

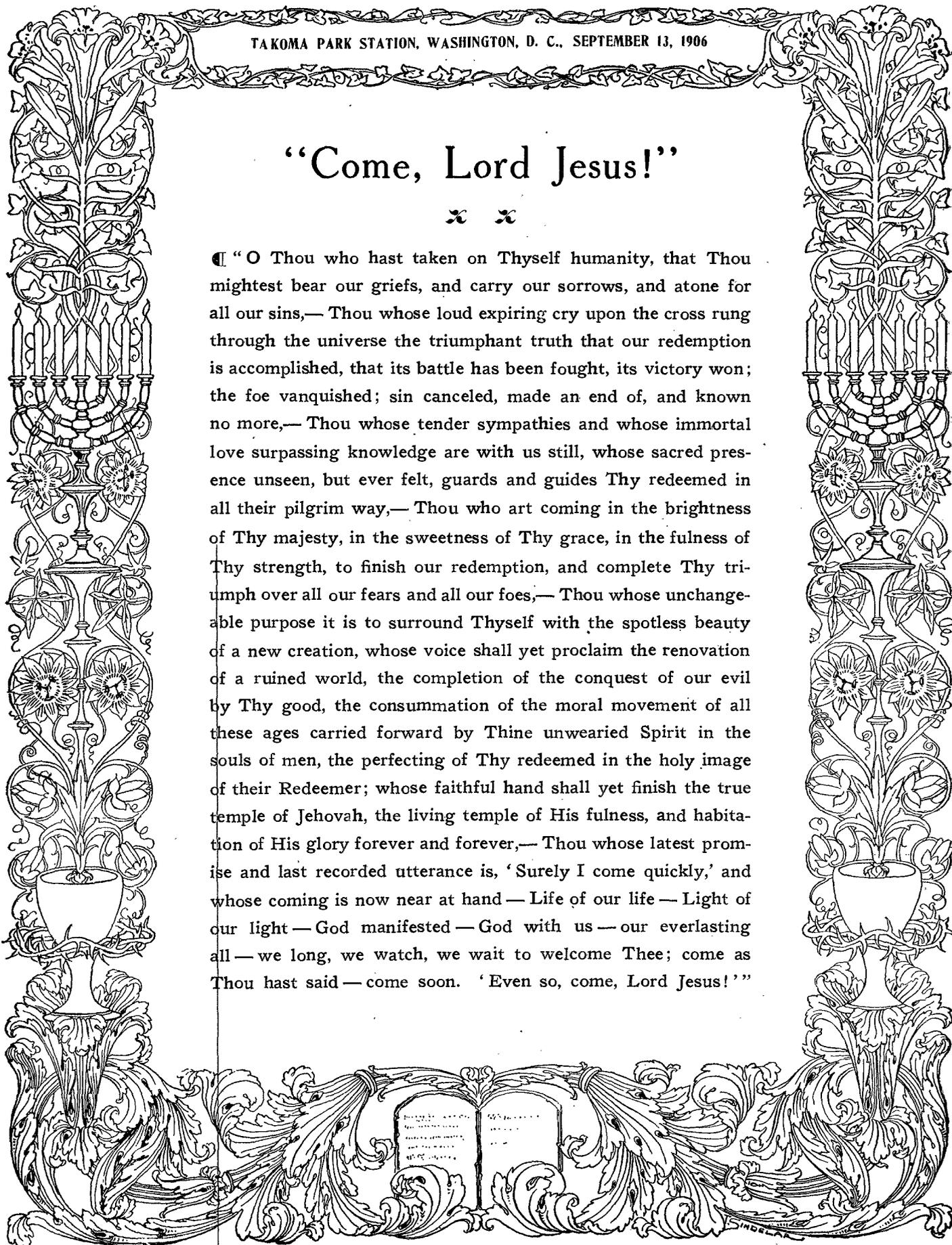
# The Advent REVIEW AND Sabbath HERALD

TAKOMA PARK STATION, WASHINGTON, D. C., SEPTEMBER 13, 1906

## “Come, Lord Jesus!”

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¶ “O Thou who hast taken on Thyself humanity, that Thou mightest bear our griefs, and carry our sorrows, and atone for all our sins,— Thou whose loud expiring cry upon the cross rung through the universe the triumphant truth that our redemption is accomplished, that its battle has been fought, its victory won; the foe vanquished; sin canceled, made an end of, and known no more,— Thou whose tender sympathies and whose immortal love surpassing knowledge are with us still, whose sacred presence unseen, but ever felt, guards and guides Thy redeemed in all their pilgrim way,— Thou who art coming in the brightness of Thy majesty, in the sweetness of Thy grace, in the fulness of Thy strength, to finish our redemption, and complete Thy triumph over all our fears and all our foes,— Thou whose unchangeable purpose it is to surround Thyself with the spotless beauty of a new creation, whose voice shall yet proclaim the renovation of a ruined world, the completion of the conquest of our evil by Thy good, the consummation of the moral movement of all these ages carried forward by Thine unwearied Spirit in the souls of men, the perfecting of Thy redeemed in the holy image of their Redeemer; whose faithful hand shall yet finish the true temple of Jehovah, the living temple of His fulness, and habitation of His glory forever and forever,— Thou whose latest promise and last recorded utterance is, ‘Surely I come quickly,’ and whose coming is now near at hand — Life of our life — Light of our light — God manifested — God with us — our everlasting all — we long, we watch, we wait to welcome Thee; come as Thou hast said — come soon. ‘Even so, come, Lord Jesus!’”



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# THE REVIEW AND HERALD

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

VOL. 83.

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No. 37.

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## Editorial

Few persons deliberately decide that they will not believe on Christ for salvation from their sins. They simply delay the decision until they have missed the opportunity, or have lost the desire for a Saviour. It is never safe to put off so important a matter, but it is especially dangerous in these times of peril. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

IN this last generation the whole gospel of Christ must be preached in its original simplicity and purity. Every perversion of the truth must be rejected, and neglected doctrines must be revived. The law in its relation to the gospel and the gospel in its relation to the law should be clearly presented. Sinai and the cross are both necessary. There must be knowledge of sin before there can be any need felt for a Saviour. Christ must be lifted up as our sacrifice, our substitute, and our surety; and he must be believed upon as our High Priest who is now finishing his work in the heavenly sanctuary, and who will soon come again to gather his elect to himself. Those who are preparing for translation will seek a special experience of cleansing from sin in order to be ready to meet their Saviour face to face. The Sabbath is the sign of the power of God in

creation and in re-creation in Christ Jesus,—the sign of the righteousness of God which is by faith in Jesus Christ, the sign of rest from sin,—and the Sabbath, both as a doctrine and as an experience, belongs to those who are looking for the new heavens and the new earth. The worship of God in spirit and in truth, and the repudiation of all forms of false worship—the beast and his image—are fundamental in this original gospel. By the preaching of such a gospel the way of the Lord will be prepared, and soon the coming One will be here. Let the truth in its fulness be proclaimed.

At the very time when some are departing from the faith, the message is winning its greatest triumphs. The experience which seemed, according to human calculations, likely to distract and weaken our forces has united and strengthened the true believers. This is God's truth, and it can not be hidden by the mist and fog of human speculation. This advent movement is under divine leadership, and neither Satan nor any of his agents can prevent its speedy triumph.

"Ye who rose to meet the Lord,  
Ventured on his faithful word,  
Faint not now, for your reward  
Will be quickly given.  
Faint not, always watch and pray;  
Jesus will no more delay;  
Even now 'tis dawn of day;  
Day-star beams from heaven."

### Proclaiming the Truth About the Sabbath

THE Seventh-day Adventists and one of their fundamental doctrines, the observance of the seventh day of the week as the Sabbath according to the plain teaching of the Scriptures, have received marked attention in the Northwest. A Methodist pastor in the city of Portland, Ore., announced a series of lectures upon "Modern Substitutes for Christ," the sixth lecture of the course being upon "Seventh-day Adventism." A report of this lecture appeared in the weekly *Oregonian* of August 16 with the statement that "though speaking well of the Adventist Church as a congregation of people," yet the speaker "denounced their religion in no uncertain terms as the enemy of the Lord's day, or Christian sabbath."

In the same issue of the *Oregonian*

appeared an editorial on "Sunday Legislation," in which some plain truth was told in a plain way about the Sabbath question. We quote:—

The reason for observing the seventh day is that the Almighty then rested after the labor of creating the universe. The fact of his having reposed during its sacred hours, hallowed the day to all eternity. Therefore, in keeping the first day instead of the seventh, the original reason for Sabbath observance is flouted. The example of the Almighty is set aside, and the commandment is ignored. In this connection it is useless to cite the custom of later ages. It is also useless to cite reasons for observing the first day instead of the seventh. There may be excellent reasons for keeping the first day sacred; but these only go to show that we ought, perhaps, to keep two days of the week holy, that we should not desecrate the true Sabbath for the sake of one of human invention.

There is no record that the Almighty ever revoked his command to rest on the seventh day. Therefore, all those who observe the first day of the week do not obey the original decree, and all laws which aim to substitute Sunday for the true Sabbath are unscriptural. The belief that Sunday-keeping is obedience to the Mosaic commandment is a piece of superstition, and those who quote the fourth commandment in justification of the practise turn from its clear intent.

Men who have not been trained to interpret into the Bible the meaning of the church creed have no difficulty in seeing that there is no Scriptural authority for observing Sunday, but that, on the contrary, the fourth commandment plainly points out the last day of the week, commonly called Saturday, as the day to be remembered and to be kept holy. If theologians would only adhere to the Protestant principle—the Bible, and the Bible alone, a sufficient rule of faith and practise—there would be no voice heard from a Protestant pulpit denouncing the religion of Seventh-day Adventists "as the enemy of the Lord's day, or Christian sabbath." The Roman Catholics speak truly when they say: "The Biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday."

A reply to the Methodist pastor was made by Elder G. A. Snyder, which was quite fully reported in a subsequent issue of the *Oregonian*, as was also another sermon on Sunday laws. From the report of the latter discourse we take the following paragraph:—

Our opponents must admit one of two things: either that Sunday is a religious

day, and therefore not a proper subject for legislation under the Constitution, or else it is not a religious day at all, only a political institution. We do not care which horn of this dilemma they choose on which to impale themselves.

The same paper in which these reports appeared contained an editorial with the title "Keeping the Sabbath." We quote this article in full:—

The advocates of Sabbath legislation will have to wriggle rather smartly to elude the dilemma in which Elder Snyder has entrapped them. If such legislation is enacted on religious grounds, the elder argues, it is unconstitutional, for Congress is expressly forbidden to make any laws respecting an establishment of religion or prohibiting the free exercise thereof. Since there are many people in the country who keep the seventh day instead of the first, and many more who keep no day at all, Congress would invidiously discriminate in favor of certain religious views were it to enact a law for the observance of Sunday. Such discrimination among sects and opinions is contrary to the very genius of American institutions. Our government, as a government, knows nothing of religious opinions or warring sects. Such matters, we have found, are best left to the individual to settle for himself; and so long as he violates no moral precept and disturbs no other worshippers, the law will not interfere with his preference, whatever it may be. He may keep the first day or the seventh, every day or no day, as he may choose. Concerning such matters the law should be a very Galileo; it should care nothing about them.

Elder Snyder pertinently remarks that the Adventists, who keep the Scriptural Sabbath, or the seventh day, need no law to help them obey their consciences. Why can not other sects get along as well as they do? Why must they continually appeal to the state or the nation to assist them in doing what they think is right? The fact of the matter seems to be that they are more eager to compel others to conform to what they think is right than to walk in the straight and narrow way themselves. If every person were content to satisfy his own conscience about the Sabbath, and leave the same liberty to others, we should hear very little about Sunday laws; but religious freedom is the last privilege which most men are willing to concede to their neighbors. Most of us are determined that our friends shall go to heaven in our way or not go at all.

But the elder's dilemma has another horn. The Sabbath is either a religious institution, or it is not. If religious, Congress has no right to meddle with it under the Constitution. If not a religious institution, why make such a fuss over it? Really, the elder's argument is rather neat. Of course the advocates of Sunday laws can answer him, but just at this moment it is not entirely evident what they can say.

It is a pity that it is left to a secular paper to enunciate these simple principles of religious liberty. Those who claim to believe and to teach to the world the gospel of Christ ought to be the last persons to invoke the aid of the civil law

in order to maintain religious observances. Jesus never did this. His appeal was to the conscience of the individual, the obligation to obey the Creator and Ruler of the universe.

On every hand we see plain indications of the approaching crisis over the question of Sabbath observance. The spirit of intolerance and the demand for the enforcement of Sunday observance are growing. But this will bring the truth to the front, and compel attention to the Scripture basis for the only true Sabbath, the seventh day of the week. All the world must hear the message against the beast and his image.

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### "Beautiful Upon the Mountains"

THE German-Swiss camp-meeting is just closing at Kussnacht, by Zurich. The camp is five hundred feet above Lake Zurich, in which we can see mirrored the continuous fringe of villages that surround it. This mountain country is a beautiful land. But there is something to be seen here infinitely more beautiful and glorious than the natural scenery.

The third angel's message is spreading the glorious light of the coming kingdom over these mountains and valleys. In our meeting every laborer had a good report to make of souls embracing the truth, and new and old believers rejoiced together in the blessed hope.

When the old Basel headquarters was transferred to Gland, in the French-Swiss field, it took between forty and fifty members—and most of them workers—from this German-Swiss Conference, and transferred the institutional interests to the western part of the country. But, as though the Lord recognized this gift to an even needier field, the German work in Switzerland has gone forward with even renewed vigor. The loss in membership has been considerably more than made up, and the tithe for the year shows an increase of about two hundred and fifty dollars.

A new impetus has been given to the canvassing work by a successful institute that preceded the camp-meeting. These brethren and sisters are also looking beyond their own land. The presence in the meeting of Peter Nyambo, the brother from our Nyassaland Mission, who has been studying in London and Friedensau, helped to fasten their interest in the African mission work, which was set before them by Brother Conradi.

One little gift impressed me with the unity of interest in our world-wide work. A sister from one of these mountain valleys brought with her to the meeting a ten-franc gold piece, for India. She had heard of her sisters in heathen dark-

ness there, and wanted to help forward the work for them.

Thus the fields are thinking of one another, praying for one another, and helping one another to send this message on.

Elder H. F. Schuberth, the conference president, and his fellow laborers, have a growing work upon their hands, and a people rejoicing in the truth to join them and support them in the work.

Laborers and people to whom the truth is coming in these Alpine valleys can take very literally the text: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

W. A. S.

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### Entering Canaan

If the book of Deuteronomy contains special instruction for the people of the last days, we shall not be fortified for those days without special study of that book. We shall find in it many precious lessons of a general application, and we shall also find in it very definite and specific instruction on particular subjects.

The reason which the Lord mentions for giving the people his law while still in the wilderness was that they might learn to obey it in the land into which he was bringing them. They had forgotten the ordinances of the Lord, and the world was far from walking in harmony with those precepts. For several hundred years they had mingled with a people who were worshiping gods of their own creation, and almost everything in creation in which the life principle was manifest. So God brought them out from that people to make them a peculiar people for himself; and during all that journey he was educating them and fitting them for an inheritance in the land he had prepared for them. He would bring them in a pure people, free from idolatry and heathen customs.

In view of God's purpose concerning them, and in view of the associations in which he found them, these words have special significance:—

"Take ye therefore good heed unto yourselves; for ye saw no manner of form on the day that Jehovah spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves, and make you a graven image in the form of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged bird that flieth in the heavens, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the water under the earth; and lest thou lift up thine eyes unto heaven,

and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them." Deut. 4:15-19.

They had been among a people who saw a god in everything alive, and in everything they could create to represent their idea of his attributes. No doubt many of the Israelites had imbibed the ideas of the pantheistic people among whom they lived. So before taking them to the land of their inheritance, the Lord must teach them to purge themselves from pantheism and learn the pure worship of the true God.

To-day when the time of the long-expected entering into the antitypical promised land is drawing nigh, the same instruction is needed, and it is needed, too, among the people whose hearts are specially set upon that glorious consummation.

If the Israelites of old were so specifically instructed in the wilderness that they might live out the principles of God's law in their promised land, it is necessary also that we shall know the principles of that law here, that we may be prepared to keep it in the land into which we hope so soon to enter. A kind of religious philosophy, based on the pantheistic teachings of the ancients, is spreading through the world like a veritable leaven of death. The people from whom Israel was called out saw a god in everything, and so they worshiped everything. The modern world, out of which God's remnant people are called, is traveling toward that same wide gate. As the instruction was necessary then to prepare the people to enter in, so it is necessary now when the antitypical Canaan is so very near. "Little children," says the apostle John, "guard yourselves from idols." Idolatry was merely the working out of a belief. The belief thus worked out was pantheistic. What is worked out then it will work out now. So we must consider the instruction given in the above scripture quotation as applicable to us, and necessary, and meeting a condition now, even as it did then.

C. M. S.

### **The Message to Catholics**

DURING the last year, in Europe about four hundred Catholics have taken their stand for the truth. The brethren there are seeing exactly what the South American brethren report—evidence that the Lord is at this time specially leading Catholic hearts to inquire after truth.

Especially during the last year or two, the way has been preparing for the message to reach the true-hearted among the Catholics. Simultaneously with the cleansing and purifying of the church, the Lord is preparing hearts in dark

Catholic and heathen lands to receive the truth.

At our Gland meeting, in Switzerland, the little band of representatives gathered from the wide-spread field of Latin Europe. It was a little band, truly. As I looked at our brethren, and thought of the giant superstitions and prejudices that they were contending against in their fields, I could think only of the words of 2 Chron. 20:12, 13:—

"O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. And all Judah stood before the Lord, with their little ones, their wives, and their children."

The Lord sent victory to the people of Judah, and he is giving victory to our comrades in Latin Europe. Portugal reported its first-fruits—the first Sabbath-keeper in that land. During the last six months the Lord has visited the work in Spain in a special manner, and eight or nine have taken their stand. Italy and Belgium report new believers, France and Switzerland make good additions, and Brother Jaspersson from Algeria brought the glad news that four or five in that new north African mission have accepted the Sabbath.

