbath HERALD



TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 30, 1906

Fundamental Gospel Principles

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God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life. John 3:16.

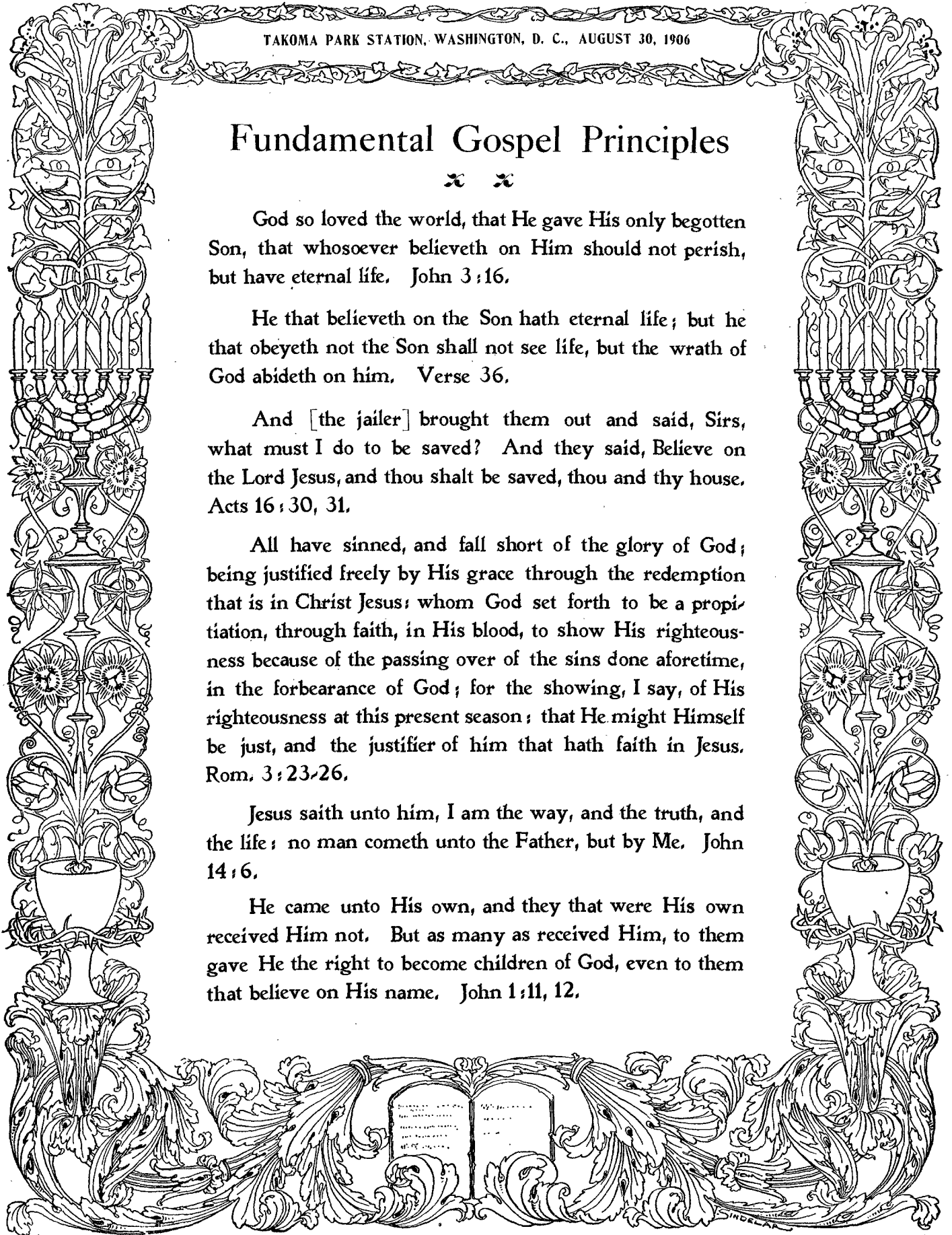
He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him. Verse 36.

And [the jailer] brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. Acts 16:30, 31.

All have sinned, and fall short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus; whom God set forth to be a propitiation, through faith, in His blood, to show His righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of His righteousness at this present season; that He might Himself be just, and the justifier of him that hath faith in Jesus. Rom. 3:23-26.

Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by Me. John 14:6.

He came unto His own, and they that were His own received Him not. But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name. John 1:11, 12.



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 are coming in rapidly for "Bible Readings" and "Daniel and the Revelation." New editions of these books will be printed at once.

THE three boxes of kindergarten material used in connection with teaching the lessons in "Bible Object Lessons and Songs for Little Ones" may be secured from any of the publishing houses or tract societies. The price of the three boxes is \$1.75, post-paid.

PARENTS should not lose sight of the pamphlet bearing the name of "Lessons for Children's Meetings," No. 4. This pamphlet contains much valuable information for all parents. It is an illustrated pamphlet of 62 pages, containing outlines of lessons, together with suggestions, black-board drawings, and word-picture studies adapted to the needs of primary workers in children's meetings. It is also very helpful to mothers who desire to give their little ones lessons at home. It is remarkably cheap when compared with its real value. Price, 10 cents.

"BIBLE OBJECT LESSONS AND SONGS FOR LITTLE ONES" was prepared especially for the use of kindergarten teachers. It is composed of fifty-two lessons, one for each Sabbath in the year, with suggestions accompanying each lesson; thirty-nine songs and hymns written especially for the lessons; thirty-six full-page pictures, sixty-eight half-tones, and colored plates; fifty-two pen drawings, showing how to use the illustrative material; 160 pages, filled with very practical information to all kindergarten and primary teachers. Bound in durable board, 7½ by 10 inches, \$1.50; cloth, the same size, \$2.

WHAT do you know about the health journal, *Life and Health*? Do you know it has been published since 1885, and that since it has been removed to Washington, D. C., been improved, and had its name changed from the *Pacific Health Journal* to *Life and Health*, it has more than quadrupled its circulation? Do you know how much it is appreciated by the people, and that boys and girls are selling it with excellent success? Do you know that one fourteen-year-old girl sold over two thousand copies of the July number and one thousand five hundred copies of the August number during the last two weeks of July and the first two weeks of August? Do you know that agents make two and a half cents a copy on each copy sold? Have you seen the September number (the "melon-cholera days" number), which contains articles upon the Common Disorders of Children, Strenuous School Work, Bringing Up of Children, and many other good things for the general public? We advise REVIEW readers to interest themselves in this health journal. Sample copies will be sent on request, and special agents' rates will be furnished to those who wish to solicit for the journal.

THE new edition of "Great Controversy" is being rushed to completion by a Kansas City firm.

THE new improvement on the Waterman fountain pen renders it practical in every respect. The price of the standard pen having all the improvements is only \$2.75.

THE church at Clearfield, Pa., has just ordered one thousand copies each of *Life and Health*, and *Liberty*, No. 2. They are planning to circulate ten thousand copies of each of these journals in the immediate future. What other church will follow their example?

WE have just published a catalogue of religious tracts, giving the number, title, and price of the Signs of the Times Leaflet Series, Words of Truth Series, Bible Students' Library Series, Apples of Gold Library, and Religious Liberty Leaflets. These catalogues are put up in folder form, letter size. They will be convenient to enclose in a letter. We will send them to any person desiring them, for the cost of postage, or sixteen for a cent. Order of REVIEW AND HERALD.

THE author, Elder Uriah Smith, often stated, while living, that the results of the best part of his life could be found in the book bearing the title of "Here and Hereafter," which forcibly and clearly portrays man in life and death. It is, in fact, a treatise on the subject of immortality. It is, indeed, a very clear exposition upon this most important subject. Every Scripture reference in regard to the question of the immortality of man is elucidated. Bound in plain cloth, \$1.

THE Review and Herald Publishing Assn., of Washington, D. C., has secured a line of Bibles printed in the old country, that will come up to the standard of any other Bible published. They contain all the latest up-to-date features in Bible manufacture, and have the famous large "quart-in-a-pint" type, plain Arabic figures—the kind that the old people like—for chapter headings. They are furnished with or without concordance and thumb index. Supplied to agents at good discount. The general demand is for large type in a small Bible. This line is the nearest approach to such a book that we know of. Write for descriptive circular for these Bibles. Any one who sells five Bibles, can get one of the best bindings free.

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

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

THE REVIEW AND HERALD

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

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No. 35.

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Editorial

By his judgments God is calling upon the inhabitants of the world to repent of their sins and to become loyal citizens of the heavenly kingdom. Happy are those who heed the call, and turn to him with full purpose of heart. Soon the day of probation will close. "Behold, now is the acceptable time; behold, now is the day of salvation."

Nothing can take the place of simple faith in Christ as our sacrifice, our substitute, our surety, our High Priest in the heavenly sanctuary. Jesus "gave himself for our sins." "One died for all." "By so much also hath Jesus become the surety of a better covenant." "We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." Our whole Christian experience grows out of our acceptance of Christ and his work in our behalf.

In the death of Christ we may behold the climax of the hatred of Satan and the fullest revelation of the love of God. Satan instigated the persecution and the final rejection of the Son of God with the hope of overthrowing the plan of salvation. God overruled all this for the accomplishment of his purpose in giving Jesus as a sacrifice for sin. In causing the death of Christ, Satan sealed his own doom, and rendered sure the salvation of sinners. Thus God can permit Satan

to have his own way, and at the same time work out the divine purpose. From this standpoint we may understand how it is that Satan uses the forces of nature to bring destruction and desolation in the earth, while these visitations are at the same time the judgments of God. Although Satan is "the prince of this world," yet he has not been able to dethrone God from his place as King of the universe.

Unchristian Science

With many science is now exalted above revelation, and the god of scientific theology has taken the place of the God of the Bible. In the creed of "the theology born of modern science" the idea of a personal God, in any proper sense of the term, has been eliminated, and with it the belief in special creation "by the word of the Lord." In the place of the former we have an all-pervading Presence, the immanent God; and in the place of the latter we have gradual development and the survival of the fittest—evolution.

These fundamental ideas appear in many forms and disguised by many beautiful phrases. They color the utterances of many pulpits, and find expression more or less openly in the columns of many publications. They are often clothed in a mystic beauty which suggests more than it actually states, and thus they fascinate those who are not grounded and settled in a Scriptural faith.

Not only does this scientific theology repudiate the Biblical conception of a personal God, but it also refuses to acknowledge any personal devil, and, as a natural consequence, it relegates to the realm of myth the Biblical record of the fall of man, the entrance of sin into the world, and the atonement for sin through the sacrifice of Christ. According to this view there is no such thing as sin in the sense of a settled enmity against God and a determined rebellion against his government, an experience which transforms the very being, whose wages is death, and which required the life of the Son of God in order to purge it from the universe. On the contrary, evil (the word "sin" seems to be avoided) is simply an imperfection, an undeveloped condition, introduced by man himself by putting good things to wrong uses, and to be gotten rid of by gradually learning to put good things to good uses.

The only punishment known in this system of theology is that which comes as the consequence of the disregard of the inherent law of things rather than the law of God, and this, according to modern interpretation, is the complete fulfillment of the divine pronouncement, "Whatsoever a man soweth, that shall he also reap."

Our attention has again been called to this modern philosophy by an article in one of our exchanges which purports to expose the errors of Christian Science, but which in reality simply substitutes unchristian science for the so-called Christian Science. It is a plain case of darkening counsel by words without knowledge. To indicate the character of this teaching we quote two or three paragraphs from the article:—

It is the wrong use or application of good things that creates evil. God did not do this. Man creates evil, God does not. God made all things, but left to man to create good or bad relations in the right or wrong use of good things if he chooses so to do. This is where evil came in. Evil relations of good things finally lead to such deterioration of things originally good that they lose their good qualities in whole or in part, and become evil. This is the origin of evil things. . . .

When a man is sick, no new force is acting upon him or within him. Disease is not a thing which fastens itself upon a man or enters into him. The expressions which embody such notions of disease are relics of those dark days in the history of the race when men lived under the shadow of that terrible belief that the forces of nature, the gigantic powers which play in the thunder-storm, the tidal wave, the earthquake, the cyclone, as well as the mysterious agents which stealthily invade our homes in the pestilence, consumption, slowly destroying disease—that these powers and forces are but the operations of malign and furious agencies, demons or devils, which employ these means to vex and torture the world and its inhabitants. . . .

The forces of nature are friendly. They are the agents of our existence, essential to our lives. Disease is not a malignant entity. The forces acting in disease are the same as those which act in health. They are beneficent; they are kind; they are directed not toward destruction, but toward the saving of the body, although they are embarrassed by evil conditions for which, in most cases, the patient is himself responsible. . . .

Disease does not exist as a thing. It exists only as a wrong relation. The attitude of the Creator is always the same toward his creatures. In him there "is no variableness, neither shadow of turning." The wrong relation is man's fault. God is always healing, never des-

troying. "Evil shall slay the wicked."

There is a great healing power abroad in the universe always at work, limited only by the divine law of consistency, which permits healing only in harmony with that eternal principle, "Whatsoever a man soweth, that shall he also reap."

There is a mixture of truth in this teaching which makes it the most dangerous kind of error. It is true that "the attitude of the Creator is always the same toward his creatures," and that "in him there 'is no variableness, neither shadow of turning,'" but it is the prerogative of the Creator, rather than the creature, to define his relation to the works of his hands. In attempting to establish a so-called scientific basis for faith the advocates of the evolutionary scheme of the universe substitute for the God of the Bible a god which they have discovered by their researches, and then attempt to adapt the language of the Scriptures to this false god. The result is a system of human philosophy, into which a few texts of Scripture are woven in a plausible way, which is foisted upon the people as the highest interpretation of Christianity; but which in fact is not Christianity at all. It is false philosophy wearing the mask of Christianity. It is the most dangerous form of infidelity.

The fundamental difficulty with this scientific philosophy is that it ignores the tremendous fact that through the sin of our first parents Satan usurped the dominion which had been given to man, and became "the god of this world," and that in working out the purpose of God he is permitted to exercise a limited power for a limited time. In solving the problem of sin in the presence of the universe, the originator of sin, for reasons which only the divine mind can fully comprehend, is granted the privilege of developing the principles of his kingdom within certain limits, and of showing himself as the destroyer. This is plainly set forth in the following quotation:—

Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. . . . While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hail-storms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power.—"Great Controversy," pages 589, 590.

It thus appears that "that terrible belief that the forces of nature, the gigantic powers which play in the thunder-storm, the tidal wave, the earthquake,

the cyclone . . . are but the operations of malign and furious agencies, demons or devils," even though it be a relic "of those dark days in the history of the race," is plainly taught through the spirit of prophecy; and this is in harmony with the teaching of the Scriptures. This is certainly a more satisfactory basis upon which to rest a belief than the mere assertions of human philosophy.

Furthermore, it is also true that during this time of dealing with sin God does by special judgments show his displeasure against evil, and as a last resort uses destruction as an agency to turn men unto himself. This does not indicate any change of attitude toward his creatures, and in the final destruction of the impenitent wicked that justice which is an essential element in the divine love will be revealed.

There is another phase of this false teaching which ought to be noticed here. It is evident that the immediate raising up of the sick in answer to the prayer of faith, in harmony with James 5:14, 15, can have no place in the system which declares that the "great healing power abroad in the universe" is limited in its working by a law "which permits healing only in harmony with that eternal principle, 'whatsoever a man soweth, that shall he also reap.'" Not according to this philosophy did Jesus deal with the impotent man at the pool of Bethesda. John 5:8, 9, 14. The law of divine consistency can not be invoked to forbid the miracle of healing according to the divine promise.

Sin is responsible for disease and destruction of every kind, and in attempting to explain these experiences we must take into account the present abnormal condition of things in this world, and must remember that Satan, a being who stood high in the counsel of the Creator, is leading a rebellion against the divine government, and is, in every possible way permitted to him, perverting the power of God to evil uses. This is clearly recognized by Rev. Hugh Macmillan, who has given much study to the spiritual interpretation of the phenomena of nature. He says: "Our Saviour, too, in rebuking the fever, and the winds and waves, did not use a mere oratorical personification, but traced the disorders of nature up to their source in a person—brought them back to Satan and to fallen man as their ultimate cause." To say, therefore, without limitation or exception, that "the forces of nature are friendly" is to ignore Satan, sin, and the consequent perversion of the forces of nature. There would be no such thing as a blighting heat, an overflowing flood, a destructive cyclone, an earthquake or a tidal wave, apart from the existence of sin and its originator.

All this false philosophy is the fruit of an effort to harmonize the principles of evolution with the teaching of the Scriptures. It recognizes evil, but accounts for it by a gradual deterioration. It makes creation a continual process. It does not acknowledge a God who can destroy as well as create, but virtually, if not in so many words, recognizes the god of evolution who has been defined to be "a creator or purposer whose plans have never been thwarted, and whose creatures have never successfully defied him, and whose will is being to-day, and in all time, superbly accomplished in the lifting of man to higher and higher spheres of thought and love."

We regard this teaching as a subtle perversion of the truth, and are uncompromisingly opposed to it. We can not change our attitude toward it simply because it is put out from a place where it is claimed that the third angel's message is taught just as it has been in former years. We warn our people against this unchristian science, no matter from what source it emanates. The genuine message for this generation is a protest against all this human philosophy.

Preaching by Cable

THE Canadian correspondent of the London *Times* cabled to that paper this week a good paragraph on the Sunday bill before the Ottawa Parliament. He tells of the efforts of the government party to exempt Jews and Seventh-day Adventists, of the defeat of the exemption clause, and of the warm discussion proceeding on the whole question. The *Times* is the famous organ of high-class and government circles in England, and thus by cable the truth is borne witness to in quarters seldom reached by our own effort. The very name of Seventh-day Adventist is a testimony for the truth. It is surprising to see in traveling how the mention of that name challenges attention and arouses inquiry. Yet so the spirit of prophecy said it would be, at the time when our brethren adopted that name. As these issues develop all over the world, the cables will be used to carry the news that Seventh-day Adventists stand as witnesses for God's own Sabbath.

W. A. S.

London.

The Snare of the Golden Calf

ISRAEL worshiped a calf of gold, and suffered God's displeasure. His servant burned the calf, ground it to powder, and scattered the dust upon the water.

