

The Advent And Sabbath REVIEW HERALD

Vol. 83

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 18, 1906

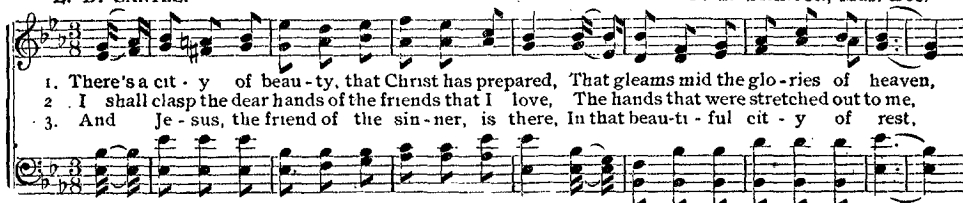
No. 42

FOOTSTEPS THAT NEVER COME

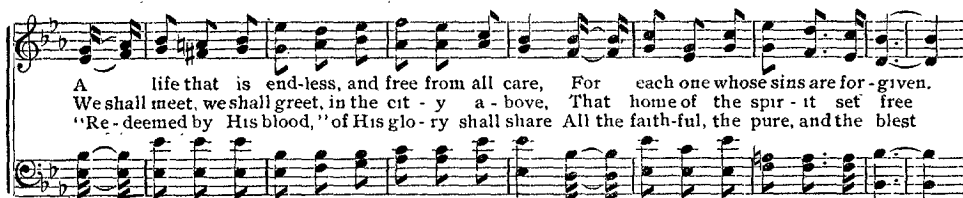
L. D. SANTEE.

Song and Chorus

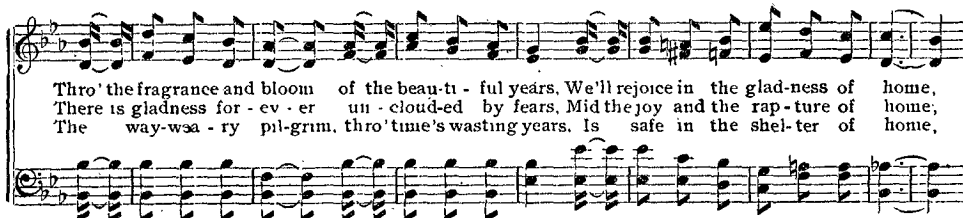
F. S. STANTON, Mus. Doc.



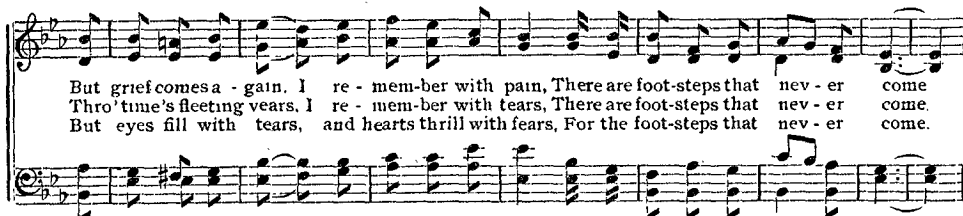
1. There's a cit - y of beau - ty, that Christ has prepared, That gleams mid the glo - ries of heaven,
 2. I shall clasp the dear hands of the friends that I love, The hands that were stretched out to me,
 3. And Je - sus, the friend of the sin - ner, is there, In that beau - ti - ful cit - y of rest,



A life that is end-less, and free from all care, For each one whose sins are for-given.
 We shall meet, we shall greet, in the cit - y a - bove, That home of the spir - it set free
 "Re - deemed by His blood," of His glo - ry shall share All the faith-ful, the pure, and the blest



Thro' the fragrance and bloom of the beau - ti - ful years, We'll rejoice in the glad-ness of home,
 There is gladness for - ev - er un - cloud-ed by fears, Mid the joy and the rap - ture of home,
 The way-wa - ry pil-grim, thro'time's wasting years, Is safe in the shel-ter of home,

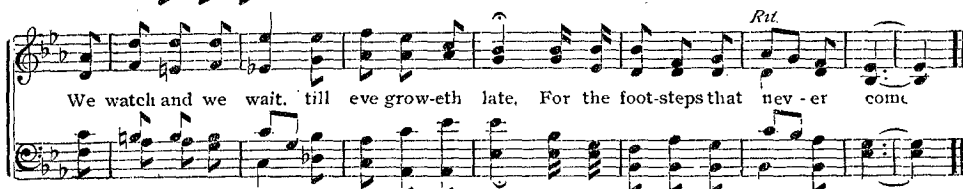


But grief comes a - gain, I re - mem-ber with pain, There are foot-steps that nev - er come
 Thro'time's fleeting years, I re - mem-ber with tears, There are foot-steps that nev - er come
 But eyes fill with tears, and hearts thrill with fears, For the foot-steps that nev - er come.

CHORUS



O the foot-steps that nev - er come,..... In the dark-ness of sin they roam;.....
 nev - er come, they roam;



We watch and we wait, till eve grow-eth late, For the foot-steps that nev - er come

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Our Publishing Work

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

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

A GOOD book for the unconverted, and for the doubting church-member, is that excellent work entitled "Steps to Christ." Every reader of the REVIEW should keep several copies of this book to loan to neighbors and friends. In paper covers, 25 cents. Cloth, 50 cents.

WE have a few damaged copies of "The Analysis of Sacred Chronology," by S. Bliss, revised with notes, together with "The Peopling of the Earth,"—historical notes on the tenth chapter of Genesis,—by A. T. Jones. This book contains 299 pages, bound in cloth, library, and leather. We have a few damaged copies in all bindings. As long as they last, we will furnish them for 50 cents a copy, post-paid.

THE new commandment chart just printed by the Review and Herald Publishing Association is 36 inches wide and 51 inches long. The type is large enough to be easily read in the largest hall or tent. It has the words, "The Law of God," printed in large type at the top. It is in all particulars a decided improvement over the old chart, yet the price remains the same,—\$1, post-paid.

WE again call attention to the Sabbath-school Lesson Quarterly for the fourth and last quarter of 1906. The lessons in this quarter are of special importance to all. They are composed of topics bearing directly upon the plan of salvation. They are the result of a thorough study of the Scriptures, and will be of great profit to all who desire to know more of the great plan of salvation. Price, 5 cents.

WE want again to call the attention of our readers to the 1905 Year-Book. It contains a historical summary of the denomination that can not be secured in any other publication. This summary is itself worth more than the original price of the Year-Book, 25 cents. Every member of the denomination ought to possess this Year-Book for the historical summary it contains. The Year-Book is practically worthless in every respect except the summary. The special price at which we are offering the 1905 Year-Book at this time is 10 cents, post-paid.

WHILE there are many persons suffering with real disease, there are many who are merely *mind-sick*. To such, "Ministry of Healing" would be a great blessing, for it reveals the fact that many die of disease, the cause of which is wholly imaginary. "Ministry of Healing" reveals clearly the purpose of the Creator in placing the mind in control of the body. It reveals the true relation between the mind and the body, and gives suggestions to those who are mentally sick that will greatly assist them in overcoming their imaginary difficulties. No better service can be rendered the general public than placing "Ministry of Healing" in the possession of the people. Prices: \$1.50 in freight shipments, \$1.65 when sent by mail.

"TRUE EDUCATION READERS" for church-schools will probably not be ready before January 1. Definite notice will be given when these readers are printed.

ALL should remember that "Early Writings" contains the first published Testimonies of Mrs. E. G. White, and that a new edition has been prepared in uniform size with "Testimonies for the Church." Bound in plain cloth, 75 cents. Flexible leather, \$1.25.

"COMING KING" is a book that shows how the events of the present time fulfil the Scripture predictions of the soon coming of Christ. While hundreds of thousands of copies of this book have been sold, there seems to be as large a demand for it as ever. Readers of the REVIEW should attempt to place this book in circulation among neighbors and friends during the winter months.

DR. HEALD's booklet entitled "Colds" reveals how to prevent a cold, and how to stop one when it has been contracted. It also gives instruction for home treatment. Some persons, for lack of knowledge and proper treatment, attempt to "wear out a cold," thereby weakening the system, and opening the way for some more serious disease. It will pay every individual to secure a copy of Dr. Heald's little work on colds. Price, 25 cents.

THE "New Testament Primer," by J. E. White, described in our issue of the 4th inst., is now on the press, and will be ready for mailing in a short time. This new book is handsomely illustrated with new half-tone engravings, with type work in blue ink. All pictures are printed in two colors. It will make a very attractive book for children. It contains four departments, so graded as to be well adapted to the progress of a child in his reading. Price, in board covers, cloth back, will be 25 cents; in full cloth, 50 cents.

WE wish especially to call the attention of our readers to "Bell's Language Series," adapted for use in home study. These books are properly graded and adapted to language study from the first lesson to the college course. This series follows principles rather than a statement of rules. It comprises the genuine natural method in English. Book 1, for Primary Language Lessons, 65 cents. Book 2, Elementary Grammar, 65 cents. Book 3, Complete Grammar, 80 cents. Book 4, Rhetoric and Higher English, \$1.25. Book 5, Studies in English Literature, \$1.75.

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

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

THE REVIEW AND HERALD

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

VOL. 83.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 18, 1906.

No. 42.

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REVIEW AND HERALD

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Editorial

In his prayer just before his betrayal Jesus said to his Father, "I have finished the work which thou gavest me to do." Our Saviour recognized that he had a definite work to accomplish, and he gave himself wholly to it. In this last generation we have just as definite a work to complete,—the warning of the world and the preparation of a people for the coming of the Lord,—and all our energies should be intelligently directed toward the finishing of this work. Other movements which may be good in themselves should not be permitted to divert our attention from this one thing.

THE very intensity of the times tends to distract our minds and to prevent us from devoting our best thought to the things of the kingdom of God. The things which are seen press themselves upon our attention. The constant turmoil and strife in various parts of the world, the frequency of great disasters, and the steady increase of shocking crimes, may occupy our minds to such an extent that we have little time or mental power to give to the cause and kingdom of God in the earth. It is not enough to know that violence is filling the world; we must also know that the Prince of Peace dwells in our hearts. It is of more importance that we should daily enter by faith into the heavenly sanctuary with our great High Priest and avail ourselves of his intercession in our behalf than that we should rove to the ends of the earth with the news

gatherers or study the particulars of every move in the great political game. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

Theories and Plans

It is one thing to advocate as a theory the doctrine that the Lord will come in "this generation," but it is quite another thing to plan in a practical way for finishing the work of warning the world, with the definite expectation that we ourselves shall see our Saviour coming in the clouds of heaven, and that we shall be translated without passing through the grave. A most encouraging feature of the recent council and convention held in this place was the frequency with which the great fact of the nearness of the second advent was mentioned, and the practical bearing which this glorious doctrine had in shaping the plans which were under consideration. All seemed impressed with the solemn responsibility resting upon us to reach all the people with the message from heaven for this generation, and all seemed anxious to press the work heartily in all fields. There were no merely emotional appeals. There was no special flight of feeling. The plans for a wide-spread and aggressive campaign were not adopted under the stimulus of a passing wave of enthusiasm. Men whose lives have long been devoted to the proclamation of this truth, acting under the conviction that this advent movement is directed by the Captain of our salvation, counseled together with the assurance that the Holy Spirit was helping them to realize the greatness of their work, and to adopt such measures as would enable them to finish even this great work in the allotted time. The effect was inspiring. The hope and courage of the burden-bearers were renewed. An uplift was experienced which will prove to be a conquering power in meeting future difficulties. The fellowship of faithful and courageous fellow laborers was a comfort and a strength to those who must furnish inspiration to the workers under their direction. In this representative gathering theories crystallized into practical plans, and a new

impetus was given to a great movement. The result will be seen in hastening the coming of the great day.

Those "Hard Nuts" Again

WE conclude this week the consideration of the "hard nuts" which have been given to Seventh-day Adventists to crack.