Two years ago I attended the Latin Union meeting at Vevey. That was a good meeting, with good reports. But there has been splendid growth during the two years,—growth in numbers and growth in grace,—and the message has won many victories in that time. The blessings of the Lord have attended the medical and educational work, as well as the field evangelistic work. The Gland Sanitarium was filled, and the spirit of the institution was strongly missionary. The great lack is in the canvassing field. But the brethren realize this, and are working to bring up this department. There is courage in the hearts of the workers in Latin Europe.

A large part of the German field is Catholic. In and out, amid the difficulties and obstructions that church and state union has put in the way, this truth is pressing grandly forward, as in old Reformation days.

It was good in the meetings in Europe to meet numbers of former Catholics who are thanking God for this message, and giving every evidence that they are as ready to sacrifice and work for the message as any of us.

The message is going swiftly forward. The way opens faster than the growing band of workers can follow on, and the cry in Europe is for more laborers to enter the harvest-field. And they are coming in, thank the Lord, at the rate of about two thousand a year.

Who that thinks of the Europe of

twenty years ago can not see that God has set his hand to finish the work?

W. A. S.

### **The October Collection for the Colored Work in the South**

ABOUT three years ago the General Conference Committee of our people assembled in College View, Neb. After a careful consideration of the matter, it was unanimously voted to set apart each autumn a day for the taking up of a collection for the colored work in the South. The primary reason for this collection is the great and distressing need that exists.

We are a missionary people, making strenuous efforts to-day for the spread of what we firmly believe to be the saving truths of the third angel's message throughout our world, the everlasting gospel in fact, with the glorious truth of the close proximity of the second advent of our Lord Jesus Christ embraced in this message. It is a source of deepest interest to us as a people that this message is being proclaimed in all the great nations of the world to-day, and that every part of our world is being made acquainted with it.

While we greatly rejoice at the rapid progress of our work in all climes and in all lands, and behold thousands in foreign countries embracing it and rejoicing in the light of present truth; and while we are sending missionaries far away to benighted Asia, dark Africa, and the islands of the sea, and intend to continue to do so, may it not be proper to carefully consider a neglected branch of missionary effort in our own land? It is gratifying to know that the United States of America was the highly favored country which God chose in which to originate and develop the great system of present truth which we believe is so important for the world in these last days. This country must ever be the place from which are sent forth the ambassadors of truth to enlighten all lands. It is our greatest joy as a people that God has bestowed upon us this inestimable privilege of thus scattering the seeds of divine truth in all lands. May God help us faithfully to do this work. But we must not neglect unfortunate peoples or races in our own borders. To such we owe special consideration.

The Africans are naturally a religious race. Even the intense and degrading superstitions practised in their native land are evidences of this. Those are Satan's perversions of their religious natures. The earnest piety of many converted Africans is other and better evidence of the same thing.

Had the glorious light of present truth been diligently taught this race in our

own country since the abolition of slavery, as it should have been, we might have had many colored missionaries to send to the Dark Continent, to better endure the perils of that climate than white races can.

How many are the reproofs and admonitions of the Testimonies to us for not having done far more for the colored race among us? Probably there is no one thing which has more grieved the heart of the servant of the Lord than this neglect on our part to do a greatly needed work for that unfortunate race. It is some little perception of this fact that has prompted the appointment of a day each year for the collections for the colored people.

The facts warrant the necessity of this step. There are in our country to-day about nine or ten millions of the descendants of those shipped from Africa's coast in the horrible slave ships, perhaps fully one eighth of the whole population of the United States.

To the best of the writer's belief, there is considerably less than one thousand colored Sabbath-keepers in the United States to-day. Probably three fourths of these are in the Southern Union Conference. The writer is perhaps as well informed as to the number of these Sabbath-keepers as any one, having given the subject close consideration because of his official position, and he doubts if there are over five hundred colored Sabbath-keepers within the bounds of this union conference. Quite a portion of these came into the truth as the result of the trips of the "Morning Star," and the labors of those who made earnest efforts in connection with her for the building up of the colored work.

It can be readily seen that here is a work that has been sadly neglected. The Testimonies have reiterated this fact over and over. Our denomination in the United States, numbering in the aggregate some sixty or seventy thousand, can not justly shirk this great responsibility. It rests upon us as a people. God will not bless our efforts to ignore it or thrust it off. It is absurd beyond all expression to assume that the less than two thousand white Sabbath-keepers in the South, in their poverty and weakness, can carry this immense responsibility. That burden of responsibility rests upon all our Sabbath-keepers in the United States. God has given them the light of truth. He has given them the means. Perishing souls in our own country must receive attention. There is no other source to which to look. It is useless to think of looking to foreign fields for financial aid. The blood of souls will be found on our garments if we do not heartily endeavor to carry forward this work.

Neither is this collection taken up for the benefit of the Southern Union Conference alone. To be sure, the larger part of it goes to that union conference, but solely from the fact that probably three fourths of all the colored people in the United States live therein. The Southwestern Union Conference has a portion of the collection, as do also Virginia and Maryland; and at the late meeting of the General Conference Committee last spring another small percentage was claimed for the colored work in Washington. We make no complaint of these subdivisions of the fund. The progress of the work among this unfortunate race in any part of the United States is of the same interest and importance. Yet the great bulk live within the bounds of the Southern Union Conference. There is the greatest need.

The educational interests predominate above all others in importance; indeed, our whole work is educational in its nature. In the "Morning Star," which served as a meeting-house where the truth was preached to the benighted toilers of the dark race, night-schools were also held, and young people, middle aged, and even old people came as pupils. One interesting case may be mentioned of an old woman who had never learned to read. She had a great longing to be able to read her Bible for herself. Under great difficulties she resolutely studied, with this object in view, and triumphantly succeeded, being at last able to read her Bible through. What a lesson and reproof for multitudes of the more favored white people who are well able to read all kinds of literature, but who care nothing for the blessed Bible.

As the work broadened from its initiation on the "Morning Star," schools for colored pupils were established, and wherever established, finally resulted in the organization of churches of that race. These schools have been kept up by the aid which the Southern Missionary Society has furnished. Here is a great field of usefulness opened up; and the great need which the collection is designed to supply is to help sustain and enlarge the sphere of these most useful schools, establishing them all through the South, helping to erect suitable school buildings, pay teachers, etc. Help must be extended, as they can not be made self-supporting in view of the great poverty prevailing among Seventh-day Adventists.

We have but one training-school for the colored people in the world to-day. This is established near Huntsville, Ala. It has been in progress about six years. It needs the fostering care of our people generally. It ought to be filled to its utmost capacity by the brightest students

to be obtained among the colored population. It is an industrial school, situated on a large farm. Improvements and added facilities are greatly needed. This training-school is the hope of the colored work; here teachers, nurses, Bible workers, and young ministers should be instructed and trained to carry the truths of this message among this needy people. The spirit of prophecy has spoken in the most positive terms of the importance and great needs of this school. Will our people help to meet the expense of this undertaking? We must look to this collection to meet this crying want.

A small percentage of the collection is also appropriated to assist the weaker State conferences of the Southern Union and other fields in sustaining this work in their territories. Such funds are greatly needed. May the Lord put it into the hearts of our people to be liberal in their gifts to this most important October collection.

GEO. I. BUTLER,  
*President Southern Union Conference.*

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## Note and Comment

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MEN who dig into the earth are continually finding evidences of a great world cataclysm, and scientists are as constantly interpreting them to mean a slow transformation of the earth's surface during a period of millions of years. For instance, government scientists say indisputable evidence has just been found showing that centuries ago the Pacific Ocean extended as far east as Colorado. The Gunnison Tunnel, which is now more than a mile into the heart of the mountain, has just pierced a bed of black shale filled with large sea-shells. Thousands upon thousands of them have been taken out in the excavated material. One of the scientists engaged upon the undertaking declared that these had "undoubtedly been deposited in the ocean millions of years ago." Why they should be found under the center of a great sea-mountain is not explained. The writer has broken open rocks in the mountains of Pennsylvania and found the unmistakable impress of masses of sea-shells in the rocks there. Would not this prove, then, that the Pacific Ocean had extended as far east as Pennsylvania also? And if to Pennsylvania, why not over to the Bay of Fundy, Cape Cod, and Key West? The fact of the matter is—just as it is stated in the Word of God—a flood of waters covered the earth, the fountains of the great deep were broken up, the tops of the mountains were covered. The earth was broken, and mountains appeared where seas had been, and many of the living creatures destroyed by the flood were buried in the terrible overturnings that

were going on at that time. This is not scientific, for it was not done by slow, gradual erosion nor by equally slow and gradual precipitation. Nevertheless it is a fact. When God takes hold of a world, he does not require a million years to bury a mussel bed under a mountain.

THE apostle Paul preached an exclusive Christianity. He did not believe that the religion of Jesus Christ was simply one of many good religions; and therefore when he preached among the heathen, he plainly declared that "they are no gods, that are made with hands." Contrasting his course with that of some of the liberal theologians of to-day, *The Western Recorder* says that "if Paul had been imbued with the spirit we see in prominent quarters in these days, he would have reasoned with himself in this wise:—

I see that I have been too extreme in saying that there are no gods made with hands, and that Diana is no real divinity. Just listen to this great cry—"Great is Diana of the Ephesians." And there are many highly respectable people joining in that cry. There are philosophers and statesmen, as well as many men of prominence in other lines, and certainly their utterances should be treated with respect. After all, there must be something divine in Diana, and while we should not go to the extreme of repudiating Christ and worshipping at Diana's shrine, neither should we go to the other extreme and say that Diana has no valid claim to worship. I find my old theology is out of date in this Ephesian atmosphere, and it needs to be restated so as to suit these new conditions. What will do very well for Jerusalem, will not do for Ephesus. They didn't know everything down in Judea, and I have broadened out beyond the old views I held in Jerusalem. I will reconstruct my theology so as to bring Diana in, without leaving Christ out, and will recognize the truth there is in the Diana cult. We should always keep our minds open to new truths, and I find I have been wrong in deciding so absolutely against Diana. So I will take the good elements of the Diana theology and will combine them with the best of the Christ theology, and so will make a theology that is up-to-date, and suited to these changed conditions.

The absurdity of such a course on the part of the apostle Paul seems very apparent; but there was just as much justification for the "New Theology" then as there is now. Jesus is the only Saviour.

THE voice of inspiration declares that "the things which are seen are temporal; but the things which are not seen are eternal," and we are urged to set our affections "on things above, not on things on the earth;" but there is a growing tendency to reverse this divine order, and to lose sight of the things of the kingdom of God. Commenting upon

the declaration that men in these modern times are very little influenced in their daily lives by any thought of a future world, the *Christian Guardian* says:—

It can not be denied that the great teaching of a future life has a strangely insignificant influence upon the lives of the majority of people. When we think of all the implications of such a teaching, we are led to marvel that if men and women really do believe it—and believe it they must, in some sense, instinctively and of necessity,—that it does not mean more to them, that it does not bulk larger in the thought and plan and scheme of their lives. And the strangest thing of all is that this indifference, if we may so call it, this lack of influence of a great and sublime truth, is seen not only in the lives of those who care little for spiritual realities, but even to good men, to spiritually minded men, "the world to come" counts for surprisingly little. In fact, if we were asked to name a striking peculiarity of the religious life of our time, we would speak of this one first—that this belief in living again, so universal and deep-rooted in our human nature that it seems impossible for us to get away from it, should count for so little in the daily life and experience of those who are followers of Him who came to bring life and immortality to light in the gospel.

One reason for this indifference concerning the doctrine of a future life may be found in the fact that there is so much unscriptural teaching concerning it. If the nearness of the coming of our Lord should be emphasized more, and if the glorious prospect of the new earth should be presented so that men would have something tangible to lay hold upon, their faith in the realities of the future life might be revived. The only hope of improving the present situation is found in teaching the truth.

THE Joint Committee appointed by Parliament to investigate the question of Sunday trading in Great Britain has published its report, in which it emphasizes "the great importance of maintaining the Sunday as a day of rest" on religious and moral grounds, and also for the preservation of the health of the community, and recommends a scale of fines for offenses against any Sunday law. As the report made no mention of Christian observers of the seventh day who would be affected by new legislation, our people assembled in the annual camp-meeting in London took the following action:—

*Whereas*, The recently published Report of the Joint Committee on Sunday Trading contains no reference to Christian observers of the seventh-day Sabbath, notwithstanding an application on their part for permission to state their case before the Joint Committee, therefore,—

*Resolved*, That this union conference of the Seventh-day Adventists of the United Kingdom, now in session (Au-

gust 3-12) at Bowes Park, do hereby respectfully call the attention of His Majesty's government to the fact that there is a growing body of Christians in this kingdom who observe the seventh-day Sabbath because they are unable to find in the Holy Scriptures any command whatever for the observance of the first day of the week, while, on the other hand, they find clear evidence that the Sabbath of the Lord has never been abrogated.

This conference begs to submit that any legislation which would have the effect of penalizing obedience to the divine law would be contrary to religious freedom, and, therefore, would respectfully ask that, when the Report of the Joint Committee is taken into consideration by His Majesty's government, this protest may also be borne in mind.

A copy of this resolution was forwarded to each member of the cabinet of His Majesty's government. Thus a testimony in favor of the Sabbath of the Lord is being borne to men of influence who might not learn of it in any other way.

IN a recent comment upon Rev. 1: 10, "I was in the Spirit on the Lord's day," Rev. F. B. Meyer, of London, said:—

There is no question as to which day was meant. Already the church was beginning to exchange the *first* day of the week—the day of resurrection—for the *last* day, which stood for a finished work.

The apostle John wrote the Revelation at the very close of the first century. According to Mr. Meyer's statement "the church was beginning" at that time to make the change from the seventh to the first day of the week. In other words, it was more than half a century after the resurrection when the change began to be made, and then it was done by the church. Granting all that Mr. Meyer claims, there is no possible reason why those who prefer the authority of the Word of God to the authority of the church should observe Sunday instead of the Sabbath of the Lord. "Remember the Sabbath day to keep it holy."

A RECENT number of *The Catholic Citizen*, an independent Catholic paper, contained the following editorial note:—

At Milwaukee the past week there came before the board of alderman a question of granting licenses to eleven notorious saloons, most of which are temples of "free love." Singular to relate, all of the twelve socialist aldermen voted against licensing these places; and, sad to say, all the Catholic aldermen, except one, voted to license these temples of free love.

And yet the Catholic Church poses as the great conservator of the temperance sentiment, and has declared war against socialism!

## 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.

### The Glorious Home Land

Up to the mansions of bliss above,  
Up to the realms of infinite love;  
In limitless space, in a glorious clime,  
In a radiant region of rapture sublime,  
In the spheres of endless, eternal peace,  
There the songs of redemption never cease.

No pain, no sorrow, no clouds, no night,  
No shadows, but everlasting light;  
No tears in the holy land are shed,  
But joys ecstatic, supernal instead.  
Ear hath not heard, nor can eye behold,  
The treasures unseen, the glories untold,  
The fathomless ocean of God's pure love,  
The measureless bliss in the courts above.

O desolate hearts, by anguish riven,  
Life's shadows disperse in the light of heaven!  
We are redeemed, for the Saviour hath died;  
In his likeness we there shall be satisfied,  
When hope gives place to glad fruition,  
And steadfast faith to sight's transition;  
By the crystal sea on the shining shore,  
We'll chant his praises forevermore,  
And join with the angelic blood-washed throng,  
In the exultant notes of the glad new song.

—Mrs. H. E. Quinn.

### Love Toward God and Man\*

MRS. E. G. WHITE

"A CERTAIN lawyer stood up," and tempted Christ, "saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

"Thou hast answered right," Christ declared; "this do, and thou shalt live."

In the question, "What is written in the law?" the Saviour referred to the ten commandments communicated to the Israelites at Sinai. Those to whom had been entrusted the sacred oracles had well-nigh lost sight of these precepts. There came a time when Christ saw that Satan was gathering the whole world, as it were, in his grasp. The enemy was working with the intensity with which he had worked in the heavenly courts, when first he refused to yield to the mighty Monarch of the universe. Satan was rapidly leading the world to act counter to God's law, counter to the principles of righteousness that should have been made their rule of action.

Christ saw that the time had come when Satan's power over mankind must be broken. Before the fall of man, the Son of God had united with his Father in laying the plan of salvation. God was to be manifested in Christ, "reconciling the world unto himself." And now, thousands of years later, the fulness of time came for the infinite sacrifice to be made. Divinity was to be communicated to humanity through a divine-human Saviour. The great Life-giver was to purchase the whole world by giving his own life as a ransom.

Christ came, but not in the brightness of his divine glory. He laid aside his royal robe and kingly crown, clothed his divinity with humanity, and came to live upon the earth as a man among men. Had he come in the full power and glory of his divinity, sinners could not have stood in his presence without being destroyed. He came to meet humanity in its most sinful and corrupt form. Thus divine love was manifested toward erring mortals.

The Saviour gained victories over temptation through power imparted from above in answer to prayer. He met the enticements of the enemy with the sword of the Spirit—God's Word. Again and again he declared, "It is written." And when the lawyer stood up to question him while he was teaching the people, he drew from the questioner the answer desired, by appealing to the lawyer's knowledge of God's Word.

It was to vindicate the just claims of the law of God, and to establish the supreme authority of its divine Author, that Christ came to this earth. The lawyer, while trying to prove that Christ lightly regarded the law given from Sinai, found himself a lawbreaker. Rather than repent, he sought to justify himself by putting another question, "Who is my neighbor?"

By a short story Jesus brought to view the duty of man toward his fellow man and toward God. "A certain man," he said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side."

Not all who claim to keep God's law—a law given by One who is full of compassion, long-sufferance, and loving-kindness—reveal a love for their neighbor as great as their love for themselves. Not all reveal, in word and deed, that they comprehend God's great love for humanity.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn; and took care of him. And on the morrow when he departed, he took

out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

Fixing his eyes upon the lawyer, in a glance that seemed to read his soul, the Saviour inquired, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?"