The people of our day have molded no calf of gold, but it is literally true that they have bowed down to the same metal that Aaron molded into a calf and Moses scattered upon the water. It would be less displeasing in the sight of God if

this worship of gold were confined to the people of the world, the mixed multitude; but it is not so. In very many cases indeed, even the church-member has sacrificed truth and honor to the shining idol, and then has sat down to eat and drink and has risen up to play.

The Word declares: "They that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." 1 Tim. 6:9, 10. In many, many cases we have found that this unholy and dangerous love has taken possession of those of our own faith; and an idol has been set up in the soul that has eclipsed the missionary zeal, the love of the message, and even the fervent love of God experienced in former days. Satan has been wonderfully industrious in these closing years to invent a myriad of schemes for catching the eye and the heart of every soul in this age.

If we are "minded to be rich," we may know, as surely as the Word of God is true, that we have put ourselves in the way of Satan's temptations and thrown ourselves into his snare, and have opened up our hearts for the "many foolish and hurtful lusts" that Satan has invented for the very purpose of drowning men "in destruction and perdition." We can not love two things supremely at the same time. When the love of God is uppermost, the love of the things of this world sinks out of the heart. When the love of money is uppermost, the love of God declines and vanishes; and then it is that men are "led astray from the faith."

At the present time unscrupulous men, whose only god is the gold they have or covet from you, are advertising all kinds of plausible schemes to enable "the small investor" to amass a fortune in a few months. These men are not ashamed to print the picture of their own faces to inspire confidence in their impossible propositions. They profess to have, or propose to establish, great plantations in Mexico, Central America, Cuba, or the Philippines, for the production of some article indigenous to the climate, which will yield large dividends. The whole proposition is figured out almost to a demonstration. The people invest their means, and may even receive a dividend; and then for some reason, plausibly explained, the project ends, the "promoter" is rich, and the people who invested that they might become rich have the experience and a depleted purse.

Concerning one of these get-rich-quick concerns, the *Financial World* says:—

These people are rich and bold, as people usually are when they have come into sudden wealth and consider themselves smart. As for his [the promoter's] guarantee, it means absolutely nothing, and it is apparent that the idea originated to make shallow-minded people jump at the shares, thinking no such offer could be made unless such shares were an absolutely safe investment.

The guarantee runs for only a year. During that time, all that he is required to do to make good and inspire the confidence of those who purchased the shares for this reason, is to pay eight per cent. After the year has passed, the guarantee is wiped out. Where then is the protection to the shareholders for the remaining ninety-two per cent of the principal, which they may invest?

The Springfield (Mass.) *Republican* says:—

A very striking exhibit of the extent to which investment in speculative stocks has been carried, even by so-called conservative men, appears in the showing made by the estate of the late Charles H. Houseman, cashier of the Columbus (Ohio) East End Savings-bank. The probate court has ordered 94,781 shares of stock in twenty-seven different gold-mining companies, bought by Houseman, to be sold for four hundred dollars. These shares represented the better class of stock in prospective mines, sold at prices between ten and twenty-five cents a share. No common fake stocks, such as Mount Shasta Gold Mines Corporation, or Ray Consolidated, or similar concerns promoted by Make-ever or other "bankers," are said to have been on the list—and yet these shares have hardly brought one half of a cent. This shows how dangerous and destructive investments in mining companies usually are. And yet great things were expected of all these companies—great dividends and fortunes!

Under the heading, "Plundering a Nation," the *World* says:—

It is estimated that during the last five years confiding investors have sunk a fortune in excess of one hundred million dollars every year in fake oil, mining, and industrial stock-jobbing promotions. Not long ago a reader of this paper informed us that since he was so unfortunate as to answer a get-rich-quick advertisement, about one thousand one hundred prospectuses of fake companies, whose total capitalization ran up to over one billion dollars, have reached him. While he did not bite, they caught thousands of small, thrifty business men, clerks, workman, and servants, to whom every dollar means a great deal. They lost all their money.

It might at first be supposed that the public press would take up these unscrupulous transactions and expose them for the benefit of the public. But the press itself is muzzled by its business management, hungering for the shekels that come from the advertisements of these very men. So the public press, whether it realizes it or not, is, to that extent, made *particeps criminis*.

The writer knows that some of our own people have invested their hard-earned means in one or another of these

plausible propositions, and that it is still there, beyond their reach, and many times they have received not a penny of dividend thereon. They can not contribute as they would like to the promulgation of the third angel's message; for the very being that prompted "the love of money" is holding theirs where it can never be used for that purpose. It is a scheme of the adversary—and it works.

Such investments are like those of which Haggai speaks: "He that earneth wages earneth wages to put it into a bag with holes." God's blessing is not upon them. How much better to follow our Saviour's instruction: "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Luke 12:33, 34.

The powers of darkness will never come to the support of the legions of light to advance the interests of the kingdom of Christ in this world. Satan exults when Christians (and especially Seventh-day Adventists) put their means where he can handle it in his own way.

C. M. S.

Young Germany Responds

DURING the Friedensau meeting, a call was made for one additional worker to go out and join the East African Mission.

On the instant, volunteers were springing to their feet in all parts of the great tent, and the union committee had seventeen earnest candidates from whom to select their missionary. These young people have a very stern reminder, too, of the fact that volunteering for East Africa is no light matter. Just on the edge of the sanitarium grounds is the little cemetery, where a stone marks the resting-place of Brother Wunderlich, one of the Friedensau workers who went out to Africa to help found the station, and who returned stricken with death.

W. A. S.

The Socialists of Colorado

THE Socialists of Colorado have nominated W. D. Haywood for governor of the State. Mr. Haywood is now in the county jail at Boise, Idaho, charged with complicity in the murder of Governor Steunenberg. He was secretary of the Western Federation of Miners at the time of Governor Steunenberg's assassination, and it is claimed that the governor's murder was decided upon by the Western Federation officials because of his calling federal troops to the mining district to uphold the law. At that time there was a state of practical war in Idaho between constituted authority and

the union miners under the direction of the officers of the Western Federation. There were many murders of non-union men and much destruction of mining property before the arrival of federal troops. This bringing order out of anarchy has never been forgiven by the miners' union. Now the most desperate attempt will be made to elect to the highest position in the State of Colorado one charged with participation in that crime. In his letter accepting the gubernatorial nomination, Mr. Haywood makes open declaration of his uncompromising opposition to the existing form of government. Eight hundred and fifty thousand copies of a socialist paper advocating his election will be distributed through the State of Colorado before the date set for the election. This is one of the most remarkable candidacies ever recorded, and is certainly an indication of the approach of troublous times. C. M. S.

Forward in Britain

THE same word of progress meets us in Great Britain, at the opening of the British Union Conference in London.

A little time ago the message came by the spirit of prophecy that the time for the enlargement and growth of God's people had come. True to this word there has been a rise and growth in this work within a short time, as plainly to be seen as though a visible hand from heaven had moved the lines of our work forward.

The progress in the British Union in the first six months of this year is almost as great as the growth for the whole of last year. And that year shows a marked forward movement. The Union was organized four years ago. Then the field was divided, and the work placed on an organized and systematic basis after the plan of union organization. In these four years the actual growth in membership and churches has been equal to the growth in all the twenty-three years preceding.

Such facts show that a new power, and a new time have come in the work of God. The time for the enlargement has come, and we see it. It is the word from all lands.

The school in London has been training workers who are greatly strengthening the forces in the field in all this United Kingdom. The staff of laborers, really a small one, is so much larger than only a few years ago that all hearts are greatly cheered.

The literature is being circulated vigorously by workers and people. Their weekly paper, *Present Truth*, has had an average weekly sale throughout the year of 21,320 copies. The *British Good Health* has had a sale of 40,208 monthly. The value of the total sales of the publishing house has been over four-

teen thousand dollars more than in the previous year.

The time has simply come when the third angel's message is to go to all the world, and that without delay. In all Europe our work is stirring with the new power coming down from above and taking hold of every agency surrendered to God. It is magnificent to see it. The forces of the enemy are marshaling. We hear of new Sunday movements in Great Britain and on the Continent. The enemy is astir. But at every point God is giving victory to the truth.

London.

W. A. S.

The Missionary Spirit

WHEN Christ sent his disciples into the cities of Judea to preach the gospel, he said, "Freely ye have received, freely give." It is this spirit of giving that permeates all who receive the gospel into their hearts. One no sooner feels the touch of divine fire in his soul, and finds the assurance of salvation in Christ his Saviour, than his thoughts go out to others. A longing desire possesses his being to bring others to his Saviour.

Thus we find, wherever the knowledge of Jesus is received into the heart, there is begotten the desire to go into all the world and preach the gospel.

When the call for the One Hundred Thousand Dollar Fund was made for the work in Washington, it found a response from believers in nearly every nation on earth. Great Britain, Scandinavia, Germany, Russia, India, China, Japan, Africa, South America, the islands of the sea, sent in their offerings to establish our headquarters in Washington, D. C. A twofold blessing was received in all these offerings. Those who received these donations felt that their hands were strengthened by this united co-operation of believers throughout the world, while those who gave received the blessing which comes to those who give for Christ's sake.

But our hearts were especially touched a few days ago when the Mission Board received a donation from the church in Calcutta, India, for the work in China.

The first thought naturally would be, India is a great country just as destitute as China. China's need does not exceed that of India as far as we can judge. The Mission Board is sustaining the work in both countries. The needs of both these fields are almost infinite. The strength of one is about equal to that of the other as far as means for pushing the work is concerned. Why should not India keep her funds to open up work in her countless cities where no work has ever been done? Why should India help China when India is perishing for the need of funds?

Yet, I venture to say that the twenty-

nine rupees that the Calcutta church sent to help the workers in China will be a tenfold greater help to the work in India than it would have been had India kept this money for her own use.

There is nothing that strengthens the spiritual life of believers more than to do something for others. The missionary spirit is the spirit of the gospel. When Japan heard the Macedonian cry from Korea, "Come over and help us," was it a hindrance to the work in Japan when she sent the chairman of her board to visit that field and baptize the believers?

It is this spirit that keeps the church of Christ alive in these degenerate days. Every conference should look beyond its own territory for missionary work. Look how the German Conference in Europe has reached out beyond its own borders. It has opened up the work in many fields outside of its own. But this very spirit of service for others has been a great blessing to the local work in the German field itself, and its number of believers has greatly increased. One can hardly be a true disciple of Christ without this world-wide missionary spirit entering into his life.

The command is, "Freely ye have received, freely give." This means that each is to help the other. India shall help China, and China shall help Siberia, and Japan shall help Korea, and every believer shall help to send the message on.

The most blessed omen that we see in the church to-day is this active missionary spirit. Let the good work go on. Let it spread and permeate the church till every believer in this glorious truth is an active missionary in the hands of God to save a perishing world.

I. H. EVANS.

Note and Comment

A WRITER in the *New York Times* makes the following pertinent comment upon the difference between Christianity and Christian Science: "I recently heard a gentleman remark that the spirit of Christianity and the spirit of Christian Science are well expressed by the opening words of the two books upon which they are founded. The Bible begins: 'In the beginning God'—; Mrs. Eddy's book begins: 'In 1866 I'—."

THE English Court of Appeals has rendered a decision to the effect that the present Education act does not authorize the appropriation of money out of the public rates for religious teaching, and that the local authorities are not obliged to raise funds for those purposes. According to this decision the

so-called "passive resisters" were legally right in their refusal to pay taxes to be used in the support of religious teaching in the public schools.

By turning them into ashes God made the cities of Sodom and Gomorrah "an example unto those that should live ungodly." In these last days the wickedness of the great cities is becoming like that of the ancient "cities of the plain," and like them they are preparing for utter overthrow. This is emphasized in the following paragraph from a religious paper:—

The recent White murder in New York, and the talk and investigation that have followed it, have revealed a condition of moral perversity and vileness in so-called high life, the sight of which has made the world stand aghast. But evidently the state of affairs made bare by this incident is not peculiar to New York City, or even to the New World. A Jesuit preacher of London, England, has been preaching a series of sermons on the sins of the smart set, and one of the leading papers of the great metropolis has been compelled to admit that the terrible indictment of the vices of high society is based on well-known facts.

There is abundant reason for the message, "Out of the cities."

VERY frequently we read of a pilgrimage to Rome made by some party of American Catholics conducted by some Catholic bishop. On July 31 such a company of pilgrims was conducted to the Vatican by the Right Rev. Henry Gabriels, bishop of Ogdensburg, N. Y. At the audience granted by the pope Bishop Gabriels read an address in which he said Catholicism was making rapid strides in the United States, due to the complete freedom which the church enjoyed, and the good will of the American civil authorities. Bishop Gabriels quoted President Roosevelt as saying to him, on learning that the bishop was to conduct a pilgrimage to Rome:—

Tell the pope that I send him my profound regards. I have tried to treat Protestants and Catholics alike, as my latest appointments show. I will try to perpetuate this policy. This republic will stand for many a century. I expect that there will be Catholic presidents as well as Protestant. I trust that they all will treat each other as I have tried to do.

Whether or not there shall be Catholic presidents, there is no doubt that Rome will seek to use the presidents that are elected, as well as all other government officials, to the greatest possible extent in furthering her ends. In view of the bishop's declaration that the church now has the good will of the American civil officials, one is led to question the necessity for the great and growing Federation of Catholic Societies, whose

avowed purpose is to see that the Catholic Church shall secure and maintain its rights in this country. If the Catholic Church does not have its rights at the present time, what mean the bishop's words regarding the complete freedom which the church enjoys here? Is it greater rights than the other churches enjoy which she wishes? Or is she denied her "rights" in not being allowed to deny others their rights? We are inclined to believe that this is the condition which is most obnoxious to the Church of Rome. We know that where she has full power, she exercises that "right" to the very limit, and refuses to grant to others in such countries what she demands for herself in this.

IN a recent address Justice Brewer of the United States Supreme Court dwelt upon the present tendency to centralize the power of the government in the hands of a few men in Washington. Commenting upon this address, the *Washington Post* said:—

Let us be frank about it: the day the people of the North responded to Abraham Lincoln's call for troops to coerce sovereign States, the republic died, and the nation was born. Now the nation is dead, and the empire is born. Justice Brewer is very eloquent, but the warning comes too late; the regret is vain.

There is plenty of food for serious thought in this brief paragraph. It is plain, even to those who do not view current history in the light of prophecy, that a new order of things has set in. An apostate church will soon unite with a state which has repudiated its original principles of government of the people, by the people, and for the people, and persecution for conscience' sake will be the inevitable result of such a combination of power. There will never be so favorable a time as the present for giving to the world the message against the beast and his image.

THERE appeared in the *New York Independent*, of August 2, an article entitled "The High School in Tyler," in which a woman who writes from experience brings to light conditions in high school life which are conducive neither to education, Christian kindness, manhood and womanhood, nor ordinary good morals. One would expect that the editor of a professedly Christian magazine, because of his larger view, would take at least as serious notice of the conditions depicted as did the contributor, possessing a narrower field of vision. The reverse seems to have been the case, however; and the editor, though admitting the degenerating conditions, seeks, in a serio-comic fashion, to "laugh out of court" the serious impressions awakened by a reading of the article.

It is one of the tendencies of the times to make light of the deteriorating influences that are so busy to-day recruiting victims among old and young, and the counselors and guardians too frequently have left their post of duty to mingle with the fun-loving throng.

Concerning one of the foibles which the contributor mentioned, the wearing of diamonds by high school students, the editor makes the following sensible comment:—

Of course it is absurd in a high-school girl to wear diamonds. But, then, it is absurd in anybody to wear diamonds. Last year we, the people of these United States, spent thirty-five million dollars for diamonds. This sum of money, which would have raised a hundred thousand families from poverty to comfort, might just as well have been thrown into the sea. . . . Those who contributed their millions last year to the estate of the late Mr. Beit [the British diamond king] did so purely for the purpose of showing to the world that they could afford to give Mr. Beit money without receiving any value in return. It was the custom in their set thus lavishly to bestow alms on the richest man in England, and they had to do it.

Indeed it would have been far better to have thrown the thirty-five million, or twice that amount, into the sea than that it should be used to pander to human pride and serve as a snare to the souls of men, women, and children. It would be better for the people of this country, too, if those occupying positions of great influence would recognize a serious situation when they see it, and would give to the people that counsel which would prove a savor of life unto life.

IN England for many years a persistent agitation has been carried on against the forcing of the opium traffic upon China, in fact, ever since England went to war with China to compel her to permit the opium trade to go on. England has derived a revenue of fifteen million dollars from this business. Mr. John Morley has officially announced in Parliament that should China still desire to prohibit the importation of that demoralizing drug, England will not oppose her. China accepted war once to keep opium out of her domain, and was unable; but so many millions of her population have now become slaves to the drug, it is a question whether China will be able, or will even think it wise to attempt to put a stop to the business. It is held that one third of China's inhabitants are suffering from the effects of the use of opium. If China should now be able, in spite of the terrible hold which opium has obtained upon her people, to bring the traffic to an end, she would put to shame all the governments of Christendom, whose people are being slain by the liquor traffic under government license.

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.

Praise to God

N. W. VINCENT

O THOU God of love, our Father!
O blest Son of the Most High!
Great and countless are thy mercies,
Thy dear name we glorify!
Boundless might and perfect wisdom
Through thy wondrous doings shine;
Now we praise thee for thy goodness
And thy majesty divine.

Reign forever, gracious Father,
Reign, O high, exalted Son!
Heirs of heaven, we'll sing Thy praises,
Who have heard the great "Well done."
Thou didst bear our ill deservings
In earth's gloom and grief and shame.
Hail, O Christ, our life, our beauty,
Ever glorious be thy name!
Caney, Kan.

Correct Views Concerning the Testimonies

A Reply to an Inquirer

SANITARIUM, CAL., June 14, 1906.

DEAR BROTHER: Your letter came to me while in southern California. For some weeks the consideration of matters connected with the development of our sanitarium work there, and the writing out of the views given me regarding the earthquake and its lessons, have taken my time and strength.

But now I must respond to the letters received from you and others. In your letter, you speak of your early training to have implicit faith in the Testimonies, and say, "I was led to conclude and most firmly believe that every word that you ever spoke in public or private, that every letter you wrote under any and all circumstances, was as inspired as the ten commandments."