The writer of the leaflet under review submits the following as his next proposition: "Paul says the ministration of death written and engraven in stone was done away. When, where, and by whom was it brought back into force?" That we may know just what "was done away" let us have the exact words of the text. We quote from the American Standard Version as follows: "But if the ministration of death, written, and engraven on stones, came with glory, so that the children of Israel could not look steadfastly upon the face of Moses for the glory of his face; which glory was passing away: how shall not rather the ministration of the spirit be with glory?" 2 Cor. 3: 7, 8. Now compare this with the statement made in the leaflet: "Paul says the ministration of death written and engraven in stone was done away." Of course this opposer of the Sabbath means to quote the apostle Paul as authority for the position that the ten commandments written upon stone have been done away, although this same apostle writes to the Romans that this same law is "holy, and the commandment holy, and righteous, and good." But by reading the text we find that the apostle does not say what is attributed to him. He is comparing the glory of the ministration of death with the glory of the ministration of the spirit, and declares that the former glory "was passing away," or "was to be done away." The context shows that the contrast is not between the law in force and the law done away, but between the law on stone and the law in the heart. Inasmuch as this question is based upon a perversion of the text, it does not require any further answer.

The next question is this: "If the early Christians kept the Sabbath day, why did they break bread on the first day of the week?" The supposed force of this inquiry must lie in the assumption that to break bread on the first day of the week was sufficient to show that the Sabbath had been changed from the seventh to the first day of the week. But this

is pure assumption. There is no Scriptural basis for such a claim. Furthermore, there is nothing in the Scriptures to show that the celebration of the Lord's supper was confined to any particular day, while, on the contrary, there are plain intimations that at the first this ordinance may have been observed every day. Acts 2:42, 46. The incidental mention of the fact that on this particular occasion the disciples broke bread on the first day of the week has no bearing whatever upon the Sabbath question.

Again the writer of this leaflet inquires: "If Christians are to keep the Sabbath day, how do you account for the fact that the apostles preached the gospel in Jerusalem, Samaria, to Cornelius the Gentile, and to many others, without commanding a single individual to keep it?" This question ought to run like this: If Christians are *not* to keep the Sabbath day, how do you account for the fact that the apostles preached the gospel in Jerusalem without being accused by the Jews with being Sabbath-breakers? The silence of the Jews on this point is very convincing when we remember that after Jesus had healed the blind man on the Sabbath, the Jews said, "This man is not of God, because he keepeth not the Sabbath." The most candid, and the best informed observers of the first day of the week freely admit that the early disciples observed the seventh day of the week as the Sabbath, and taught their converts to do the same. To argue otherwise is to refuse to believe the plain facts of history.

The next question is the most remarkable of them all. It reads thus: "Is it not a fact, according to the book of Acts, that the thing done was of more importance than the day?" We suppose that the originator of this inquiry had some thought in his own mind when he propounded this question, but this is certainly an illustration of the statement that language is sometimes used to conceal thought rather than to convey it. We further suppose that this question was designed to have some relation to the question of Sabbath observance, but we freely confess that we are unable to comprehend its meaning, or to see the least connection between it and the matter at issue. It is not worth the while to waste time and strength in cracking a nut which contains no meat. We are willing to leave empty shells for others.

The next question is too long to print in full, but the substance of it is contained in these words: "Can you demonstrate that the day you keep is really the seventh day or Sabbath coming down in regular succession from the day on which God rested? . . . Will you affirm that it is possible for all men to keep the same day? . . . Do you not see that

it is a geographical impossibility for all men to keep the same day, and that the law was only intended for one people, one country, and one age?" The proof of an unbroken succession of Sabbath days is very simple. By a series of weekly miracles covering a period of forty years the particular day of the Sabbath was pointed out by God himself. That this was the day set apart at creation is shown by the commandment as given at Sinai during the time of these miracles. This very day was observed by the Jews during all their history until the first advent of our Lord, and he himself, the Lord of the Sabbath, recognized the day which they kept as the true Sabbath. Since the beginning of the Christian era all history testifies that there has been no break in the succession of weeks. We do affirm that it is possible for all men to keep the same day, but not at the same time. The Sabbath travels around the earth, just as any other day does, and the inhabitants of the different portions of the earth observe it as it comes to them. We do not recognize any "geographical impossibility" as an excuse for refusing to obey the law of God. We have ourselves traveled around the world, going in a westerly direction all the time, and when we returned to our starting-point, we found that we were observing the same day for the Sabbath as our seventh-day brethren who had remained at home all the time. Those who find difficulty concerning the observance of the seventh-day Sabbath on a round world are those who live in the same place and theorize about it. Those who travel meet with no such difficulty. When God created man, he said, "Be fruitful, and multiply, and replenish the earth," and God's law was given to a people who were to fill the earth. What an absurdity it is to conjure up "a geographical impossibility" as an excuse for disobedience to the law of the God of the whole earth. Such an excuse is foolish, and it will sound foolish to those who make it in the day of judgment. Shall the thief in America plead "a geographical impossibility" as a sufficient reason for breaking the eighth commandment? Shall the idolaters in the islands of the Pacific be released from the obligation to worship only the one true God because of "a geographical impossibility"? There is just as much reason for answering these questions in the affirmative as to claim that the Sabbath commandment was intended for the people of Palestine only, and that it is "a geographical impossibility" to observe the same day as the Sabbath on a round world. The law of God was intended for every people, in every country, and in every age. "Sin is not imputed when there is no law." "Do we then make void the law through

faith? God forbid: yea, we establish the law."

We now come to the final question: "Do you keep the Sabbath day? No dodging, do you? Do you rest, or put in the day promulgating your doctrines?" In the time of Jesus the self-constituted censors and directors of religious observances complained bitterly because the Saviour did not keep the Sabbath according to their views, and in reply to their accusations he laid down this principle: "It is lawful to do well on the Sabbath days." We hold to this principle, and sincerely endeavor to keep the seventh-day Sabbath according to the interpretation of the commandment as given in the example and teaching of the Lord of the Sabbath. In the service of the sanctuary the priests were required to perform extra duties on the Sabbath, and yet Jesus taught that in so doing they were "blameless." We regard the teaching of the truth of God as entirely in harmony with Scriptural Sabbath-keeping, and we are certain that only carping critics can seriously take any other view of the matter.

We have now considered all the "hard nuts" found in this leaflet. Not one of these questions contains, or even suggests, any valid argument against the observance of the Sabbath of the fourth commandment. It further seems to us that not one of them grows out of a sincere inquiry after the truth, but that, on the contrary, they indicate a settled determination to avoid any candid study of the subject, and a purpose to cast odium upon those who are willing to make a sacrifice in order that they may "keep the commandments of God, and the faith of Jesus." We have a sincere respect for those who are honestly seeking to know the truth, although they may differ with us, but the captious objector and the unprincipled cavalier constitute a class by themselves. Like the scribes and Pharisees of old, they shut up the kingdom of heaven against men; for they neither go in themselves, neither do they suffer them that are entering to go in. We can not hope that our replies to these questions will convince such persons, but we hope they may have some weight with those who desire to know the truth as it is in Jesus. "If any man willeth to do his will, he shall know of the teaching."

"LET this mind be in you, which was also in Christ Jesus." When that admonition is complied with, we shall find delight in those things in which he delighted. "I delight," said he, "to do thy will, O my God: yea, thy law is within my heart." Carnal desires give place then to spiritual longings, and the condemnations of conscience give place to the assurance of acceptance with God.

Holiness and Healing

THERE is no place either for fads or specialists in a well-balanced presentation of the third angel's message. The Biblical doctrine of holiness, "without which no man shall see the Lord," is an integral part of the message for this generation, but it is not the whole message. Divine healing in answer to the prayer of faith should be revealed in the experience of those who are preparing for the coming of the Lord, but it is only one phase of such an experience. Those whose only burden is to teach holiness, and who are not willing to test that holiness by the law and the prophets, are not safe leaders. Those who set themselves up as specialists in divine healing, and who boast of their success in this direction, need to learn more fully concerning the work of God for this generation. We believe in that holiness which is revealed in a life in perfect harmony with that law which is holy and just and good, but not in that holiness which sets itself above God's law. We believe in divine healing according to the Word of God, but not in professional healers. These are distinctions which need to be borne in mind.

Confusion is sometimes brought into our churches by permitting those to conduct services who have a message to bear which is only a substitute for the third angel's message. Such persons present a perversion of one feature of the truth in the place of the whole truth, and the fruit is not righteousness and peace. The elders of our churches and all who have responsibility as under-shepherds of the flock should guard the people against these false teachers. Our people need to hear the whole gospel in its purity and in the setting in which it has been placed—the prophecies for this generation. There can be no substitute for the third angel's message.

The Law and the Gospel

God's work is not self-destructive.

Free salvation does not put a license upon sin.

Therefore the gospel does not abolish the law.

The law of God came into the world for a definite purpose—that man might know the character of God and the principles that underlie his government. There must be the utmost harmony between the character of God, the law of God, and those who are accounted worthy of eternal life. "We shall be like him," says the apostle John, "for we shall see him as he is." When the universe is freed from the disease of sin, there will be one unbroken harmony of life and character through all the realm of God.

The apostle says, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." Sin made salvation necessary. "Sin is the transgression of the law." That salvation which the gospel brings to light is salvation from sin and its consequence—death. The necessity of salvation proves the existence of sin; and the existence of sin proves the existence of the law, for "sin is the transgression of the law."

If, then, we assert the abolition of the law because of the existence of the gospel, we take away the very necessity for the existence of the gospel. If the law is abolished, there is no sin, for "sin is not imputed when there is no law." If there is no sin, there is no need of salvation, no need of a Saviour, no need of a gospel. Take the law of God out of this world, and God could not condemn any man for any act he might do. There would be no sin then, for we can not transgress a law that does not exist. There would be no salvation then, for we can not be saved from a condition that does not exist. There would be no gospel then, for God will never proclaim the "good news" of a salvation for which there is no need.

The Word declares, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Again: "All have sinned, and come short of the glory of God." The Bible, in both the Old and the New Testament, recognizes the presence of sin in the earth. It must therefore recognize the existence of the law of which sin is the transgression. As the forgiveness of our sins depends upon the confession of our sins, and as the fact of our being sinners proves the existence of the law of God, we see at once that the forgiveness of our sins depends upon our recognition of the existence of the law of God.

If that law were abrogated by the death of Christ while we still live in him, then we would be driven to the conclusion that the trouble was with the law rather than with us who had broken it. It would mean that the law was imperfect or unjust, or both, and that the only way to get rid of it and save our lives was for Christ to be slain under its condemnation, that he might thereby, in some inexplicable way, remove the faulty code from the realm of God.

But what is the word of Inspiration in reference thereto? "So the law is holy, and the commandment holy, and righteous, and good." Rom. 7:12. James calls it "the perfect law, the law of liberty." James 1:25. Did Christ come to the world to abolish that which was holy and righteous and good and perfect?—Nay, verily; for those are the very qualities of his own character. Be-

cause his character was in perfect harmony with that law, he was holy and righteous and good and perfect. The law of God being the expression of his character, God could not abolish it without abolishing his own attributes. The conflict in heaven never was between righteousness and righteousness—between perfection and perfection—but between righteousness and unrighteousness, perfection and imperfection. So Christ says: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil." Matt. 5:17. On the other hand we read, "To this end was the Son of God manifested, that he might destroy the works of the devil." If he abolished the law, the inevitable conclusion would be that the law was of iniquitous origin, a part of the works of the devil. Thus we see what dishonor it brings upon God to claim the abolition of his law through the mediatorial work of Christ. The devil had sinned and caused many other of the angels to sin. When the angels sinned, they transgressed the law of God. "For if God spared not angels when they sinned, . . . the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment." 2 Peter 2:4-9. For God to abolish the law which they transgressed would be to acknowledge that the law and the giver of the law were in the wrong, and Satan and all his angels were in the right. It would palliate the sin, excuse the sinner, and declare the law imperfect and unjust. Satan would indeed have cause to exult if that were done. It would be the proof of all his accusations against God and his government. As long as men are being judged righteous or unrighteous, worthy of eternal life or meriting eternal death, God can not abolish the law, for that is his only standard of righteousness.

Christ declares of himself: "I have kept my Father's commandments, and abide in his love." John 15:10. Because he did that, the Word calls him "Jesus Christ the righteous." Again: "Be ye holy, for I am holy." What is the test of holiness?—The law, there is no other. "Ye therefore shall be perfect, as your Heavenly Father is perfect." Matt. 5:48. The standard of perfection is the law—"Whoso looketh into the perfect law of liberty." Looking into that law, we see revealed the defects of our character. If we are faulty, it reflects our faults; if righteous, it witnesseth to that righteousness.