The lawyer answered, "He that showed mercy on him." Jesus said, "Go, and do thou likewise." Show the same tender kindness to those in need. Thus you will give evidence that you keep the whole law.

In giving this lesson, Christ presented the principles of the law of God in a direct, forcible way, showing his hearers that they had neglected to carry out these principles. His words were so definite and pointed that the listeners found no opportunity to cavil or raise objections.

Those who study this lesson aright will see that in order to keep the law it is necessary to have a knowledge of God; for the law is a transcript of his character, and his character is love. Moses prayed, "I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

The lawyer asked, "Who is my neighbor?" The despised Samaritan of whom Jesus told, acted as Jesus would have acted toward the suffering Jew robbed by the wayside and left to perish. He fulfilled the command, "Thou shalt love thy neighbor as thyself," thus showing that he was more righteous than those by whom he was despised. This Samaritan represents Christ. The Saviour stooped from the position of commander in the heavenly courts to become a servant. He clothed his divinity with humanity, that humanity might touch humanity. He was the Majesty of heaven, the King of glory, yet he humbled himself. His whole life was one of poverty and self-denial. For our sake he became poor, that we through his poverty might be made rich. He did not live to please himself. His life is the mystery of godliness.

Jesus was the foundation of the Jewish economy, the author of all the laws, statutes, and requirements of his chosen people. How his soul was pained and his heart filled with grief as he saw those who claimed to be the depositaries of truth, mercy, and compassion, so destitute of the love of God!

In the providence of God, the priest and the Levite were brought in contact with a suffering fellow creature, that they might minister to him. Christ is constantly weaving the web of human events. He placed this suffering man where one who had sympathy and compassion would give attention to his needs. The Lord permits suffering and

\* A discourse given at the Oakland, Cal., camp-meeting, Sabbath, July 21, 1906.

calamity to come upon men and women to call us out of our selfishness, to awaken in us the attributes of his character,—compassion, tenderness, and love.

Divine love makes its most touching appeals when it calls upon us to manifest the same tender compassion that Christ manifested. He was a Man of sorrows, and acquainted with grief. In all our afflictions he is afflicted. He loves men and women as the purchase of his own blood, and he says to us, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

(To be concluded)

## The Gift of Prophecy

S. N. HASKELL

God has selected one gift as his mouth-piece—"the prophet speaking from the mouth of the Lord." 2 Chron. 36:12. This is illustrated by the relation of Aaron to Moses: "And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet." Ex. 7:1. Moses was to speak unto Aaron and put words in his mouth, and then God promised to be with Moses' mouth that he might speak the right words, and with Aaron's mouth that he might translate correctly into the language of the Egyptians. Ex. 4:15, 16.

God could not talk with man directly because of sin, but he could talk with his Son, and his Son could send an angel to communicate the message to a prophet, and the prophet could speak to the people. Rev. 1:1. With all this divine help it is often difficult for the prophet to find words with which to express the message in language that can be understood by the people. When the apostle was caught up into paradise, he "heard unspeakable words, which it is not possible for a man to utter." 2 Cor. 12:4, margin. And yet this is God's method of communicating to the human family.

The prophets of God are called in two ways. First, there are prophets that were ordained prophets and sanctified before they were born. Jer. 1:5. This is because the conditions that would make them prophets were strictly followed by their parents. There are a few instances in the Bible that illustrate this. When God had a very important work for a prophet to do, angels were sent to give instructions that should be strictly followed by his parents. These being followed, the mold of character was given to the child, so he was ordained a prophet before he was born. Luke 1:13-15.

Second, there were other men called to be prophets who did not have these qualifications, but they were called to the work to supply a want because of a lack on the part of others. God is never short of instrumentalities to accomplish his work. Amos was such a prophet, for we read that he said to Amaziah, "I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said

unto me, Go prophesy unto my people Israel." Amos 7:14, 15.

There is another consideration that should not be forgotten. Some men are more than prophets. To use the term "prophet" would be to limit their calling. John was more than a prophet. Paul was more than a prophet, for he possessed three gifts,—the gift of an apostleship, the gift of an evangelist, and the gift of prophecy. And yet of Paul it is said, he was as "one born out of due time;" and he claims that he was not worthy to be an apostle because he had persecuted the church of God.

These principles are most clearly laid down in the Bible. Many a prophet has taken the place of some one whom God previously called to prophesy; and then was laid upon him a twofold gift (Luke 19:24, 25), and in some instances even more than this. When God gave the gospel in its proper setting in the third angel's message, these principles were restored in the development of the spirit of prophecy. It is no marvel that the work of a prophet is not always appreciated, neither is it a marvel that his work is not comprehended. There are several reasons for this. One is that men are not spiritually minded, and "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. Some of the simplest things in nature can not be comprehended by man, neither can they be explained. Who can explain the growth of the grass, or how the lilies of the field grow?

There are many statements in the Bible which at first appear to be contradictory simply because the finite mind is unable to comprehend them, and yet experience testifies to their truthfulness. See John 3:7-11. If some of these simple things in nature can not be comprehended, how much more so will it be with divine things! And yet it is absolutely necessary, if man would understand the workings of God, that he should at first believe,—believe it is God that speaks,—and then the way is prepared to understand what God says. God has not given his people the spirit of fear, but of power, and of love, and of a sound mind. And the apostle Paul exhorts Timothy to "consider what I say; and the Lord give thee understanding in all things." 2 Tim. 2:7. Again, "I speak as to wise men; judge ye what I say." 1 Cor. 10:15. And again, the angel Gabriel, when the prophet failed to understand, said, "O Daniel, a man greatly beloved, understand the words that I speak unto thee." Dan. 10:11. We are to seek to understand the words of the prophet, to believe that his words are the words of God. Then the mind is in a condition for God to give it understanding. If men would believe God, it would open to their darkened minds floods of light.

Another consideration should be borne in mind, and that is that God does not always reveal everything to his prophet.

This is not always comprehended. When the Shunammite came to Elijah and caught the man of God by the feet, and Gehazi came near to thrust her away, "the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me." 2 Kings 4:27. This principle has been an occasion of trial to some who believe in the spirit of prophecy, and they have concluded that the prophet made a mistake because he did not see both sides of the same question at once, and so did not comprehend the entire situation until after a further revelation was made to him. So it might be said that Moses made a mistake when there was no mistake. On a certain occasion he reproveth the sons of Aaron, saying, "Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord? Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded." Lev. 10:17, 18. Here it is supposed that Moses made a mistake because Aaron was justified in not eating the sin offering in the holy place. When Aaron explained to Moses how it really was, then "he was content." Lev. 10:19, 20. Did Moses make a mistake? He reproveth Aaron justly, provided that circumstances were as he saw them or supposed they were, but when further information was conveyed to Moses, he saw that Aaron was justifiable. So in this God was vindicated, and Aaron justified. The same principle will explain the case of Nathan when he said to David, "Go, do all that is in thine heart; for the Lord is with thee;" and afterward the Lord appeared to Nathan and sent him with a message to his servant David: "Thus saith the Lord, Shalt thou build me an house for me to dwell in?" 2 Samuel 7. When God presented to Nathan the other side of this question, and he saw that because of certain experiences of David he was not a proper person to build the house, then the message was changed. There are many instances in the Bible concerning which, should they happen at the present day, men would say that the prophet contradicted himself, or that some one had influenced him.

There is still another principle which at times makes the words of a prophet appear untrue, what he says not taking place. God reveals what is in the heart to prevent the thing itself from happening. The prophet said to Gehazi, "Is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men servants, and maid servants?" Gehazi had received only two talents of silver and two changes of raiment; but the prophet revealed what was in his heart to obtain from Naaman. 2 Kings 5:20-27.

Isaiah was sent to Hezekiah, who was

sick unto death, "and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live." But when Hezekiah turned his face toward the wall and prayed unto the Lord and besought him that he would let him live, and wept with a great weeping, it came to pass even before "Isaiah was gone out, into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake." 2 Kings 20:1-6; Isa. 38:1-8. On this occasion God wrought a wonderful miracle to show that he had heard prayer. Did God change his mind? Did God make a mistake? Did the prophet Isaiah contradict himself? There are many instances of like nature that could be cited in the Bible.

The nearer we get to the end, and the closer the relationship we sustain to God, the more we shall see that God is with his people; and he says, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Jer. 18:7-10. While it may not be possible for men to change all their habits in an instant, yet it is possible for them to repent of their sins, and God can forgive them because their attitude toward him is changed, and can send them a different message. This will explain many problems connected with the workings of the Spirit of God upon the human family.

The thoughts suggested above are worthy of the most careful study. They lead us to conclude, first, that we should be very careful not to criticize any prophet of the Lord; second, that the principles enunciated by the prophets should be studied that we may be able to understand how God works with the human mind; third, that we should never judge of the workings of God's Holy Spirit from a human standpoint. "Canst thou by searching find out God?" Can the human reason ever fathom the purposes of God or the manner of his dealings with the human family? As he has dealt in the past, so will he deal even to the end of time. Because men can not comprehend this, they deny the Bible, deny God, and become infidels and atheists and deists; but these are principles which, when studied, will throw great

light upon God's dealings with the human family through the spirit of prophecy. Oakland, Cal.

### Lessons From Past Experiences — No. 5

GEO. O. STATES

I AM positive that any one who has ever made a study of the Testimonies will bear me out in this, that they have always taken the part of the widows, orphans, and oppressed. When those in authority have made mistakes in this matter, the Testimonies have reproved them as plainly as if they had been but lay members.

Soon after moving to Battle Creek I formed the acquaintance of an orphan boy about my age whose father had been an active minister in Michigan. After the death of both father and mother the Battle Creek church got homes for him and his sisters with different families in the church. Johnny was not worse than many others of his age, but was a little wayward. The church secured a home for him in a family whose children were grown up, and Brother and Sister — were considered pillars in the church. All thought it an excellent place for the poor orphan. We were surprised in a meeting of the church to have the elder read a Testimony that Brother — was not doing right by Johnny. Brother — got up and with tears confessed that as the Lord had said he had done wrong, he had, but he could not call to mind when nor where, for he had tried to be strict and bring him up as he would his own child. He sat down a few minutes in deep thought, and then arose and said, "Brethren, I see it now; in my anxiety to bring up the child right, I have overdone the matter and been too strict." He then related different times when he had done so.

Brethren and sisters, I believe there is a lesson for us in this case, and that is that generally the Lord is not going to take the trouble to tell us what we already know. So if we receive a Testimony, we may expect it to point out something we do not know.

About a year ago I was attending a meeting in southern California where the sanitarium work was being talked over, and Brother W. C. White read a statement from a Testimony to the Colorado ministers and sanitarium workers, remarking that while it was given for Colorado, yet the principle would apply to them in their work. I did not know there was such a Testimony, and so went to Sister White and asked her about it. She seemed surprised that I had never seen a copy, and said she would see that I had one for I needed it. On receiving it I read it carefully, and found some things reproving a certain position that I had taken some years before relating to the work in Colorado. It was a great surprise to me, for I had been positive that I was right.

It is very humiliating to the natural heart to learn that we have taken wrong

positions. I tell you the Lord blessed me in confessing them, and as far as I could, in correcting them.

I can call to mind many instances where different ones have received Testimonies of reproof and have heeded the counsel, and as a result have grown in the message, while, on the other hand, for over fifty years our track has been strewn with the wrecks of those whom the Lord in mercy has reproved, but who have rejected the reproof given, and have given up the whole truth. There are lessons in these things for us at this time, and I pray that the Lord may help us all to heed them.

Cedaredge, Colo.

### The Spirit of Prophecy

R. C. PORTER

SINCE the days of Moses the Lord has spoken to his people through the spirit of prophecy. When Moses was called of God to stand in the church as one through whom God would speak to direct his work, he at first made the mistake of manifesting violence against the enemies of Israel. This was shown by his killing an Egyptian who was striving with an Israelite. The Lord did not deprive him of the gift of the Spirit, by which he had called him to the position of leader of Israel under himself; but he was placed in training in the desert in preparation for his work. The care of sheep in the barren land of Midian, where straying ones would need to be searched out and restored to the fold, and tender lambs would be objects of pity in their helplessness, was the school in which Moses was educated for the work for which he had been chosen.

When this preparation was finished, fitting Moses for his work, it was with feelings of deep humility and great reluctance that he accepted the call of God to the work. His deep sense of responsibility is expressed in his earnest plea that the Lord would send some one else to do this work, and release him from this high calling which he felt was too sacred for his hands to touch. The thought of his past failure so grieved him that, not until the assurance of the accompanying presence of Christ, the invisible leader of his people, was urged upon him as his evidence of divine guidance, could he be induced to again take up the work. Although he was "meek, above all the men which were upon the face of the earth," yet at the waters of strife, by taking the glory to himself, he made another mistake which marred his work. The Lord did not leave it with the people to correct his servant upon whom he had placed so great a responsibility, but he took the matter of correcting him into his own hands.

God's care for those upon whom he has placed the responsibility of the special work of the gift of prophecy is further seen in the case of David. Human hands were not to steady the ark. God would show by these examples that he reserves to himself the right, either

directly or through another prophet, to correct the mistakes of his servants the prophets. Though Moses erred at the waters of strife, the people had grievously erred and provoked his spirit. The tenderness with which God dealt with the error of his faithful servant when he gave him a view of the land of promise and reminded him of his mistake, is in marked contrast with the spirit of Korah, Dathan, and Abiram, who were so ready to reprove Moses and Aaron, declaring that they took too much upon themselves. In defiance of the testimony of Moses, they declared that every one of the congregation whom Moses was reproofing was holy, and that the Lord was among them. God's dealing with Korah, Dathan, and Abiram should be a warning to those who, when reproved, are tempted to criticize the instrument through whom the reproof is sent, rather than repent of the sins that, unless repented of, must forever separate them from God. "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." God corrected Moses when he erred, but he did not deprive him of the gift of prophecy, and through Moses he pointed out Joshua, through whom the Lord would continue to lead Israel after his decease.

David accepted the reproof the Lord sent to him through the prophet Nathan, and became a more spiritual channel through which the Lord could send out his word to the people.

When Joshua entered upon his work, the Lord instructed him to "observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest."

God has not changed. He is "the same yesterday, and to-day, and forever."

The spirit of prophecy has not changed. It still is manifest in reproof, rebuke, exhortation, and instruction in righteousness, "with all long-suffering and doctrine." The Testimonies borne to this people for the past fifty years have not changed. The same faithfulness in reproof, without respect of persons, is manifested. The same tender solicitude for the individuals reproved is seen. The same mercy and hope for the penitent is presented with all the clearness of former years. First the appeal is made to the individual through the Testimonies. When the individual so far apostatizes that in place of the message sent being used for personal correction and encouragement, it is used to create a spirit of distrust of the instrument through which the message is sent, the Lord forbids that the messages be sent to the individual, and directs that future Testimonies concerning that individual be sent to the church.

This is no new thing. It was the same in the days of Jeremiah. "And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying, Take thee a roll of a

book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book. And Jeremiah commanded Baruch, saying, I am shut up; I can not go into the house of the Lord: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before the Lord, and will return every one from his evil way: for great is the anger and the fury that the Lord hath pronounced against this people."

This message was not carried first to the king, but taken directly to the people. It was afterward called for by the king, and read in part before him. "So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words."

The way in which Jehoiakim was regarded by the Lord for such treatment of the messages sent to the church in that time is plainly stated in Jer. 22:13-19: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it. Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for

him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem."

The first verses of this chapter show that the Lord had first sent his messages to the king. When he had so apostatized as to treat disrespectfully the warnings and entreaties sent, the Lord no longer sent the messages to him, but gave them directly to the church.

This sad illustration of God's manner of dealing with individuals who mistreat the messages he sends should be a warning to those in our time who have reached a point in their treatment of God's messages where they are being passed by and the message given directly to the church.

The cry that God's messenger is growing old will not avail anything before God, who gives the messages to his people. Moses was one hundred and twenty years old when his work closed, and the angels of God bore him tenderly to his burial. Was the word of the Lord through Moses any less the word of the Lord because of his having grown old? John was banished to the Isle of Patmos about A. D. 95. He probably wrote the book of Revelation soon after, and the Gospel of John still later. Was his testimony worthless because he was nearing a hundred years old when he wrote the remarkable unfolding of events given in the book of Revelation or the wonderful testimony of the love of Christ recorded in his Gospel? It was not the revelation of John. It was "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants' things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." To this agree the words of Peter: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

The Testimonies sent are God's word, and God is not affected by old age. How we love to linger and meditate upon the last words of Moses, the last words of David, and the last words of John! Why should we slight the last words of God's messenger to his people in our day? Christ said of one whom God had sent in his day with his message to the people, "Among those that are born of women there is not a greater prophet than John the Baptist." The Jews clung to Moses of old, and rejected both John the Baptist and Christ.

The Testimonies to this people have not changed. Individuals have surrounded themselves with worldly influences and departed from God. The messages of reproof that have come to them have not been received. Great will be their loss if they continue in such a course. The spirit of prophecy still does its appointed work. The test is plain. All can apply it and be assured of the fruit it bears.

*Hamilton, Mo.*



### Shine Just Where You Are

Don't waste your time in longing  
For bright, impossible things;  
Don't sit supinely yearning  
For the swiftness of angel wings;  
Don't spurn to be a rushlight,  
Because you are not a star;  
But brighten some bit of darkness  
By shining just where you are.

There is need of the tiniest candle  
As well as the garish sun;  
The humblest deed is ennobled  
When it is worthily done;  
You may never be called to brighten  
The darkened regions afar;  
So fill, for the day, your mission  
By shining just where you are.

Just where you are, my brother,  
Just where God bids you stand,  
Though down in the deepest shadow,  
Instead of the sunlit land;  
You may carry a brightness with you  
That no gloom or darkness can mar,  
For the light of a Christlike spirit  
Will be shining wherever you are.  
— Exchange.