My brother, you have studied my writings diligently, and you have never found that I have made any such claims. Neither will you find that the pioneers in our cause have made such claims.

In my preface to "Great Controversy," pages c and d, you have no doubt read my statement regarding the ten commandments and the Bible, which should have helped you to a correct understanding of the matter under consideration. Here is the statement:—

"The Bible points to God as its Author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all 'given by inspiration of God' (2 Tim. 3:16); yet they are expressed in the words of men. The Infinite One by his Holy Spirit had shed light into the minds and hearts of his servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed, have themselves embodied the thought in human language.

"The ten commandments were spoken by God himself, and were written by his own hand. They are of divine, and not of human, composition. But the Bible, with its God-given truths expressed in the language of men, represents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that 'the Word was made flesh, and dwelt among us;' John 1:14.

"Written in different ages, by men who differed widely in rank and occupation and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony.

"As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of a subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind; a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life.

"God has been pleased to communicate his truth to the world by human agencies, and he himself, by his Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, none the less, from heaven. The testimony is conveyed through the imperfect expression of human language; yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth."

In perfect harmony with this, are my statements found in the article, "The Testimonies Slighted," written June 20, 1882, and published in "Testimonies for the Church," Vol. V, No. 31, pages 62-84. From this I quote for your consideration, several paragraphs:—

"Many are looking with self-complacency upon the long years during which they have advocated the truth. They now feel that they are entitled to a reward for their past trials and obedience. But this genuine experience in the things of God in the past, makes them more guilty before him for not preserving their integrity and going forward to

perfection. The faithfulness for the past year will never atone for the neglect of the present year. A man's truthfulness yesterday will not atone for his falsehood to-day.

"Many excuse their disregard of the Testimonies by saying, 'Sister White is influenced by her husband; the Testimonies are molded by his spirit and judgment.' Others are seeking to gain something from me which they could construe to justify their course, or to give them influence. It was then I decided that nothing more should go from my pen until the converting power of God was seen in the church. But the Lord placed the burden upon my soul. I labored for you earnestly. How much this cost both my husband and myself, eternity will tell. Have I not a knowledge of the state of the church, when the Lord has presented their case before me again and again for years? Repeated warnings has been given, yet there has been no decided change.

"Yet now when I send you a testimony of warning and reproof, many of you declare it to be merely the opinion of Sister White. You have thereby insulted the Spirit of God. You know how the Lord has manifested himself through the spirit of prophecy. Past, present, and future have passed before me. I have been shown faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written at midnight letters that have gone across the continent, and, arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years from above, or from beneath? . . .

"When I went to Colorado, I was so burdened for you, that, in my weakness, I wrote many pages to be read at your camp-meeting. Weak and trembling, I arose at three o'clock in the morning, to write to you. God was speaking through clay. You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne. . . .

"What voice will you acknowledge as the voice of God? What power has the Lord in reserve to correct your errors, and show you your course as it is? What power to work in the church? If you refuse to believe until every shadow of uncertainty and every possibility of doubt is removed, you will never believe. The doubt that demands perfect knowledge, will never yield to faith. Faith rests upon evidence, not demonstration.

The Lord requires us to obey the voice of duty, when there are other voices all around us urging us to pursue an opposite course. It requires earnest attention from us to distinguish the voice which speaks for God. We must resist and conquer inclination, and obey the voice of conscience, without parleying or compromise, lest its promptings cease, and will and impulse control. The word of the Lord comes to us all who have not resisted his Spirit by determining not to hear and obey. This voice is heard in warnings, in counsels, in reproof. It is the Lord's message of light to his people. If we wait for louder calls, or better opportunities, the light may be withdrawn, and we left in darkness.

"It pains me to say, my brethren, that your sinful neglect to walk in the light, has enshrouded you in darkness. You may now be honest in not recognizing and obeying the light; the doubts you have entertained, your neglect to heed the requirements of God, have blinded your perceptions so that darkness is now to you light, and light is darkness. God has bidden you to go forward to perfection. Christianity is a religion of progress. Light from God is full and ample, waiting our demand upon it. Whatever blessings the Lord may give, he has an infinite supply beyond, an inexhaustible store from which we may draw. Skepticism may treat the sacred claims of the gospel with jests, scoffing, and denial. The spirit of worldliness may contaminate the many and control the few; the cause of God may hold its ground only by great exertion and continual sacrifice, yet it will triumph finally.

"The word is, Go forward; discharge your individual duty, and leave all consequences in the hands of God. If we move forward where Jesus leads the way, we shall see his triumph, we shall share his joy. We must share the conflicts, if we wear the crown of victory. Like Jesus, we must be made perfect through suffering. Had Christ's life been one of ease, then might we safely yield to sloth. Since his life was marked with continual self-denial, suffering, and self-sacrifice, we will make no complaint if we are partakers with him. We can walk safely in the darkest path, if we have the Light of the world for our guide.

"When the Lord last presented your case before me, and made known to me that you had not regarded the light which had been given you, I was bidden to speak to you plainly in his name, for his anger was kindled against you. These words were spoken to me, 'Your work is appointed you of God. Many will not hear you, for they refuse to hear the Great Teacher; many will not be corrected, for their ways are right in their own eyes. Yet bear to them the reproofs and warnings I shall give you, whether they will hear, or forbear.'

"Our people are making very dangerous mistakes. We can not praise and flatter any man without doing him a great wrong; those who do this will meet

with serious disappointment. They trust too fully to finite man, and not enough to God who never errs. The eager desire to urge men into public notice is an evidence of backsliding from God, and friendship with the world. It is the spirit which characterizes the present day. It shows that men have not the mind of Jesus; spiritual blindness and poverty of soul have come upon them. Often persons of inferior minds look away from Jesus to a merely human standard, by which they are not made conscious of their own littleness, and hence have an undue estimate of their own capabilities and endowments. There is among us as a people an idolatry of human instrumentalities, and mere human talent, and these even of a superficial character. We must die to self, and cherish humble, childlike faith. God's people have departed from their simplicity. They have not made God their strength, and are weak and faint, spiritually.

"I have been shown that unbelief in the Testimonies has been steadily increasing as the people backslide from God. It is all through our ranks, all over the field. But few know what our churches are to experience. I saw that at present we are under divine forbearance; but no one can say how long this will continue. No one knows how great the mercy that has been exercised toward us. But few are heartily devoted to God. There are only a few who, like the stars in a tempestuous night, shine here and there among the clouds.

"Many have exalted science, and lost sight of the God of science. This was not the case with the church in the purest times.

"God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of his Spirit, than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that he is not dependent on learned, self-important mortals."

In connection with these quotations, study again the article "The Nature and Influence of the Testimonies," in Vol. V, No. 33, pages 654-691.

MRS. E. G. WHITE.

(To be concluded)

Lessons From Past Experiences —No. 4

GEO. O. STATES

Soon after the Messenger Party went down, my people moved away from Sylvan, and for some years lived where there were none of our people. My father, having become disgusted with the Messenger Party, did not make any profession for years, but mother always took the REVIEW and remained faithful to the truth amid all these trying circumstances, and taught the truth to us children. There were a few times when work was quite pressing that father had my brother

and me help, but generally he did not interfere with our keeping the Sabbath.

In 1860 we moved near Battle Creek, where we lived a number of years. Grandpa Harmon (Sister White's father) lived in Battle Creek, and used to visit us, sometimes staying a few days. Although he was quite an old man, yet he seemed to enjoy getting out in the field with us boys and helping hoe and rake. Although I was quite young, yet his earnest talks about the first angel's message and the power attending it are still fresh in my memory.

At night he used to take charge, at mother's request, of the family worship. I shall always remember as we sat around the family circle his interesting talks explaining the truth, especially to father, and of the mighty power accompanying his daughter's visions. We used to enjoy his visits very much, and his talks had much to do in establishing father on points of truth that had been troubling him, especially in regard to the Testimonies, and he soon took his stand again for the whole truth, and was baptized by Elder Loughborough, uniting with the Battle Creek church.

Brethren and sisters, there is one thing I am positive of, and that is, in those early days we believed, appreciated, and studied this important gift as we have not in later years. Many in our ranks are regretting that, as their children become of age, they are leaving the message. There is certainly a reason, and I believe it is right on this point; we have not appreciated and studied the truth as we did back in the memory of us who have grown gray in this truth. As the work has grown, and has necessarily been divided into more departments, is it not possible that we as ministers and leading brethren have studied plans for carrying on the different phases of work until we have neglected more important matters? All the way along the Lord has been sending us counsel on this point. Years ago we were told that, as ministers and those in responsible positions, "many are satisfied with business activity in the cause of God, while their hearts are destitute of love and compassion one for another. They know nothing of the tender sympathy that dwelt in the bosom of Jesus; and unless their characters are transformed, unless the heart is made tender, and they become partakers of the divine nature, they will make grave blunders, and fail to become inhabitants of heaven."

I am so glad that our ministers are now having more to say about the Testimonies. I can hear a sound of going in the tops of the mulberry trees, and I do believe God is stirring up our people in these matters, and I know parents are becoming more faithful in instructing their children. In the early days of this message parents taught this truth to their children in the house, walking by the way, before retiring, and when rising, and so must we teach it at this critical time. The most important thing in this world to-day is the third angel's message, and as we return to the old paths, lead-

ing others in the good way, we shall see our children becoming more and more interested in the message.

Cedaredge, Colo.

Eventide*

MRS. W. H. WAKEHAM

FATHER, the day grows weary, and I fain would rest. Prepare my couch With thine loving hand, as thy Blest promise reads,¹ and I will lay Me down in trustful confidence Of sweet repose.²

How desert seems The place! And this, my pillow, were A stone beneath my aching head, But thy dear hand is there.³ And in The strong embrace of thy right arm⁴ My troubled heart is gently wooed To slumber calm, refreshing.

Father, Didst thou provide this canopy Of love above my burning brow?⁵ And these refreshing showers, so cool, And softly poured in mercy on My trembling soul, speak healing all divine.⁶

O, in the shadow of This mighty Rock,⁷ and thou, my tried And trusted Keeper near,⁸ in vain The hosts of evil may encamp Without in vales below. For thou Dost compass all my lying down⁹ With anthems of deliverance.¹⁰ And should I wake at midnight's hour So lone, my song shall be of thee,¹¹ For thou art with me still,¹² and naught In heaven or earth, or in the depths Below, can separate me, Lord, From thy great heart of love.¹³

Father, Thou art my all in all. Thou dost Supply from thine abundance each And every need¹⁴ in sickness or In health, in poverty or store. And when at last this night of earth Shall vanish in the glories of Eternal day, I shall awake In thine own likeness, Lord, and then I shall be satisfied forevermore.¹⁵

Cairo, Egypt, Dec. 31, 1905.

¹Ps. 41: 3. ²Ps. 3: 5. ³Song of Sol. 2: 6. ⁴Song of Sol. 2: 6. ⁵Song of Sol. 2: 4. ⁶Isa. 44: 3. ⁷Isa. 32: 2. ⁸Ps. 121: 4. ⁹Ps. 139: 3. ¹⁰Ps. 32: 7. ¹¹Ps. 42: 8. ¹²Ps. 139: 8. ¹³Rom. 8: 38, 39. ¹⁴Phil. 4: 19. ¹⁵Ps. 17: 15.

* The beautiful trust expressed in this poem has special significance in view of the death of the writer not long after its composition. Mrs. Wakeham was buried at sea, May 13, on her way from Egypt to England.

The Catholic Sunday

JOHN S. WIGHTMAN

"THE Catholic Sunday" is the significant heading to an interesting article that appeared in a recent edition of *The Catholic Union and Times*, Buffalo, N. Y., in which the *Union* essays to correct "the usually accurate" *Daily Commercial* and a trenchant editorial on sundry changes in Canada's "admirable" Lord's Day bill, and particularly the statement: "These met the objections raised by members from Quebec, where horse-racing after mass, with a nominal admission fee, is a popular Sunday amusement." According to the *Union* it is

nothing short of scandalous to thus mix the "sublime sacrifice of the mass" with the "most disgraceful desecration of the Sabbath;" and after ironical reference to horse-racers as being very poor representatives of the Catholic Church if they are Catholics at all, the editor pertinently states:—

"What are the facts? When we want expert medical advice, we do not repair to the den of a corrupt quack. If we want to know Catholic truth, we may not expect to get it in the betting-ring. The correct way to discover this truth is by inquiring of representative Catholics."

The *Union* then goes on to say that Archbishop Bruchesi, of Canada, is a representative Catholic, and as to the stand taken by him upon the Lord's Day bill and the attitude of the church upon the compulsory observance of the first day of the week, refers to Rev. Robert Johnson, pastor of the American Presbyterian Church, Montreal, who said:—

"Archbishop Bruchesi represents the real spirit of French Canada, and he is the strongest force to-day for moral reform in the city of Montreal, and certainly one of the strongest in the whole Dominion. His sympathy with the provisions of the bill and the thoughtful French element for which he stands is well known."

Sir Wilfrid Laurier, the premier of Canada, is a Catholic, and of him and his concern in the Lord's Day bill the same Mr. Johnson says:—

"I know very well that Sir Wilfrid Laurier has sacrificed the friendship of some of his life-long admirers, because of his stand on the bill. Yet I believe that his position will be strengthened, not only in the other provinces, but in Quebec as well. It is well understood that the passage of the bill could never have been secured had it not been for his broad-minded and generous support of it."

Commenting upon numerous quotations given as candid expressions in regard to the much discussed measure, and on the greater question of which it is an outcome, the *Union* says:—

"This everlasting contention that Catholics believe 'a few minutes at mass' on Sunday is sufficient for the soul's salvation is intensely wearisome. It exposes ignorance as well. From time immemorial the church has scrupulously guarded the sanctity of the Sabbath. One needs but to read the edicts of the various councils and the writings of the fathers to discover this. The Council of Compiègne, as far back as 833, decreed: 'We declare that all Sundays be celebrated with the most religious veneration from the foregoing evening to the evening of the day, and that all servile work be laid aside.' By the Councils of Meaux in 845 and Tours in 1673, hunting on Sunday was strictly forbidden. Saint Charles Borromeo condemned all shows, concerts, and dances on the Lord's day. It was said in the early days that those who employ Sunday in 'sensational diversions, sports, or conversation, or in surfeiting, sotting, or wanton

sonnets, make it a sabbath of Satan, the devil's holiday.' Theodosius the Elder, in 306, forbade even pagans to be gratified on the Lord's day with any 'gymnastic exercise of gladiators in the theaters, any public sports, any stage play, any horse-race, or hunting or fighting of wild beasts.' Saint Gregory the Great gave out this emphatic edict: 'We are bound to refrain from all work on the Lord's day, and to give ourselves up entirely to holy prayer, that if we have sinned by negligence in any part of the six days, this may be expiated on the day of our Lord's resurrection.'

"And so it goes from the beginning down to our day. Only a short time ago Bishop Colton said on this subject of Sabbath observance, in his column in this paper:—

"The church, mindful of her divine commission, constantly tells her children, 'Remember, keep holy the Sabbath day.' Her ministers in every land proclaim this admonition, and the faithful ones give heed to the call and attend to the honoring of God.

"Let us always remember the sacredness of the day, its importance in the eyes of God, its necessity and utility for man."

The *Sacred Heart Review*, another Catholic journal, in commenting upon an editorial that recently appeared in the London *Saturday Review*, apropos of the question of Sunday observance and the oft-repeated "covert pharisaism about Protestant championship of the Sunday," congratulates the *Review* on an extensive and manly rebuke thus given to "Protestant pharisaism," and takes occasion to remark:—

"It may not, however, be known to our London contemporary, or to Protestants generally, but it is nevertheless true, that the present laxity in Sunday observance is largely due to the spirit of unrest and rebellion introduced into Christendom by Protestantism."

The Montreal *True Witness* is a Catholic journal, and its editor a vigorous champion of Sabbath observance. He thus fairly epitomizes his views upon the Lord's Day bill:—

"We yearn for the day when the Sunday observance bill will be brought into force, thereby compelling the man who refuses to keep the third commandment by principle to do so by legislation."

The reader will bear in mind that "the third commandment" thus referred to is that of "the ten commandments" of the Douay version of the Bible, reading as follows: "Remember that thou keep holy the Sabbath day."

Taking these recent editorials altogether, and considering the respective sources, two things become painfully apparent,—that Protestantism is responsible for this "unrest and rebellion" introduced "into Christendom," by which laxity in the keeping of the third commandment for the observance of Sunday obtains; and that Sunday-keeping according to real Catholic notions and under Catholic guidance may, both civilly and religiously, become severely strict enough

to suit the tastes of the most ardent National Reformer or "pharisaical" Sunday sabbath agitator.

And it may be found, in the end that it is far from the matter of attending mass only "upon the Sunday." A "puritanical sabbath" even may not be so far in the future as it is in the past! And it may, by a turn of fortune favorable to ecclesiasticism, rapidly become a matter of reality instead of a matter simply of history. In this connection it may be well to remember the words of M. Long's letter published in the *Catholic Press*, of Australia, August 25, 1900:—

"If any Sabbatarian wants to know the proper method of spending the Sunday, the Catholic Church is the natural source to apply to for information. Under her direction the Sunday supplanted the Jewish sabbath, and she is therefore best suited to settle any dispute as to its claims. . . . She forbids all servile work, and requires the day to be devoted to public prayer and worship and hearing the word of God."

Pope Leo XIII, in his now famous encyclical to the world on church unity, said:—

"The fathers of the church are unanimous in considering as outside the Catholic communion any one who in the least degree deviates from even one point of the doctrine proposed by the authoritative magisterium of the church."

We may feel well assured that, inasmuch as "the unrest and rebellion" in our world has, according to Catholic doctrine, resulted from the introduction of Protestantism, and as "unrest and rebellion" is, in the Catholic mind, synonymous with "Protestantism," we shall find the observance of "the third commandment"—the Catholic Sunday—when directed by a world-church controlling the civil powers entirely strict enough to suit the mind of the most exacting, "pharisaical" Protestant sabbath reformer living, and its observance, in the last analysis, to mean more than the most ardent colaborer and co-operator with Rome could at this time well comprehend.