But that law, perfect as perfection itself, can not confer perfection upon us. It can reveal it, or the lack of it, in us; but the very test of its perfection is that it can reveal our every imperfection. The remedy for our imperfection is not in the law, but in something out-

side the law. It is found in the gospel of Jesus Christ. We can not be saved in our sins—but we can be saved. Jesus Christ was “manifested to put away sin by the sacrifice of himself.” Heb. 9:26. “The blood of Jesus his Son cleanseth us from all sin.” 1 John 1:7.

That righteousness, that perfection in the eye of the law, comes to us through Christ; and the “good news” of that fact is the gospel of Jesus Christ. When there was no power in ourselves to keep us from sin, no power in us to save us from the consequences of sins already committed, no power in us to achieve righteousness by the deeds we might do, then came the gospel of Christ, “the power of God unto salvation.” Then came Christ, bearing “in his own body our sins upon the tree.” “made sin for us,” that he might pay the penalty of the broken law for us, and confer upon us an inheritance in the kingdom of righteousness.

Thus we see that there is no conflict between the law and the gospel. The one reveals sin, the other reveals the remedy. The one reveals the character of God, the other reveals the only arrangement whereby we can have bestowed upon us a likeness of that character. The one reveals heaven’s rule of government, the other reveals the only arrangement God has made to counteract the effect of Satan’s rebellion against that government. Thus do the two work together, and thus will they continue to work together until sin and all the results of sin have been eradicated from the universe. Then will the gospel cease, for salvation will have been completed; but the law will never cease. “The sum of thy word is truth; and every one of thy righteous ordinances endureth forever.” Ps. 119:160.

C. M. S.

Note and Comment

THE action of the Canadian Parliament in passing the Lord’s Day act is characterized by *Collier’s* as “a curious piece of legerdemain in connection with Sunday observance.” It gives the credit (or the odium) of securing this legislation wholly to the Lord’s Day Alliance, whose object it declares to be “to force conformity to this [Sabbatarian] sentiment upon those who do not share it.” After referring to the “pressure” brought to bear upon the Laurier government to compel it to bring in the bill, and mentioning the stringent provisions of the proposed law, *Collier’s* says:—

But protests, especially in Quebec, arose in such volume that the government was alarmed, while at the same

time the pressure of the Lord’s Day Alliance was too great to allow it to abandon the bill. Accordingly, it resorted to the safe old methods of the American statesman who was “in favor of the law, but agin its enforcement.” It retained most of the formidable phraseology demanded by the Lord’s Day Alliance, but put in two little clauses, one providing that nothing in the bill should interfere with any provincial law “now or hereafter in force,” and the other forbidding prosecutions under the new act without the leave of the attorney-general of the province in which the offense was alleged to have been committed, or after the expiration of sixty days from the time of the commission of the alleged offense. As the law is not to go into effect until the first of next March, the legislatures of the non-Sabbatarian provinces will have ample time to pass local measures superseding it, and even without such legislation its enforcement against small offenders in such provinces would be impossible.

Because of the introduction of these “two little clauses” *Collier’s* calls this Lord’s Day act “a faded blue-law.” If, however, the purpose of the Lord’s Day Alliance has been foiled this time, we may expect that it will increase its “pressure” until it secures what it apparently desires—a law enforcing the observance of the false sabbath. There is a master mind working through every available agency to exalt the rival Sabbath, and to bring contempt upon the Sabbath of the Lord. This will bring the climax in the great controversy between Christ and Satan.

REFERRING to the hearings before the legislative committee of the Massachusetts General Court for the amendment of the present Sunday law, the *Congregationalist* of September 29, says:—

With both Canada and France stiffening rather than relaxing legislation governing Sunday labor, it is no time for Massachusetts to be in a less conservative mood. Latest reports from Paris tell of voluntary compliance with the new Sunday rest law by six leading railway companies, who agree within eighteen months to give fifty-two days a year off to their joint staff of 280,000 men, a day of rest once a week being conceded, on Sunday when possible.

Time was when America was regarded as an example to the world in the matter of religious liberty and the proper relation between church and state. It seems like a long step backward when America looks to Catholic France or to our nearer neighbor, so strongly Catholic, as a mentor in such matters. It would be but natural that France, the child of the papacy, should do what she could to protect the papacy’s most conspicuous institution; and Canada, with her very large Catholic constituency, might be expected to do likewise; but for the editor of a great

Protestant religious paper to step into line in the same work is, to say the least, an incongruity and a denial of Protestant principles. But all over the world we see a rapid growth in the idea of the law-protected Sunday institution.

THE following paragraph appeared in a paper published in Logan, Kan.:—

Dr. Davis received a letter from Rev. S. W. Gamble, Monday, stating that he had been in Canada fourteen months, and during that time he had delivered over seven hundred lectures and sermons on the Sabbath question, and that Canada was enacting a law prohibiting any one from laboring on the sabbath day (Sunday), and also that Adventists were not allowed to labor on the sabbath day, as it was considered that they disturbed the peace and quiet of the citizens of communities in which they live.

Mr. Gamble is correct in saying that “Canada was enacting a law,” but his other statements are utterly at variance with the facts. While the law is certainly stringent enough, yet there are so many exceptions made in its application that it is far from prohibiting any one from laboring on Sunday; and neither Adventists nor their work on Sunday have been made the subject of legislative inquiry or action. The law, such as it is, is of general application. The present value of the Canadian Sunday law is well estimated in an editorial paragraph from *Collier’s*, which is printed elsewhere in this issue.

THAT others besides those of our own denomination are looking for and believing in the rapid evangelization of heathen lands is shown in the following declaration of Dr. Griffith John, the veteran missionary to China. He says:—

China is not only waking up, she is awake, and very much awake. There is no reason why China should not be evangelized within this century, so far as China herself is concerned.

That is what appears to this missionary observer from what he sees now actually going on in China. But in view of God’s promise to do a quick work in the earth, the watchword of this denomination is not an unreasonable one.

THE leaders of the Independent Catholic Church in the Philippines are co-operating with the colporteur of the American Bible Society to place in the hands of the Filipinos translations of the Gospels into the native dialects. By this arrangement fourteen thousand copies of the Gospels were recently sold to twenty-five congregations, and in another case fifty thousand copies of the Gospels were supplied to the natives of one of the islands.

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.

Forgive and Forget

FORGIVE and forget; the world would be lonely,

The garden a wilderness left to deform,
If the flowers remembered their chilling winds only,
The fields gave no verdure for fear of the storm.

Still in thy sojourn, emblem the flower,
Give fragrance of feeling to sweeten life's way;
Prolong not again the brief cloud of an hour,
With unkindness that darkens the rest of the day.

Forgive and forget; no heart so unfeeling
But some gentle thoughts of affection there live.
The best of us all require some concealing;
A heart that with love can forget and forgive.

Then away with the cloud from those stern-looking eyes;
That brow was no home for such frowns to have met.
How could you hope for a home in the skies,
Should Jesus refuse to forgive and forget?

—Selected.

"Nineveh, That Great City"

MRS. E. G. WHITE

"ARISE, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me."

This is the special message that God bade his servant Jonah bear in the ancient and populous city founded by Asshur, the son of Shem, who "went forth" from "the land of Shinar" about the time of the dispersion from Babel, "and builded Nineveh" along the fertile bank of the Tigris, over two hundred miles to the northward from Babylon.

Jonah was bidden to "cry against" the city, but he was averse to bearing any such message. Instead of obeying, he "rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the Lord."

God in his providence taught Jonah, by severe affliction, the lesson of obedience that enabled him to fulfil God's purpose in behalf of the inhabitants of Nineveh. The record of his experience, as given in the first and second chapters of Jonah, is worthy of most careful study.

"The word of the Lord came unto

Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey, . . . and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

"So the people of Nineveh believed God and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"

As the people of Nineveh humbled themselves before God, and cried to him for mercy, he heard their cry. "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not."

But Jonah revealed that he valued the souls in that wretched city less than he valued his reputation. He feared lest he should be regarded as a false prophet. The compassion shown by God toward the repentant people "displeased Jonah exceedingly, and he was very angry." "Was not this my saying," he inquired of the Lord, "when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil."

When Jonah saw the Lord exercising his compassionate attributes in sparing the city that had corrupted its ways before him, he should have co-operated with God in his merciful design. But he lost sight of the interests of the people. Again he yielded to his feelings, and, as the result, he was not grieved over the thought that so large a number must perish because they had not been taught to do right. He felt as if he would rather die than live to see the city spared; and in his dissatisfaction he exclaimed, "Now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live."

"Then said the Lord, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd."

Then the Lord gave Jonah an object-lesson. He "prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death."

"Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that can not discern between their right hand and their left hand; and also much cattle?"

Our God is a God of compassion. With long-sufferance and tender mercy he deals with the transgressors of his law. And yet, in this our day, when men and women have so many opportunities for becoming familiar with the divine law as revealed in Holy Writ, the great Ruler of the universe can not behold with any satisfaction the wicked cities, where reign violence and crime. If the people in these cities would repent, as did the inhabitants of Nineveh, many more such messages as Jonah's would be given.

Of the disobedient, God now declares: "Although they have been cumberers of my ground, I will forbear with them as long as there is a possibility of their repenting. Toward those who will choose to leave the ranks of the transgressors of my law, and to stand under the blood-stained banner of Prince Emmanuel, I will show mercy and forgiveness. But the end of my forbearance with those who persist in disobedience, is approaching rapidly."

Ought men to be surprised over a sudden and unexpected change in the dealings of the Supreme Ruler with the inhabitants of a fallen world? Ought they to be surprised when punishment follows transgression and increasing crime? Ought they to be surprised that God should bring destruction and death upon those whose ill-gotten gains have been obtained through deception and fraud? Notwithstanding the fact that increasing light regarding God's requirements has been shining on their pathway, many have refused to recognize Jehovah's supreme rulership, and have chosen to remain under the black banner of the originator of all rebellion against the government of heaven.

The forbearance of God has been very great,—so great that when we consider the continuous insult to his holy commandments, we marvel. The Omnipotent One has been exerting a restraining power over his own attributes. But he will certainly arise to punish the wicked, who so boldly defy the just claims of the decalogue.

Not long ago, in the visions of the night, I was in a large assembly, where

the sacredness of God's law was being pointed out. With solemn earnestness a speaker read the one hundred and nineteenth, the one hundred and twenty-sixth, and the one hundred and twenty-seventh psalms. He declared that the wickedness of the world has reached a point where the Lord will certainly interfere. These words were repeated: "The Lord is slow to anger, and of great power, *and will not at all acquit the wicked.* The Lord hath his way in the whirlwind and in the storm, and in the bowels of the earth, and in the clouds wherewith he hides himself."

By studying the story of the Amorites, we may learn a lesson regarding God's dealings with the transgressors of his law. God promised Abraham and his posterity the land of Canaan; but centuries passed by before this promise was fulfilled. One reason given was that the iniquity of the Amorites was not yet full. Though practising idolatry, they had not yet reached the full measure of guilt that was to bring upon them the vengeance of God. Finally, when their period of probation was ended, the command was given for their destruction.

God allows men a period of probation; but there is a point beyond which divine patience is exhausted and the judgments of God are sure to follow. The Lord bears long with men, and with cities, mercifully giving warnings to save them from divine wrath; but a time will come when pleadings for mercy will no longer be heard, and the rebellious element that continues to reject the light of truth, will be blotted out in mercy to themselves and to those who would otherwise be influenced by their example.

Lessons From Past Experiences — No. 7

GEO. O. STATES

IN the spring of 1861, when the war broke out in this country, President Lincoln called for seventy-five thousand men for three months. Few believed the war would last that long. Those who believed what had been shown Sister White in Parkville, Mich., Jan. 12, 1861, knew something serious was before this nation. "We knew that a most terrible war was before us, which would cause great distress and anguish." As the war progressed, the North was confident of final victory, not realizing how well the South was prepared for the conflict.

In "Testimonies for the Church," Vol. I, pages 266 and 267, is given a vivid account of the disastrous battle of Manassas, Va. The people of the North were greatly astonished at the unexpected defeat of the Northern army. As time went on and the war continued, becoming more and more serious, draft after draft was proclaimed. During these trying times as our ministers went out to preach the word, they found the people so absorbed with the terrible carnage that was going on that it was almost impossible to call their attention to the third angel's message.