### A Double Poison

WHAT the cigarette is doing for the youth of the country is strikingly demonstrated in schools designed to prepare young persons for entrance to colleges and universities. Those having charge of such schools have been collecting statistics along these lines to guide them in their work. Dr. Fisk, who has charge of the Northwestern Preparatory School, has become so thoroughly convinced of the deleterious effect of cigarette smoking upon youth that he has asked any boy in the school who can not or will not give up cigarettes to leave, and offers to refund to such all they have paid in fees and tuition. The doctor does not deal in generalities or denunciations. The statistics which he has gathered cover a period of several years, and show that of the boys who smoke only two per cent are among the twenty-five per cent who stand highest in class scholarship. On the other hand, thirty-seven per cent of the smokers are among the twenty-five per cent who stand lowest in scholarship. Concerning this showing the *Chicago Record-Herald* says:—

"At the present time the boys who smoke appear to be entirely incapable of passing examinations or keeping up in their studies. Two out of every nine boys in school confess that they smoke cigarettes, and not one is in good standing in his classes. The proof of the positive deleterious effect of the cigarette upon a boy's mind appears to be con-

clusive, Dr. Fisk not being the only educator in this country who has gathered statistics of similar import. School authorities are justified in resorting to every possible device to persuade young boys who are addicted to the cigarette to abandon the habit."

The cigarette snare has proved one of Satan's most luring devices to capture souls. It interferes with both the mental and the physical development of the young. It dulls the conscience, and opens the way for the practise of every evil thing. It blunts the edge of every good ambition, and renders the mind incapable of appreciating spiritual things. The most difficult case for an evangelist to deal with in the whole rank and file of the people is the person addicted to the cigarette. A veritable oil of lethargy seems to have been poured over the spiritual perceptions of such an one, and the most precious truths of the gospel flow over it with little, if any, impression. Parents should educate their children and their neighbors' children to avoid it as they would the most deadly poison, for it is a poison to both body and soul.

C. M. S.

### Children's Rights

THERE is one among the children's rights that is very often not respected by their elders. It is their right to be treated with civility and politeness. They are taught—or have been, and ought to be—to be respectful to their parents and teachers and all older people, but the opposite obligation is not often enough insisted upon and practised. If there be more in older persons to call forth respect, there is also with them, or should be, more capacity for showing respect, more knowledge, judgment, and practise in courtesy. Children are quick to follow examples; and to do as they see others do is but natural with the children. The pattern, much to be regretted, is too often but a poor one.

Not only are parents remiss in recognizing and granting this right of children, but teachers in our schools have yet to learn much of what they owe to their pupils. In many instances these teachers, who are paid to look after the department of the children entrusted to their care, are grossly discourteous, both as to words and manners, and many of them are in no sense fit to have charge of the little ones to whose impressionable minds they show forth the very rudest manners and most discourteous language. They would not dare to talk to the parents and guardians as they do to the children.

Many parents who are careful of the manners and speech of their little ones at home are at a loss to understand where their carefully guarded children learn such rudeness of speech and such brusqueness of manner as they sometimes display. This is but another reason why parents and guardians should visit the schools and familiarize themselves with the companionship to which they subject these tender charges, and as to the fitness or unfitness of the teacher for the trust and reliance placed in his hands. Teachers are often no more faultless than are the pupils they are supposed to train properly, and, being seldom visited by the parents, they are on their best behavior when "visitors" do appear, and thus the child is more often than not unjustly blamed for offensive manners and speech when he is only "following copy."— *Selected.*

### A "Baby Pen"

DURING the hot weather, a mother will often wish to do her work on a cool porch, or under the trees, and baby must go with her. In order to have the baby perfectly safe, comfortable, and yet able to get about, get a piece of poultry fencing (not too wide), tack it onto a light frame of suitable size, lay a strip of carpet, or an old quilt, on the floor or grass, and set the frame over this. Set the baby inside of this pen, pile his playthings about him, and he can see mama, talk to her, and yet be safely out of the way of the often hurrying feet, and not able to stray away into trouble. When tired, he can lie down and take his nap. To protect him from the flies, a piece of mosquito netting can be draped about the frame; or a frame may be covered with screen wire, such as is used for doors and windows; but in that case, the frame should be high enough so that a walking baby may stand upright without his head coming in contact with the wire netting overhead. Such a "pen" can be used indoors, to the great comfort of the mother, as well as of the baby.— *The Commöner.*

### For the Child's Sake

WHEN the adults of the family have a cold, the children should not be allowed to kiss them nor in any way get their breath. Kissing on the mouth should never be allowed, nor should several members of the family use the same handkerchief; much harm may be done by this custom. If the child breathes through his mouth instead of his nose, he should at once be examined for adenoids and enlarged tonsils, and have them removed before trouble gets started; and if he has an earache, a prompt examination of his ears should be made. When children who inherit such weaknesses have wise care and proper surroundings, in a large percentage of cases they will grow up to be strong and healthy men and women.— *Selected.*

# THE WORLD-WIDE FIELD

## Among the Waldensians

L. R. CONRADI

THE early Christian church at Rome, hidden away in the spacious subterranean catacombs, the church in the wilderness, carried on eagle's wings to the lofty heights of the snow-covered Alps, and Babylon the great, with its magnificent palaces and churches strewn over the seven hills of Rome, form a strange contrast. As the writer was able to visit all these places within a week's time, the contrast was all the more vivid to his mind.

After spending Sabbath, April 28, at Gland, where I found about twelve young people in our school, receiving an education for the great Latin Union field, and where there were about twenty patients in the sanitarium, I left Sunday via Geneva and the Mont Cenis Tunnel. Although there was fine spring weather in the valley, Sunday night as we slowly climbed upward toward the Italian border, we found ourselves in the midst of a blinding snow-storm; but when we had crossed into the Italian plain, we found the most perfect spring weather.

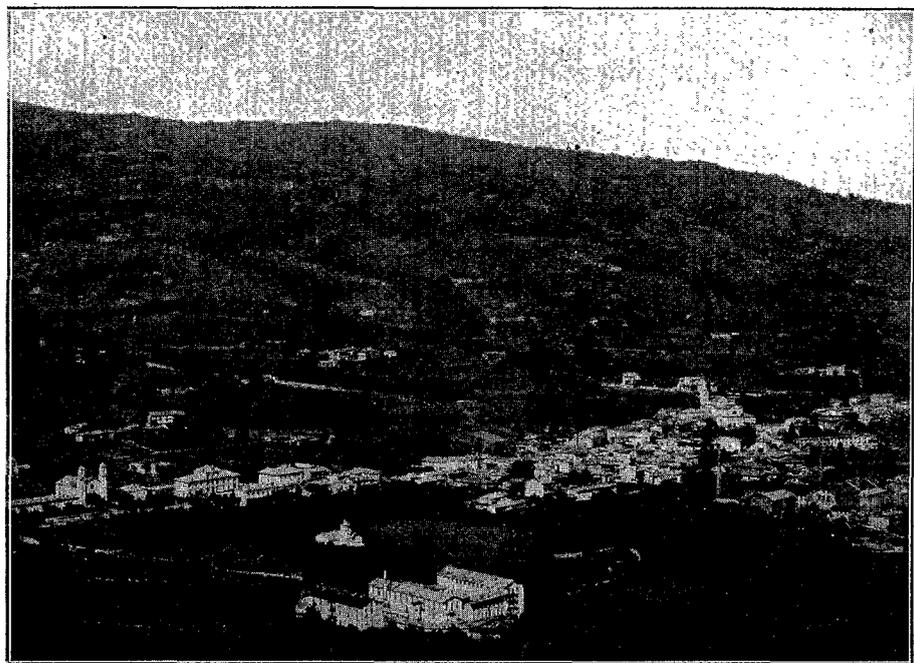
Our first stop was at Turin, one of the best-built cities in Italy. Here I called on several of our people, and, as the weather was pleasant, and the atmosphere clear, I improved the opportunity to climb the fine tower of the Ricordo. This building was originally designed as a synagogue; later it was taken possession of by the government, which has changed it into a museum. The tower is about five hundred and forty-five feet high, being one of the highest stone buildings in existence. As beautiful as the art work on this building is, yet it was the hope of beholding a grander scene which inspired me to ascend this noted tower, because from its summit one has a view of the Alps that is unsurpassed, so far as the extent of the vision is concerned. Not only is the whole northern horizon one solid panoramic wall of mountains towering up as high as fifteen thousand feet, but these massive battlements of nature extend from west to east as far as the eye can reach—from France, across Switzerland, and into Austria, forming a mountain chain about five hundred miles long, which was prepared in the very heart of Europe as the "fountains of waters," a refuge to which God carried his persecuted church, and kept it safely for many centuries during the Dark Ages.

Elder Vuilleumier met me in Turin, and the next day we went to Torre Pellice, in the Waldensian Valleys, about thirty-five miles to the west of Turin. These historic valleys extend over an area about fifteen miles wide and twenty

miles long. They are formed by several branches of the Po, chief of which are the Pellice, St. Martin, and Perouse Valleys. They ascend from the Lombard plain to the height of thirteen thousand feet, and form the present border between France and Italy. At the present time the Waldensian Valleys are mostly under the Italian government, but the people still speak a special French dialect. There are to-day seventeen pastorates in these valleys, while they have forty-eight churches and forty-five sta-

conference hall, their offices, and a library of about twenty-four thousand volumes. The librarian had spent some time at the university in Berlin, and had lately visited the Waldensian German colonies, and he very kindly showed us quite a number of interesting volumes. Among these was the Olivet Bible, printed in harmony with the decision of the Waldenses, at Neuchâtel, Switzerland, 1535. In the evening I had the privilege of speaking to about one hundred people in the Baptist church.

As we had ample time next day, we decided on a foot tour up the Angrogne Valley, the most noted valley in Waldensian history. Ascending, our first stop was at St. Laurent, about two miles up the mountains. Here, hidden among the rocks, is one of the most ancient of



TORRE PELLICE, IN ONE OF THE WALDENSIAN VALLEYS

tions throughout the world. Some of their churches are in North and South America, and they have a number of colonies founded in Germany at the time of their persecution.

Torre Pellice is a small town of about five thousand inhabitants, and is beautifully located at the juncture of the Pellice and d'Angrogne Valleys. About thirty of our people live in the neighborhood. There was quite a good interest when Brother Curdy labored here some years ago. Since his departure there has been no regular worker in this field. Five years ago I visited these brethren. They enjoyed having Brother Vuilleumier remain with them for a week, that he might encourage them, and celebrate the Lord's Supper with them. Some of our people live in the town, and some are scattered along the mountainsides. We found Sister Revel, the oldest Sabbath-keeper in the valleys, of good cheer. It is now about thirty years since she accepted the message.

During the day I had the privilege of visiting the headquarters of the Waldensian Church, where they have their

the Waldensian churches, a building dating from 1555, although it was several times rebuilt and destroyed. Half a mile from the place, we came to a large cliff of rocks where the Waldenses have many times beaten back their enemies. According to our guide-book, we knew there must be some cave among these rocks, in which the inhabitants of the valley had often held their meetings during seasons of persecution. We looked in vain until we hailed one of the farmers near by, who brought us to a cave among the rocks, after a few minutes' walk. We had to creep in on our hands and feet, and when we had entered the small opening, we found ourselves in a cavern perhaps twelve by thirty feet. The light entered through crevices in the roof of the cave. From here we had another ten minutes' walk, and came to the Chanforans; here the noted synod of 1532 was held, in the open air, under a chestnut-tree, where it was decided to print the Bible.

About three more hours' walk, during which time there was nothing left of the valley, save a small, gushing current

and a foot path, we reached the famous entrance to the highlands, which was so often stormed in vain by the enemy, a few Waldensians being able to defend the place against large opposing forces. On either side of the pass are very high and steep precipices, making such a defense possible. The force of the falling water has formed great basins in the bottom of the torrent bed, in many places. In 1561 the Waldenses were able to hold the whole force of the enemy in check at this pass.

After four hours' walk, we reached Pra du Tour, which the enemy vainly tried to take, for centuries. Here the Waldenses had their school that for ages sent forth evangelists who had to brave all sorts of dangers.

The short motto on the Waldensian church is indeed significant—a lighted candle, with seven stars, and the superscription, "The light shineth into the darkness." While it almost seemed, during the Dark Ages, that the light of God's truth would be extinguished, yet it was then, as in the days of Elijah, in the caves and rocks there were still thousands who in the midst of the darkness caused the light of God to shine brightly.

En route from the valleys to Rome, I stopped in Pisa, a city of about fifty thousand inhabitants. Since spring, two of our workers have been trying to get acquainted with the people in this place through the circulation of literature, thus preparing the way for a course of lectures. Pisa is visited by tourists because of its noted cathedral with the leaning tower, and its celebrated baptistery. These buildings date from the eleventh and twelfth centuries. The leaning tower is about one hundred and eighty feet high. Its first three stories were erected perpendicularly, and then they settled to one side, so that the remaining four stories (especially the last story), were constructed at a slight angle, to prevent the structure from toppling over. In the cathedral, there is a noted chandelier hanging down from above, on which Galileo is said to have observed a slight pendulum-like motion, occasioned by the earth's rotation. The baptistery is famous for its wonderful echo, which is superior to anything I have ever met in any other building. Our attendant, by giving a few musical tones in succession, was able to produce the effect of an organ playing in the distance. We hope the day is not far distant when we shall secure a good foothold in this place, through the efforts of Brethren Benezet and Vaucher, who are laboring here.

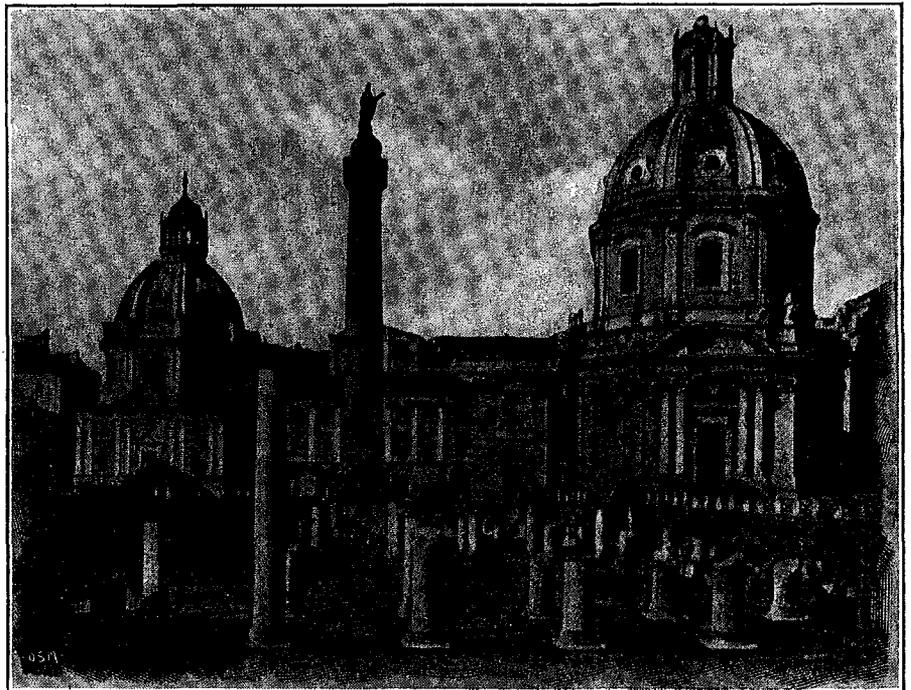
I remained in the city of Rome from May 4 to 8; the longest stop I ever made in the "Eternal City." Here I was met by Brother Everson. We had meetings Sabbath and Sunday in their assembly hall, which they have rented on the ground floor of one of the principal streets of the city. About twelve were at the services. Naturally, there is great opposition from the priesthood in Rome,

where the clergy is still very powerful; but we are glad that some have been gained for the truth, four having embraced the message, and others being interested. When I spoke Sunday night, several Catholic priests were at the door, trying to keep the people from entering the hall. I was pleased to find Brother Faund holding on faithfully. He now has a home for ex-priests, but we hope he will soon be able so to arrange his affairs that he may give his whole time to the gospel work. While visiting him, I met a young German Catholic priest from Alsace-Lorraine, whose father is the director of a factory in that district. This young man had been educated in Rome for the priesthood by his father; but from reading the Bible and witnessing what he saw in Rome, the young

wonderful sight. We also visited St. Peter's, and noticed a number of intelligent-looking Catholic priests from the States, stepping up to the statue of St. Peter, and kissing his toe as devoutly as any one could.

They were just making preparations for the canonization of two new saints. In carrying out this ceremony large pictures were made, representing the miracles wrought by the priest and the nun who were to be canonized. (Before any person can be canonized, it is necessary that at least two miracles be credited to him.) The miracles of the two to be thus honored as saints, were portrayed on the large painting, which represented some wonderful cures they had performed.

We shall be truly pleased when the



FORUM OF EMPEROR TRAJAN, CONSTRUCTED 114 A. D.

priest became rather skeptical as to the holiness of the Catholic Church. In spite of the efforts of his father and the endeavors of his coreligionists, he decided to leave the church. The very day he met me, he had had quite an interview with one of the cardinals, and also with his superior, but on that day he had decided to entirely break away from the church. Thus we see there are still honest souls here who by proper effort can be reached.

When we remember that there is actually more freedom to proclaim the message in Rome than there is in Germany or Austria, and that the Italians are an intelligent people, we surely would expect that ere long the work here would make the same advancement as is seen in other Catholic lands.

During my stay in Rome we visited the old prison of the emperors, where probably Paul and Peter were imprisoned; then we went to the Palatine Hill, where the Memertime, the imperial palace, the Forum, and all these things stood. These vast structures of the ancient emperors of Rome are indeed a

day comes that not only in Rome, but also throughout the length and breadth of Italy, there will be representatives of this message, proclaiming the gospel everywhere.