When Rome declares that "the Sunday" should "be devoted to public prayer and worship," and forbids all servile work on that day, she means "public prayer and worship" that is in every sense of the word Catholic public prayer and Catholic public worship, and no other; and when she "forbids all servile work" on that day, she means anything and everything of a secular nature that would "in the least degree deviate from even one point of the doctrine proposed by the authoritative magisterium of the church."

Anent the whole question, it may be well to review the Sabbath question, which can not be otherwise than related to the matter of its compulsory legal observance, and it makes no difference whether it be the right or the wrong day of the week that is under consideration and the object of proposed legal enactments. At the creation of the world

the Sabbath was made; the seventh day and not the first was appointed, sanctified, and set apart for a holy use and purpose. To all generations it was to be a day of rest and remembrance of the works of the Creator. There has been no repeal of the law requiring the seventh day to be observed, no change whatever in the divine institution.

For the first day of the week—the Sunday sabbath—there is no authority, divine or apostolic. It is the Roman Catholic Church, and she alone, that presents to the world the first-day "sabbath." Sunday was anciently a pagan day, associated with sun-worship and dedicated to the sun-god, until the Catholic Church "changed the [Sabbath] day from Saturday to Sunday," and thus clothed the day that had been "the wild solar holiday of pagan times" with a religious garb. This was at as late a time as A. D. 325; and the church frankly admits not only the making of the change, but that for the work "there is no Scriptural authority." "Sunday," as a Christian institution, "is purely a creation of the Roman Catholic Church," and as such, should neither demand nor expect recognition upon the part of genuine Protestants. Sadly enough, Protestants are being "gulled" into receiving the Catholic command, "Remember that thou keep holy the Sabbath day," and unwittingly, as well, lending a powerful influence for securing the aid of secular powers in the interest of an institution and a day altogether pagan and papal, and wholly unchristian, and without warrant of divine precept or Scriptural injunction.

The Sabbath of the fourth commandment, the commandment for Protestants to obey, demands the observance of the seventh day, and not the first; and that command remains the same in this twentieth century as it was in the first—as it was in the days of Adam! It was Christ who declared to the Jewish Pharisees, "In vain they do worship me, teaching for doctrines the commandments of men." And it is as vain to-day to "teach" and to receive the "commandments of men" as it was then.

It was Neander who well said: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles . . . and from the early apostolic church, to transfer the laws of the Sabbath to Sunday." "Always only a human ordinance"! Then why render obedience to an institution that is only human and in no sense divine, or of divine origin? *The Catholic Union and Times* certainly used an appropriate heading for its article on Canada's Lord's Day bill and compulsory Sabbath observance, "The Catholic Sunday." Such it is, in fact, nor can it ever be anything else. Can Protestants afford to give it any further weight or influence or help either in Canada, in the United States, or anywhere else? Is it not time, rather, to protest?

Bath, N. Y.

Anger's Sting

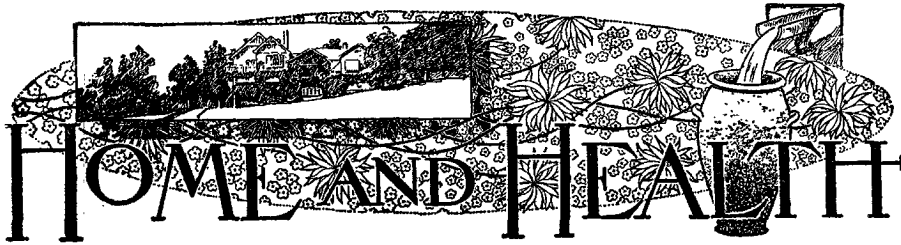
No word spoken in anger against a person is ever justified. It matters not how wrong, or unjust, or cutting, or ill-mannered, or wilfully untruthful that person may be; to give vent to one's anger in return only lowers one to the level of the other, accomplishes no good, and leaves one with a rankling sense of defeat. Most of us have put this to the test,—and then have wished we had not. The times of stress upon which all look back with most lasting satisfaction are those times when they have kept their self-control, not when they have lost it. The reason why an outburst of anger leaves such a sting with the one who gives way to it is because it is a defeat self-inflicted.—*Sunday School Times*.

Blessings Unrecognized

AN unanswered prayer is no proof of an unhearing God. There may be reasons in the great purposes of our Heavenly Father why a petition may fail of a direct answer. The creature may err, not understanding the will of God; but the Creator can not err. As many a child of God has looked back over his life, he has seen where the goodness and benign wisdom of God has been manifested in withholding the things asked for. But if the direct answer to the petition has been withheld, we believe that in some way there will come a blessing because of it, and that no earnest, faithful prayer is ever lost to the suppliant. It may not be my way, it may not be thy way, but yet in his own way the answer will come. It may be years in coming; it may come in some wholly unexpected way, through some channel we never dreamed of, and which at the time of the prayer we knew nothing of; but it will come to us with blessing. Indeed, we in our obtuseness may be living in the very atmosphere of answered prayer and not be aware of it. If the answer does not come in the way we look for it, let us look around and see if the flower that we longed for is not blooming elsewhere, or if our life at some angle does not touch God more intimately than ever before. We may look for the answer in a tally-ho, but it may come in the form of some poor beggar on the street.—*United Presbyterian*.

Our God Is Able to Deliver Us

God hath a thousand keys to open a thousand doors for the deliverance of his own when it has come to the greatest extremity. Let us be faithful and care for our own part, which is to do and suffer for him, and lay God's part on himself, and leave it there; duties are ours, events are the Lord's. When our faith goeth to meddle with events, and to hold a court (if I may so speak) upon God's providence, and beginneth to say, "How wilt thou do this or that?" we lose ground, we have nothing to do there; it is our part to let the Almighty exercise his own office and steer his own helm.—*Samuel Rutherford*.



Pitfalls for the Young

C. M. S.

WHILE the great deceiver of souls is focusing his powers upon the people of this generation, the means which he employs can not be looked upon with complacency by the guardians of the young. We may rest assured that no power Satan can employ to delude and ensnare the young will be left unemployed. There are but two great powers in the world, the power from above and the power from beneath; and while we know that God will use every agency possible to save souls, we know also that "a power from beneath" has taken hold of this generation with all the fury of the kingdom of sin.

That power has filled the land with a class of reading that is educating souls away from God and all that is good and substantial, putting fanciful ideals in the place of all that is real and true, and begetting in the heart a strong distaste for the Word of God. In the case of those strongly addicted to the reading of novels, the plainest and most precious truths fall upon leaden ears. The pyramid is inverted—the novel is real, and salvation is a fancy.

Another soul-benumbing influence is the cigarette, which is searing the heart, callousing the brain, and making the soul a barren waste, where the seeds of God's truth can not grow.

There are Christian Science, theosophy, spiritualism, and pantheism, all armed with the poisoned darts of error, all setting their snares for young and old, and each one setting up in the soul of the deluded one a bulwark of defense against the truth.

In company with all these, and working to the same end, is hypnotism. The satanic purpose of this also is to weaken the mind and the will power, and dull the conscience and the desire for righteousness. In very many cases persons who have submitted themselves to the will of the hypnotist have been unable to throw off the spell entirely, have not really been in their right mind after the experiment. A large number of traveling hypnotists are going through the country giving exhibitions of their powers, generally choosing the young for their demonstrations, and then using the power which they gain for purposes that are not good.

Says the editor of one of our exchanges:—

"We have several times known and more frequently read of the utter breaking up of the morale, and sometimes the morals, of girls who went night after night and were plainly infatuated, some

with being hypnotized and others with the hypnotizer."

A case of this kind came to public notice a few weeks ago. Two girls who had just been graduated from a high school attended the performance of a "professor of hypnotism." They appeared to be greatly impressed with the hypnotizer's power. The day after the "professor" and his two musicians left the place, the girls seemed to be uneasy, and disappeared after the close of the Sunday-school, which they attended. Finally they were found under compromising circumstances at the place to which the hypnotizer had gone. Similar incidents are not of infrequent occurrence, and prove that the influence emanating from such demonstrations is demoralizing in its tendency; that the power which actuates the performer is the "power from beneath."

Concerning such work our contemporary adds:—

"Parents should see that their boys and girls are not allowed to submit themselves as subjects in public, and we doubt if minor children should be permitted to attend such performances."

But this does not go even half-way. There is as much danger in submitting to hypnotic influence in private as in public—nay, more. The children should be so educated upon this point that they will not submit to the will of the hypnotizer either in public or in private; and as for minor children only being excluded from such performances, that, too, is a dangerous mistake. It virtually says to the older children that they can attend in safety. We have never known of any good coming to any one from attending such demonstrations; we have known of much evil resulting, both to minors and to those who were not minors.

He who abdicates the throne of the mind to another has placed himself in a position where Satan can use him as he will. It is safe to say that not without a struggle will Satan ever retreat from such vantage-ground.

There can not be too great intimacy between parents and children upon these matters. Help the children to understand the danger that threatens in all these traps set for their unwary feet. It is high time that there was a turning of the hearts of the parents to the children and the hearts of the children to the parents along such lines. Children have a right to a protection which only the parents can give. Deprived of it, a terrible responsibility rests upon the parents. Some children appear not so susceptible to divine things as are others; but how much less susceptible will they

be if these pitfalls are allowed to entrap them! The child who is not educated in this school of parental advice and close, sympathizing intimacy, has no shield of defense.

The Wife in the Home

A MAN is always better for having a standard to attain, and that standard is never so effective as when it is fixed for him by his wife. The plane on which a home rests at the very outset has a very important bearing on its future.

The desire to be of actual help to a husband in his daily life is generally one of the keenest and earliest desires of the young wife, and she vaguely wonders how she can help him. This can be done by love and sympathy, purely and mainly. The greatest power to a man in the outer world is the love that he gets from his wife in his home. The greatest help he receives in his work is her honest sympathy in his interests. That may not seem like doing anything actual to the young wife. But it is actual. A man was made to work, and he can stand a goodly share of it when his home is made happy for him, and when he knows that loving sympathy awaits him at the close of the day. It may not seem like taking a tangible share in a man's work, but it is.

I confess I am not enthusiastic over a wife's actual part in her husband's business. There are undoubtedly instances where this is wise and necessary. But where conditions are favorable to a possible division, it is wiser that each should remain in his and her own sphere. And I am inclined to believe, if we all regarded housekeeping as the fine art that it really is, that this division of labor would seem more natural.

Intelligent Companionship

Such spare time as she may have from her household duties she will be wise if she devote to her self-advancement. For no wife starts aright if she becomes, at the very beginning, a slave to her household god, with no time for her mental and spiritual improvement. Her husband, by reason of his daily touch with the outer world, unconsciously absorbs and naturally learns. He broadens the scope of his horizon constantly. His wife must keep pace with him. There is no sight quite so sad and so certain of future estrangement as to see a husband advance in the world, with his wife either standing still or lagging behind. Intelligent companionship is a great source of strength in happy married life. A woman can make the four walls of a home a prison or a university. If she excludes everything from her mind except her pans and kettles, she becomes a drudge. But if she reserves to herself a part of each day for her self-improvement, as it is possible to do if she will but manage aright, and as it is the duty of every woman to do, she is truest to herself and to her husband.—*Ladies' Home Journal*.

THE WORLD-WIDE FIELD

The Norwegian Conference

GUY DAIL

THE twentieth annual session of the Norwegian Conference convened in our pleasant and commodious chapel in Christiania, June 6-11. Of the twenty-three churches, sixteen were represented by seventy-two delegates, and in all, over three hundred and fifty attended the meetings. Greetings and well wishes

day offerings should be dedicated to opening a mission in Abyssinia, several of these young workers volunteered for service in the foreign field. The collection at this meeting amounted to nearly twenty-nine dollars.

During the twelve months ending Dec. 31, 1905, one hundred and one were received into the conference by baptism and confession of faith; this is thirty-nine more than were accepted the previ-

Mission about made its way. Brother O. J. Olsen has opened successful treatment rooms in Bergen, and at the same time carried on public meetings that have been blessed of God to the salvation of souls. Brother Angell, of Hamar, is still successfully operating his bath-rooms. He has been made happy by the donation of the electric-light bath formerly used in our Christiania work, and this has very materially helped him. God's blessing is with him, and his work continues to grow, although it is bitterly opposed by some of the physicians.

The four church-schools (in Christiania, Hamar, Lille Vandve, and Hadsel) have an enrolment of sixty-eight, and are doing well. They prove a blessing to the field.



HAMMERFEST, NORWAY

were exchanged between their newly elected king and the conference. The gospel services and the business sessions were all characterized by that spirit of love and brotherly deference one for the other which we should see among Christians. Effective help was rendered by Elders Conradi, Hansen, Ostlund, Raft, Johnson, and Dr. J. C. Ottosen.

On Sabbath, God blessed the people with a Sabbath-day's blessing. The baptism of eleven at the afternoon service was a pleasing scene, and that the more because two of the candidates were children: "Suffer little children to come unto me and forbid them not: for of such is the kingdom of heaven." We can but rejoice to see so many promising youth among the believers here; and most of these young people are engaged in some department of our work. At the close of the presentation of missions in Africa, on Sunday, after it had been decided that the Norwegian First-

ous year, and it has raised our membership from eight hundred and eight at the beginning to eight hundred and forty-seven at the close of the year. The tithe amounted to \$4,977, the offerings to \$659, and the book sales to \$6,674 for 1905; this shows an increase of nearly \$570 in the tithe, and a loss of about \$200 in gifts and \$600 in book sales, if compared with the previous year. Lack of suitable literature, is thought to quite largely account for the falling off in sales; but as we are now getting out the book on Revelation, and will publish "Ministry of Healing" by the first part of next October in the Danish-Norwegian, we expect better sales this year. The gifts in 1904 were raised so high by one single donation that was made to foreign missions; hence the decrease in gifts for 1905.

Our Christiania Health Home had a gain of nearly one hundred and twenty dollars last year. The Book

The financial depression that has had such a deleterious influence upon the country for the past five years, seems to be gradually lifting. During the whole of this period, there has been no really favorable season for the farmer; and, as if in harmony with the saying that calamities never come singly, the Norwegian fisheries have more or less failed. This spring the cod fishing industry started in well, and the hopes of the fishermen were high—all to be blasted by the unusually stormy weather which prevailed for weeks, making it impossible for the small boats to put to sea. Thus the country was once more deprived of a part of the income that would have been realized by a favorable season. Of late, copper and iron have been discovered in the northern parts of Norway, and this will be of benefit to the country financially. The lawmakers, however, are finding it necessary to protect the lumber industry by enacting laws

against the ruthless destruction of native forests by foreign investors, who care nothing for the good of the country, but are anxious only to make as much money as they can in the shortest time possible.

The educated classes of Norway are to some extent drifting toward higher criticism. An effort is being put forth by the religious element of the Lutheran State Church, to separate church and state in Norway, because the strictly "orthodox" element of that church has been unable to prevent the authorities from appointing on the university faculty some professors who are tinctured by the more "modern" ideas. The noted author, Bjornstjerne Bjornson, also took part in the discussion, and wrote an excellent article advocating separation of church and state.

One of our own canvassers related an experience he had had in the far north, where he found himself among a number of infidels, who said that it was a humbug to think that the Lord created the heavens and the earth in six days, and made a man and a woman who brought sin into the world, or that the Bible is an inspired book. He found the people so opposed to all religion that it was necessary for him to show up more particularly the historical side of the book he was selling, and by doing this, he was successful in placing many books in the homes of these people.

Another queer manner of opposition was manifested against us in Trondhjem, where the papers reported that we were Mormons. Our minister wrote a reply, but the papers would not accept it for their columns. But what seems not a little strange is the fact that the Mormons themselves went around privately among the people, and stated that we were a sort of Mormons — more like them than any other denomination in the world. In this underhand manner they sought to throw suspicion on our work the whole winter, but in spite of this; eighteen or twenty were baptized, and when we had to leave there for work in another field, there was a better interest than there had been at the beginning, and a number of others were right on the point of deciding for the message. The church there will look after those interested, and ere long it is expected that others will be added.

The following officers were chosen for the coming year: President, O. A. Johnson; other members of committee, N. P. Nelsen, J. M. Naerem, H. Z. Johansen, H. J. Hansen; Treasurer, A. C. Christensen; Secretary, C. B. Jensen; Sabbath-school and Missionary Department, John Nielsen.

Ministerial credentials were granted to O. A. Johnson, N. P. Nelsen, O. P. Nordehus, A. Sevaldsen; licenses to Edw. Iversen, A. O. Naerem; missionary credentials to Julie Lycke, Johanna Bjorkelund, Christian Tobiassen. These workers, and the brethren who were present, go forth to enter upon the work of the new year, among the two million five hundred thousand people of Nor-

way, with strong hearts and renewed courage, trusting that soon the time may come when this gospel of the kingdom shall have gone to all the world.

Hamburg, Germany.

The Bermuda Islands

M. ENOCH

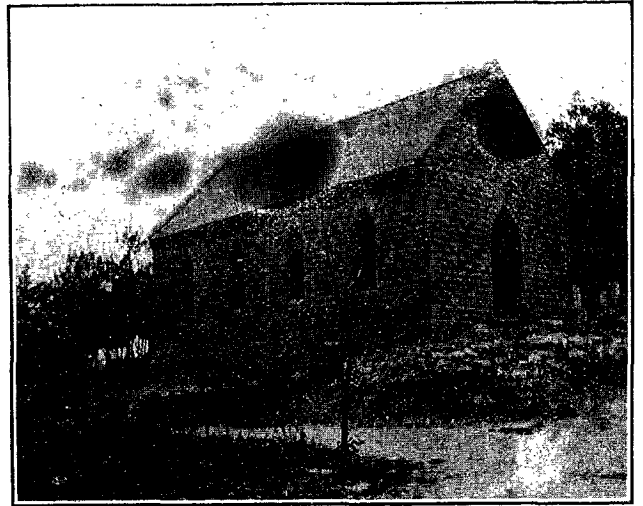
ABOUT seven hundred miles from New York, in a southeasterly direction, is situated the Bermuda Islands, with about sixteen thousand inhabitants, two thirds of whom are colored. Hamilton, a city of about three thousand people, is the capital. The climate is semi-tropical, as the islands are about halfway between the cold regions of the north and the hot climate of the West Indies. June, July, August, and about one half of September are the hot months, though the thermometer seldom registers more than eighty-six degrees in the shade, and it does not often go lower than fifty above zero in the winter, so that frost and snow are unknown here. The winter is much like the Indian summers of the North. This makes Bermuda a favorite winter resort for thousands of Americans, and many remain all winter in this "land of the lily and the rose."