Conditions were growing more serious. Many of our people were drafted, and had to go into the war or pay three hundred dollars. At this time meetings of counsel were held in the Battle Creek church, and the leading brethren advised all to pray much and talk little. In the winter of 1865 large bounties were paid for substitutes, and it began to look as if some of the European nations would take sides with the South, and thus bring about a general war.

Thus matters stood when in the REVIEW of Feb. 21, 1865, there appeared a long article setting before our people the seriousness of the situation, appointing a four-day season of prayer for the end of the war, and urging our people to put away all differences, humble their hearts, and seek God earnestly. This they did.

Those of us who participated in those experiences knew what it was to plead with the Lord. Brethren and sisters who had differences confessed their wrongs, and as far as possible made matters right. We all felt that we were doing a special work, and that God was going to hear and answer our petitions. We felt that the only way that the work of God could be carried on was for the war to cease, and so we earnestly pleaded for that definite object.

Immediately after these four days of fasting and prayer the Northern army began to gain victories. Soon the news flashed over the wires, "Richmond is taken, Lee has surrendered, and the war is over." This all took place within a few weeks after God's people fasted and prayed. It was brought about so soon that men of the world were amazed. A peace convention was held, I think in Washington, D. C., and a large banner was stretched across one of the main thoroughfares, with these words, "This is the Lord's doing, and it is marvelous in our eyes," showing how astonished men of the world were at the unexpected termination of the war. God's people, who spent those four days in earnestly seeking the Lord, knew it was in answer to prayer.

Cedaredge, Colo.

The Beginning of Day

J. N. LOUGHBOROUGH

"WHERE is the way where light dwelleth? and as for darkness, where is the place thereof, that thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?" Job 38: 19, 20. These are among the words spoken by the Lord to Job when correcting him and his unwise comforters. In these questions is really involved the thought, Where is the exact point where light separates from darkness? or in other words, Where is the line of day? Where does one day begin, and another end?

The Lord gave the sun to rule the day. Ps. 136: 8. When he was appointing days to be observed by his people, he said they should regard them "from

even unto even." Lev. 23: 32. And in his Word we learn that "at evening" is "when the sun did set." Mark 1: 32. So in the revolution of the earth on its axis, causing the recurrence of day and night, the setting of the sun is God's signal for the beginning of a twenty-four-hour day.

In no place in his Word has he ever told us the precise point we must begin to reckon those sun settings. At the close of creation week, when God sanctified the seventh day (commanded it to be kept holy) those to whom it was first given were in the garden of Eden. But in the settlement of the earth, their posterity went east from Eden, as well as west. Now if Eden was an exact longitudinal point from which they must reckon the course of day, then those who went east from Eden would begin their Sabbath just as those west of Eden were closing the Sabbath day. We have no hint in all the Bible that any such difference ever existed among the Edenic race.

After the flood the descendants of Noah—the posterity of Shem, Ham, and Japheth—divided the territory of the Eastern continent (Gen. 9: 19), settling in Europe, Asia, and Africa. Thus they were scattered hundreds of miles apart, and far away from any point that has been conjectured as the ancient site of Eden. Being thus far away, east and west, from that point, did they differ one day in reckoning the days of the week, or in the keeping of the Lord's Sabbath? There is nothing in the Scriptures from which we could infer any such thing.

The facts in the case are these: As mankind settled the world, they went east and west until they had covered the land portion. They took their day reckoning with them, as measured by God's great timekeeper,—the sun,—and never knew any necessity for any other "day line" until they began to cross the Pacific Ocean. Going from either side to the other, they found a difference of a day in the reckoning of the day of the week. All the nations on the lands thus settled were agreed in their reckoning of the days of the week. They still thus agree, as may be demonstrated by the "chart of the days of the week," compiled by William Meade Jones and Prince Lucien Bonaparte, of London, England. This agreement is in itself a proof that none of these have ever recognized an Edenic day line.

As before stated, men circled the land portion of the earth, from the west side of the Pacific Ocean—Asia—to the east side—America—all in the whole round were in perfect harmony in their week, and day reckoning. They began to cross the Pacific Ocean, and, whether going east or west, if they took their day reckoning with them, they would find themselves out of harmony with those on the other side. This demonstrated a stubborn fact, which was this: In God's providence, in the settling of this world, following the Lord's timekeeper—the sun—days were fixed to this earth, and

to be in harmony with those fixed days mankind must adjust themselves to these stubborn facts.

From actual experience they had now learned that the day, from one to two, and so on, actually changed in the Pacific Ocean. No matter whether or not you decide to do it at some particular meridian of longitude of man's choosing, the day actually changes between America and the eastern shores of the Eastern continent. To keep in harmony with the actual change of day, the nations have established their "day line" in the Pacific, where the navigators add or drop a day, and that only that they may be in harmony with the established days of the people among whom they land.

In late years some persons have arisen who have contended that the "day line" in the Pacific Ocean is all man-made, and that it is wrong to comply with this arrangement, and instead the change of days should be made at a point where the day first began with mankind; namely, in the garden of Eden. In carrying out that theory, the first trouble that confronts us is to settle within several hundred miles where the garden of Eden was located. Among those who have speculated on the site of Eden there is diversity of opinion. As that garden is not on earth now, and no vestige of the river that flowed out of it remains, who can tell where it was? One branch of that river it is said compasses Ethiopia. Ethiopia is on the west side of the Red Sea. As all contend that Eden was east of the Red Sea, it would seem that some mighty changes must have been made by the flood. Was the Red Sea there before the flood? and did the river now compassing Ethiopia run through the Red Sea like the Gulf Stream through the Atlantic?

A few years ago there was in England one, who, for a time, was with our people. He finally advocated the theory of an Edenic day line. He thought he had identified the location of ancient Eden. He said that the people in Australia and New Zealand were so far east of that Edenic line that the real day was one day ahead of their reckoning. Although those there who observed Sunday according to their reckoning thought they were keeping the first day of the week, they were actually keeping the seventh day of the week, as reckoned from his imaginary Edenic day line. He took passage to Australia to give his revised third angel's message.

His message, reduced to "nutshell" size, it seemed to me would run on this wise: "The people who, in the order of God's three messages have established the work in Australia and New Zealand are mistaken. The mass of professed Christians in those countries are in no danger of worshipping the beast in Sunday-keeping, because the Sunday they are keeping, which the Catholic Church claims that it has put in the place of the seventh-day Sabbath, is really the true Sabbath commanded by the fourth com-

mandment, and sanctified in the garden of Eden." I have never heard that the Englishman made any great stir in Australia. Truly the people might have said of his proposed revolution, in the language of Isaiah, "Your turning of things upside down shall be esteemed as the potter's clay." Isa. 29:16.

Let us look at this situation in the light of fulfilled and fulfilling prophecy. These rules are accepted by all true expositors of prophecy:—

1. God is the author of prophecy, therefore the events predicted in a prophecy will be fulfilled as God has given them.

2. When God's time comes for a prophecy to be fulfilled, the very event predicted is there every time.

3. A false fulfilment of a prophecy in the appointed time for a true fulfilment is therefore an impossibility.

In harmony with the above proposition let us consider the bearing of the proposed new light respecting the "day line of Eden." God's time came for the great second advent movement. The first and second messages were given in harmony with and exactly fulfilling the prediction made concerning those messages. A third message was to follow. It thus arose, and after sixty years of its onward course, in which time it has made its entry more or less into all the leading countries of the world, some one claims to discover that in a large portion of the territory already entered no such message is needed to correct the people in regard to the keeping of the Lord's commandments, but rather to tell them that they are already keeping the right day if they would only begin it at sunset instead of midnight. Those who have been so zealously laboring to establish the message, it is claimed, should confess to the people, and tell them that the third angel's message applies to only a part of the world that is west of the site of Eden. Does that look like God's manner of working in the fulfilment of his prophetic word? According to Matt. 24:14 the last message is to be proclaimed to all nations for a witness.

If it is true now that acceptable obedience to God's Sabbath is only found in keeping a sun-measured day that began its course on the meridian of Eden, it must ever have been so. If the claim of the Edenic day-line reasoner is correct, then every one east of that line, to be really a true seventh-day keeper, must keep his sabbath the day after the one on the west side of the line, beginning just as the other closes its observance; in other words, keep it on what on this plan was, and is, reckoned by that people as the first day of the week. This Sunday, the first day of the week, the *North British Review* styles "the wild solar holiday of all ancient pagan nations."

Shall we then decide that when the Jewish people were in captivity in Medo-Persia, with its one hundred and twenty provinces, whose territory extended east to the eightieth degree of longitude, more than twenty-four hundred miles east of

any point that has been claimed as the site of Eden, they changed their day of worship to the pagan Sunday, and differed one day with their brethren who were still left in Palestine?

Is there in the Bible a single hint that on their return to Palestine, under the decree of Cyrus, Darius, and Artaxerxes, they had to remodel their day reckoning? It would seem that some such facts are needful to establish an Edenic day-line theory, before proposing to one half of this world's inhabitants to change their reckoning of the days of the week.

While the ancient Scriptures reproved the people for following the customs of the heathen in sun-worship, and other idolatry, we find no hint that they were called upon, after their return to Palestine, to change their day of Sabbath-keeping. So let us observe God's order of days established in his providence on this round world, and go forward in the faithful proclamation of the third angel's message, not being turned aside by any rushlight of the enemy's devising to throw discredit on the work.

Mountain View, Cal.

The Cause and Significance of Earthquakes

D. H. KRESS, M. D.

THOUSANDS of people who were hurried out of their comfortable homes during the earthquake in San Francisco found the enforced outdoor life a real blessing in disguise. The health authorities stated that in spite of the rain and inclement weather which lingered most unseasonably this year, the health of the city had never been so good. The earthquake was therefore not altogether an unmingled curse. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." The curse comes for man's sake; it never comes without cause.

Considerable alarm is still felt by the people of San Francisco. The views expressed by noted scientists regarding the cause of this and similar disturbances certainly will not tend to increase the confidence of the people in the earth's stability and security. While there does not seem to be any agreement among them regarding the causes of these disturbances, they are all agreed upon one point,—that what has occurred may again occur at any moment and with great severity. This is not at all soothing to the future dwellers of this unfortunate city. But what has occurred in San Francisco may occur at any place on the earth's surface.

The simplest explanation of the causes of these terrific internal commotions and disturbances of the earth may be gathered by a careful reading of Biblical history. At the time of the flood not only did the rain descend in torrents from the heavens, but all the fountains of the deep were also broken up. Undoubtedly with terrific force

water gushed out of the bowels of the earth, carrying with it huge boulders, rocks, and earth. Forests containing mammoth trees were torn up and buried under this mass. These have since been converted into coal beds. The coal has produced petroleum and gases. When these are caused to ignite, rocks are intensely heated, limestone is formed, and iron ore melted. When water, lime, and these heated elements in the earth meet, the immense pressure produced causes loud, muffled explosions, the ground trembles and heaves, and in places rises in waves. This was experienced in the earthquake at San Francisco.

At some points this intense internal pressure finds a vent through a Vesuvius or some other crater, and huge, heated rocks, melted ore, and lava are thrown many feet into the air with terrific and indescribable force, often burying entire cities. This gives some idea of what is at present taking place in the bowels of the earth, and shows the insecurity of earth's inhabitants.

Where there is no vent to this internal pressure, upheavals and earthquakes are more apt to occur. In the past, mountains have been known to mysteriously make their appearance, and whole cities and villages have disappeared. When these commotions take place in the ocean, the earth beneath is forced up, and new islands may even appear; thus tidal waves are often formed which are almost as destructive as earthquakes.

In the past God has warned the people of the earth of these impending judgments before he permitted them to come. In the time of the flood, Noah warned the inhabitants of the earth for one hundred and twenty years, and called upon them to cease to do evil and learn to do well. Had they heeded the warning, as did the inhabitants of Nineveh when warned by Jonah, the flood would never have come upon them. Before the cities of the plain could be destroyed, angels came and took Lot by the hand and hastened him and all he had out of the city, telling him to escape for his life, and to look not behind him. "As it was in the days of Lot, . . . even thus shall it be in the day when the Son of man is revealed."