### In Cuba

E. W. SNYDER

It is with keen pleasure that we note the signs of the progress of the third angel's message among the people of Cuba. The advancement of the work in this island will aid in the hastening of the kingdom. Thus far the efforts put forth have been of the nature of seed sowing, since we must sow before we can hope to reap; but we have the promise that we "shall reap if we faint not." God is verifying this promise to us here.

Some time ago, on calling upon a native pastor, we were invited to speak to his people on the prophecies. At the close of the first service, he publicly thanked the speaker, and wished to know if they could not have more than one

service a week. This did not last long, however; for after a few weeks the truths presented touched him, and the meetings were closed. But some of the seed sown had already found a lodging place in the heart of one man present. He drank in every word as it was presented, and the following week he made inquiries as to where we lived, and called. He has known the gospel less than a year, and his heart is full of love for it. It has been his custom to spend several hours twice a week in searching his Bible. When Bible readings were suggested, he quickly accepted, and he now comes to our home, walking three miles, three or four times a week, for his lesson. He has kept two Sabbaths, and is eagerly studying every point of present truth.

In his private study, this gentleman found the list of clean and unclean beasts, and it grieved him very much to think that only the day before he had

He is now planning that he may be free to observe the Sabbath.

Who can tell but that God is raising up workers right here from among this people, to aid in spreading the message over this little island republic?

Cuba, as is known, belongs to the family of countries and islands over which the Roman Church has had control for centuries. Added to this is the fact that for four hundred years she suffered under the cruel yoke of Spain. As a nation, she has existed for but four years, so it is not to be wondered at that she is even farther behind in the scale of progress and advancement than are the other Latin-American republics, which freed themselves from the mother country, some of them, a hundred years ago. All this has left its impress on the people mentally, morally, and physically.

It is hard to believe that lying so near the doors of our own fair land there can be found a people practising all the

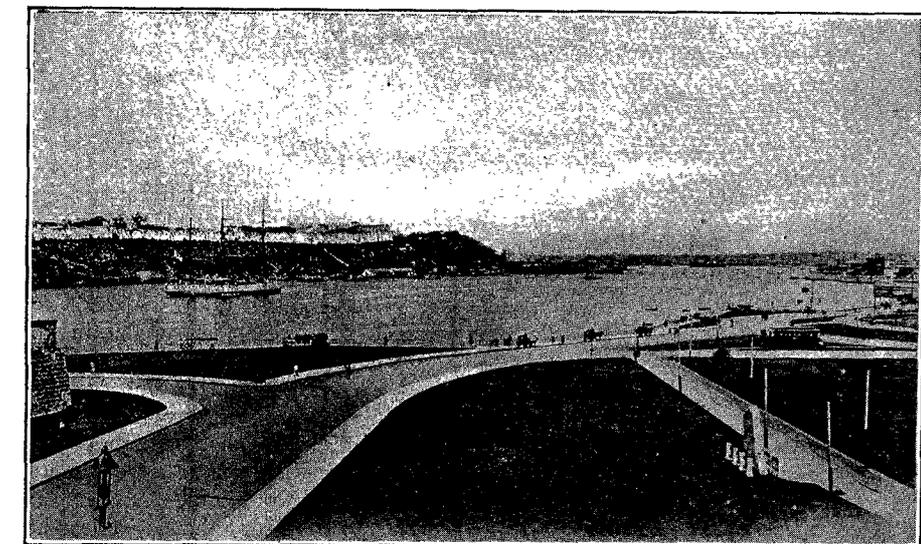
fall under the same influences. Those who were sold in the United States and the English islands came under Protestant influences, and we see the results to-day, in the number of these same people accepting the truths of the third angel's message. As one prominent colored writer has expressed it, "They went into slavery pagans; they came out Christians."

Not so those poor creatures who were sold in the islands over which Spain and the Catholic Church had dominion. They went into slavery pagans, and came out worse than pagans. They have never affiliated with the church. And is it not to the shame of a church that professes to be "the only true church" that a people over whom she has had an influence for centuries should be in a worse condition than when they came to her? Could those so-called Protestants who are so ready to make friends with this same church, know and understand her as she is known and understood in these countries over which she has long had control, they would not be so willing to make the advances they are now making.

As said before, all these influences have left their impress on the people. One writer on the people of Cuba, referring to the fact that all Cuban songs are pitched in the minor keys, even the cries of the street venders being in the same sad key, says: "Some have asked why these cries are all pitched in the minors. The only explanation is that in all countries where the people suffer, or have suffered under oppression, the folk-songs are always in the minor keys, the sadness of the race finding its way into its music. It is about thirty years since the slaves in Cuba were freed, and their songs to-day reflect the misery of the past. As most of the hucksters are colored, the cries by which they announce their wares are full of pathos."

All this is true. But we are glad that the truth of the gospel is beginning to find its way into at least a few of these saddened lives; and we know if they will accept it, it will bring joy and happiness into their lives, as it has done in ours, and will change the music in their hearts, at least, from the sad tones of the minor to the more joyous ones of the major key. It does one good, when passing along the streets, to hear floating out from some Cuban homes the words and music of some of the old familiar gospel hymns, as "The Great Physician," "Sweet hour of prayer," "The light of the world is Jesus," "Nearer, my God, to thee," and others. It is difficult sometimes to recognize the air, it is sung so faultily; but you know that some light has come into their lives, and that they are happier for it.

The leading denominations are all represented here. Protestant churches are being built all over the island; schools are conducted; Bible colporteurs are going over the length and breadth of the island, sowing the seed. As Seventh-day Adventists, we owe much to the



A VIEW OF HAVANA BAY

eaten a piece of pork. "But I did not know any better," he said; "I will ask God to forgive me." He is having his hardest struggle on the tobacco question. Like all Cubans, he is a heavy smoker, averaging thirty-two cigarettes and from ten to twelve cigars daily. So one can readily understand that his struggle is no small one. But he is gaining the victory. He is studying now with the object of fitting himself to teach the truth to others. He loses no opportunity of talking it to others; for we frequently see him, in front of his barber shop, with open Bible, talking to the men who congregate there.

Returning from a recent trip into the country, we met en route a young Cuban, a mail carrier of Havana. He had formerly made a profession of religion, but had grown cold and indifferent. The study of the Word was suggested to him, and he readily agreed to this. He invites his neighbors in, and at a recent study, at the close of prayer by the leader, he voluntarily followed, thanking the Lord for having sent us among his people, and desiring that their hearts might be opened to receive the light.

forms of witchcraft and superstition, as dark and hideous as that found to-day in darkest Africa. But such is the case. There are practised to-day in Cuba, in Havana, the capital, all the heathen rites and ceremonies that we have always associated with Africa; and even human sacrifice is offered, in the country districts. Less than a year ago, a white Spanish child was stolen from her family, cruelly murdered, and the heart and blood administered as remedies for certain diseases. All this is done in secret, of course. The perpetrators of this crime were brought to justice, and put to death by the old Spanish method of garroting, or strangling. A book has recently been published here on the subject of "Witchcraft in Cuba," from which we hope soon to make some translations for the readers of the REVIEW.

These superstitions exist among the negroes, the descendants of the slaves who were brought from Africa and sold in Cuba at the same time slaves were sold in America. When they were sold to the planters in the South in our country, and in Jamaica, Cuba, Porto Rico, and other of the West Indies, they did not

faithful efforts of those not of our faith. Our work is made easier because of theirs. In many cases they have done the sowing, and we the reaping. The leaders and directors of these various societies are always Americans, but each church has also many native helpers.

It is among this latter class that are found at least some who are honest hearted; and having recently come out of the Catholic Church, they are, many of them, looking for more light. One of these is now publicly recommending "Patriarchs and Prophets" to his congregation, and recently sent in an order for six copies, saying he thought he could sell six more. He also gave us an excellent recommendation to another pastor in an adjoining town. Wherever this book is presented among the native pastors, it is gladly purchased. Many of them can read English, if they can not speak it, and so other of our books are finding their way into their libraries. Several copies of "Thoughts on Daniel and the Revelation" have been sold among them. Calling on a young native worker recently, we found him translating, for use in his work, from "Heaven and Hell," by Swedenborg. When the little "Bible Text-Book," by Elder Johnson, was shown him, he gladly ordered a copy. We are often asked to bring anything we have that will aid in their study of the Scriptures, but we have little in Spanish.

Up to the present the leaders and pastors of the other churches have shown only the greatest friendliness toward us; but we know, of course, that this will not always last. When the testing truths come to them, some hearts will harden, as did Pharaoh's, while others will be melted, and will be the instruments in God's hands for giving the truth to their people.

A young colored worker would find plenty to do here. While studying the language of the country, he could use his English by working among the American and Jamaican negroes, of whom there are a great many. We find them ready purchasers of Bibles and our English books; and they often speak with regret because of their lack of religious services. We have tried to plan for this class, but up to the present have been unable to do anything for them, owing to our already heavy burdens. Among the colored Cubans, a colored worker would be more favorably regarded than would a white one. This was demonstrated recently. A colored Methodist Episcopal pastor, who speaks Spanish very brokenly, asked us to assist him in a service he desired to hold among the Cubans. Although his Spanish was almost unintelligible, yet they gave him the better attention.

Is there not among our ranks, in some of our schools, some intelligent young colored man who would be willing to come to Cuba and spend himself in helping and serving his more unfortunate brethren? If there is, we would be glad to correspond with him.

Much more might be said of the needs of the people. They are great, and constantly appeal to us. We have entered Cuba none too soon, and our prayer is that the Lord may help his people to forward the work in this island, and thus hasten his coming.

### A Prophecy Fulfilling

L. A. HANSEN

SINCE we last wrote, our work has been steadily developing. Brother Miller, of Calcutta, made us a visit, which was very much appreciated. He seemed rather pleased with the outlook. We kept busy the few days he was here, showing him the enemy's camp from the several points where attacks are being made. With the help of God, we shall conquer.

On his way to Ava, Dr. Judson once visited the site of Pagan, a city celebrated in Burman history, it being the seat of a former dynasty. He wrote of this visit:—

"Behold all the country round, covered with temples and monuments of every sort and size; some in utter ruins, some fast decaying, and some exhibiting marks of recent attention and repair. . . . All conspire to suggest those elevated and mournful ideas which are attendant on a view of the decaying remains of ancient grandeur. . . . Here, about eight hundred years ago, the religion of Buddha was first publicly recognized and established as the religion of the empire. Here, then Ah-ran-han, the first Buddhist apostle of Burma, under the patronage of King Ana-ra-tha-men-zan, disseminated the doctrines of atheism, and taught his disciples to pant after annihilation, as the supreme good. Some of the ruins before our eyes are probably the remains of pagodas designed by himself. We look back on the centuries of darkness that are past. We look forward, and Christian hope would fain brighten the prospect. Perhaps we stand on the dividing line of the empires of darkness and light. O shade of Ah-ran-han, weep over thy falling fanes; retire from the scenes of thy past greatness. But thou smilest at my feeble voice. Linger then, thy little remaining day. A voice mightier than mine, a still small voice, will ere long sweep away every vestige of thy dominion. The churches of Jesus will soon supplant these idolatrous monuments, and the chanting of the devotees of Buddha will die away before the Christian hymn of praise." (Jan. 18, 1820.)

How remarkable the fulfilment of this ancient prophecy has been, is one of the most entertaining themes for Judson's successors. The privations these pioneers of the cross underwent is beyond tongue or pen. Behold this noble man, all alone as an apostle of Jesus Christ! His bishopric was fair Burma, his parish Rangoon. Here he stood with willing heart, hands, and tongue, but no one could understand him save his wife. In all Lower Burma no one spoke English.

A despot ruled through officer more despotic than himself. No one cared for Judson or his religion; there was no comfortable house for him to live in; no friend here; no mail service with friends at home. All letters were sent and received through the kindness of an occasional visiting captain in an old-time sailboat. At the markets was no food that a stranger could enjoy with relish, as the roots, leaves, and stems of plants and trees are much used by the Burmans; and often the form and color of fruits are very dissimilar to those of any that grow in the temperate climes. The immediate surrounding of the abode of the strangers was chiefly heavy growth of vegetation, interspersed with such paths as might be made by man and beast, pleasant in the day, but swarming at night with bats and flying foxes, not to mention the numberless mosquitoes, whose sting was quite enough to rob them of the much-needed rest. Such then, but how different now!

Now we have at least three mails weekly from Calcutta, and several from the south. Our markets are well supplied, though expensive, with everything ordinarily wanted. Judson's humble *sayet* (study) has long ago been supplanted by stately churches, schools, and even colleges. His scant library is supplemented by well-stocked book-stands, and re-enforced by skilful printers and modern presses. The city is renovated by hygienic measures, and its roads and thoroughfares are made passable in rain or shine by the best road metal. The railroad brings the far-distant Ava and Mandalay, with the many intermediate points, within less than a night's journey. The English tongue is represented everywhere. Christian churches are reared, and the Name that is so dear has many admirers and faithful servants. What has God wrought!

The third angel's message is finding some of the loyal hearts in this fair land. Just two weeks ago it was my privilege to witness at Moulmein the baptism of seven Burman Sabbath-keepers. I would our people in America could have seen this rare sight. These were all well along life's journey, to whom the possible point of novelty was long past—men and women of mature judgment—who followed their Lord into the watery grave, that they might meet him in the first resurrection.

Sometimes the calls for help for mission work, for churches, for support of schools and opening of health institutions, are so frequent that we feel it costs almost too much. Costs too much! God forbid that we should estimate the cross in that light. When the light is eclipsed by the darkness of this world, such a thought may enter, but not while we are out where we can see souls leaving this world for a better one.

At some later occasion I shall tell of some of the experiences of each of these brethren and sisters in this message. Pray for the work here.

Burma.



### The Beatrice (Neb.) Camp-Meeting

THIS meeting was held, according to appointment, on the Chautauqua grounds, beginning Friday evening, August 17, and closing Sunday evening, August 26. This meeting being in District 1, in which the large churches of College View and Lincoln are located, we felt somewhat disappointed that the attendance was not so large as we had looked for. There were hardly more than one hundred of our people encamped on the ground.

Elders Daniells and Russell and Professor Lewis were with us two days, on their way from the Kansas to the Colorado camp-meeting. Of our own conference ministers there were present Elders E. A. Curtis, Charles Thompson, C. A. Beeson, O. E. Jones, and the writer. Prof. M. D. Mattson was also present, and conducted daily Bible studies at 10:30 A. M.

Brother E. E. Farnsworth was in attendance through the entire meeting, and worked untiringly in the interest of the young people's work. His labors were especially blessed of God.

The Bible studies conducted by Professor Mattson and others proved a source of great blessing, and resulted in deep searching of heart and an intelligent laying hold of spiritual life and power. No special revival services were held, but the results of the work upon the hearts of the people were manifest all through the meeting, and on the closing Sunday morning twenty-eight willing souls were led down into a watery grave and buried with their Lord in baptism. It was a very touching scene to witness nearly one fourth of the people present going forward in this sacred rite.

Nothing stirred the hearts of the people more than did the three earnest talks given by Elder Daniells on the progress of the work throughout the world. During one of these talks, he pointed out on the missionary map of the world that Greenland is the only country in the Western hemisphere where our work has not been opened. At this point in his address he was interrupted by the introduction of a resolution, recommending that the Nebraska Conference Committee appropriate from their surplus tithes the sum of fifteen hundred dollars to be used by the Mission Board in assisting to establish our work in Greenland. This appropriation, added to what was recommended at the Fremont and Aurora meetings, makes five thousand dollars that has thus far been appropriated to the Mission Board this season. We still have one more camp-meeting, to be held at Gothenburg, and we are sure the brethren in the western part of the State will feel that they have a right to be heard in this matter also.

On the closing day of the Beatrice meeting, nearly all present bore testimony to the effect that it was one of the best camp-meetings, and many said the very best one, they had ever at-

tended. Among those baptized were a goodly number of young people who had given their hearts to the Lord for the first time.

The ground on which the meeting was held was quite a long distance from the city, and the attendance from the outside was not so large as it had been at the Fremont and Aurora meetings.

We believe the memory of the Beatrice camp-meeting will long be cherished by those who were privileged to be in attendance. A. T. ROBINSON.

### England

CATERHAM.—The Lord is blessing us here in every way. There are many evidences of how he is working on hearts. A short time ago a young man, a son of a Wesleyan minister, accepted the truth here; he remains firm, meeting on Sabbaths with the Manchester church. A Jewish lady who has been here some time has accepted Christ and all the truth for this time. Two young men came here to make inquiries in regard to entering the health work; one of them has accepted the truth and is taking the nurses' course, and we hope that the other will take the same stand. Others show an interest in the truth. The institution remains well filled. Among the patients are three ministers and one doctor. We are glad of a part in the Lord's closing work. We have enjoyed talks from Elders Spicer and Conradi concerning the progress of the message in the earth. L. BROOKING.

### The Alberta Conference

THE third annual session of the Alberta Mission Field of Seventh-day Adventists was held in connection with the camp-meeting at Red Deer, Alberta, July 10-17.

At the first meeting Elder J. W. Boynton, the superintendent, read a report of the work during the past five years, and it was encouraging to see how the Lord had worked, and what advancements the message had made.

The secretary and treasurer read a comparative report of the finances during the years of 1904 and 1905, which showed quite an increase in almost every item.

The plan of organizing the Alberta Mission Field into a conference at this time was introduced, and it was voted that it be organized into a conference at this meeting. The first meeting of the first session of the Alberta Conference was held at five o'clock on the same day.

The committee on constitution and plans presented a partial report, which was adopted. The committee on nominations also presented its report. The following are the recommendations that were passed during the conference:—

1. *We recommend*, That the sum of four hundred dollars be raised just as soon as possible for the purchasing of tents.

2. *Resolved*, That we hold a three months' canvassers' school, at such time and place as may seem best to the conference committee.

Recognizing the need of more thorough instruction in Sabbath-school work,—

3. *We recommend*, That we hold a Sabbath-school convention at such time and place as the conference committee may decide upon.

Recognizing that the Sabbath-school lessons are of great value,—

4. *We recommend*, That our isolated brethren and sisters make a thorough study of the lessons, and each quarter send a report to the one in charge, accompanied with their donations.