Flowers bloom the year round, and the crops are raised mostly in winter. There is no miasma, though it is rather damp for consumptives, and there is no malarial fever such as is found usually in the West Indies.

It is now nearly fourteen years since my wife and I came to Bermuda, strangers in a strange land, and among a strange people. There was then not a single native Sabbath-keeper. Brother Frank Pogue and his brother Marcus, who had preceded us only a few days, remained about four or five months, canvassing for "Bible Readings," leaving about six hundred copies in different parts of the islands. Through the reading of this book, the distribution of reading-matter, and personal efforts several began keeping the Sabbath.

When Elder A. W. Bartlett and his wife were here, about five years ago, a church of eight members was organized, and the number has considerably increased since the arrival of Brother and Sister Morrow three years ago. Brother Bartlett made several faithful attempts to secure a hall in Hamilton, but failed, and Elder Morrow has done no better. Thus we have been forced to follow out the Lord's direction, "Arise and build." We have had no place where we could invite any one, and we have been obliged to tell the tourists who come into our place of business and ask where our church is, that we have none. The na-

tives are very loath to worship in a place not dedicated to the worship of God; and through the spirit of prophecy the Lord says, "Wherever a company of believers is raised up, a house of worship should be built." Fully believing the words, "Arise and build," I visited Brother C. W. Swan, a successful fisherman whom Brother Morrow had caught in the gospel net, and together we read Matt. 18:19 and 1 John 3:22, also pages 100-103 of "Testimonies," Vol. VI, and we decided to move out by faith, starting a subscription paper with five pounds each. It was indeed a matter of faith, as all our people here are poor. Then others, and some not of our faith, signed the paper, and we were thus enabled to purchase a lot about one hundred and forty feet from the city limits, for four hundred and seven dollars. We were fortunate to buy then, as we would now have to pay six hundred dollars for it.



THE UNCOMPLETED BUILDING

In the "Testimony" above mentioned, we are also told, "In some cases it is better to hire some money than not to build." So I felt free to make an effort for a building, and I found a gentleman who was willing to lend us nine hundred and sixty dollars. In order not to burden the brethren and sisters here, three of us have assumed the responsibility of this debt, and another and myself will pay the interest. This of course is with the understanding that all will do what they can to help liquidate the debt. In the "Testimony" from which I have already quoted, are these words: "Every week endeavor to lay aside something for this object, something in addition to your tithe money," and so a plan has been adopted to lay aside one penny (two cents) a day for six days in the week, and lately it was decided that we offer to God a thank-offering each month as soon as we go into the new building; so far thirty have decided to pay one shilling (twenty-four cents) each a month; this amount is to go toward the indebtedness.

The accompanying picture shows our building in course of erection. It is forty-six feet long and twenty-four feet wide, outside measurements. As we are

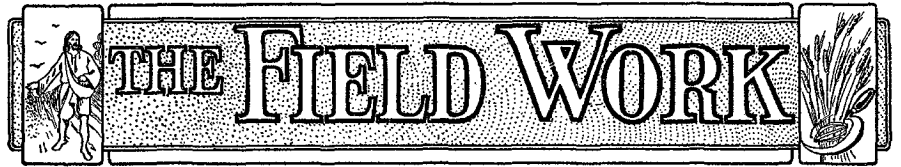
also admonished to build solidly, we decided to make our building of concrete blocks one foot in thickness, which are composed of one part Portland cement and four parts sand. This is the second building of this material in Bermuda, and it is pronounced one of the best buildings here. It will cost less than it would had it been built of the coral stone. The roof is also made very strong, having eight principal rafters which sustain the main common rafters, covered with spruce pine.

Since starting our building, five months ago, the Lord opened the way for Brother Morrow to labor among the Portuguese, of whom there are several hundreds here. Like the woman's leaven in the measure of meal, the truth has worked until at least twenty adults have accepted it, some of whom were Roman Catholics. Five of them have been baptized. These, with their children, have so increased our numbers that we feel we have built none too soon.

Quite a number in the States and some in Canada have sent us help, for which we are very thankful. We still need about four hundred dollars besides the nine hundred and sixty dollars we have borrowed, in order to finish our building. About three hundred dollars is for the lumber, such as the roof, floor, and ceiling, and one hundred is for incidentals which I need not enumerate. Thus we have done all we could. I am writing this through urgent requests from the United States that we make our needs known to our brethren and sisters in other parts of the world. I believe I can safely say that our brethren and sisters in Bermuda, though poor, have nobly responded to calls for help from other fields, and we expect still to help all we can. May the Lord move upon the hearts of our good brethren and sisters to help us in this our time of need. Right here at the capital of this colony we need a memorial, a sign of the true Sabbath, a place where our congregation of from fifty to eighty or more can worship God according to the dictates of their own conscience. How we did long for a place where we could tell the people the meaning of the California earthquake when it happened, that is, in a public way, but nothing could be done in that way, for there is not yet a Seventh-day Adventist church building in Bermuda, besides this one we are now erecting. We do not know how soon these islands will sink out of sight, and we need several such places where the third angel's message can publicly be brought to the attention of the people.

Drafts on New York are good here, also post-office orders, and there is but little discount on them. Should any prefer sending express money-orders, we can use them. Any amount may be sent directly to me, or to the General Conference, Washington, D. C. Letter postage to Bermuda is five cents a half ounce or fraction thereof.

Hamilton, Bermuda Islands, via New York.



The Georgia Camp-Meeting

THIS meeting was held at Marietta, Ga., August 2-12, in a pleasant and shady grove near the edge of the city. Marietta has a population of some five thousand inhabitants, and is located near the Kennesaw Mountain, where the celebrated battle of Kennesaw was fought.

This camp-meeting was the largest one which has been held in the Georgia Conference for a number of years. The outside attendance at the evening services and on Sunday afternoons was excellent. The Spirit of God was present in power on both Sabbaths of the meeting, and many hearts were subdued. Eight persons were baptized. The preaching in the evenings was largely of a doctrinal character, as is the usual custom at such gatherings.

One evening of the meeting was devoted to Bible temperance. A special invitation had been extended to the members of the W. C. T. U. of the place, to which they responded, and the president of the association took part in these services. This feature of the service came about as the result of some work which had been done with the association by Brother J. A. Starr, and his wife, Dr. Mrs. Starr. We believe that this meeting resulted in disarming prejudice among the citizens of this place.

Besides the local laborers of the conference, there were in attendance during a portion of this meeting Elders G. I. Butler, R. M. Kilgore, E. H. Rees, Prof. J. E. Tenney, Brother I. A. Ford, and the writer. The Lord gave freedom to the laborers in the preaching of his precious word. Elder G. W. Wells was unanimously elected president of this conference for the ensuing year.

It was gratifying to see the spirit of liberality which characterized those in attendance at this meeting, not only for their own work, but for the work in the world-wide mission field.

The camp-meeting will be followed by a series of tent-meetings, which will be held on a desirable lot which has been secured near the center of town, by a competent corps of workers.

It was voted by the conference to begin preparatory work in the city of Atlanta, Ga., by the circulation of our literature in view of the contemplated series of tent-meetings which will be held in that city next season by the Southern Union Conference. We believe there are better days in store for this conference. K. C. RUSSELL.

Prince Edward Island

CHARLOTTETOWN.—At our conference committee meeting in the spring, my wife and I were recommended to return to this place from Halifax, Nova Scotia. In company with Brother Floyd E. Gibson and his wife, of Ohio, we opened a series of tent-meetings in Charlottetown on the first day of July. The attendance was fair, and on Sunday nights we had between two hundred and three hundred

in attendance. When the testing truths were presented, our audience diminished, as usual. Five or six have about decided to obey, and others are interested. Including ourselves, we shall have as a nucleus a little company of about twelve Sabbath-keepers on the island. We shall continue to labor with the interested ones, and endeavor to persuade them to obey. We have a large field to cover with so few laborers, and the spiritual condition of the people is so lethargic that we must move slowly.

There are some parts of the island where a large supply of literature has been circulated by an isolated sister, and we intend to make our next effort in that neighborhood, and endeavor to cultivate the seed which has been sown.

We need the prayers of God's people for wisdom and guidance in carrying the message to this people. When the message gets into their hearts, those who obey will be staunch and true. This is evident from the persistent warfare which they have waged against the liquor traffic for many years, until this year witnesses the whole island under a prohibitory law. As we are in favor of prohibition, we can co-operate with the temperance organizations, and we have already made a number of good friends among them.

We are of good courage in the work, and hope to win many souls for the Master from among these people.

J. GREER HANNA.

China

AMOY.—The outlook for the present year is bright, in spite of the troublous times. The enemy of souls is seeking to create as much disturbance as possible in China, but God's cause is sure to triumph.

When we were preparing the candidates for baptism, we gave them a lesson on tithing. During the lesson Elder Keh made a few remarks, which I thought so good that I will pass on what I can remember of them. He said, in part:—

“The Lord does not want us to look upon the paying of tithes as a duty which we must perform in order to be saved, and which we would avoid, if we could. He does not need our money, for he is rich, and has need of nothing. But he had a good reason for instituting the plan of the tithes and offerings, and that reason was that he desired us to receive a great blessing. He knew that if we put all our money into the things of this earth, our hearts would be fixed upon this world, and that we would be in great danger of losing a part in the world to come. So the Lord instituted a plan whereby we could lay up treasure in heaven; for he knew that where our treasure is, there will our hearts be also.”

If our brethren in America would be as faithful in tithes and offerings as are these native Christians, there would be no lack of funds in the Lord's treasury

for carrying forward this work. How little our people realize what they miss when they use for their own selfish purposes money that belongs to God! If our people desire a revival and a baptism of the Holy Spirit, they will get both when they lay aside their selfishness, and begin laying up treasure in heaven.

One of our sisters recently removed to To Kang, where there is no Sabbath-school. Before she left, she deposited with Elder Keh a string of one thousand cash, to be used in making Sabbath-school donations for her. This woman's husband gets a salary of \$7.50 a month, and they have a family of five children, and yet he willingly pays his tithe, and offers his donations to the Lord. A thousand cash is not a large sum of money, but it meant more to her than a thousand cents would to most of our brethren in America, and more than a thousand dollars would to many; for, like the widow in Scripture, she gave her all.

W. C. HANKINS.

New Jersey

NEWARK.—We pitched our tent here on Clinton Avenue, between Peshine and Hunterdon Streets, about six weeks ago. The location is a very noisy one, with two lines of cars passing within a few yards of the tent. Up to the present time, however, eighteen good, substantial persons have fully accepted the message, and are ready to unite with the church. Quite a number expect to be baptized next Sunday, and others who have been baptized will unite with the church. We expect to begin a new effort at once to proclaim the truth to others before the season closes. The truth is being presented in the same old way with the usual results—souls rejoicing in the blessing of God. Pray for the work in Newark.

E. E. FRANKE.

Western Pennsylvania

At our camp-meeting council in June, it was decided to pitch a tent at East Clearfield, to bind off the interest awakened, and to warn East Clearfield with the third angel's message. On June 10 the opening service was held in the tent; every evening in the week, and on Sunday afternoons, we found ourselves with a fair audience, with the exception of two nights, when the storms were too severe to allow any one to come out. We had rain almost every day for nearly three weeks.

July 12 we baptized two persons, and on Sabbath, the fourth, we took six into the church; on the twenty-first we took three more into the church, and in closing our tent effort, we had the privilege of baptizing five more adults. August 11 we took six into the church.

The meetings closed August 12 with a good interest, and many were sorry to see us leave. We all can see that it was a wise move in bringing the tent here for this short effort, which has proved a blessing to the church, in binding off the work, and warning this part of the field.

As to the expense of this effort, it has cost for freight on goods, lot rent, and lumber, also necessary advertisements to make the meetings a success, the sum of \$43.24. Donations were received to

the amount of \$16.50, leaving an expense of \$26.74, which is money well spent, seven souls having been baptized and nine having taken a stand for the truth while the tent was at this place. A full corps of officers was elected.

As an item of interest, we can say that the missionary spirit has been kept alive in the church and the Young People's Society while the tent has been here, and they have sold books and papers to the amount of \$206.56.

The tent was shipped to Duncansville, Pa., where another interest will be awakened. We thank you for your prayers, and hope that we may still have them in this new effort.

W. F. SCHWARTZ.

Ecuador

GUAYAQUIL.—I have just returned from a trip to the interior, a region known for its fanaticism. The head priest of Amabato had preached against my books, so it was hard to deliver them. One man who had subscribed for "Patriarchs" took the book. Soon his sister came in, and snatching the book, ran out, declaring that she would burn it. She gave me strict orders never to return, but her brother tried to excuse the circumstances, and asked me to visit him again. I left them quarreling over the book.

From Ambato I went to Riobamba for the first time. This is a beautifully located town of about twenty-five thou-

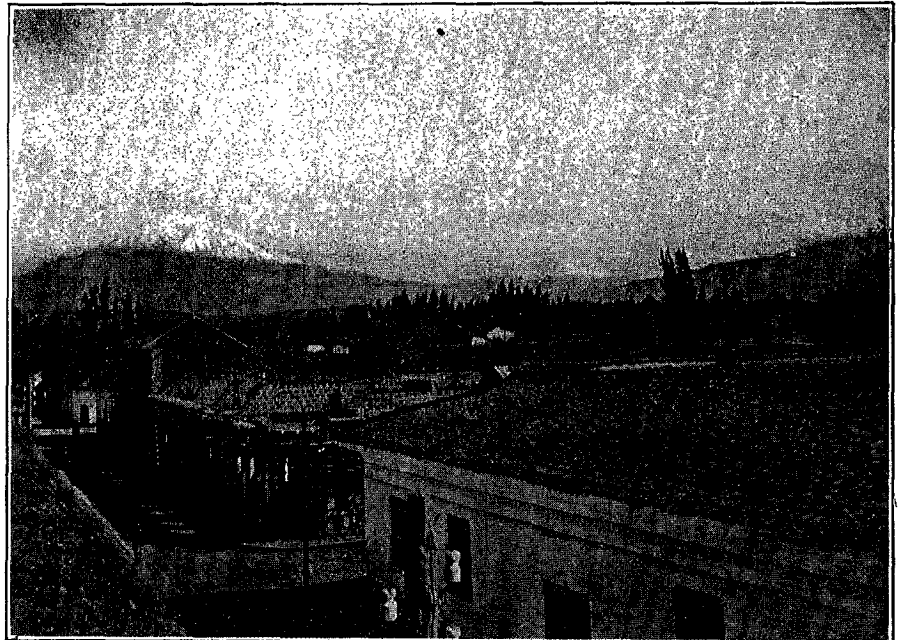
not speak very good English, I understood him to mean that he would see me at my room. So we both waited for each other in our respective rooms. This will show you how they speak English. One of the professors seemed anxious that I should stay and teach him, but this was impossible, as my work is to get the reading-matter before the public.

Here is a great field open for self-supporting missionary work. Why could not several teachers be sent here, as they are being sent to Peru? They surely would have their hands full. Brother Casebeer offers his nice little home to such free, until they can get well started. The interior of Ecuador, with a continual spring climate all the year round, would be a pleasant place for some good young teacher to locate at once. May the Lord pick out the right ones and send them soon, is our prayer.

THOMAS H. DAVIS.

British West Indies

GRENADA.—Sabbath, June 9, was a happy and eventful day for the believers in St. Patricks, Grenada. After Sabbath-school, a service for final instruction and exhortation was held, and then we repaired to a pool in a near-by mountain stream, where, beneath the leafy canopy of the overhanging cocoa trees, twenty willing souls, all adults, followed our Lord in the significant and sacred ordinance of baptism. A large audience



MT. CHIMBORAZO IN THE DISTANCE

sand inhabitants. It is in a beautiful valley, surrounded by mountains, several of which are covered with perpetual snow. Mt. Chimborazo, twenty-two thousand feet above the sea-level, is the highest, and is about twenty miles from Riobamba.

The ride from Ambato on horseback was quite tiresome, but with fasting and prayer, the Lord gave me twenty orders for the first day's work for Spanish "Patriarchs." I had the pleasure of meeting two professors of the English language. Although they did not speak very plainly, I admired their effort to try. One of them invited me to spend the evening with him, meeting him at his home at half-past seven. As he did

watched the ceremony with the deepest interest, some being moved to tears. Probably none present had ever seen Bible baptism administered. Prayer, appropriate songs, Scripture readings, and remarks constituted a service that will not soon be forgotten by those present. Even those who came to scoff were deeply and solemnly impressed. A crowd of the baser sort, bent on mischief, misunderstood the location, and went to another place and waited long for us, while we held our service in peace and quiet.

Later in the day a church of twenty-three members was organized, and the ordinance of humility and the sacramental rite solemnized. This was also a

most blessed occasion, being the first for all except the missionaries. My wife and I transferred our membership here, and a sister whom I baptized some months ago was admitted. We three are the only white persons in the church, but the color of the skin is as far as the "color-line" goes in this little company, "for we are all the children of God by faith in Christ Jesus." Four are East Indians, while the rest are of African descent. Every one of this company pays tithes and offerings, and loves and obeys the entire message as well as any company I have ever known anywhere. They sent two delegates to the conference, and paid half their expenses. We also attended the conference, which has, of course, been fully reported by others, so I need not write of that further than to say that it was a good meeting, and marked an epoch in our work in the West Indies.

While at the conference we pledged to sell fifty copies of "Christ's Object Lessons," for the benefit of our school in Jamaica. We hoped, by hard work, to sell them by the end of the year in connection with our other work, but the Lord enabled us to dispose of them all in less than three days, so we have ordered fifty more. My wife sold twenty-one in one day, to the leading people of St. George. I have never seen anything appeal to the people so powerfully as that book and the cause it represents. Nearly all realize that a practical industrial training is sadly lacking in the popular system of education. We are hoping and praying that the West India Training-school may be a beacon light for this great, needy field, and a recruiting ground and training-school for workers. One young man in the church here sold four of the books, and others sold one or two. We hope some of our young people may be able to attend the Jamaica school.