What has been in the past will be again; similar causes will bring about similar results. As the wickedness of our modern cities increases, and it becomes evident that the inhabitants are throwing off all restraint, we may expect to witness a repetition of the judgments of the past upon these cities; when this corruption becomes general, we may expect the judgments to become general. That this time will come, the Word of God predicts. "The Lord hath his way in the whirlwind and in the storm. . . . The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world and all that dwell therein."

But before this can take place, "the Lord himself [not an angel, as in the case of Lot] shall descend from heaven,

. . . the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air," to be escorted to the place he has been preparing for the righteous. The Lord will say, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity."

Few will look upon these visitations as judgments and warnings from God, or as indications of the coming general destruction and the near coming of Christ. Scientists will scoff and bring forth theories opposed to this. Peter, in speaking of this, says: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Just as truly as water was used to destroy the earth's inhabitants in the time of Noah, so surely will fire be the means of the destruction of the wicked in the last days. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

That we shall see the fulfilment of this, there can be no doubt; and as earth's internal disturbances and commotions become more frequent and more severe, we may know we have reached the time when universal iniquity abounds, and God is calling upon men and women to flee from the wrath to come. As yet mercy is mingled with wrath; God's voice and appeals may still be heard in the midst of these judgments, calling upon men and women to cease to do evil and learn to do well, for their own sakes. He is unwilling that any should perish.

As men misinterpret these judgments, refuse to heed these solemn appeals, and harden their hearts, there will finally be judgment without mercy. We shall then witness the unmingled wrath of God poured out without mixture, without mercy. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

Not one Christian perished in the destruction of Jerusalem. The Saviour had said, "When ye shall see Jerusalem compassed with armies, then know that

the desolation thereof is nigh: then let them which are in Judea flee to the mountains." This was to the early Christians the signal of escape. They heeded the warning, watched for the signal, and as a result not one lost his life. So to-day, there are signs of impending dangers, but none who heed the signals held out need perish in the judgments that are coming upon these wicked cities. They will not be found in them when these cities are visited with these judgments; and when the universal destruction comes, those who have heeded the warnings will be secure in the mansions above.

Wahroonga, N. S. W.

"Tried With Fire"

G. W. E.

SEVENTH-DAY ADVENTISTS will be a tried people. Each one of them will be tried as by fire. Each one of them will be brought into circumstances, and will have to pass through experiences, that will mean a life-and-death struggle with the powers of darkness which are pressing upon the soul from without and from within. The divine plowshare of trouble and trial will cut its furrows through the heart's desires, deep and long. The angry billows of temptation will rise higher and higher. The tempest of affliction will sweep in with a fury that seems to know no bounds. But there is an all-wise purpose in it all. The Lord "doth not afflict willingly." A loving, tender, pitying eye is watching the process of refining, the work of purification, and a fatherly heart is waiting and hoping and praying and yearning that the dross might be successfully removed and burned up in the furnace of affliction, and only the good, the solid, the stable, remain. "Now for a season, if need be, ye are in heaviness through manifold temptation: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

O that the tempted one, the tried one, the afflicted one, might look away from the awful pressure of the moment, to that glorious time when the Refiner's work is done! O that he might be willing, for the sake of the eternal joys of the near future, aye, for the sake of becoming an efficient instrument in God's hand to help some soul into the kingdom, to endure the cross, to despise the shame, to have the Lord trim and cut and burn and chisel until the perfect character of Jesus appears in the flesh!

Let not despair enter into the hearts of any thus tried. Painful though it be, lonely hours of weeping and agonizing though it bring, darkness though it cause to overshadow us, yet it will have an end, it will not last always. Hold on, trust, believe, watch, and pray, and the result will be glorious.

College View, Neb.



Our Father's Care

MRS. L. R. REYNOLDS

I WOULD learn a precious lesson
Of my Father's tender care
From the happy birds about us,
Pouring forth their morning prayer.

Giving thanks and joyful praises
For supplies of daily food,
Never doubting—and he hears them,
And he feeds them—God is good.

If he careth for the birdlings,
Then he careth for us too,
And we should be trusting, like them,
Trusting, praising, as they do.

Leave thy worries for the morrow,
Leave with God thy load of care;
For the trials of the present
Are enough for thee to bear.

We may labor what is needful
As it seemeth for the best,
But he bids us bring our burdens
Unto him and sweetly rest.
Wichita, Kan.

Children and Stars

NATURE study, which has been transformed in a majority of cases into nature recreation, has extended to a great variety of subjects, but has treated one important branch with curious neglect.

Birds and butterflies, trees, flowers, mushrooms, ferns, and shells have their enthusiastic admirers everywhere; but a question as to the summer constellations, or the planets which are the morning and evening stars of the month, reveals the fact that nineteen persons out of twenty can barely recognize the Milky Way and the Great Dipper. Yet what a door here stands open to the thoughtful mind!

Night after night, over city roofs, the great procession passes; one need go but to the street or the window to watch. What child who has been taken out into the whispering darkness of a summer night or the splendid silver beauty of a winter evening for a star talk has ever forgotten it? The names may slip away, perhaps, but something—a sense of beauty, of mystery, of the unspeakable wonder of the universe—remains unforgettable.

There have been children with other star memories. One of the prettiest pictures in biography is that of Lyman Beecher's children watching for the end of the long Puritan Sabbath and the release from constraint "when three stars came out." What friendly aspect the early stars must have worn to them all their lives; with the memory of their playtime signal!

Nathaniel Bowditch, the mathemati-

cian, had other devices. His son says that the father's reward for good behavior was to draw one of the constellations, in dots of ink, upon the child's hand. Happy children, so to learn the stars in shining hours! Happy stars to be so linked with radiant memories!

Doubtless the stars may be learned from books or named from a professor's chair, but the parent who teaches his boy or girl even a little of the beauty and the glory of the heavens—who puts the sky into his childhood—gives him a memory beyond all price.—*Youth's Companion.*

Babies in Other Lands

THE Indian baby is strapped to a birch-bark board, and hung up in a tree or carried on his mother's back. He has no playthings; and, if he cries, no one seems to mind much.

In South America some of the cradles are made of palm leaves. A single leaf turned up at the edge holds the baby. This cradle is often hung up in a tree, and the wind rocks the baby to sleep.

In Africa the mother carries the baby in a leather pouch slung on her back. When she gets tired of this way, she makes a hole in the sand, under some shady bush or shrub, and tucks the baby into it.

An Eskimo baby is tucked up in his mother's hood. It is a warm place, and travelers say their chubby little faces look very good-natured and happy. When the child comes out of the hood, he is stuffed into a fawn-skin bag; and a string draws the garment together like a pudding-bag, keeping him safe and warm.

In Lapland the cradle is a piece of wood, shaped like a canoe and hollowed out until it is very light. A quantity of grass is put in; and in this soft bed the baby laughs, sleeps, and plays with his simple toys all the very long days. When his mother goes to church, she leaves him outside to keep warm in a hole made in the snow, with a faithful dog to drive the wolves away. Sometimes several cradles are left in a cluster, when the children set up such a chatter as to disturb the meeting.

In Persia, when an Armenian baby is born, it is sprinkled with salt, and left to itself for nearly twenty-four hours. This is done to harden it. The baby is tied in its crib, and the little feet are left bare even in the coldest weather. The mothers blacken the eyebrows and eyelashes; and a little girl's ears are pierced for rings often when a day old,

and always before she is four days' old.

The day a Chinese baby is born, it is called one year old. When the next New-year's day comes, even if it happens to be the day after it is born, it is two years old; and thereafter every New-year's day is its birthday. The winter cradle is shaped like an hour-glass, open above and below. The waist holds the child in, and the hands are left free to play with odd-looking rattles. If the baby is a boy, the top of his head is shaved when he is four weeks old, and after that is shaved once a week.

In India the baby is rocked in a swing. The mother takes a long cloth and ties the two ends together over a small rafter in the low roof of the house, and puts the baby into the fold of the cloth. When the mothers go out to work in the field, the cloth is fastened to the branch of some tree. When the baby gets sick, the mother thinks some one of the gods or devils that the family worship must be angry, and so she calls a sacred man, who wears a yellow cloth and pretends to tell secrets, and asks him what the matter is with the child. He takes two or three little idols out of his bag, and puts them down on the ground before him, repeating some prayers to them, and then pretends to hear what they say. Then he tells the woman she has not given her offerings properly, and makes her go and bring a few pennies, a little rice, and even a chicken. These he takes for himself and goes away, telling her the child will get well.—*Little Missionary.*

Typhoid Fever

WATER is the usual vehicle for typhoid germs, as is well known, and probably all great outbreaks of the disease in cities are due to an infected water-supply. But a city with an ideal water-supply may be scourged with typhoid fever, although less severely, through the medium of impure ice, and it is almost as important to know where the ice is cut, or with what water it is made, if artificial, as where the city water comes from. Not long ago a number of officers on one of the United States ships in the Mediterranean squadron were taken down with typhoid fever. When the source of the infection was traced, it was found to be some ice bought at Athens, the ice-machine on shipboard having broken down.

Raw vegetables used for salads may have been grown in soil contaminated with slops used as fertilizers, or may have been washed in infected water.

Unless a water-supply is above suspicion, all that used for drinking, tooth-cleaning, and in the kitchen should be boiled, and the drinking water cooled by putting vessels containing it on the ice, not by putting ice in the water itself.

Finally great care should be taken to screen all food from flies, for if there is a case of typhoid fever in the neighborhood, flies may become most active distributors of the poison.—*Selected.*

THE WORLD-WIDE FIELD

The German-Swiss Meeting

GUY DAIL

OUR fifth annual camp-meeting of the German-Swiss Conference was held at Kuesnacht, July 5-9, on a green plateau overlooking the Zurich Sea from the north, and half an hour's ride on the train from Zurich. About two hundred of our own people were present, and about three hundred not of our faith attended the evening services. The tent had been pitched for some little time, and a series of meetings had been in progress. The first part of the meeting, there was a little rainy weather, but it did not seem to dampen the interest that had been awakened by the preliminary tent and canvassing meetings. A number of our canvassers had held an institute in connection with the tent-meetings, and had gained a good experience in the circulation of our publications. We think this is the largest and best meeting we have yet had in German-Switzerland since its organization into a conference.

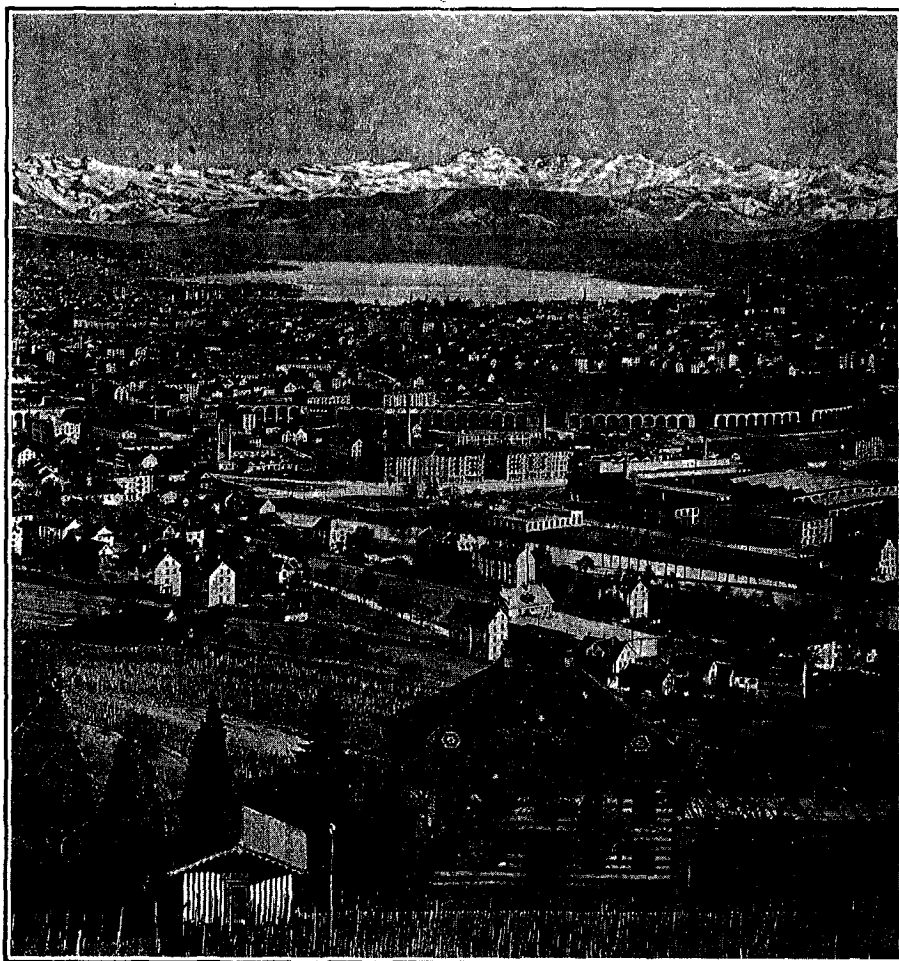
The counsel and help of visiting brethren was welcomed both by the delegates and by the strangers who were present. Brethren Conradi, Spicer, Erzberger, and Peter Nyambo were at the meeting. The consideration of missions and missionary work formed an important part of the program. Brother Nyambo related some interesting things concerning his own land and people, and the manner in which about one hundred native African boys began to observe the Sabbath at Cholo, from the simple study of the Bible alone, before they had ever heard of Seventh-day Adventists. A First-day collection amounting to almost forty dollars was taken up after Brethren Conradi and Nyambo had presented the work in Africa.