5. *We recommend*, That it is the sense of this body that a legal association be formed, for the purpose of holding property owned by the Seventh-day Adventist Conference of Alberta.

Whereas, The church-school work has become an important factor in the development of Christian character in the youth and children,—

6. *We recommend*, That steps be taken to build up the church-school work in the conference as quickly as possible.

Recognizing the fact that to be constantly connected with some department of the work gives a person fresh hope, courage, and strength,—

7. *We recommend*, That all our young people, wherever possible, organize themselves into a working band to do all they can to scatter the seeds of present truth among those who know it not; and that those who are scattered also take up the work in whatever way possible, reporting faithfully at the close of each quarter to the one who may be in charge.

8. *Resolved*, That the accredited nurses in the field be recognized by the conference by granting them missionary license.

9. *Resolved*, That a tract fund be created for the benefit of those holding public meetings, the same to be sustained by collections.

10. *Resolved*, That C. A. Burman, J. W. Boynton, Frank L. Hommel, A. C. Anderson, and H. Block be and hereby are empowered by this, the first session of the Seventh-day Adventist Conference of Alberta, to organize a sanitarium association for the sanitarium work at Edmonton which has been started by Brother Hommel and Sisters Coats and Carpenter, on the following general lines; and that when such an association is so formed, the conference give it its hearty moral support:—

(a) The association is to be non-dividend paying and non-profit taking. Membership does not bestow property rights, and can not be transferred or assigned or willed or bequeathed.

(b) The charter is to show that the association is a Seventh-day Adventist benevolent corporation.

(c) The charter shall provide that at least two members of the trustees shall be members of the conference committee of the Seventh-day Adventist Conference of Alberta, unless each and all such members of the said Seventh-day Adventist Conference of Alberta shall enter definite refusal to act as trustees of this association.

(d) The charter shall show that the association shall stand for the principles of the treatment of the sick, of healthful living, etc., of the Seventh-day Adventist

denomination, and that the same shall be conscientiously inculcated and practised in the institution operated by the association.

"(e) The charter shall provide that whenever the Seventh-day Adventist Conference of Alberta shall vote to form another corporation to take over the property and business of the association to carry it on for the same purpose as this association, this association will within a reasonable time turn over to the new association all its property of every name and nature; said new association to pay to this association only a sum equal to its just debts, all gifts and accumulated earnings to accrue to it without price."

The donations received at the camp-meeting, in both cash and pledges, are as follows: For the work in the Southern field, \$125.60, in which the price of one cow is not included; donations to the tent fund for home field, \$248.90; for baptismal robes, \$6.25; to tract fund for laborers, \$8.55; total, not including the price of the one cow, \$389.30.

The officers for the year are as follows: President, C. A. Burman; Vice-President, J. W. Boynton; Secretary and Treasurer, Stella B. Lowry; Field Secretary, W. O. James; Secretary of Sabbath-school and young people's work, Leona Burman; Conference Committee, C. A. Burman, J. W. Boynton, A. C. Anderson, Henry Block, and C. L. Holdeman; committee empowered to incorporate in behalf of the Seventh-day Adventist denomination in Alberta, for the purpose of holding church property in the Province, C. A. Burman, J. W. Boynton, and A. C. Anderson, and if additional names are needed, J. C. Christensen and Henry Block.

The committee on licenses and credentials presented the following report, which was adopted: For credentials, J. W. Boynton, A. C. Anderson, Henry Block, J. C. Christensen, C. A. Burman; for ministerial license, Hans Bonde; for missionary license, H. E. Shelstad, Stella B. Lowry, W. O. James, Leona Burman, F. L. Hommel, Della Coats, La Rena Carpenter.

Monday morning we all gathered on the shore of the Red Deer River to witness the burial of six precious souls who followed their Lord in baptism. The scene was one long to be remembered.

J. W. BOYNTON,  
Supt. of Alberta Mission Field,  
STELLA B. LOWRY,  
Sec. and Treas.

### Portugal

CARCAVELLOS.—In a paper edited by a Portuguese preacher, a letter was printed from the island of Bermuda, where Elder Morrow is working, saying that the devil is greatly aroused in that place, working in the form of a certain *Sabbatista*, who taught that all who did not believe in the modern ideas of the chief of their sect would be annihilated; that the law is a complement of salvation, and denying the divinity of Christ.

I visited the editor, and called his attention to the untruth he was circulating. He said he learned of our doctrine from Canright, who, having been in our ranks twenty-eight years, ought to know. I told him I was a representative of this people, and that we taught no such thing as a denial of the divinity of Christ.

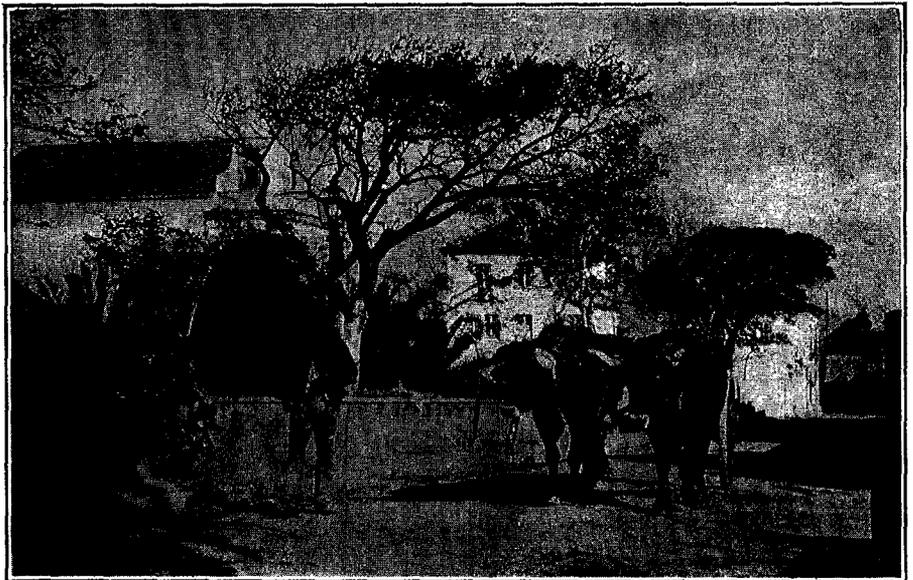
Then he said that we taught that Christ *was* divine, but *is not now*. "That does not pass for the doctrine that we preach," I replied. "But," he said, "you must circulate a book or pamphlet refuting his, and we will accept it." The same tricks played in other countries are furthered here by persons who know better. But I am sure that some will study the truth for truth's sake. We pray that God may awaken hearts among the English as well as the Portuguese.

Our singing-school still continues with increasing interest. A few come regularly to hear me preach from the Word of God, and others are inquiring the difference in the religion of the Protestants and the Catholics.

The lady mentioned in my former report is growing in the truth. Her two nieces, although in a village out from Lisbon, are being taught by her, and expect to keep the Sabbath. They will

### Grand Cayman, West Indies

GEORGETOWN.—July 23 I left for the east end, about twenty-four miles from here. My bicycle could carry me only twelve miles, owing to the heavy sand, so I had to walk the rest of the journey. This is where that brother of whom I wrote the last time is living. It is the fourteenth year now that he has stood alone as a Sabbath-keeper. During that whole time he has not been free to talk to the people about the truth; but now he has freedom, not only with the people, but with his wife and two of his children, who have accepted the message. I remained there two weeks, holding meetings every evening, and as a result eight have taken their stand for the truth. One is a prominent man of the village who once wrote and asked the Roman Catholics to send a missionary here. After my arrival, he was taken



MAIN STREET IN CARCAVELLOS, PORTUGAL

soon move to Lisbon, where they hope to attend the Sabbath-school. So with our help from Brazil, we shall make a company of nine.

Elder Schwantes, with his wife, grown son, and daughter, arrived in Lisbon, May 6. The next day we were surprised by their appearance at our door. Friday we spent the day hunting a house. Late in the afternoon one was found, but they could not enter until the end of June. So they are staying with us until after the meeting in Gland, which Elder Schwantes will attend, where he will present our plans for Portugal. His son will be our colporteur for a while, perhaps until September, when he will enter the college at Friedensau, for a two-years' course.

Sabbath we had a good meeting at the home of our new Sabbath-keeper, where we studied the sanctuary question, in Portuguese. Elder Schwantes is not only the right kind of help in the language, but he also knows the customs of the Portuguese, and can teach me these. So we rejoice much in having him here, although poor Brazil has to suffer the loss. Last night he preached to friends in our house, and the sermon was quite well received.

We pray for a new baptism of God's Holy Spirit, and more help for this and other needy fields. C. E. RENTFRO.

sick, and I attended him with success. Further result will be learned from his letter, as follows:—

"I thank God this morning that I am permitted to convey to you the glad tidings God has revealed to me in answer to my prayers—the truth of the gospel and the light of salvation. All my doubts and fears are removed. I asked God last night to enable me to cross over the line, and to reveal to me the joy of his salvation. This morning I found myself rejoicing in Christ Jesus. To-day I see and feel as I have never done before. I can see no other source for me to be saved but by accepting the truth as it is in Christ Jesus.

"You are at liberty to use this declaration in any way you deem necessary. I only ask that I may be permitted to offer a prayer in your service to-day. May God use you as an instrument in his cause, and may all your efforts be crowned with success.

"Yours in Christ,  
"Jos. G. CONOLLY."

Mrs. Hall is doing her best in the nursing department at home. She can not go out among the people, but they come to her for advice and treatment. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Truly we are in need of help. FRANK HALL.

**Notes of Progress**

*The Summary*

OUR summary for June is somewhat late. The only apology necessary is the statement that our reports, which had been received quite promptly from the union conferences, together with periodicals from which we collected reports, were burned in the Pacific Press fire. Thanks to the quick responses from all parts of the field, we have been able to gather these reports very satisfactorily.

Are you studying these summaries and making careful comparisons month by month? It is worth while to do this and make note of how the good work is developing. Some of our union conference agents are really jubilant over their reports for June. In fact, when we saw the summary for May, our hearts were made glad; for the total was more than thirteen thousand dollars above the April report, and was more than six thousand dollars higher than any other report we have published for years. And now as we look over the splendid summary for June, with nearly ten thousand dollars better showing than for May, we thank God and take courage, feeling assured that what we have so earnestly worked for is now beginning to be realized.

The following are the totals of our summaries as they have appeared in the REVIEW during the past six months of this year:—

January .....	\$21,398.47
February .....	15,285.74
March .....	17,995.43
April .....	23,699.79
May .....	36,791.90
June .....	46,298.38

Judging from the few reports already received for July, the next summary will pass the fifty-thousand-dollar mark. What a blessed thing it is to feel that God is working with us and giving to his servants good success. It looks as if a great many agents had been reading the first chapter of Joshua, and had been experiencing the fulfilment of the promises there recorded.

In response to a request from one of our leading men in the field, we have this month added a feature to the summary. After the total values, we have given the conference membership and the sale of books per capita. It will surely be interesting to many to make comparisons and see how their work shows up with others. It should be remembered, however, that the standing of the work can not be judged at all accurately from this point of view only, for there are many conditions which have a bearing quite as strongly upon the success of the work as this one.

*Pacific Press Fire*

While we grieve over the great loss that has been sustained by the Pacific Press Publishing Association, let us bear in mind that only the building and its contents have been burned,—precisely the class of material that will be burned up in all our institutions when the end of all things shall come. The publishing work is not destroyed by any means; in fact, we expect that work to grow stronger in the Pacific Press territory than before the fire. What a blessed satisfaction it is to know that God's work lives in the hearts of his people, and that it would prosper and go with

**Canvassers' Summary for June, 1906**

AGENTS HOURS ORDERS VALUE MEMBERS AVERAGE

*Atlantic Union Conference*

Central New England .....	3	272	79	\$ 345.70	1,037	\$ .33
Chesapeake .....	3	325	93	206.40	547	.38
Eastern Pennsylvania .....	5	393	165	279.15	989	.28
Greater New York .....					650	..
Maine .....	3	170	76	138.00	548	.25
New Jersey .....					440	..
New York .....	9	499	366	596.15	1,750	.34
Southern New England .....	3	98	56	125.40	420	.30
Vermont .....	4	204	181	306.00	512	.60
Virginia .....	5	490	250	366.10	423	.86
Western Pennsylvania .....	9	353	346	481.55	750	.64
West Virginia .....	9	636	117	322.40	220	1.46
<b>Total .....</b>	<b>53</b>	<b>3,410</b>	<b>1,730</b>	<b>\$ 3,167.85</b>	<b>8,286</b>	<b>\$ .38</b>

*Lake Union Conference*

East Michigan .....	6	144	44	\$ 108.25	1,951	\$ .05½
Indiana .....	13	928	316	573.30	2,100	.27
Northern Illinois .....	8	296	290	581.70	1,188	.49
North Michigan .....	10	356	139	395.15	809	.37½
Ohio .....	20	990	532	1,017.20	2,350	.43
Southern Illinois .....					725	..
West Michigan .....	5	255	52	131.20	5,000	.02½
Wisconsin .....	22	881	315	559.85	3,268	.17
<b>Total .....</b>	<b>84</b>	<b>3,850</b>	<b>1,688</b>	<b>\$ 3,276.65</b>	<b>17,391</b>	<b>\$ .19</b>

*Canadian Union Conference*

<b>Total .....</b>	<b>6</b>	<b>...</b>	<b>161</b>	<b>\$ 316.68</b>	<b>1,095</b>	<b>\$ .29</b>
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*Southern Union Conference*

Alabama .....	3	162	...	\$ 333.50	314	\$1.06
Cumberland .....	13	623	...	940.75	500	1.88
Florida .....	7	493	...	262.25	450	.29
Georgia .....	2	56	...	25.50	190	.13½
Louisiana .....	13	871	...	697.90	260	2.68
Mississippi .....	1	160	...	180.00	243	.73
North Carolina .....	12	744	...	499.30	250	2.00
South Carolina .....	13	918	...	672.60	80	8.40
Tennessee River .....	12	1,229	...	772.00	534	1.25
<b>Total .....</b>	<b>76</b>	<b>5,256</b>	<b>...</b>	<b>\$ 4,383.80</b>	<b>2,821</b>	<b>\$1.55</b>

*Northern Union Conference*

Alberta .....	3	111	40	\$ 126.50	162	\$ .78
Manitoba .....	3	187	82	275.55	429	.64
Minnesota .....	11	757	258	126.50	2,049	.06
North Dakota .....	2	178	69	217.30	639	.34
South Dakota .....	9	842	219	531.50	1,040	.51
<b>Total .....</b>	<b>28</b>	<b>2,075</b>	<b>668</b>	<b>\$ 1,680.24</b>	<b>4,319</b>	<b>\$ .39</b>

*Central Union Conference*

Colorado .....	..	417	189	\$ 814.80	2,500	\$ .32
Iowa .....	..	...	...	1,297.03	3,821	.34
Kansas .....	..	...	...	1,873.93	3,270	.58
Missouri .....	..	2,898	1,110	3,496.50	1,500	2.33
Nebraska .....	..	1,402	437	1,177.00	2,117	.55
<b>Total .....</b>	<b>..</b>	<b>4,717</b>	<b>1,736</b>	<b>\$ 8,659.26</b>	<b>13,208</b>	<b>\$ .65</b>

*Southwestern Union Conference*

Arkansas .....	4	649	272	\$ 696.75	555	\$1.25
Oklahoma .....	19	1,606	1,082	3,082.60	1,650	1.87
Texas .....	31	2,783	1,314	3,752.10	1,165	3.22
<b>Total .....</b>	<b>54</b>	<b>5,038</b>	<b>2,668</b>	<b>\$ 7,531.45</b>	<b>3,370</b>	<b>\$2.22</b>

*Pacific Union Conference*

Arizona .....	..	...	...	...	152	..
California-Nevada .....	25	2,266	1,734	\$ 3,089.57	4,000	\$ .77
Southern California .....	..	1,322	727	1,293.80	1,432	.90
Utah .....	..	...	...	...	200	..
<b>Total .....</b>	<b>25</b>	<b>3,588</b>	<b>2,461</b>	<b>\$ 4,383.37</b>	<b>5,784</b>	<b>\$ .74</b>

*North Pacific Union Conference*

British Columbia .....	1	121	236	\$ 250.95	140	\$1.79
Montana .....	..	...	...	...	400	..
Upper Columbia .....	24	1,771	684	2,064.88	1,475	1.40
Western Oregon .....	..	645	524	914.85	1,500	.60
Western Washington .....	15	833	413	1,042.20	1,114	.93
<b>Total .....</b>	<b>40</b>	<b>3,370</b>	<b>1,847</b>	<b>\$ 4,272.88</b>	<b>4,629</b>	<b>\$ .96</b>

**British Union Conference**

Irish Mission Field	8	631	423	\$ 359.00	124	\$ .29
North England	23	1,954	678	1,001.91	497	2.01
South England	19	1,399	465	718.00	579	1.24
Scotch Mission Field	15	705	466	564.50	126	4.48
Welsh Mission Field	4	282	295	141.50	170	.40
Miscellaneous	1	66	33	76.50	...	..
<b>Total</b>	<b>70</b>	<b>5,037</b>	<b>2,360</b>	<b>\$ 2,861.41</b>	<b>1,496</b>	<b>\$1.91</b>

**Australasian Union Conference**

Queensland	4	130	74	\$ 495.37	289	\$1.71
New South Wales	16	576	175	584.31	863	.68
Victoria	12	934	241	978.25	680	1.43
New Zealand	24	1,265	405	1,647.75	592	2.79
North Queensland	3	291	93	270.62	...	..
South Australia	13	212	58	324.87	320	1.01
South Australia (March)	..	583	177	714.75	...	2.23
Malaysia Mission	2	184	117	748.87	9	83.21
<b>Total</b>	<b>74</b>	<b>4,355</b>	<b>1,330</b>	<b>\$ 5,764.79</b>	<b>2,753</b>	<b>\$2.09</b>

**General Summary**

Atlantic Union Conference	53	3,410	1,730	\$ 3,167.85	8,286	\$ .38
Lake Union Conference	84	3,850	1,688	3,276.65	17,391	.19
Canadian Union Conference	6	...	161	316.68	1,095	.29
Southern Union Conference	76	5,256	...	4,383.80	2,821	1.55
Northern Union Conference	28	2,075	668	1,680.24	4,319	.39
Central Union Conference	..	4,717	1,736	8,659.26	13,208	.65
Southwestern Union Conf.	54	5,038	2,668	7,531.45	3,370	2.22
Pacific Union Conference	25	3,588	2,461	4,383.37	5,784	.74
North Pacific Union Conf.	40	3,370	1,847	4,272.88	4,629	.96
<sup>1</sup> British Union Conference	70	5,037	2,360	2,861.41	1,496	1.91
<sup>2</sup> Australasian Union Conf.	74	4,355	1,330	5,764.79	2,753	2.09
<b>Grand Total</b>	<b>460</b>	<b>39,431</b>	<b>16,254</b>	<b>\$46,298.38</b>	<b>65,152</b>	<b>\$ .71</b>

<sup>1</sup> 4 weeks ending June 15.