After returning from the conference, we spent three weeks in looking for a house, as we have been notified to move before August 1. Religious prejudice and real scarcity of houses make it very difficult to get a suitable place here. It began to look as if we should have to retreat to St. George, or camp out; but we finally found a place, and were moved just one day before our time was up. Moving is a great undertaking in this mountainous country. We moved a mile and a half this time. I moved five loads with my horse and trap, and our brethren and sisters and their children moved the rest on their heads and in two donkey carts. The loads they carry on their heads are something astonishing. We have rooms up-stairs in a large cocoa house, twenty-five by fifty-two feet. The entire lower story is one large room, and in it we now hold our services, and next Monday Mrs. Sweany will start a school, which has long been the greatest need of our people here. A number of our young people will attend, and we hope to train one or two of them as teachers, so that the school will not stop when we leave.

We have a beautiful lot given us for a church, just across the road from our present quarters. We hope soon to be able to erect a neat, plain church and school building combined. We are giving our all, as we have done on other occasions, and as it always seems necessary for the missionaries to do in this field. Our people will do all they can,

but most of them are poor, so we shall need some help from elsewhere, and are asking the Lord to send it to us. Who will help answer our prayers? The building will be either mud or concrete walls in wood frame, with cement floor and iron roof. We shall do the work ourselves, but lumber is forty-five dollars a thousand, and other materials in proportion, such as nails, hinges, lime, cement, etc. Money may be sent directly to us by foreign post-office money-order, or to the Mission Board. We want to begin not later than October 1, and finish before going to our union conference meeting in Jamaica in January. So this matter, like the rest of the King's business, requires haste. We have received some small donations from friends in the States, for which we are very grateful, but we do not wish to begin until we are sure we can finish. Our seats at present consist of boards laid on soap boxes, so naturally we are anxious to get our church and school building completed and furnished. We have a beautiful location, overlooking a wide scope of picturesque scenery, including mountains, valleys, and sea, with several beautiful little islands.

Our work here is still making progress, despite hard opposition of various kinds. Several of our brethren are being discharged from the big estate where they have labored all their lives, and are being evicted from their humble homes, with nowhere to go, and nothing to do. But not one of them has faltered yet, and others are taking their stand for God and the truth, being encouraged by the example of our faithful brethren. Intemperance and immorality prevail, without even a remonstrance, but let a man forsake those things, as in the case of our persecuted brethren, and immediately he is made to feel the hand of prejudice, bigotry, and oppression.

Another class is in preparation for baptism. In fact, there is reason to hope that our membership will soon be doubled. The Sabbath-school numbers about fifty, and the young people's and the missionary meetings are well attended, as are also the Sunday night preaching services.

Other localities are ready and waiting for the message, but we have not the time or strength to open up and prosecute any further work, till this is bound off. Of course we still tour the island each month with the *Caribbean Watchman* and the *English Good Health*, and this seed sowing is already giving promise of a harvest a little later. The church is assisting us more and more in this work. Conducting the school and building the church, will greatly add to the burden we are already carrying. However, we are eager to be at it. In fact, our meager fund of mental and physical strength and ability, is the only limit to our zeal, ambition, and effort. My wife is now away alone on a three days' canvassing tour, as I was not able to accompany her so far from home. The overexertion of our recent move brought on a sharp attack of fever and dysentery. However, prompt treatment checked it, so to-day, though still weak, I was able to travel sixteen miles in a trap, and I sold thirty-five papers and two copies of "Christ's Object Lessons." I hope to be able to make another similar trip to-morrow. We are of good courage and are rejoicing in the progress of the message. W. A. SWEANY.

The South Carolina Camp-Meeting

THIS meeting was held at Cowpens, a town of some eight hundred inhabitants, August 9-19. This place is not far from the historic battle-ground where the battle of Cowpens was fought during the Revolution. The meeting was held in a beautiful grove only a few minutes' walk from the town.

South Carolina is not yet an organized conference, but is still a mission field of the Southern Union Conference. The work here has moved very slowly, but within the past two years the Lord has signally blessed the earnest labors of Elder E. W. Webster, the superintendent of this mission field, and his faithful corps of workers. He has abundantly blessed in the canvassing work under the direction of Brother C. F. Dart. During the past year about five thousand orders for books have been taken, and over twenty-five hundred dollars' worth have been delivered. It reminded one of the days of our great prosperity in the canvassing work among us as a people to hear these consecrated canvassers relate their interesting experiences in the canvassing work. Our prayer is that the same spirit that characterizes these workers may take possession of other canvassers throughout the field.

There was a good attendance of our own people at the meeting. The services consisted largely in giving instruction on the various phases of the work, which was of a most practical nature. The Lord came near on the last Sabbath of the meeting, and a goodly number responded to the call that was extended to those who had never yielded to the Lord, and to the backslidden ones. On Sabbath afternoon seven precious souls followed their Lord in baptism.

When the weather permitted, there was a large attendance of the citizens from the city and surrounding country. One family came thirteen miles afoot to attend the meetings on different occasions.

It has been decided to follow the camp-meeting with a series of tent-meetings, which will be conducted by Brethren R. T. Nash and E. W. Carey, assisted by other workers.

During the first part of the camp-meeting Elders R. M. Kilgore, E. H. Rees, and Brother I. A. Ford were in attendance; Prof. J. E. Tenney and the writer attended the latter part of the meeting. The instruction given by Professor Tenney on the subject of Christian education at this and other camp-meetings in the Southern Union Conference has been of a most practical nature, and has been attended by the converting power of God.

The total amount of donations made by those in attendance aggregated \$166.47 in cash and pledges, of which over twenty-five dollars goes to foreign missions, raised at one meeting. This is indeed a liberal amount when the dire needs and poverty of this field are considered. Those in charge believe in educating the believers not to be circumscribed to simply the needs of their own field. The workers are greatly encouraged with the future outlook for the work in South Carolina.

The following resolution was unanimously adopted by the loyal believers in this field:—

"Whereas, Recent experiences as a

denomination plainly show that the time has come when God's people are called upon to take their stand in a special manner on the side of truth, the spirit of prophecy, and organization, therefore,—

"Resolved, That as believers and laborers in the South Carolina Mission field we express our unqualified confidence in the teaching of the spirit of prophecy, in the whole truth as held by the denomination, and in the administration of affairs by the president of the General Conference and the executive committee." K. C. RUSSELL.

Was Kindly Given

WE are just in receipt of a letter at the *Signs* office from a brother who requests us to send the *Signs* for six months to an address which he gives. He states that this six months' subscription was received by "kindly giving away one of the Earthquake Specials."

We are receiving numerous subscriptions to the *Signs* from persons who have become interested in the paper through some of the special numbers that have been handed to them by friends, and on a recent Sabbath Elder Corliss baptized three persons into one of our California churches, who received their first impressions in regard to the truth from some of the earlier numbers of the Earthquake Specials that were sent out. While I am writing this note, two of these persons, an intelligent-looking man and his wife, who thus received the truth, are sitting with Brother Hall at his desk, making arrangements with him to enter actively into some line of our work.

Results are following our work that should encourage us, and the urgent appeals that are being made through the spirit of prophecy to work our large cities right now, should receive the careful consideration of all our people. There is no better medium for working these large cities than *The Signs of the Times*, and the results that are attending its circulation should encourage every one of us to press into this work with earnestness.

The undersigned is always glad to correspond with any of our people who are interested in taking up work with *The Signs of the Times*, or who would be glad to know more about how to do this work.

A. O. TAIT.

Mountain View, Cal.

Another Institution Moved to the Country

THE removal of the Echo Publishing Company's business and part of the plant from North Fitzroy to Warburton, Victoria, a country town of about three hundred inhabitants located forty-eight miles east of Melbourne, has now been accomplished. The reasons for making such moves have already been fully set forth in the REVIEW. The principle applies to all parts of the world.

We believe the Lord guided us to this place. It was the last place we visited in our search for a location, and we came here as a last resort, as other places visited were not clear to all members of the committee.

Warburton seemed so far from Melbourne, and was so little known, that we did not expect to find what we wanted.

We had been looking for water power so that the saving would pay the extra expense of freight incurred by being located in the country.

We found here what we were looking for, and after a very careful survey by the committee of all that entered into the question, we asked the union conference committee to meet with us, when several days were occupied in carefully considering every phase of the question of location, and a definite plan for raising the necessary money to purchase the land, erect a factory, and buy the machinery that would be needed. We also presented to them a plan of reorganization, which would ultimately transfer the shares of the Echo Publishing Company to a membership association.

The union conference committee ap-

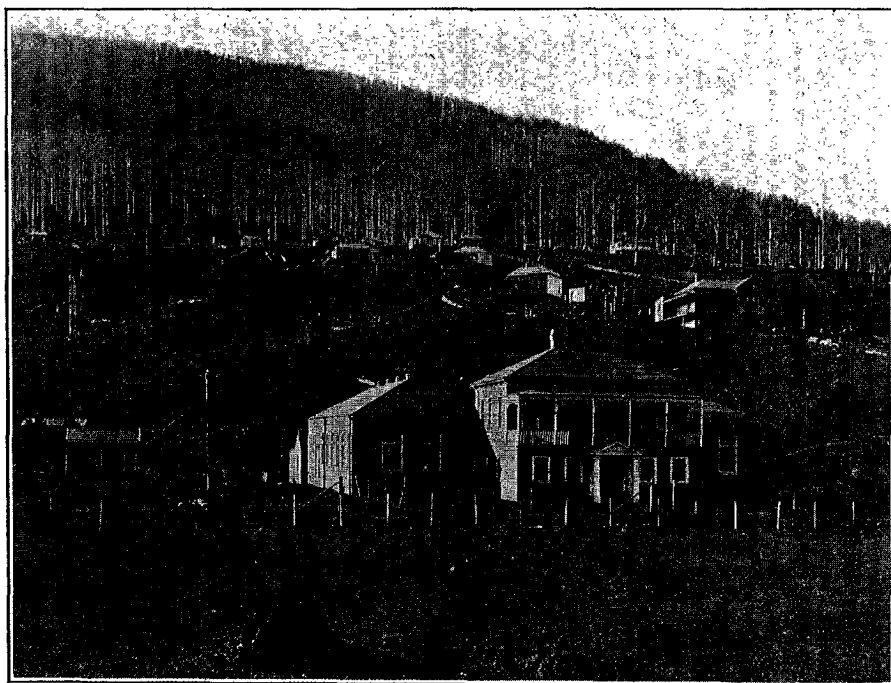
proved of the location, gave the enterprise its hearty support, and before its members separated, they raised among themselves one thousand dollars to start the donations. From that time on, a spirit of liberality was manifested among our people in every State of the commonwealth. Up to the present time \$15,734 have been pledged, and most of it has been paid.

Work on the factory and water plant began the middle of October, 1905. We began the tedious job of moving about the first of March, 1906. The first number of *The Signs of the Times* was printed April 9, 1906. Gradually our bindery, foundry, and engraving departments were placed in working order, and since that time we have been working not only full time during the day, but nearly every night in the week. Our staff of workers comprises forty persons, all engaged on our denominational work, as we do no commercial printing whatever. We hope in a few months to get caught up with our work, so as to have stock in hand. At present it is taking us all our time to keep up with our orders.

Before closing this report we will mention a few facts about our factory and plant. The factory is located on a flat near the River Yarra. All departments are in one large room, eighty feet

by eighty-eight feet. The book store-room is in front, with the general offices above, making the front portion of the building two stories. The partition between the offices and the factory is glass, enabling the manager and others to have a view of all parts of the factory. A 12½ K. W. dynamo gives light and heat to all parts of the building, also to the homes of the employees.

Our embosser, glue pots, and various heats required during the day in the bindery, foundry, and engraving departments, also radiators in the editorial room and small offices are electrically heated. This is a saving of expense and time. The factory itself and the large general office are heated by open fireplaces, as wood is obtained at the cost of cutting.



A VIEW AT WARBURTON. PRINTING PLANT IN THE FOREGROUND; RESIDENCES ON THE HILLSIDE

The machinery and dynamo are driven by a thirty-inch Pelton Wheel located in the factory. This water-wheel is capable of developing fifty-horsepower. The water is obtained from two small mountain creeks supplying sixty cubic feet a minute during the driest part of the year, and over one hundred cubic feet a minute in the winter, when light is required. The water is conducted through thirty-six hundred feet of nine-inch earthenware pipe into a reservoir holding fifty-five thousand gallons. This reservoir is located three hundred and twenty-four feet above the factory, and would require six hours to empty at the wheel if there was no water running in from the creeks. With the loss in friction we have three hundred and ten feet of effective head, which gives one hundred and forty pounds' pressure per square inch on the wheel. There are two thousand and ninety-four feet of spiral steel pipe between this reservoir and the factory. A governor regulates the speed of the wheel according to the power required. This gives a cheap, clean, effective power which will run twenty-four hours a day if necessary, without special care or expense.

The employees' houses are built along the line of the water pipe, and each house has water laid on and a good pressure. They also have the electric light.

As there is beautiful scenery around Warburton, it is quite a resort for tourists. During the past few months it has been visited by several university professors and that class of people. About all the tourists visit our office, and we have been able to interest men in our denominational work that it has been impossible to reach in the city. The very novelty of such a large institution located in the bush creates a desire to know something about our work. We hope to present the truth to many through this means.

W. D. SALISBURY, *Manager.*
Warburton, Victoria, Australia.

Field Notes

ON a recent Sabbath five were baptized at the English church in Minneapolis, Minn.

ELDER S. S. SHROCK reports the baptism of two at Wilkesbarre, and six at Scranton, Pa.

FOUR persons have been baptized at Blyville, Neb., and six received into church-membership.

SEVEN were baptized at Center, Colo., as the result of a tent-meeting conducted by Brethren Alway and Mackintosh.

FOURTEEN persons received the truth during the recent tent-meeting at Newberry, Pa., eight of whom were baptized.

THE tent-meeting at Zanesville, Ohio, has brought twelve into the observance of the Sabbath. Others are still considering the question.

A CHURCH has recently been organized at Collbran, Colo., where a tent-meeting was held by Brethren Wm. Kennedy and Will F. Hills.

FIVE have signified their intention to move out in the path of obedience to all of God's commandments, during the tent-meeting at Bath, Maine.

ELDER and Mrs. S. N. Haskell are assisting the workers in Oakland, Cal., in their tent effort on the camp-ground at Forty-first and Grove Streets.

A CHURCH of twenty-eight members was recently organized among the Russians south of Balfour, N. D. Twenty-one of those had just accepted the truth.

As the result of the labors of Elder U. S. Anderson, several have accepted the truth at Eaton, Ind., and a church has been organized. A house of worship has been erected which will be dedicated at once.

BRETHREN J. C. and F. J. Harris report a growing interest in their tent work at Mount Carroll, Ill., largely as a result of the distribution of literature. They say: "We have canvassed the place now five different times, putting tracts upon some point of present truth in every house in town each time."

Christian Education

Conducted by the Department of Education of the General Conference.

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

"What Hath God Wrought"

THERE is probably no other work being carried on by the people of God in these last days which is of so much importance, and upon which the progress of this message so largely depends, as the educational work. "Our youth are our hope for missionary labor." Many and many a time have we read those sentences dictated by the Spirit of the Lord which place before us the fact that the youth of to-day who are coming upon the stage of action are to bear the heavy burdens in the front of the battle which have in the past been carried by our aged pioneers. "Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as means by which to advance his work."—"Testimonies for the Church," Vol. IV, page 434; see also Vol. V, pages 128, 129.

Through the spirit of prophecy the Lord has said concerning his schools in general, "One great object of our schools is the training of youth to engage in service in our institutions and in different lines of gospel work." These youth are to be "trained according to his plan of growth and development."—*Id.*, Vol. VI, pages, 133, 127. These thoughts should ever be kept in mind by those who have to deal with the younger members of the Lord's family.

Probably there is no other school in our ranks to which the Lord has given so much instruction concerning what it should be and how it should be conducted, as to the Avondale school. It is a well-known fact that his specially ordained servant was in the field when the school was established. The Lord especially directed in the selection of the site; and as the years come and go, we who are here on the ground can see more and more wisdom in the selection. The Lord has given abundant evidence that no mistake was made.

A few statements from unpublished Testimonies might not be out of place in this connection, to reveal to us God's designs for this school: "The school instituted in Cooranbong is to be a pattern school." "God designs that this place shall be a center, an object-lesson. Our school is not to pattern after any school that has been established in America, or after any school that has been established in this country." "This school is to be a shining light, a blessing to others." "Missionary work is to be done on this ground; for this is missionary soil." "In this school, if all will act a part in sustaining it, a missionary work will be done, the far-reaching influence of which few can realize." In other places Avondale is spoken of by the spirit of prophecy as the Lord's farm, "his own schoolroom."

During the early part of this present school year, considerable time was spent by the teachers and students in studying these Testimonies, and deep impressions were made upon the minds of many as to the responsibilities which rest upon us as teachers and students connected with an institution of the Lord's own planting.

It certainly does inspire our hearts to greater earnestness when we ponder such statements as have been cited, and also when we contemplate that "God's Spirit moves upon persons to come here to make something of them. . . . God wants to do something for each of us. This work is an individual work, a personal work."

One very interesting feature connected with this study was to note how fully the words of the Lord have been fulfilled in the preparation of laborers for the field. It is the object of this article to review some of these facts, as we believe that our people throughout the entire field will appreciate them.

Of the six hundred and ninety students who have been or are in attendance at the school since its first year, 1897, we find just about fifty per cent in the field at work, or seeking further preparation. This percentage does not include those who are doing an excellent work in connection with their home churches and neighborhoods, neither those who have in the past been engaged in the work, but have dropped out. Thirty per cent of the old students are actively engaged in the work, some as ministers of the gospel, some as State canvassing agents, and others as nurses, teachers, tract society secretaries and accountants, stenographers, canvassers and foreign missionaries. From the information we have at hand, fourteen of our students are in office, tract society, and publishing work; about forty are canvassing and doing a very successful work; twelve are engaged in evangelical work in the home fields; forty-three are engaged in medical study and nursing; twenty-one are teaching in the home fields; and twenty-two are engaged in various lines of work in foreign fields.