We were pleased to see so many new faces at the meeting—new converts to the truth, who rejoice with us in the message for this time. In 1905, forty-three were received, but already during the first half of 1906, fifty-seven have been taken into our fellowship, making the German-Swiss membership four hundred and fifteen; and still there is plenty of work to do, as there are yet several cantons we have thus far left untouched. The finances of the conference are also in good condition. Owing to the removal of forty-three brethren from Basel to Gland, as the Latin Union institutions were transferred, there was a slight decrease in the tithe of 1905 as compared with 1904. Last year the tithe was \$3,011, but the previous year it was \$3,102; however, for the first six months of 1906, the tithe has already increased so that it gives \$2,423.70—a considerable gain if compared with any other like period.

The business transacted was carried forward in the spirit of harmony and brotherly union, there being no dissenting voice. It was voted to give two thousand dollars toward the erection of a home for the aged, under the direction of the German Union; the brethren strongly recommended the purchase of Sister White's new book "Education," which has been gotten out in the German; the question of completing the sale of the remaining German "Christ's Object Lessons" was also given due at-

There are some things of special encouragement to our workers in the German-Swiss field, and perhaps a brief reference to one or two of them may not be amiss:—

The attitude of the public press toward our work has wonderfully changed of late. Last winter a leading religious paper contained a bitter article against us and our work, the writer being the leader of the Sunday movement in Switzerland. The elder of our Basel church wrote the pastor a very kind and courteous Christian letter, which made such a good impression on him that he called on the church elder, and, as just at that time he could not stay long enough for a visit, the pastor invited our brother to call on him. At the time of the appointment, the conference president happened along, so both he and the church



ZURICH: THE ALPS IN THE DISTANCE

tention, and the plan to circulate the German "Ministry of Healing" was heartily indorsed; and the suggestion that the German-Swiss tent fund be strengthened was materially supported by about one hundred dollars in donations.

Ministerial credentials were granted to H. F. Schubert and O. Stoye; ministerial licenses to G. W. Hockarth; missionary credentials to H. Meyer, J. Seefried, Emma Steiner, and Mary Scheidegger.

The officers unanimously elected for the coming year are as follows: President, H. F. Schubert; Secretary, O. Stoye; Treasurer, W. Sebald; other members of the Committee, J. Murbach, W. Kury, H. Lukat.

elder were able to call on the pastor. Our brethren talked in a quiet, respectful way, and showed the pastor that he had been mistaken in one statement after another, until he himself acknowledged his error in every point, and said: "Well, if the church should to-morrow say we should observe the seventh day, I would keep the Sabbath."

But our brethren answered: "This is very good; however, this attitude on your part of course does not remove the false impressions created by your article, which has been sent all over Switzerland. How about that matter?"

He replied: "I will write an apology for at least some of the things which I have said in my former article." Al-

though he had always thought very harshly of Adventists, yet he said he had never had so pleasant a visit with representatives of any other sect as with our two brethren. In following issues of the paper which had contained the bitter attack on us, he stated that he had been misinformed about us in many matters, and he acknowledged that he had misrepresented us in stating that we did not believe on Christ, for he had found that Christ was the center of our system of truth, and he also acknowledged that it would be fruitless to try to withstand our principles with the Old Testament, as he had formerly attempted to do. The man's later articles seem to have turned public opinion more in our favor. We are glad to here give a short extract from a leading Zurich paper, *Zürcher Wochen-Chronik*:—

"The Adventists belong to a sect founded . . . in 1840. They accept the Bible as the foundation of all religious life and feeling. They reject every objection and every doubt as to the truthfulness of the words of Scripture. They withstand the attacks made upon the Word by scientists and the 'higher critics.' They seek to live in harmony with Bible principles; their chief object is to love their neighbors as they love themselves, and they call each other brother and sister, and seek to help one another in word and deed. They observe Saturday, and claim that it is the divinely appointed rest day. . . . Through their modest, friendly appearance, the people make a good impression, and the lack of religious fanaticism is a pleasing feature of their faith. They go their way quietly and unobtrusively, seeking to overcome the inequalities of life through their simple belief (in God). Their worship is without ceremony, noise, or display, and their preaching is simple and deserving of respect. Although they are not time-setters, yet they believe that the Son of God will soon personally appear in the clouds of heaven."

Other papers have also given very favorable notices of our tent-meetings in Küssnacht, and we are glad the Lord seems to be giving us favor with the common people, as he granted to the apostles in the beginning of the Christian dispensation. These notices have helped our meetings very much, and have seemed to break down prejudice.

We feel very thankful for the blessings God has showered down upon the work in this field, and are glad that the workers and the people go forth to their labor and to their homes with renewed cheer to press forward as never in the past, adding victory to victory, in this field with its 2,319,000 inhabitants.

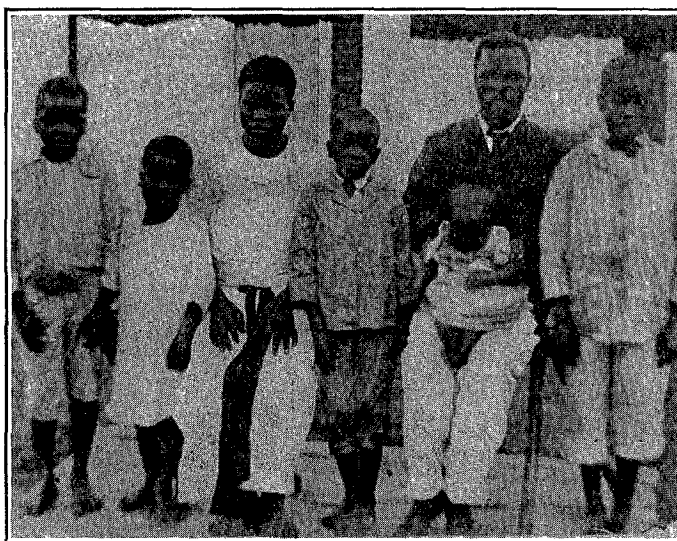
Hamburg.

THE Bible Society reports that there is a greater demand than ever before in Russia for copies of the Scriptures. Notwithstanding the unrest and trouble in the land, the Word of light is spreading.

Progress in Cholo, British Central Africa

THOS. H. BRANCH

SABBATH, July 14, 1906, was a blessed day for the mission here. The previous week we had organized the first Seventh-day Adventist church in Cholo, with twenty-one members. On the Sabbath mentioned, after a short sermon on baptism and repentance, faith and obedience, we went to the stream to administer baptism to thirteen believing souls. Two hundred natives were present. The Lord came near by his Holy Spirit. In the afternoon the ordinances of the Lord's house were celebrated. This solemn service was enjoyed by all, and I believe that the influence of the meeting will have much to do in bringing others into the light of the truth. There are others desiring baptism, in a village quite a distance from the mission, where some



BROTHER MALINKI AND FAMILY

of our boys go Sabbath afternoons to preach. Five persons there have presented themselves as candidates for baptism. Truly the Lord has gone before us, and hearts are being made tender; and while all are not accepting these truths, all are hearing them.

The adversary of souls is angry at the oft-repeated visits of the boys into his camp with the Word of God, and some poor blind souls have cried out, "Leave us alone; we do not wish to hear the Word of God, neither do we desire to hear the name of Jesus spoken." Yet others are crying to know the way of life, and many are coming to study that they may know how to find the Saviour.

O that there were more laborers in this dark corner of Africa! God is calling. Who will answer, "Here am I; send me"? Ethiopia has her hands outstretched to God, and the cry is sounding aloud, "Send us help;" and we join our prayers and cries with these perishing ones: "Send us help, send it ere the harvest-time pass by."

The school work is in good condition, with a daily attendance of seventy-five. Mabel, Paul, and two native teachers are instructors. The lessons in the "Gospel Primer" never seem nearly so interesting as when read by these boys,

who delight to read them. We are having great difficulty in securing books and other school supplies, as the Scottish mission refuses to sell us anything, on account of the Sabbath question. They have been here about thirty years, with their schools and stores. Heretofore we have managed to move on with our work very well, as we could send a boy, and buy. But now the boy must tell from where he comes, and if he says, "Cholo," "No" is the answer he receives. The Sabbath question is finding its way into these opposing missions, and their boys are coming to enter school and hear the truths of God.

Malinki, our native preacher, who was the first Seventh-day Adventist convert in this part of Africa, is an excellent worker. He has a good knowledge of English, speaks six of the native languages, and is of great help to us. He

labors untiringly for his people. He is supported by the young people of Tennessee. It is a great inspiration to him to know that there are those who are so much interested in his brethren in Africa as to support a teacher for them.

The Lord has abundantly blessed in the mission crops during the past year, for which we are certainly very grateful.

We harvested thirty tons of corn, two tons of beans, the same quantity of peanuts, and our five-acre field of sweet potatoes yielded abundantly. We are all praising God, from whom all these blessings flow.

Pray for the work here, and that the light of the third angel's message may soon spread to every kindred and tribe, and that all may quickly hear of our soon-coming Saviour.

Rome Never Changes

WALTER G. BOND

THERE are many people who have admired the new pope as a man profoundly religious, a reformer of the music of the church, a defender of civil marriage, and liberal in every way; but judging from his two catechisms sent out for use in all Roman Catholic provinces, his teachings are no more liberal nor evangelical than those of the Council of Trent under Pope Pius V.

The first article of the new creed runs thus: "I believe in the infallibility of the vicar of Christ (page 30); in the universal pastor; in the master of the universe, who possesses absolute and immediate authority over all pastors and

sheep, who has the fulness of the power of pardon (page 125), and is the fountain and standard of faith." See pages 352, 396, 400.

One question is, "Do all men who are baptized pertain to the church of Jesus Christ though they do not recognize the Roman pontiff as its head? Answer.—No; all those who do not recognize the Roman pontiff as its head, do not pertain to the church of Jesus Christ."

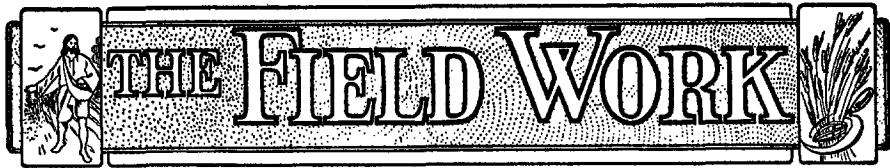
With reference to the Bible we find the following: "What should a Christian do if the Bible is offered to him by an emissary of the Protestants? Answer.—If it is offered him, he should refuse it with horror, inasmuch as it is prohibited by the church. If he has received it ignorantly, he should cast it into the fire at once, or deliver it to his priest. Question.—Why does the church prohibit Protestant Bibles? Answer.—The church prohibits Protestant Bibles because they are adulterated, or contain errors, or they have notes to explain difficult texts, which might injure the faith. For this reason the church also prohibits the versions which have heretofore been approved by her, because they do not contain the interpretations that she has given.