<sup>2</sup> April.

power if every dollar of capital and every item of machinery were swept away.

It is also encouraging to observe that just at the time of this great financial loss the field work in the territory of the Pacific Press has been going up by leaps and bounds. For example, compare the summaries during the past three months which have been published from the Central, Northern, and Pacific Union Conferences. From this we know that the Lord is still with us, and that his work will grow and prosper regardless of this calamity. In fact, all features of the work of God in the past have prospered best under trial, tribulation, persecution, and affliction. Paul had observed this until he "gloried in tribulation," and in his glorying he recounted the blessed experiences and achievements that follow.

Not long ago one of our most successful field workers, in a private letter wrote this statement, "I find that the big end of our publishing work is in the field." This is true, and how glad we ought to be that it is so. The "big end" is where it can not be burned nor overthrown while God's children are faithful to their trust. We greatly rejoice that this "big end" is growing so rapidly of late. Is not this an opportune time, when God is working with us and for us as he is, to urge upon our people everywhere the importance of taking their stand fairly, squarely, and enthusiastically upon God's side of this question? While by his inscrutable providence he is permitting our facilities to be greatly reduced, at the same time the field work is developing greatly under his blessing. Let us strike together with all our power to build up the retail facilities and work, and God will help us to devise economical and efficient means for manufacturing supplies.

E. R. PALMER,

Sec. Gen. Conf. Publishing Dept.

**South Africa**

SOMABULA MISSION, RHODESIA.—Our work is onward, and new ones are coming in. There was some decrease in attendance while I was away sick, but now the number is steadily increasing, and we hope soon to have a large number in our school. We are surely gaining a hold on this people. It is now little more than four years since we came to Somabula. Not one could read a word, or knew a letter, and to-day we have several boys who can not only read the native Bible, but the English as well, and these are beginning to help a little in teaching the Zulus. I do not think our workers could do better among American children or young men. We are glad for what the Lord has done for this people.

The Lord has blessed this mission in financial matters, so that we have been able with very little help from the conference to carry on the work of supporting the school. We have no farm, only a government grant of ten acres, so you see our farming is very limited. But with our fowls, cows, and some outside work, such as wagon repairs, etc., we have done nicely.

There is one pressing need, and it is becoming more and more apparent as the days go by. We should have a young lady teacher, one who is practical and sensible, who loves the work. Surely God has some one to fill this place. The promise is, "My God shall supply all your needs." We will pay the teacher here at the mission, so there will be no expense to the South African Union Conference or the Mission Board. We have been in this hot, trying climate for many years, and begin to see that we can not do the same amount of hard work that we once did. Our nerves will not stand the strain of the school work

and the other duties demanding our attention. We have been closely confined to the school work, but I believe if we could have a little extra time to spend in visiting the villages and holding Bible readings with the old people, we would see good results from the effort.

Our rains were very late this year, and for a while it looked as if we were face to face with a famine. But God remembered our needs, and sent the rain from heaven, so now we shall, if all continues well, have at least some crop, though it was too late to plant any grain except corn. The goats began to die for the want of food, before the rains came. Now grass is plentiful, and our cattle are beginning to look like new creatures. We are very busy looking after the weeds, also putting up more houses for the boys, as everything is more than full.

The fever is quite bad among the natives this season, but so far we have had but little here at the mission, among the boys and girls. We have many things to discourage us. But, on the other hand, there is much to cheer us in our work. The One in whom we put our trust has never left us or forsaken us. On every side we see reasons for rejoicing.

F. B. ARMITAGE.

**West Indies**

GRENADA.—We are greatly encouraged by the manifest and wonderful work of the Holy Spirit on the hearts of the believers here. The company continues to grow in grace, knowledge, wisdom, and numbers. We have a very interesting Sabbath-school of fifty members, with officers and teachers from their own number, as we do not wish them to become dependent on us, for we can not always stay here. Our Young People's Society of about twenty-five members meets every Sabbath afternoon. We are reading "Great Controversy," a chapter at each meeting, in addition to taking up various other interesting exercises. At roll-call each one responds with a text. We have a good missionary meeting every Wednesday evening, alternating between home and foreign missions. The Sabbath-school, young people's, and missionary donations are all remarkably good and steady, considering the poverty of the people and the hard times. We also take a collection Sunday evenings, at the preaching service, for local running expenses. This makes four collections each week.

W. A. SWEANY.

**Western Pennsylvania**

INDIANA.—We still continue our tent effort in Indiana. We have now presented the testing truths of the message, and the audiences remain about the same. Some are convinced of the truth, but as yet none have taken a decided stand to obey.

Evenings during the week our audiences range from twenty to forty; Sunday afternoon and evening we have from one hundred to two hundred and fifty present. The weather has been very unfavorable for our work, as it has rained frequently, and thus kept the ground in the tent damp, and the nights have been very cool a great deal of the time. Last night (September 2) about two hundred

were present, and when the service had gotten well under way, a storm struck us which broke up the service; the wind blew hard, but no damage was done to our tents.

This week the Indiana County Fair, or rather a union fair embracing four counties, will be held here. We shall hold our services just the same, and hope to get some truth before those who live in different parts of the country.

These central counties of our conference have not had the truth as yet; this is virgin soil. Brethren, pray for the work in this part of the field.

J. W. WATT,  
N. S. ASHTON.

### Field Notes

A CHURCH of eleven members was organized at Cape May Court House, N. J., August 25, and others are expecting soon to join.

FOUR young men took their stand for the truth as a result of a series of tent-meetings at Millington, Md. They were baptized on September 1, and joined the Millington church.

BRETHREN A. V. COTTON and J. F. Piper report eight persons having taken their stand for the truth at Leon, Iowa. Others are arranging their business so they can keep the Sabbath.

BROTHER J. T. SPRIGGS and W. M. Andress report the raising up of a little company of five at Carson, Iowa. They have moved their tent to Macedonia, and report good prospects for a profitable series of meetings.

It has been decided by the officers of the Lake Union Conference to ask the young people of that union conference to assume the responsibility of financing the Barotseland Mission. We see from the last issue of the *Indiana Reporter* that the young people of the Indiana Conference have decided to assume their share of the financial responsibility for the evangelization of that field.

It is indeed encouraging to see the large number of young persons who are this year earning scholarships in our colleges and academies by selling our books. Some have earned their scholarship several times over in the one season. A report from Beechwood Academy states that a seventeen-year-old girl earned her scholarship, amounting to \$155 in the short time of eighty-four hours. This pays her expenses through the entire school year.

THE brethren of the Southern California Conference report one of the most encouraging camp-meetings ever held. About one thousand persons were camped on the ground; the camp-meeting Sabbath-school numbered 1,330; and there were between sixty and seventy baptized. A movement was inaugurated there for the support of a teacher in Rome, Italy, and the first month's salary was provided. Over ten thousand dollars was raised for the Loma Linda Sanitarium, and about four thousand dollars in cash and pledges for the Fernando Academy.

## Current Mention

—The State election of Vermont, on September 4, resulted in the election of Fletcher D. Proctor as governor by a large majority.

—A general conference of the Jesuits is now in session in Rome, for the purpose of electing a new head of that order. There is considerable talk of electing a German, as a compliment to the kaiser.

—An effort is now being put forth by professional revolutionary agitators to start a revolution in all the Central American States at the same time. Funds are being collected in this country to finance the undertaking.

—The great International Harvester Company, of Topeka, Kan., is to have its affairs investigated by the federal government to determine whether it is a trust, operating in violation of the State anti-trust laws. The business of the concern for the past three years will be brought into court.

—It is reported that the health of the sultan of Turkey is steadily failing, and that the matter of his successor is receiving earnest attention; that he and his supporters are planning that his successor shall be one that is heartily in sympathy with the present régime. To this the "Young Turks" are as ardently opposed.

—M. Santos-Dumont, after many experiments with various types of "flying-machines," or propelled balloons, is reported to have actually produced mechanical flight in his experiments with a new type of machine at Paris on September 5. This is a flying-machine, not a balloon, and actually propelled itself through the air for a considerable distance.

—On September 2 the new Sunday law of France went into effect; but there was very little difference in the aspect of the French metropolis. Restaurants, hotels, and most of the stores were open as usual. In some quarters where stores were closed, the employees gathered and demanded pay for the day. When this was not forthcoming, they reviled their employers.

—In order to force the abolition of Sunday funerals, the Baltimore City Hack Drivers' Association has declared a strike, and as a result undertakers all over the city are having trouble in getting drivers to take charge of hacks at funerals. Several undertakers who had funerals scheduled for Sunday found themselves in serious difficulty as a result of the strike.

—The State of Massachusetts has been making, through its meat inspectors, a quite thorough examination of the slaughter-houses in the State. The committee appointed for this work has reported that the larger packing-houses of the State are generally in as good condition as the nature of the business would permit; but, to use the words of the committee, "The great majority of the small slaughter-houses examined in the rural districts are kept in anything but a sanitary condition." The commit-

tee specifies the conditions in each establishment examined; and in the cases of those condemned the recital is certainly appalling.

—Fifteen car-loads of strike-breakers reached San Francisco on September 3 for the purpose of operating the street-cars of that city, and thus breaking the strike inaugurated last week.

—A new departure in the labor union movement is the unionizing of the postal clerks of the government. This new union under the American Federation of Labor will be known as the National Federation of Post-office Clerks. This organization was recently accomplished at a meeting in Chicago at which postal clerks from six cities of the middle West were present.

—In spite of the presence of the governor of the State of South Carolina and an impassioned and eloquent plea for the law to take its course, a mob of his fellow citizens lynched a negro accused of criminal assault. The members of the mob cheered the governor for his speech, and as soon as it was ended, hanged their captive to a tree, and riddled his body with bullets.

—The new railway rate law is causing much confusion among the operating boards of the various railroads of this country. All are pleading for more time in which to bring their plans of operation into harmony with the law. Many protests from roads are being received by the Railway Commission, especially as to the "impracticability" of administering some of its features.

—An infernal machine was discovered on board the steamship "Eagle Point," as the vessel lay in the Delaware River, on August 29. The bomb was thrown overboard, and exploded as it struck the water. Had it exploded on board, or while the vessel was at sea, the vessel and crew would have been destroyed. A sailor with a grievance is believed to have been responsible for the outrage.

—A new type of air-ship is being tested at Brantford, Ontario. It is the invention of Dr. Alexander Graham Bell, the inventor of the telephone, and is denominated the "wireless aeroplane." The machine is operated by wireless electrical energy supplied from the earth. At the test given on August 26, the machine is said to have behaved in a satisfactory manner, its machinery operating perfectly.

—The Russian government has issued another manifesto promising many liberal reforms, including the withdrawal of useless restrictions against the Jews, increased provincial autonomy, reform of the police and other public services, the establishment of zemstvos in Poland and the Baltic provinces, and the institution of an income tax. Meanwhile the government has expressed its determination to maintain order, and increases the penalties for carrying on the revolutionist propaganda. The new premier declares that notwithstanding the work of the terrorists, these reforms can not be either suspended or deferred. At the Warsaw garrison, on September 2, General Tumenoﬀ, commander of one of the brigades, was shot by five revolutionists. He was not fatally wounded.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1906

<b>ATLANTIC UNION CONFERENCE</b>	
Chesapeake and District of Columbia, Washington, D. C. . . . .	Sept. 11-16
New York City, N. Y. (Conference), 535 West 110th St. . . . .	Sept. 27 to Oct. 7
<b>CANADIAN UNION CONFERENCE</b>	
Maritime, Williamsdale East, N. S. . . . .	Sept. 13-23
<b>SOUTHERN UNION CONFERENCE</b>	
Florida, Lakeland . . . . .	Nov. 1-11
<b>LAKE UNION CONFERENCE</b>	
East Michigan, Holly . . . . .	Sept. 27 to Oct. 8
Northern Illinois, Galesburg . . . . .	Sept. 13-23
<b>NORTHERN UNION CONFERENCE</b>	
Thief River Falls, Minn. . . . .	Sept. 13-17
<b>PACIFIC UNION CONFERENCE</b>	
California, Sebastopol . . . . .	Sept. 20-30
<b>AUSTRALASIAN UNION CONFERENCE</b>	
Union Conference session, Cooransong, N. S. W. . . . .	Sept. 13-23

### Notice!

THE complete Prospectus of Loma Linda College of Evangelists is now ready, and may be had on application to the school at the following address: Loma Linda, via Redlands, Cal. The information contained in this prospectus is very full, but any who wish to make further inquiries may address the president, W. E. Howell.

### The Opening of Union College

THE fall term at Union College begins Wednesday, September 12. Students should be present a day or two before, in order to be settled, ready for the opening. Rooms should be engaged in advance, of the preceptress, Mrs. C. C. Lewis, College View, Neb. Strangers should bring testimonials that they meet the requirements under "Who Admitted," page 12 of the calendar. Good crops and general prosperity, increased interest at the camp-meetings, and an extensive and favorable correspondence, all indicate a large attendance. Let those who have been halting in their purpose, now decide to attend. If you put it off, you may never get the education you need for life's duties. Thousands regret their neglect to obtain a good education. Nobody is sorry for a single month spent in school. Remember that we offer regular preparatory, academic, and college courses, also ministerial, normal, commercial, medical preparatory, and stenographic courses. German, Danish, and Swedish departments. Conservatory of music. Catalogue of information free on request. Correspondence invited. Address the president, C. C. Lewis, College View, Neb.

### Change of Opening

ON account of the burning of the Pacific Press many students will not be able to enter Walla Walla College by September 12, the date set for the opening of the school. This delay is occasioned on account of canvassers in the field not being able to secure books to make their deliveries by the first of September. There are between fifty and sixty in the Walla Walla College district who are canvassing for a scholarship.

Members of the union conference committee, also members of the Walla Walla College board, gave careful consideration to the present situation during the teachers' institute held at Steilacoom, Wash. It seemed clear to all those present in council that it would be wise to postpone the opening of the college from Wednesday, September 12, to Wednesday, September 26. By that time, it is believed, most of the books will be received and delivered. So we herewith give the notice of the change for the time of

the opening of Walla Walla College. While the school will open a little later than was announced in the college calendar, we plan to continue a little later in the spring, thus giving sufficient time to finish the year's school work.

We are sorry that it seems necessary to make this change, but we feel that it would hardly be right that the unavoidable delay which is occasioned by the burning of the Press should cause many of our students to lose the first two weeks of the school. We trust that all who read this notice will extend it as far as possible. The prospect for Walla Walla College the coming year is good, and we expect that there will be a large attendance on the opening day, Wednesday, September 26. We repeat the request that was made in the previous issue of the *Gleaner* that all who expect to attend the college the coming year give notice to the undersigned without delay.

M. E. CADY,  
*President of Walla Walla College.*

### Some Advantages Enjoyed by Students of Washington Training College

WASHINGTON has a peculiar and distinctive advantage over all other cities of our country in the fact that it is the political capital of the nation, and as such draws to its borders representatives from every section. This ingathering is not confined to politicians and statesmen, but includes representatives of the various professions, business men, and wealthy people who seek a home here because of the many and unusual advantages offered by the city. The society resulting from such a representative people is one of the most interesting that could be found, and is distinctively and truly American in the best sense of the term. The influence of such a society must in a marked degree elevate and refine all who come in contact with it; and so far as it is best, the students are advised to make use of such advantages as are available to bring them into contact with the culture and the learning to be encountered here.

Another very interesting, and from the standpoint of a student, attractive feature of Washington is the location of the different embassies and legations representing all civilized nations of the earth; and attached to these foreign offices are the most truly representative men, from whom can be learned almost anything desired in regard to foreign nations, the customs and habits of the people, their religious beliefs, and whatever features of national and social life particularly interest a student. To one who is in school for the purpose of preparing himself to go into the foreign fields as a missionary, the advantage offered in this way is unsurpassed, and the truest and most reliable representation of conditions in these foreign nations may be obtained from their representatives here at the seat of our government.

While the College is located in near proximity to the city, it is yet far enough removed to give the quiet and seclusion of the country and all the advantages resulting therefrom.

Lying near or within the city are many places of great interest because of their historical associations. Pre-eminent in this list is Mount Vernon, the home and burial place of Washington. This property is now held by the Mount Vernon Ladies' Association of the Union for the purpose of preserving and maintaining, as nearly as possible, in its original condition and arrangement, the Mount Vernon estate; and thus preserved, it offers an accurate and deeply interesting representation of domestic conditions in their highest type in our own colonial time. The old mansion has been kept in repair, and stands practically as it was in the days of Washington, and indeed many of the furnishings used in those early times are still preserved, as may be seen by any visitor.

Another spot of great historical interest is Arlington, the stately home of Gen. Robert E. Lee on the south side of the Potomac and overlooking the city. This was acquired by the government in 1864 and converted into a national cemetery, where lie many thousand soldier boys with their commanders, whose

names are engraved on the history of our nation. Both the Union and Confederate dead are resting here, and the most tender and pathetic memories of the great civil conflict are stirred into being by a visit to this place.