As an illustration of the work done by our students in the canvassing field, I will refer to the canvassing reports for November of last year, this month being the first month of the summer vacation. Of the ninety-one canvassers in the field, thirty-six were former students. Our students obtained orders valued at about \$5,090 (£1,018), leaving the value of orders obtained by the remaining canvassers as \$4,585 (£917). Brethren Harold Harker and A. G. Mackenzie, two of our former students, are now acting as State canvassing agents in Victoria and New Zealand respectively.

The superintendent of the North Queensland Mission, Pastor G. A. Wantzlick, spent a short time at the school in its early days, and Brother A. H. Piper, superintendent of our Cook Island Mission, no doubt often calls to mind his experiences in the pioneering days of the Avondale school. Among our students are numbered Brother Thorpe, who is now in charge of our mission in Tonga; also Brother and Sister E. C. Davey, who have been conducting the medical branch of our work in Singapore during the past year. Sister Davey, writing recently, speaks of conducting a small school of seventeen Chinese and Japanese children.

The names of two of the members of the Avondale school faculty for the past two years find a place among the six hundred and ninety students. Church-schools are being conducted very successfully by our former students in the following places: Wellington and Napier, N. Z.; Launceston and Hobart, Tasmania; North Fitzroy, Victoria; two in West Australia; one in South Australia; Stanmore, Bath-

urst, Eugowra, New South Wales. Miss Ella Boyd has a school of about thirty pupils in Tonga, and Brother Mark Carey is now conducting the school in Rarotonga formerly taught by Miss Evelyn Gooding, who was also one of the first students of our school, her failing health making it necessary for her to leave Rarotonga for a time. Brother S. W. Carr and his wife and Miss Sybil Read are doing a good work in connection with the school in Fiji for the training of native workers for the islands to the north of that group. He reports an enrolment of fifteen at the present time.

Many of the regularly employed nurses in the Sydney Sanitarium began their nurse's training course at the Avondale school. Others are engaged in our cafés and treatment rooms, and some as evangelistic nurses.

The school has recently been called upon to supply a worker in literary lines to act as proof-reader and assistant editor of *The Signs of the Times*, in their new office at Warburton. We are glad to report that we were able to answer this call. In addition to these already mentioned, ministerial laborers, Bible workers, and colporteurs are to be found doing faithful service in almost every conference in the union, and stenographers, secretaries, and accountants, numbering from one to ten in each State.

I will quote further from the Testimonies of God's Spirit: "From this center we are to send forth missionaries. Here they are to be educated and trained, and sent to the islands of the sea and other countries. The Lord wants us to be preparing for missionary work. . . . Some who are here may feel that they must go to China, or other places, to proclaim the message."

It is with feelings of thankfulness to God that we are able to bear testimony to the fulfilment of these words. The names of some who are in the islands of the sea have already been mentioned. Among others we find the name of Brother Wm. Meyers, who has in charge the canvassing work in Ceylon, India, and Burma. He reports good success in reaching the people of these lands with literature containing present truth, and is hopeful that ere long some will decide to follow in the footsteps of our Saviour. Brother and Sister Albert White are to be found in the heart of Africa, assisting in the training of native workers in the Somabula Mission. At the time of writing two more of our students, Brother Arthur Allum and his wife (*nee* Miss Eva Osborne) are on the broad ocean sailing to their field of labor in Honan, China, the field for which their hearts have yearned so long. No doubt the Lord saw these two young people in this school with the desire they had, when he dictated the words quoted above. At the time these words were spoken, neither of them had visited the school.

Brother Fred Parker has now been in Singapore about two months. The Lord is indeed blessing his efforts to bring the truth as contained in Brother Uriah Smith's book on Daniel and the Revelation before the people of that great and important center. He reports an average of sixty orders a week for the first three weeks' work. During the first eight and one-half days he gave one hundred and thirteen canvasses, taking eighty-eight orders, valued at £64 16s. 6d., five orders to every six canvasses, and this in the midst of very bitter opposition on the

part of the local missionaries. Most of his work is done in the early mornings before breakfast, and in the evenings. Brother Robert Caldwell, for several years State canvassing agent in West Australia, has also done an excellent work with our health books and "Desire of Ages" in Singapore, Siam, the Philippines, and Hongkong.

Thus we see that our students are located in every conference in this union, and also in Fiji, Samoa, Tonga, Rarotonga, Singapore, the Philippines, Ceylon, China, Africa, England, and the United States. Our hearts are full of gratitude to God that he has given us a part in the training of these faithful young people, and it gives us great encouragement to see them leaving our shores from time to time to enter the ripening harvest-fields. Truly, it can be said of this school, as was said of Jacob and Israel of old, "What hath God wrought!" "The Lord hath done great things for us; whereof we are glad." To his name be all the glory.

J. MILLS.

Avondale, Cooranbong, N. S. W., Australia.

Christian Liberty

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

How Sunday Legislation Is Secured in Congress

THE following from the May, 1902, number of *The Sabbath*, the official organ of the American Sabbath Union, shows how the Sunday-closing provision to the five-million-dollar appropriation made by Congress to the Louisiana Purchase Exposition, commonly called the St. Louis Exposition, was secured:—

"The latter part of February, 1900, Dr. Wilbur Crafts of the Reform Bureau, Washington, D. C., sent a telegram to the general secretary [of the American Sabbath Union, Dr. I. W. Hathaway], calling him to Washington to aid in securing an amendment of the bill appropriating five million dollars to the Louisiana Purchase Exposition.

"February 22 this bill passed the House of Representatives without any Sunday condition. When it came to the Senate, Senator Teller consented to move the following amendment:—

"As a condition precedent to the payment of this appropriation, the directors shall contract to close the gates to visitors on Sundays during the whole duration of the fair."

"We were assured by several senators that it was useless, and that such amendment would not pass, but after several days of unceasing effort on the part of Drs. Crafts and Hathaway, this bill, with this amendment, was passed by the Senate."

And the following from the August, 1906, number of the *Christian Statesman*, shows how the Sunday-closing provision to the two-hundred-and-fifty-thousand-dollar appropriation just made by Congress to the Jamestown Exposition, to be held next year, was likewise secured:—

"On Monday, June 25, there was held in Philadelphia a meeting of the Philadelphia Sabbath Association. At this

meeting it was strongly urged that Dr. T. T. Mutchler, the corresponding secretary of the Association and of the Pennsylvania Sabbath Association, shall visit Washington again to make sure that there should be no failure at the last moment of the assurances already given that the appropriation in favor of the Jamestown Exposition should be conditioned on the closing of the grounds on the Lord's day. Dr. Mutchler reached Washington early on the following day, and found to his astonishment that the bill had already passed the second reading in both the Senate and the House of Representatives, an identical bill having been introduced in each house, and that it contained no such provision as he had been assured on a former visit it would contain. Not more than three full days of the session remained.* Only the most resolute and strenuous endeavors could secure the desired action at so late a day. With the help of some good men in each house, the necessary provision was at the last moment embodied in the bill, and passed both the Senate and the House of Representatives unanimously.† It read as follows: 'Provided, That as a condition precedent to the payment of this appropriation in aid of said exposition, the Jamestown Exposition Company shall agree to close the grounds of said exposition to visitors on Sunday during the period of said exposition.'

"Thus we have another impressive example of the necessity for unrelaxing vigilance and persistence in the effort to secure even the most righteous legislation at the hands of our lawmakers. We have a lesson, too, as to the value of organization of the friends of the right. Dr. Mutchler's most effective argument in all his interviews was the fact that so many States have now Sabbath Reform Societies within their bounds, that more than half the counties of Pennsylvania are organized as auxiliary to the State Association, and that the good will of the great body of citizens represented on these organizations is indispensable to the success of any such expositions. This, he claimed, had been demonstrated in the contrasting experience of the Chicago and Buffalo Expositions on the one hand, and those in Philadelphia and St. Louis on the other."

The real nature and purpose of all Sunday legislation is shown by the fact that it is always a religious organization that stands back of such legislation and demands its passage. It is the "American Sabbath Union," or the "Philadelphia Sabbath Association," or the "Lord's Day Alliance," or the "Ministers' Union," or some other preachers' association that starts the agitation and follows up the demand for such laws. They never come from secular sources as do other laws. The foregoing instances are striking proofs of the truthfulness of this.

The "most effective argument" of Dr. Mutchler, referred to by the *Statesman*, by which he persuaded members of Congress to favor or consent to this unconstitutional legislation, recalls the following prediction from the Testimonies, published as long ago as 1885: "To secure popularity and patronage,

* Congress closed June 30, 1906.

† Passed June 29, 1906.

legislators will yield to the demand for a Sunday law."—*Testimonies for the Church*, No. 32, page 207; Vol. V, page 451. The yielding, it seems, has already begun. The Sabbath Reform Societies now organized in various States, are beginning to bear fruit in both State and national legislation. The Report on Sunday Mails adopted by the United States Senate in 1829, well said: "All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of the country, the civil power soon bends under it, and the catastrophe of other nations furnishes an awful warning of the consequences."

W. A. COLCORD.

Current Mention

— Eight men were drowned off Anglesea, N. J., on July 29 by the capsizing of two fishing sloops.

— The Kansas State Agricultural Department has issued a crop report showing the State's yield of winter wheat to be more than 91,000,000 bushels. The yield of spring wheat will swell the total to 100,000,000 bushels, the greatest crop in the history of Kansas.

— The French minister of the interior has published the government's official reply to the pope's recent encyclical on the separation of church and state. The reply takes the form of a circular to all prefects to seek rigorously all educational religious establishments which have remained open or have reopened despite the laws of July 1, 1901, and July 7, 1904. This means that the authorities will put into full force these laws, definitely closing such institutions as have hitherto escaped.

— The freight bores of the Illinois Tunnel Company under the streets of the city of Chicago began to carry merchandise of all kinds in car-load lots about the middle of this month. This movement marks the practical completion of the Illinois Tunnel Company's system of underground freight roads, the construction of which was begun five years ago, and has cost its owners about \$30,000,000. The company now has forty-five miles of tunnel equipped with rails and overhead trolley.

— Advices from Peking state that the dowager empress of China plans to summon a conference of high officials, including several viceroys, to discuss the adoption of a constitution. The Chinese commissioners who recently returned from the United States and Europe recommend a gradual change to a constitutional government, taking ten to fifteen years to educate the people thereto. A report from Persia indicates the agitation of the same question there, and that a constitution will soon be formed, "based upon the Koran."

— The condition of unrest in Russia shows little change. The terrorists continue their work of threats and murders, companies and regiments continue to mutiny, and the peasantry continue to be in a state of chronic disorder. In the Caucasus there is real war between Russian troops and strong forces of well-armed Tartars, and the Armenians are suffering at the hands of both parties. The same ugly rumors of threatened

Jewish massacres are afloat in different parts of the realm. The government, seeking to forestall the acts of the next Parliament, is planning the distribution of immense tracts of crown lands, for which the peasants are to pay in small instalments in scrip. It is thought that this will appease the land hunger of the peasantry, and place them on the side of the government and against the agitators.

— At a reception given by the new Russian premier on August 25, Russian terrorists threw a bomb into the midst of the assembled guests, which exploded with terrible force, demolishing a large portion of the building, killing twenty-eight persons and injuring twenty-four. Two of the four conspirators were killed, and the other two badly injured. The bomb was meant for the premier, but he was only slightly wounded. His daughter was killed, and his son badly injured. Some of those present were literally torn to pieces. M. Stolypin has been waging war upon the "fighting party" of the Russian Socialists, and over one thousand of their members have been arrested. They have declared their intention of fighting a duel with the government on these lines.

— The Marquise de Fontenoy declares over a signed statement in the public press that the reason why the governments of the Old World are so loath to take up the matter of King Leopold's enslavement of the Kongo natives is because Portugal's treatment of the natives in Portuguese Africa is as flagrant as that of Belgium in the Kongo. The Marquise declares that the slave-trade goes on openly in Portuguese East Africa, convoys of newly captured natives being brought down from the interior under guard of native captors and Portuguese troops, to be publicly sold in the open market. They are then shipped to the islands of San Thomé and Principe to labor on the plantations under the lash of an overseer, without pay, till they die. With Catholic Belgium on the west and Catholic Portugal on the east practising unmentionable barbarities upon the natives, certainly Africa has her afflictions as well as do the civilized countries.

— The text of the pope's long-expected encyclical to the archbishops and bishops of France concerning their future conduct in view of the enactment of the law providing for the separation of church and state appeared last week. The document urges the bishops to adopt all means within the law to organize their forces, assuring them of the papal co-operation and support. The pope counsels against seditious or violent action, and says firmness will give better results than violence. United action, he says, can be learned from those who have imposed the stigma of this criminal law upon the nation. In conclusion, the encyclical says: "In the hour of hard trial for France, if all united in defending the supreme interests of the country, the salvation of the church is far from desperate. On the contrary, it is to be hoped that her dignity will be raised to its former prosperous height." As the pope refers to the law providing for the separation of church and state as "this criminal law," the attitude of the papacy on this question may be easily understood.

— Considerable interest and discussion have been stirred up in Catholic circles recently over an open letter to the pope, published in the *Freeman's Journal*, of New York, in which the pope is importuned to open the tomb of St. Peter in Rome. The writer of the open letter, who is an Italian archeologist of note, claims that there is no tomb under the Michael Angelo statue, and no body of St. Peter there. This is the statue before which successive popes have bowed before taking up the task of governing the Catholic Church. Several noted men are joining the archeologist in asking that the excavation be made. The pope has made no reply to this request.

— The republic of Cuba is now in the throes of a revolution. It is difficult to give an accurate statement of the extent of the revolt, as some of the reports are more or less contradictory. The movement seems to be spreading, and there does not appear to be any great rally of the loyal people to the support of the government. Rebel forces are occupying San Luis, San Juan de Martinez, and are threatening Pinar del Rio. The government is planning to send 5,000 troops to Pinar del Rio; but reports indicate that the revolutionists have about 7,000 men already in that vicinity. The killing of the revolutionary leader, General Bandera, has given the insurrection a heavy blow. If the rebels succeed in taking Pinar del Rio, their next objective is the city of Havana itself. Rebel forces are now operating in Santa Clara, Pinar del Rio, San Luis, and other places. The mayors of Havana and Cienfuegos are raising forces to guard those cities from the insurgent bands. The Cuban government has ordered an equipment of field artillery from the United States. The manager of the Western Railroad, an English corporation, has received from the leader of the insurgents a threat that in case government troops are transported over the road, the bridges and stations would be destroyed.

— The full results of the terrible earthquake which visited Chile on August 16 have not yet been ascertained. While great damage was done at Santiago, the loss of life there was comparatively small, and is placed at between twenty and thirty. Every house in Valparaiso is damaged, and in large sections fully four fifths are completely destroyed. Every church in the city of Valparaiso but one, and all the theaters and hospitals, were completely ruined. Estimates of the damage in that city alone place it at from \$25,000,000 to \$50,000,000, while the property loss through the whole earthquake-affected district is placed at more than \$100,000,000. Refugees declare that already one thousand bodies have been recovered and buried. Some estimates place the loss of life at 3,000. In the collapse of the Valparaiso prison 140 prisoners were crushed to death. The authorities are taking stern measures to preserve order, and looters have been summarily shot. The government of Chile has appropriated \$4,000,000 for the relief of the sufferers, and Brazil has appropriated \$666,000. Contributions are being sent in from other lands as well. There has been considerable suffering on account of lack of food, and the people are still camping in the open on account of the continued severe shocks.

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
Central New England, Lawrence,
Mass. Aug. 31 to Sept. 10
Greater New York (Conference)
. Sept. 27 to Oct. 7

CANADIAN UNION CONFERENCE

Quebec, Ayre's Cliff Sept. 6-16
Maritime, Williamsdale East, N. S., Sept. 13-23

SOUTHERN UNION CONFERENCE

Cumberland, Knoxville, Tenn. . . . Sept. 6-16
North Carolina, High Point Sept. 7-16
Florida, Lakeland Nov. 1-11

LAKE UNION CONFERENCE

East Michigan, Holly Sept. 27 to Oct. 8
North Michigan, East Jordan
. Aug. 30 to Sept. 10
Northern Illinois, Galesburg Sept. 13-23

CENTRAL UNION CONFERENCE

Nebraska, Gothenburg Aug. 30 to Sept. 9

PACIFIC UNION CONFERENCE

California, Sebastopol Sept. 20-30

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

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 the conference.

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.

Important Notice

At the recent conference of Seventh-day Adventists of Georgia, held in Marietta, a change was made in the office of secretary and treasurer of the conference, also of the Georgia Tract Society; hence all moneys due the conference, or orders coming to the Georgia Tract Society, should hereafter be sent to J. A. Starr, 406 Polk St., Marietta, Ga., instead of to M. L. Woodall, 613 E. Fair St., Atlanta, Ga. I trust the brethren will take note of this, and thus save confusion. GEO. W. WELLS, President.

Obtaining Special Rates From Railroads

I wish to say to our friends who wish to obtain special rates over the railroads that there have been some very strict laws enacted lately which the railroad authorities propose to observe. They can not, in harmony with present laws, grant favors to any class of people, only such as have been designated by the law that applies to this question. Ministers are still favored with special rates as before. We can not obtain stop-over privileges, but it is possible to get permits in sections so as to secure stop-over privileges to those who desire to travel. The law forbids the granting of favors to any person that can not be freely granted to any other person. Another thing I wish to notice is this, that those who desire favors should personally sign applications themselves. I therefore give notice to any who may ask for permits to provide themselves with application

blanks and fill them out and sign them. This applies to those securing annuals, and also to those securing special trip permits. It may be well in most cases to send postage to meet the mailing expense.

I would advise ministers who wish to travel in the territory of any association where permits are granted, to provide themselves with annual permits. We are willing to render any service that we can, but many requests for favors come that it is impossible for us to secure. I gather from my correspondence that more favors can be obtained in the West than we are able to secure in Chicago.

WM. COVERT, Trans. Agent.
Chicago, Ill.

Change of Address

ELDER SYDNEY SCOTT'S post-office address is changed from 903 Walker Ave., Kansas City, Kan., to 1506 Third Ave., Birmingham, Ala.

Notice!

THE office of the North Pacific Union Conference is located at 221-222 Temple Court Building, Spokane, Wash. All mail for the office secretary and treasurer, should be addressed to Box 1800, Spokane, Wash.

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 Co., 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,
.....