"The authority of the church, that is to say in concrete cases, that of the pope, is superior to that of God, and of his word contained in the holy books."—*Translated from the Spanish.*

How true it is that Rome never changes! She demands worship.

A few days since one of our brethren was out selling tracts. After having canvassed a small country village, he was out on the sidewalk arranging his bicycle to start for the next town. The parish priest came singing down the middle of the street, bearing an image. Our brother continued his work. Upon passing him the priest stopped and asked, "Why do you not do reverence by removing your hat?" The canvasser replied, "That would be against my religion. God's Word forbids my doing so." The priest then called upon the authorities to arrest him. So he was led away to jail. But having been an old-time friend of the chief official of the town, he was released without trial, after being charged never to be found guilty of that offense again. The week before this, my brother Frank, in company with two of our brethren, went to an adjoining province to sell tracts. Having been arrested in two towns, they appealed to the governor, who ordered them to leave the province by the first train, stating that they had the Roman Catholic religion, and wanted no other. But God has said that his "gospel of the kingdom shall be preached in all the world for a witness," and that in this generation. So we are sure, even though this door may seem closed at present, that the sound of this warning message will be heard in every part of this sin-darkened land, the home of the Inquisition. Pray for the work here.

Barcelona, Spain.



The Camp-Meeting for the Chesapeake Conference and the District of Columbia

THIS meeting was held in Brightwood, near Takoma Park, September 11-16. The ground was a large field covered with a beautiful carpet of green, only a few minutes' walk from any part of Takoma Park, and near two street-car lines. It was somewhat of an experiment, for this is the first camp-meeting that has been held here since the establishment of our work in the national headquarters.

The meeting was free from conference business, so the time was devoted exclusively to the study of the third angel's message and to the spiritual interests of the people. There was a good representation of our people from the Chesapeake Conference, and also a good attendance of our members from Washington. The evening services were well attended by citizens of Takoma Park and its vicinity. A deep interest was manifested in the truths presented, and regrets were expressed, not only by our own people, but by those from outside, that the meetings were not to be continued longer.

Elders Daniells and Spicer took a leading part in the preaching during the meeting, and the Lord added his blessing to the timely messages which they bore in the demonstration of the Spirit's power.

Sabbath, September 15, was a remarkable day for the cause of God in this part of the field. When the time arrived for the forenoon service, a large congregation, most earnest seekers for a deeper work of grace in their hearts, had assembled. Elder W. A. Spicer delivered a spiritual sermon, after which an appeal was made for all those who had been convicted of sin, and over one hundred responded to the call, including those who came for the first time, and others who had backslidden. There were many heartfelt confessions made, signifying plainly that the work which was being wrought was not a superficial one. It is to be regretted that the meeting could not have been continued longer, and thus afforded opportunity for those who made a start for the first time and those who were reclaimed, to become more firm in the principles of the gospel before separating to go to their homes to battle with the trials and perplexities of life. There will be great need of vigilance on the part of those who took their stand at this time. Let the leaders of churches, parents, and all, realize the importance of what it means to be their "brother's keeper."

In addition to the laborers already mentioned who had a part in the meeting, there were in attendance, Elder Morris Lukens and Prof. B. G. Wilkinson, who had the arrangement of the meetings, also Elders J. F. Jones, V. H. Lucas, and J. A. Traugh. Elder W. J. Fitzgerald, of Philadelphia, was with us for one day, and rendered very efficient

service in the meeting. A sermon which he preached will not soon be forgotten, in which he gave a warning against Seventh-day Adventists' following in the footsteps of other religious denominations in becoming self-satisfied and trusting to their past experience, instead of being aggressive and unsatisfied with their present attainments. His position was well supported by abundant Scripture texts.

Sunday afternoon, the last day of the meeting, twelve souls were baptized in the baptistery of the Memorial church in Washington.

The Lord willing, we trust that next season we may have another meeting that will excel, if possible, this meeting, in spiritual blessings and power.

K. C. RUSSELL.

Maritime Conference

THE annual conference and camp-meeting for the maritime provinces was held at Williamsdale, Nova Scotia, September 13-23. A tent was pitched on the academy grounds, and the afternoon and evening meetings were held in the tent, and the morning services were held in the academy chapel.

The churches were all quite well represented, and the attendance from the outside was good. The weather was all that could be desired, and the entertainment was first-class and reasonable.

The annual report showed some additions to the membership, and a gradual increase in tithes and offerings. A contrite and humble spirit was manifest from the very first of the meeting, and the blessing of God rested upon the camp from day to day as we studied the Bible, and planned for the extension of the gospel work.

The laborers in attendance, besides the conference workers, were Elders I. H. Evans and C. H. Keslake, and the writer. All the laborers united heartily in proclaiming the message for this time, and our own people were strengthened in the faith, and others were much interested in present truth. In view of the desire on the part of the people to hear further, two ministers were left there to continue the meetings for the benefit of the public. It is believed that several more will soon take their stand for the truth.

The business of the conference was transacted in a very harmonious manner, and the following officers were elected for the ensuing year: President, Wm. Guthrie; Secretary and Treasurer, Alberta McLeod; Executive Committee, Wm. Guthrie, F. A. Tracy, J. G. Hanna, Levi Longard, and A. A. Livingston; School Board, conference committee, E. E. Gardner, and D. W. Dimock; Auditor, E. E. Gardner.

The academy is nearly finished now, and is a comfortable, substantial building, and will accommodate thirty students in the home. They hope soon to have the school full of young people who will fit themselves for service in the fin-

ishing of the gospel work in the earth.

Elder F. A. Tracy, who has been laboring in Newfoundland for the past two and a half years, has returned to the conference, and will locate in Halifax. F. E. Gibson, a licentiate from Ohio, has recently taken up work in Prince Edward Island, supported by the Ohio Conference. Thus the corps of workers is increased, and we hope for a good ingathering of souls the coming year.

The meeting closed with a shout of victory, and the people returned to their homes, and the laborers to their fields, with renewed courage and faith in God.

W. H. THURSTON.

The Ontario Conference

THIS meeting was held at Paris, Ontario, Aug. 23 to Sept. 2, 1906. In this conference each member in good standing is a delegate, and about one hundred and fifty were present. The Chair was empowered to appoint the usual committees.

The following recommendations and resolutions were adopted:—

"1. That great care be taken to place the right class of ministers in the field the coming year, and that they be paid sufficient wages so they can afford to live in respectable houses in good localities.

"2. That, after the tent session is over, and a reasonable time has been taken for rest, two of our best ministers be chosen to enter some city, there to rent a hall, the best in the city, furnish it so that it will present a good appearance, advertise extensively, and hold a series of meetings.

"3. That the rest of our ministerial force visit the churches, and spend the remainder of their time in taking orders for our publications.

"4. *Resolved*, That all our ministers, when visiting churches, give more attention to the subject of tithe paying.

"Whereas, Our work is extending to all parts of the world, and—

"Whereas, This calls for more laborers and more means with which to prosecute the work, therefore.—

"5. *Resolved*, That all our people use great diligence in instructing our youth in missionary work and liberal offerings.

"In view of the need of more buildings at Lornedale Academy, and in view of the fact that one thousand dollars has already been raised for the purpose of constructing these buildings.—

"6. We recommend that this sum be raised to twenty-five hundred dollars, to be used exclusively for this purpose.

"7. *Resolved*, That we tender a vote of thanks to the citizens and officials of the village of Paris for their kind and courteous treatment while we were encamped in their village."

The financial report of the conference showed total receipts amounting to \$9,953.46, and cash on hand, \$551.20.

Ministerial credentials were granted to A. O. Burrill, Eugene Leland, P. M. Howe, and I. Sanborn; ministerial licenses to J. H. McEachern and W. E. Hancock; and missionary license to Sadie Baker, Annie Johnston, Mrs. Hattie Boyce, and Mrs. R. M. Landon.

The following-named officers were elected: President, A. O. Burrill; Vice-President, T. H. Robinson; Secretary and Treasurer, B. B. Noftsgar; Confer-

ence Committee, the President and Vice-President, E. Leland, C. E. Wood, and Chas. Smith; Auditor, R. A. Heard; Building Committee, E. Leland, Chas. Smith, and H. Knister.

A. O. BURRILL, *President*,
B. B. NOFTSGER, *Secretary*.

The North Carolina Camp-Meeting

THIS meeting was held at Highpoint, N. C., September 7-16. It was preceded by tent-meetings, one on the camp-ground and the other in another part of the city; so there had been about seven weeks' work done before the camp-meeting began. There was an excellent attendance from the city during the entire time of the meeting, especially at the evening services. At these times the principal features of our faith were dwelt upon. A few citizens have taken their stand to keep all the commandments. The tent was kept up and labor continued after the camp-meeting closed.

The brethren of the conference took hold earnestly and willingly to make our meeting a success. A spirit of unity and love prevailed, and it was truly refreshing to be present. We were favored with the presence of Elder Geo. I. Butler, president of the Southern Union; also Elders Kilgore and Tenney, and for one day, Elder K. C. Russell of the General Conference, was with us.

Plans were laid for aggressive work. The canvassing work received special attention. During the year past it has made satisfactory progress. We still hope for more efficient and abundant labor in this line during the year to come. Brother A. F. Harrison, the general canvassing agent of the Southern Union, was present, and aided much in this work.

Our young people's meetings were well attended, and much good we believe was accomplished. Elder J. E. Tenney and others led out in these. The business passed off quietly and harmoniously, and all, it is believed, returned home refreshed and strengthened.

T. H. JEYS.

North Michigan Conference Proceedings

THE fourth annual session of the North Michigan Conference convened at East Jordan, Mich., in connection with the camp-meeting, Aug. 31 to Sept. 9, 1906.

In addition to the local conference laborers, Elders Allen Moon, E. K. Slade, A. G. Hangey, N. W. Kauble, W. D. Curtis, J. G. Lamson, S. M. Butler, M. S. Burnham, B. F. Stureman, and Brethren S. A. Wellman, J. B. Blosser, and E. A. Merriam were present a portion or all of the time.

The Leetsville church, with a membership of twenty-one, and the Cadillac church, with fifteen members, were admitted to the conference.

It was voted that we extend our thanks to the East and West Michigan Conferences for their financial aid to the North Michigan Conference the past year.

Reports were given by the secretary and treasurer of the tract society and by the educational superintendent.

The following resolutions and recommendations were adopted:—

"1. *We recommend*, That all our churches heartily co-operate with the plans of the General Conference for a missionary campaign that will not cease until this work is finished.

"2. *We recommend*, The adoption of the dates for the holding of missionary conventions and special efforts with our periodicals and books as suggested by the General Conference.

"3. *We recommend*, That a colporteurs' institute be held April 19-30, 1907, and that our brethren and sisters remember to pray for and encourage these workers in every possible way.

"Whereas, Our conference tract and missionary society is carrying a large number of accounts, and,—

"Whereas, This department should be on a sound financial basis,—

"4. *We recommend*, That our librarians make an especial effort to collect this money and remit it to the society at an early date, and that by precept and example we encourage our brethren to pay cash for their supplies.

"Whereas, There is at present an almost universal demand for religious legislation, as is shown by the many National Reform conventions and by the frequency of religious bills introduced before Congress during the past months, and,—

"Whereas, There is need of immediate action on the part of liberty-loving people to save the cause, and educate the State, municipal, and public officials in general upon this subject, therefore,—

"5. *We recommend*, That each of our churches as far as consistent, elect a local religious liberty secretary, whose duties shall be to look after the local interests and keep in touch with the conference secretary of the Religious Liberty Department, and,—

"6. *We recommend*, That our churches as far as possible and consistent see to it that all county and municipal officers be placed as regular subscribers to *Liberty*, and that we also use our influence to place it in the hands of other influential persons, such as principals of schools, teachers, ministers, lawyers, editors, etc.

"7. *We recommend*, That our churches hold one or more local religious liberty conventions each year.

"8. *Resolved*, That we urge suitable persons in every church to utilize the public press in advocating the principles of religious liberty.

"Whereas, Our church-school teachers are doing a work which calls for the most untiring effort, in the performance of which there are great perplexities, and,—

"Whereas, The successful conducting of our church-schools calls for thorough preparation on the part of the teachers, therefore,—

"9. *Resolved*, That we urge upon our churches everywhere the importance of paying these self-sacrificing workers a salary in keeping with their qualification and services.