Between the College and Washington is the site of old Fort Stevens, an important point of defense at the time of Early's attack on the city in July, 1864. The chief interest in this spot lies in the fact that here President Lincoln was under fire. We are told that this is the only time that a president of the nation, who as such is the commander-in-chief of the army, was ever under fire in the open field. A little north of the Fort is a small cemetery where lie the remains of the men who fell in that memorable July conflict, while tablets here and there show points of special interest in connection with Early's effort to reach the capital.

These and many other points might be mentioned, from all of which the active, vigorous mind of youth may draw many valuable lessons; but further enumeration would be unnecessary, as the object of this article is simply suggestive, and perhaps enough has been cited to cover the point sought for. Some of the students of former years have thoroughly enjoyed a portion of the literary, musical, and social advantages, and from these associations have drawn not simply enjoyment, but genuine culture and a broadening of their sympathy for all humanity. The city is cosmopolitan of the best type, and contact with it can but result in teaching our young men and women many invaluable lessons respecting their privileges and opportunities, and particularly with reference to their associations with their fellow men. These lessons are valuable for all young people, but pre-eminently so for those who are educating themselves for the purpose of becoming workers together with God in winning souls, and we are thankful that our youth may be educated under influences that are so valuable for the development of broad-minded and liberal culture.

J. W. LAWHEAD.

### Addresses

ELDER D. T. SHIREMAN'S post-office address is Toluca, Cleaveland Co., N. C.

The post-office address of Elder W. H. Wakeham is 451 Holloway Road, London, N., England.

### 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:—

C. F. Hanes, Greene, Iowa, tracts on doctrinal subjects.

Miss Birdie Cruzan, 1213 West Ninth St., Joplin, Mo., *Review, Signs, Watchman*, and tracts.

R. A. Lovell, R. F. D. 8, Knoxville, Tenn. (instead of 8 Fulton St., Asheville, N. C.), *Review, Signs, Watchman, Instructor, Little Friend*.

M. W. Delhorbe, Gen. Del., Greenville, S. C., *Signs, Watchman, Life and Health*, and special numbers of the *Signs* (no matter how old).

### Business Notices

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

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

In the case of poor persons who wish employment the charge may be remitted, but in order to secure this concession a letter from the elder of the local church of which the advertiser is a member, or from one of our well-known ministers, must accompany the advertisement.

**WANTED.**—Stenographer (man); must be Seventh-day Adventist. Address Hartman & Marsh, Montrose, Colo.

**WANTED.**—Good Christian people of both sexes to take the nurses' course at the Garden City Sanitarium, San Jose, Cal. Write for literature.

**WANTED.**—Work on a farm by the year, by a good, steady, married man; work for a Sabbath-keeper preferred. Address G. W. S., Box 12, Huntsville, Ontario.

**FOR SALE.**—Extracted honey at 5 to 6 3-4 cents a lb. in 60-lb cans (none very white). White cotton, corn, and olive-oils a specialty. Ripe olives in 1-gal. cans, at 70 cents. Address W. S. Ritchie, Corona, Cal.

**WANTED.**—Position by hearty man about sixty years of age, with experience in handling boilers and large factory engine; would like place where he could observe the Sabbath. Address W. H. Merrill, Washington, N. J.

**WANTED.**—To correspond with Sabbath-keepers who desire to locate near a church-school. Three farms of from twenty-five to thirty acres each, with fair buildings and orchards. Address Daniel Starrett, Genesee, Idaho.

**FOR SALE.**—Fruit farm near Ellendale, Del.; 55 acres; 700 peach, 100 pear trees, one acre dew berries; apples, plums, and grapes for family use. Price, \$1,500; \$500 cash, rest on easy terms. Address D. E. Davis, Mt. Rainier, Md.

**WANTED.**—"The printed page shall fall as the autumn leaves." I am a printer, and desire to connect with some State conference that appreciates the present times and these words of the Testimony. Address W. A. Ross, 1537 Wrightwood Ave., Chicago, Ill.

**FOR SALE OR EXCHANGE.**—10 acres joining Forest Home Industrial School campus; new five-room house, outbuildings. Wish to sell to some one who desires the advantages of a good school. Reason for selling, no children. Please enclose stamp for reply. Address T, Box 64, Mt. Vernon, Wash.

**WANTED.**—For service in private sanitarium accommodating fifteen patients, good all-round cook, man or woman; lady nurse understanding treatments, possessing tact for private duty; girl for second work or one interested in learning treatments. Good wages, home, and church privileges. Address Dr. Mary Sanderson, Springfield, Mass.

**FOR SALE.**—Purest, most healthful, best vegetable oil for cooking or salads; no odor; keeps indefinitely. Gal. can, \$1; 5-gal., \$4. Also olive-oil of the purest grade; gal., \$2.75; half-gal., \$1.40; quart can, 85 cents. Send for samples. Also write for prices on California ripe olives and honey. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

**FOR SALE.**—40 acres good land, 1/2 mile from Seventh-day Adventist church; all improved; hay-barn, horse-barn, and granary; stone stables, good well and windmill, small apple and peach orchard; grapes and plums. House burned, but enough dry lumber to rebuild. Price, \$1,150 if sold right away. Address A. L. Woodard, R. F. D. 4, Mt. Pleasant, Mich.

**FOR SALE CHEAP.**—A good farm of 96.85 acres; three-room house, stable for four horses, and granary. Owner wishes to move

South to help the cause. Ten acres sown with alfalfa; sixty acres in crop. Young orchard just beginning to bear, and timber land enough to supply the family with wood and the place with posts. A creek that never goes dry runs through the place. This farm is located six miles from Palmer, Neb., on a rural route. For price and terms write to R. T. Nash, Campobello, S. C.

## Obituaries

**ONG.**—Died in Liberal, Kan., Aug. 28, 1906, Sister Viola J. Ong. Sister Ong accepted present truth in 1893, under the labors of Elder Rupert, and died rejoicing in the light of the third angel's message. The funeral service was conducted by the writer.

W. H. WHITE.

**BYERS.**—Died at Lamar, Colo., Aug. 18, 1906, of brain fever, Hazel Helen Byers, daughter of Mr. C. and Sister Katie Byers, aged 13 months and 9 days. Words of comfort were spoken by the writer from John 11: 25 to a large congregation of friends.

GEO. M. ALWAY.

**HATCH.**—Died at his home near Glen Wood, Mich., June 4, 1906, of heart-disease, Henry Hatch, aged 62 years, 8 months, and 4 days. At an early age he was converted and united with the First-day Adventists. Several years later he heard and embraced the third angel's message. He leaves a wife and three sons and other relatives to mourn their loss. Words of comfort were spoken by the writer at the home of the deceased.

H. NICOLA.

**BOYCE.**—Instantly killed by an express-train at Augusta, Mich., Aug. 12, 1906, Henry Boyce, aged 64 years and 1 day. He spent three years of faithful service in the Civil War. Eleven years ago he was converted and united with the Adventist church at Coleman, Mich., and ever after lived a devoted Christian life. Though he was taken without one moment's warning we believe he sleeps in Jesus. He leaves a wife and three sisters and other relatives to mourn. Words of comfort were spoken by the writer from 1 John 4: 8.

C. N. SANDERS.

**SUTHERLAND.**—Died Aug. 19, 1906, of hemorrhage of the brain, Mrs. Tibatha Ellen Sutherland, widow of the late James H. Sutherland, aged 56 years, 8 months, and 14 days. The deceased was a firm believer in the Seventh-day Adventist faith, having united with that denomination in 1885. She possessed a cheerful disposition, and was ever ready to extend a helping hand to those in need. She leaves to mourn their loss, two daughters, one son, and three sisters, besides many friends. The funeral was conducted near South Haven, Mich.

H. NICOLA.

**BUTTERFIELD.**—Died at her home, Aug. 16, 1906, of heart-disease, Mrs. Jaine Hare Butterfield. She was born April 1, 1840, and was married in 1861 to Richard Butterfield, who died Nov. 7, 1903. To them were born four sons and one daughter, all of whom still live except one son. Sister Butterfield accepted the Seventh-day Adventist faith about six years ago, and since then has been a respected and faithful member of the St. Paul church. Her trust was in God. Words of comfort were spoken from Rev. 2: 11.

F. A. DETAMORE.

**FAUVER.**—Died at Mount Williams, Va., July 25, 1906, John Fauver, aged 64 years, 11 months, and 25 days. Brother Fauver with his wife, attended the first camp-meeting held in Virginia, twenty-three years ago, and there decided to keep the Sabbath of the Lord. About a year later he was baptized and joined the Mount Williams church, with which he has been connected ever since. He was a faithful attendant at all the services as long as his health permitted. He leaves a companion and three children. The funeral sermon was preached by the writer; text, Job 14: 14, 15.

R. D. HOTTEL.

**WALKER.**—Died at Kalispell, Mont., Aug. 11, 1906, of consumption, Sister Lieucella Walker. Several years ago she was converted and united with the Seventh-day Adventist church in Minnesota. Last fall she came to Montana for her health. She leaves a husband, seven children, a father, mother, five sisters, and five brothers. Her faith was strong in a soon-coming Saviour and the speedy triumph of the gospel. The funeral service was conducted by the writer; texts, Job 14: 14; John 11: 25.

STEWART KIME.

**WILKINSON.**—Died in St. Helena, Cal., Aug. 14, 1906, Mrs. Martha J. Wilkinson, aged 78 years, 10 months, and 15 days. Sister Wilkinson accepted the third angel's message in Sacramento more than twenty-five years ago, and was an example to the believers in constant attendance at church and Sabbath-school, in ministering to the sick and needy, and in helping with her means. There was a large attendance at her funeral in Sacramento, where she was laid to rest until Jesus comes. The funeral sermon was from Ps. 90: 10; Job 5: 26.

ISAAC MORRISON.

**TUTTLE.**—Died in Springfield, Ill., June 21, 1906, of electrocution, by picking up a live electric-light wire, George Evan Tuttle, son of George and Ora B. Tuttle, aged 13 years, 6 months, and 1 day. Although Evan had never made a profession of religion, he was a good boy and a regular attendant at Sabbath-school, and by his kind and loving disposition made himself beloved by all who knew him. The funeral service was held at the First Seventh-day Adventist church. Words of comfort were spoken by the writer from Jer. 31: 15-17.

W. D. PARKHURST.

**MATHEWS.**—Died at his home near Lodi, Cal. June 8, 1906, of heart-disease and erysipelas, James T. Mathews, aged 36 years, 5 months, and 2 days. Brother Mathews was converted about eleven years ago, and united with the Seventh-day Adventist church in Oklahoma. He was an exemplary Christian, and served in various offices of church work, part of the time as elder. He leaves a faithful wife, two daughters, one son, an aged father and mother, and other relatives and friends to mourn their loss. We laid him to rest until the call of the great Life-giver at the resurrection of the just. Words of comfort were spoken by the writer.

C. M. GARDNER.

**DAVIS.**—Died at her home in Dayton, Wash., Aug. 9, 1906, Sister Susan Davis, aged 73 years, 4 months, and 1 day. She was converted at the age of eleven, and united with the Baptist Church. Since that time she has served her Master faithfully, walking in the light as it came to her. She moved west in 1853, and was one of the first to accept present truth in this part of the country when it was presented here in 1875 by Elders I. D. Van Horn and A. T. Jones. The truth has been very precious to her ever since, and sustained her in all her trials. She died with a bright hope of soon seeing her Saviour. She leaves a husband and four children to mourn their loss. Funeral service was conducted by the writer.

L. A. GIBSON.

**MIDDLEKAUFF.**—Died of gastritis and uremic poisoning, at Morgan Hill, Cal., Aug. 4, 1906, Mrs. Mary E. Middlekauff, aged 57 years and 25 days. Her maiden name was Brown, the sister of Elder M. H. Brown. Her husband was a minister of the Christian denomination. She was converted when about ten years of age, and was an earnest, devoted Christian until her death. In 1871 she embraced the Seventh-day Adventist faith, in which she greatly rejoiced during the later years of her life. She was ever active and self-sacrificing, seeking to help those in distress, or discouragement, or need of any kind. Always frail, she suffered much from ill health, but bore it all by the comfort she had in Christ Jesus. Of her near relatives, her husband and Elder Brown and his family survive. She rests in hope. The funeral service was conducted by the writer.

M. C. W.



WASHINGTON, D. C., SEPTEMBER 13, 1906

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

THE editor of the REVIEW left Washington last week to attend the Central New England camp-meeting at Lawrence, Mass. He may be absent from the Office ten days or two weeks.

THE Loma Linda (Cal.) Sanitarium announces its plans for an advanced school to be carried on in connection with its sanitarium work, to prepare men and women for greater usefulness in God's cause. The school is in charge of Prof. W. E. Howell.

BROTHER T. DEWITT ROBINSON, of the San Fernando College (Southern California), sailed in July for Peru, being sent out by San Fernando students in response to the call from Peru for some one to engage in self-supporting work as a teacher.

IN July Brother G. Doane Wong, a Chinese brother who has been attending Healdsburg College, sailed for Honolulu, en route to China, where he will join the brethren of the South China Mission. Brother Wong's support in the field has been assumed by a brother in one of our Eastern cities.

ELDER W. B. WHITE, president of the North Pacific Union Conference, has recently visited Alaska. At Ketchikan, a town of fifteen hundred inhabitants, Brethren Dart and Greaves have been holding tent-meetings, with good interest, and it is hoped our first Alaskan church may be organized there before many months.

THE business of the California-Nevada Tract Society, which was surrendered to the Pacific Press Publishing Company on July 15, 1904, has been taken over again by the tract society. All orders for tracts, pamphlets, trade books, and subscription books in that territory will now go to the tract society instead of to the Pacific Press.

BROTHER GEORGE R. ISRAEL and his wife, of South Lancaster, who have responded to the call for a missionary printer in South Africa, sailed August 30 from England for their field of labor. They were accompanied by Miss Hyatt, daughter of Elder Hyatt, who returns to South Africa after a course of study in the South Lancaster Academy.

WE would direct the attention of every reader of the REVIEW to the "Canvassers' Summary for June" and its accompanying "Notes of Progress" on page 19 of this number. It is a cause for joyous thanksgiving when we can record the splendid gain from month to month which Brother Palmer summarizes in the third paragraph of "Notes of Progress." It may be well also for the members of the various union conferences to take note of the last two columns in the "Canvassers' Summary," that those conferences which are doing least may be encouraged to do more in the work of spreading this message, and that those which are doing most may be encouraged to set a still better example—not in a spirit of rivalry, but with an earnest desire to accomplish the most possible in the grandest cause in all the world.

### 'The Publishers' Convention

A PUBLISHERS' convention has been appointed to be held in Takoma Park, Washington, D. C., Oct. 3-10. This is not to be a local bookmen's convention like the ones held in Mountain View, Kansas City, and Berrien Springs. It is to be a general meeting of the members of the General Conference Publishing Department, at which it is hoped that many other experienced workers will be present. Arrangements have been made by the General Conference for holding a General Conference Committee council meeting following this convention. By this arrangement of dates it is expected that there can be a large attendance of the members of the General Conference Committee at the publishers' convention. A more extended notice of this meeting will be published next week.

THE matter of the insurance of the Pacific Press has at last been settled. The insurance carried by the institution was one hundred thousand dollars. Of this the company paid seventy-two and one-half per cent, or seventy-two thousand five hundred dollars. We learn also that there is some prospect of the sale of the Oakland property belonging to the institution. In case this is accomplished, it will materially help in overcoming the difficulties and perplexities now resting upon those in charge of the work there. But while this remains in uncertainty, there is one work which every reader of the REVIEW AND HERALD can take up that will bring joy and encouragement to our afflicted institution; and that is the work of increasing the circulation of our missionary paper, *The Signs of the Times*. Its editors are planning to make it more efficient than ever before in the presentation of this message. We be-

lieve that the consummation of this great work will be greatly hastened if our brethren and sisters everywhere will take from five to one hundred copies of that paper to use in missionary work among their friends and neighbors. Try it, brethren, and be convinced of the good you can do, and the blessing God can pour out upon those who come up to his help in this important time.

### A Pope to Save Rome

"If the Roman Church is to be saved from sinking into the depths of degradation and disruption," says Philip Sidney, F. R. Hist. S., it must be through the election of "an energetic, English-speaking pope, who will endeavor to wrest the government of his church from the thralldom of an Italian Jesuitical clique."

The herculean task he would lay upon the shoulders of this pope would be as follows:—

He would have to put into execution the long-delayed reforms of over a thousand years. He would have to clear the Vatican of its evil counselors and their malign influences. He would have to inspire confidence in a world which for centuries has had the strongest reasons to distrust papal diplomacy. He would have to clear monasteries and churches of spurious relics. He would have to abolish the final vows taken by monks and nuns. He would have to prevent poor people from being imposed upon by extortionate demands for the payment of sums of money to deliver souls out of the flames of purgatory. He would have to regulate the donation of indulgences. He would have to bury the bull of Pío Nono proclaiming himself infallible. He would have to surrender the last fragment of his temporal power. He would have to make a huge bonfire of the forged decretals and the contradictory bulls. The Inquisition would be abolished, and the *Index Expurgatorius* no longer published.

Until a pope, such as we have now described, shall sit in Peter's chair, all schemes so constantly discussed concerning the so-called reunion of Christendom, and reunion with Rome, can never assume any practical form.

Mr. Sidney thinks he can already detect omens favorable to the bringing about of this condition of things. It is not unthinkable that an Englishman should sit in the chair of St. Peter. Neither is it beyond the horizon of the probable that Christendom should one day be united under the headship of a pope; but when Rome divests herself of all that Mr. Sidney has mentioned, she will no longer be Rome. There are signs, many and fast increasing, which indicate the bringing of this world under the influence and leadership of the Roman Church; but we have no warrant for believing that Rome will ever divest herself of any of her essential attributes in accomplishing that end.