Some Advantages Enjoyed by Students of Washington Training College

THE city of Washington became the seat of the federal government in the year 1800, so that almost all the history of our nation is centered in this city, which is, because of this, one of the richest in storied memory and in historical associations. The city itself was located by Washington during his first term of the presidency, and it was under his direction that the city was laid out, the sites of the public buildings located, and all the detail work done incident to establishing a city for the purpose of making it the capital of the nation. In this respect Washington is unique, as the capital cities are almost without exception chosen because of the commercial importance or other facts which make the cities prominent.

All the government buildings are open to visitors, who are freely admitted to all departments, under such restrictions as have been found wise by the officials in charge of the different departments, and an acquaintance with the contents of these buildings and of the scope and character of the work done in them is in itself an education.

Perhaps the most important of all the public buildings is the Capitol, where the sessions of Congress are held, where the Supreme Court sits, and where the statesmen of former days have won their fame and have swayed the destinies of the nation for weal or woe. When we think that in this building laws are enacted for the government of upward of eighty millions of human beings, when we consider the vast and varied interests centering in that legislation and the amount of human interest connected with every action of the Congress, it makes this one feature of our city of the greatest interest to every student. And the school has arranged to

give its students opportunity to visit Congress from time to time for the purpose of studying parliamentary law in practise, and of becoming acquainted with the issues confronting the nation and with their presentation as given in the speeches of the different members. The students of the past two years have found this one of the most engrossing studies, and have received not only pleasure, but profit, from attending these sessions. Some of the young men have likewise enjoyed attending the sessions of the Supreme Court, which present a study quite the reverse of that offered by Congress. During the sittings of the Court the utmost decorum is rigidly enforced, and the proceedings are scrupulously confined to the routine established by long usage, while every argument presented is an illustration of pure reasoning, since the Court deals with logic, and can not be swayed by emotion. Aside from the living, moving facts of current events, we find here centered the greatest of American historical associations, and one can spend many days in the studies suggested by painting and sculpture and by facts and conditions here existing. To all who are interested in the history of our nation, here is offered one of the richest possible fields for study.

Another very important public building is the Congressional library, which is altogether modern in its structure, and is ranked as one of the greatest, if not the very best, building of its kind in all the world. This one library has books and pamphlets aggregating between one and a half and two millions, bearing on every point of human study. Every one of this vast number of publications is freely accessible to every student, and the building is so constructed that it can accommodate a thousand readers at a time, and give them the privilege of undisturbed and quiet study, with a trained attendant close at hand to procure any book that is desired, or to aid one in the selection of books if he will but state the topic in which he is interested.

It is impossible in this connection to enumerate the list of public institutions or the advantages for study or for inquiry afforded by them. A mere mention of some of the leading ones, such as the Smithsonian Institution, the National Museum, the Corcoran Art Gallery, the Patent Office, the Bureau of Education, the Bureau of Ethnology, the Army Medical Museum, the Naval Observatory, the Botanical Gardens, and the Zoological Gardens, will suffice to suggest the scope of the possibilities that are open to our students, as all these institutions, with the varied libraries and their millions of books and the subjects in the museums, are freely accessible to the students of all colleges incorporated in the District.

Aside from these purely governmental institutions there are many others, chiefly educational in their nature, such as the Georgetown University, the George Washington University, Howard University, the National University, and the American University. The officers of these institutions are very kind and cordial, and the advantages offered by these different institutions are freely available to any who want to take advantage thereof. J. W. LAWHEAD.

Takoma Park Station, Washington, D. C.

Location of the Pacific Union College

At the camp-meeting recently held in Oakland, Cal., a decision was reached with reference to the location of the Pacific Union College for the ensuing year. It was decided to conduct the school one more year at Healdsburg.

We wish all those who are expecting to attend the school the coming year to take special notice. The school will open September 19. The Home will be open for students September 16. Persons who come to school by way of San Francisco will come by the California Northwestern Railway, which leaves San Francisco daily at 7:30 A. M. and 3:30 P. M., except Sunday, when the morning train leaves at 8 instead of 7:30. These trains arrive at Healdsburg at 10:40 A. M. and 6:40 P. M. Those who do not wish to pass through San Francisco can come by

the Southern Pacific Railroad on the morning train to Santa Rosa, wait there until the afternoon, and then take the California Northwestern Railway to Healdsburg.

All who come between the sixteenth and twenty-eighth will be met at the train, and those who come later will be met if sufficient notice is given.

We now fully expect to have as many if the Home as we can take care of comfortably. We expect to make it a home in the fullest sense of the word.

We have considerably strengthened our courses of study, and expect to give as good work in our classes as it is possible to give. We shall introduce some new text-books this year, which will also greatly help the educational work.

Address all inquiries or send for calendars to Pacific Union College, Healdsburg, Cal.

L. A. REED, *President*.

Publications Wanted

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

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

Mrs. S. A. Speck, Shaver, Ark., *Signs* and tracts.

E. A. Kingman, Tallapoosa, Ga., periodicals and tracts.

Miss Lucy Marr, Box 389, Carmen, O. T., periodicals and tracts.

E. G. Bennett, Churchula, Ala., German periodicals and tracts.

Mary Pennewell, Box 316, Humboldt, Iowa, periodicals and tracts.

Mrs. Jane E. Harris, 330 Plain St., Columbia, S. C., *Signs* and *Life Boat*.

R. W. Logan, 106 Anno St., Orlando, Fla., *Review*, *Signs*, *Watchman*, *Liberty*, and tracts.

D. A. Fisher, Brunswick, Ga., periodicals and tracts in Spanish, Greek, Norwegian, and German.

George E. Burch, R. F. D., L. Box 21, Shoshone, Wyo., *Signs*, *Bible Training School*, and other periodicals.

George Golder, 1 Seaford Terrace, Link Rd., Blyth, Northumberland, England, *Signs*, *Little Friend*, and tracts.

C. H. Blake, Orchards, Wash., *Signs*, *Life Boat*, *Watchman*, *Instructor*, *Little Friend*, tracts and health publications.

John Nokes, West Fourth St., Roswell, N. M., *Signs*, *Watchman*, *Liberty*, *Instructor*, *Life and Health*, leaflets and tracts.

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.

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

FOR SALE OR RENT.—An improved 160-

acre farm two miles from Parker, county seat of Turner County, South Dakota. A company of our people and a nice home. Address C. A. Dorcas, Lisbon, Iowa.

WANTED AT ONCE.—A good, consecrated gentleman nurse and a lady nurse, experienced or inexperienced; and also a girl for general housework. Address J. E. Cross, Portland Treatment Rooms, 652 Congress St., Portland, Me.

Obituaries

CONOVER.—Died at Tillamook, Ore., July 22, 1906, Elver Garland, youngest son of Mr. and Mrs. S. W. Conover, aged 4 years, 11 months, and 12 days. Garland's death is keenly felt in the home. The funeral service was conducted by the writer; text, Jer. 31:16.

C. L. BUTTERFIELD.

CLANTON.—Died at her home near Spartanburg, S. C., Sister Sarah Clanton, aged about eighty-one years. She, with her husband, who now mourns his loss, accepted the Sabbath truth and united with the Spartanburg church about two years ago, rejoicing in the light. The funeral service was conducted by the writer in the Liberty M. E. church.

E. W. CAREY.

WILSON.—Died at Chitwood, Ore., July 25, 1906, of cancer, Milton H. Wilson, aged 46 years, 6 months, and 7 days. He embraced the views of Seventh-day Adventists thirty-two years ago under the labors of Elder J. N. Loughborough, and remained faithful till the last. Words of comfort were spoken by Elder Bartholomew (Methodist).

J. E. WILSON.

OSBORNE.—Died at Woodland, Cal., Aug. 8, 1906, of acute peritonitis, Florence L., daughter of Mr. and Mrs. W. E. Osborne, aged 7 years, 9 months, and 11 days. Little Florence was a faithful member of the Woodland Sabbath-school, where she will be missed by all. The funeral sermon was from the words, "He shall gather the lambs with his arm, and carry them in his bosom." We believe she will awake to live again when Jesus comes.

ISAAC MORRISON.

HAMILTON.—Died in Oswego, Kan., July 28, 1906, Mrs. Julia C. Hamilton, aged 39 years, 3 months, and 27 days. She was educated at Ottawa, Ill., and Battle Creek College. She was a great sufferer during the last year of her life. She was not a church-member, but she said her peace was made with God. She was married to Clinton L. Hamilton in 1890, and leaves one son, a father, four brothers, and three sisters to mourn her death. Appropriate remarks were made at the funeral by Elder Jones (M. E.).

MRS. M. E. HAMILTON.

MASTERS.—Died at Jenison, Mich., July 23, 1906, of internal cancer, Mrs. Hattie B. Masters, aged 43 years. Sister Masters was a faithful member of the remnant church for ten years. Her life was fragrant with the spirit of Christ, and all who knew her were impressed with the genuineness of her Christian experience. She was fully resigned to the will of God in her case, and looked forward to a part in the first resurrection. A husband, mother, and daughter remain to mourn. Words of consolation were spoken by the writer.

M. N. CAMPBELL.

MCKEAN.—Died at her home in Deerfield, Warren Co., Pa., May 12, 1906, of heart failure, Martha M. McKean, *née* Pratt. She united with the Presbyterian Church when but seventeen years of age, and was a faithful member of that church until she joined the Seventh-day Adventist Church about fifteen years ago. Always a loving, devoted wife and mother, she leaves to mourn their loss a husband, three sons, four daughters, twenty-seven grandchildren, and three great-grandchildren. The funeral service was conducted by Rev. Marks (Presbyterian). The remains were laid in the family lot in Tidoute, Pa.

* * *

HARLAN.—Died at Industry, Ill., July 20, 1906, Alma Harlan, daughter of Geo. T. and Talitha Harlan, aged 36 years and 2 days. She was baptized into the Seventh-day Adventist faith about ten years ago, and afterward lived a consistent Christian life. She will long be remembered by many to whom she administered in times of sickness. Besides her parents, she leaves three sisters and one brother, five brothers and one sister having preceded her in death.

F. ZEN BURKETT.

YORK.—Died at the St. Helena Sanitarium, Aug. 5, 1906, of carcinoma of the stomach, Mrs. Rachael Frances York, aged 63 years, 3 months, and 28 days. She was born near Independence, Mo., and when only three and a half years old she crossed the plains with her father, who settled at Walnut Grove, Cal. Her husband and two daughters survive her. The funeral service was conducted in the church at St. Helena, of which she was a member. Words of comfort for the relatives and friends were spoken from John 11:25, 26, by the writer.

J. H. BEHRENS.

PETTEGREW.—Died at the home of her parents near Oelrichs, S. D., July 28, 1906, from injuries received two days previously, from a runaway horse, Carrolline Pettegrew, daughter of Brother and Sister L. A. Pettegrew, aged 15 years, 10 months, and 19 days. Though young in years, she was an earnest Christian and a member of the Oelrichs Seventh-day Adventist church. Tenderly we laid her to rest, feeling that the Father deemed it best to let her sleep during the evil to come, and certain that at the Life-giver's call we shall meet our dear one again. Words of comfort were spoken by the writer from Rev. 14:13, 14.

E. A. MATHWIG.

KISER.—Died at his home on Parrot Mt., Ore., June 9, 1906, Calvin Kiser, aged 60 years, 8 months, and 18 days. Brother Kiser accepted present truth about two years ago, and united with the Newberg church. Although a constant sufferer for some time, yet he bore his pain patiently, and looked forward with hope to the home where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." He leaves a wife, two sons, four daughters, seventeen grandchildren, and two great-grandchildren. Words of comfort were spoken by Elder B. C. Tabor at the house, and the service at the grave was conducted by the writer.

C. L. BUTTERFIELD.

TRUEX.—Died suddenly at West Plains, Mo., of heart-disease, Mrs. Addie Merriam Truex, wife of J. A. Truex, aged 61 years. She had been an ardent believer in the Seventh-day Adventist faith for thirty-nine years, but as there was no church of that denomination in the place where she resided, she attended the services of the Baptist church. Her many acts of charity and kindness have linked her name with those of others in the city noted for their Christian deeds. There survive to mourn her death, a devoted husband, one son, one grandson, a sister, and a brother. The funeral service was held at the Baptist church, being conducted by Rev. E. H. Robinson in the presence of a large concourse of sorrowing friends. Interment was in Oak Grove Cemetery. * * *

SMITH.—Died at the Battle Creek Sanitarium, Battle Creek, Mich., of pneumonia, my beloved brother, F. J. Smith, aged 27 years. He was born at Halfmoon Bay, Ruatan, Spanish Honduras, Central America. At the age of twenty he was converted, and was baptized by Elder H. C. Goodrich, after which he had a desire to labor in the Master's vineyard. In 1902 he became a student of the Oakwood (Ala.) school, after which he went to Lincoln, Neb., spending some time in Union College; he then went to the Battle Creek Sanitarium to take the nurses' course, where he succumbed to the dread disease. He leaves to mourn their loss an aged father and mother, five sisters, and one brother. We believe he will come forth in the first resurrection clad in immortal beauty.

C. O. SMITH.



WASHINGTON, D. C., AUGUST 30, 1906

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

ELDER E. W. FARNSWORTH has been detained at Takoma Park since the Virginia camp-meeting by an attack of fever. He has now so far recovered that he started last Sunday for the Vermont camp-meeting.

CONTRARY to his expectations, Elder S. N. Haskell has been detained in California, and is now laboring in Oakland. The interest awakened by the camp-meeting in that city is being followed up and further developed.

THE third annual announcement of the Forest Home Industrial Academy, Mount Vernon, Wash., contains such information as is required by prospective students. It can be obtained by addressing the principal, L. I. Stiles.

WE have received from different States copies of local papers showing that our camp-meetings have been favorably reported. We are gratified to see these evidences of successful efforts to employ the secular press in calling the attention of the people to this truth.

THE manager of the Echo Publishing Co., our Australian publishing house, furnishes for this issue an account of the removal of their business from Melbourne to a location in the country. The article, which will be found on the eighteenth page, will be read with interest, we are sure.

AFTER spending about seven months in Europe and South America, Elder W. A. Spicer, the secretary of our Mission Board, returned to America last week. Brother Spicer has already reported through the REVIEW his work in these fields, and will doubtless write further concerning it. We are glad to welcome him to the home field again.

ALTHOUGH we knew that Elder S. H. Lane was not in good health, yet we were shocked last week to receive a telegram announcing his death. We learn that Elder Lane had gone to Bangor, N. Y., to fill an appointment. His condition became so serious that the friends sent for his wife, who arrived the day before he died. The cause of his death is reported to be congestion of the liver, with complications. Elder Lane has been prominently connected with this cause

since the early days, and many readers of the REVIEW were personally acquainted with him. His sudden death will bring sorrow to many who esteemed him highly. We shall publish a full sketch of his experience in this work as soon as it can be obtained.

A FULL-PAGE advertisement of a literary institution, printed in a religious paper, has across the top a striking picture of young lady students engaged in a military drill, and a similar picture at the bottom, of young men in military uniform bearing arms. Is not the war spirit sufficiently strong without stimulating it in educational institutions?

Two other conferences, Nebraska and Southern California, have followed the excellent example set by Iowa, and have appropriated from their tithes five thousand dollars each for the purpose of carrying the message to other lands. We are confident that this liberal attitude toward the mission fields will bring an added blessing to the work within the borders of these conferences.

WRITERS of obituary notices are requested to write legibly the name of the deceased, date, place, and cause of death. If any of these essential facts are omitted, we are unable to supply them. To place some post-office address at the top of the sheet is not sufficient, as we are then by no means certain of the place where the death occurred. We hope these suggestions will be remembered.

THE headquarters of the North Pacific Union Conference, which have been located since the organization of the union conference last spring, at College Place, Wash., are now being moved to Spokane, Wash. That place is more centrally located for union conference work than is College Place. The *North Pacific Gleaner* will hereafter be published in Spokane.—*Pacific Union Recorder*.

AN excellent work for use among the Germans is the German translation of Mrs. E. G. White's book "Education." The title of this German edition is "Erziehung," and it is published by the Internationale Traktatgesellschaft, Hamburg, Germany. The book contains three hundred and seventeen pages, and is bound in cloth. Those canvassing in a German community or doing missionary work with German families could use this book to advantage.

THE purpose of the Oakwood Manual Training-school at Huntsville, Ala, is thus expressed by the management: "Oakwood Manual Training-school is devoted to the betterment of society

through such culture of the negro as will make him a more helpful servant, a more suitable neighbor, a more prosperous and law-abiding citizen, and a more intelligent Christian worker." The twelfth annual announcement of this institution gives the necessary information in an attractive form, and can be secured on application to the business manager, O. R. Staines.

THE first annual announcement of the Eufola Academy of Industrial Mechanics, Eufola, N. C., has just been issued, although the school has been in operation in a limited way for several years. It is stated that "the founder of this school has spent some fifteen years in missionary labors, both in this country and in 'regions beyond,' and it will ever be his endeavor to keep this matter of Christian service constantly before the minds of the students." Accompanying the announcement is "A Statement" giving in a brief but clear form the reason for closing the shops of the institution on the seventh day of the week.

THE publishers of *The Signs of the Times* were compelled to omit one number of that paper on account of the fire which destroyed their printing plant. In the issue of August 8 they say:—

We regret beyond words to express the dropping of another number of *The Signs of the Times*. August 1 issue was almost made up; twelve pages were in the foundry when the fire came. There was no office which could get it out then, our mailing list was an uncertain quantity, and we could possibly do no better. Even now for a few weeks we may have to print only eight pages. But we will soon have installed a new plant large enough to print the entire sixteen pages. Then we will try to make it a better paper than ever, so that our subscribers will feel that there has been no loss to them.

AT the annual meeting of the Michigan Sanitarium and Benevolent Association, the corporation controlling the Battle Creek Sanitarium, held at Battle Creek last week, no action was taken affecting the membership of the corporation, but a committee of fifteen was appointed whose duty shall be "to inquire into and consider in general the past and present status of this association," and "to make a thorough examination of the roll of membership for the purpose of ascertaining whether there are members whose attitude or relation to the association and its work are such as to render their position so questionable or ambiguous that their names should be suspended from the roll of membership pending an inquiry for the purpose of determining their actual status." This committee will report at an adjourned meeting to be held Dec. 18, 1906.