"10. *We recommend*, That as far as advisable the conference provide employment for teachers when not engaged in school work, placing them at work, selling publications, giving Bible readings, assisting in tent-meetings, etc.

"11. *Resolved*, That we adopt the recommendation of the General Conference

Educational Convention of College View, Neb., relative to the courses of study and text-books.

"12. *We recommend*, That church-school boards be elected at the regular election of church officers.

"13. *We recommend*, The placing of all our children and youth in our denominational schools at the earliest possible moment.

"Whereas, There are throughout this conference many young men and women of promise, who are unable to obtain an education necessary to properly qualify them to be workers in the cause of present truth, and,—

"Whereas, The Lord has said, 'In each conference a fund should be raised to loan to worthy poor students who desire to give themselves to the missionary work; and in some cases, they should even receive donations' (Vol. VI, page 213), therefore,—

"14. *We recommend*, That the executive committee be authorized to call for donations to a fund to be used under the direction of said committee, in aiding worthy poor students to obtain an education for the Master's work.

"Whereas, There is great need of more thorough preparation for Sabbath-school work on the part of officers and teachers, therefore,—

"15. *We recommend* the use of the *Sabbath School Worker*.

"16. *We recommend*, That the executive committee take under consideration the advisability of purchasing suitable property in the city of Hancock for the establishment of a mission school in that city, and we hereby authorize them to solicit a fund for the same.

"17. In harmony with the recommendation of the Lake Union Conference we would urge upon our Sabbath-schools the importance of setting apart the collections of one or more Sabbaths in each quarter for defraying the expenses of the school, the remainder to go to foreign missions.

"Whereas, Experience has demonstrated the value of the Sabbath-school Home Department, therefore,—

"18. *Resolved*, That we urge upon each of our schools the importance of establishing such a department, and the regular election of a Home Department secretary with the other Sabbath-school officers.

"Whereas, There is great need of a more thorough knowledge of Bible history among our youth, therefore,—

"19. *We recommend*, The use of Bell's Series of Bible Lessons in the junior departments of our Sabbath-schools.

"Whereas, The Sabbath-school is a department of the church, therefore,—

"20. *We recommend*, The election of Sabbath-school officers by the church."

Ministerial credentials were granted to S. E. Wight, W. R. Matthews, Geo. G. Johnson, M. W. Lewis, and M. C. Guild. Brother O. Montgomery was ordained to the ministry and given credentials. Ministerial licenses were given to R. J. Bellows, E. A. Bristol, T. G. Lewis; honorary ministerial license was given to H. S. Guilford; missionary credentials were given to Isabella Campbell, Ethel Peters, Myrta Kellogg, Inez Lay, Sophie Wahlberg, Edith McClellan, H. W. Johnson; colporteur licenses to I. O. Stedman, K. V. Bjork, A. M. Byers, Florence Crouch, Myrtie Clough, Alma Du Bois, Ettie Young, and Etta Goff.

Officers for the coming year were elected as follows: President, S. E. Wight; Secretary, Edith McClellan; Treasurer, North Michigan Tract Society; Secretary and Treasurer of Tract Society, E. A. Bristol; Field Secretary, H. W. Johnson; Educational Superintendent, Myrta M. Kellogg; Executive Committee, S. E. Wight, W. R. Matthews, O. Montgomery, Geo. G. Johnson, M. Stephens; Trustees of North Michigan Conference Association, S. E. Wight, W. R. Matthews, E. A. Bristol, O. Montgomery, M. Stephens.

EDITH MCCLELLAN, *Secretary*.

In South China

BROTHER R. A. CALDWELL, of Australia, who has been canvassing through the Malay States, Philippines, and in Hongkong, writes as follows to Australian friends:—

"Only about ten days ago, in company with Brother Boreham [who takes up our

wants, he succumbed to its ravages and died. His parting words to his people expressed a strong faith in the Saviour, and exhortations to prepare for his soon coming.

"Immediately on my return to Hongkong, I attended to my first delivery. On the whole, it was very encouraging; out of eighty subscribers only one failed me. About thirty of my purchasers were Chinese. Two extra sales were effected, one purchaser being the consul for Brazil; the other was Father Augustine."

India

ALMORA.—This is a pleasant and healthful station well up in the Himalaya Mountains. As the weather has been quite cool, we have been able to continue our work and study during the hottest part of the year.

During the past week we finished the last of ten articles upon subjects of present truth to be printed in Hindi, in the

form of a twenty-four-page booklet. The matter has been sent to Brother Little, at Karmatar, where printing in the native languages is being started, thus furnishing employment for the students at our school and orphanage.

The Lord has especially helped us in preparing this booklet. At least twelve native men who have a knowledge of the Hindi language have helped in the translation; thus while receiving the truth, they have helped in

preparing it for others. These men have not as yet taken their stand for the truth, but we trust that the heaven will work until the whole is leavened.

This little booklet, the "Sanatan Samachar," will be neatly printed and illustrated, and we trust it will sell readily among Hindus, Mohammedans, and native Christians alike. The price will be one anna, or two cents, and we hope that by its sale the cost will be returned, and thus the way be opened to print another, for we hope that this small beginning in the publishing work among eighty millions of this language, may quickly grow until these people may see the light shining from the printed page.

The language used in this booklet is simple and easy, and such as the common people understand, and will doubtless be a help to those who come to take up work among the Hindus.

We would ask you to remember this matter at least once at your hour of family worship, that the Lord will accompany this effort with his Spirit and make it fruitful.

We are both well and of good courage. We are glad to read the good reports in the REVIEW from the other parts of the field.

LUTHER J. BURGESS.



Back row, beginning at the left, R. A. Caldwell, B. L. Anderson, Miss Thompson.

Front row, Brother Boreham, Sister Wilbur, Brother Wilbur.

late Brother La Rue's work in Hongkong], I spent Sabbath and Sunday with the little company at Canton. The Sabbath-school was very interesting. Nearly all the members of Sister Thompson's girls' school attend the Sabbath-school, and their regularity, punctuality, and interest, even though they are not Sabbath-keepers, is an example worth following by all our Sabbath-schools. About twenty boys were also present, who nearly all came from Brother Tidbury's day-school. All the classes with the exception of one were conducted in Chinese.

"In the afternoon the workers meet together, and have the English Sabbath-school lesson; but on this occasion it was dispensed with, as it was the quarterly meeting. As the ordinance of humility was celebrated, our minds reverted to the meeting of the previous quarter. One who for the first time openly testified in this the Lord's appointed way, had since been called to rest until the Life-giver appears. Though only a young Christian, the true spirit of service was manifested in his short experience. Soon after his return to Amoy some of his Chinese friends and relatives contracted the plague, and after attending on their

The Cumberland Conference Camp-Meeting

THIS meeting was held in the grove in the suburbs of the beautiful and thriving city of Knoxville, Tenn., September 6-16. It was my privilege to spend only a little over a day at this meeting, which embraced the first Sabbath. In view of my brief stay with them I was accorded the privilege of conducting all the services on that day. The Lord greatly added his blessing to the words which were spoken during the forenoon service, as about forty souls responded to the call that was made for those who desired to get rid of the sins that had been holding them in bondage. In the afternoon I spoke on the World-wide Mission Field, after which a collection was taken up for this work. It was evident that the Holy Spirit had been working with many in a practical way, for, notwithstanding the small congregation present, there was an aggregate of \$174.75 given in cash and pledges. The attendance from the outside at the evening service was excellent. Elder S. B. Horton, president of the Louisiana Conference, was at this meeting, and remained throughout the greater part of it.

This was not a business session of the conference, so the services were devoted to the spiritual interests of those present, and to a consideration of the different phases of the work of God for these times.

K. C. RUSSELL.

The Publishers' Convention

ACCORDING to appointment the meeting of the members of the General Conference Publishing Department convened at Takoma Park, Washington, D. C., October 3-10. The General Conference Committee, together with many presidents of State conferences, had been in counsel during the week preceding the convention; and when the hour arrived for the convention to open, this large delegation joined enthusiastically with the special representatives of our publishing work, and contributed their strength, long experience, and enthusiasm to the work of the convention throughout the entire meeting.

The convention was a grand success. In the opening devotional exercises the Spirit of the Lord came into the convention in a marked manner, and abode with us till its close. Many weighty questions were considered, but in every discussion there was a unity and strength and brotherly consideration of the various interests of our work which enabled the convention to arrive at unanimous conclusions.

The convention was entertained at the Washington Training College. The conveniences of the school, the assembly rooms, and the comfortable facilities for entertainment, being placed at the service of the convention, were greatly appreciated, and contributed much to the success of the meeting.

The following members of the General Conference Publishing Department were in attendance: W. C. White, C. H. Jones, E. R. Palmer, S. N. Curtiss, I. A. Ford, James Cochran, D. W. Reavis, B. B. Noftsger, F. E. Painter, A. F. Harrison, J. B. Blosser, J. S. James, W. L. Manfull, I. H. Evans, and W. A. Spicer.

At the opening of the meeting a reso-

lution was passed inviting union and State conference presidents, treasurers, general agents, State agents, and tract society and missionary secretaries, and all representatives of publishing houses and their branches, who were not members of the convention by appointment, to take active part in the deliberations.

The following-named persons were present to represent their respective fields:—

ATLANTIC UNION: E. W. Farnsworth, S. N. Curtiss, H. W. Carr, F. E. Painter, F. F. Fry, T. D. Gibson, H. C. Wilcox, H. F. Ketting, W. J. Fitzgerald, W. A. Westworth, C. F. McVagh, J. R. Ebersole, F. H. De Vinney, W. B. Walters, D. W. Reavis, S. J. Hersum, Morris Lukens, T. E. Bowen, Frederick Griggs, R. D. Hottel, W. H. Zeidler, C. H. Edwards, V. H. Cook, E. J. Dryer, O. E. Reinke, E. R. Nutter, C. M. Snow, W. A. Colcord.

CANADIAN UNION: W. H. Thurston, Wm. Guthrie, B. B. Noftsger.

SOUTHERN UNION: Geo. I. Butler, J. S. Washburn, I. A. Ford, R. M. Kilgore, S. B. Horton, T. H. Jeys, W. A. Wilcox, A. F. Harrison, W. R. Burrow, A. J. Haysmer.

LAKE UNION: Allen Moon, William Covert, H. H. Burkholder, I. D. Richardson, A. G. Haughev, L. H. Christian, C. E. Weeks, J. B. Blosser, C. McReynolds, A. J. Olsen, J. W. Mace, S. Mortenson.

NORTHERN UNION: R. A. Underwood, C. M. Everest, I. S. James, W. L. Manfull, J. G. Walker, H. S. Shaw, E. G. Hayes.

CENTRAL UNION: A. T. Robinson, Jas. Cochran.

SOUTHWESTERN UNION: C. N. Woodward, W. W. Eastman.

PACIFIC UNION: H. W. Cottrell, W. H. Covell, A. J. S. Bourdeau.

GENERAL CONFERENCE: A. G. Daniells, G. A. Irwin, L. R. Conradi, W. A. Spicer, I. H. Evans, W. W. Prescott, W. C. White, C. H. Jones, G. B. Thompson, K. C. Russell, G. F. Haffner, Geo. F. Enoch, E. R. Palmer, J. L. Shaw.

The following is a list of the principal topics considered by the convention:—

1. Chairman's Address:—
 - (a) The demands of the times in which we live.
 - (b) The work of the convention.
2. Secretary's Report:—
 - (a) The general progress of the publishing work.
 - (b) Questions needing special consideration by the convention.
3. Organization of Convention and Appointment of Session Committees.
4. Sphere and Work of the General Conference Publishing Department,—Paper by A. G. Daniells.
5. The Importance of the Publishing Work as an Evangelizing Agency,—Papers by A. G. Daniells, W. W. Prescott, G. A. Irwin, and E. W. Farnsworth, followed by general discussion.
6. Organization.
 - (a) In the church.
 - (b) In the conference or local mission field.
 - (c) In union conferences.
 - (d) In publishing houses.
 - (e) In foreign mission fields.

Paper by E. R. Palmer, followed by W. C. White, A. G. Daniells, G. A. Irwin, H. H. Hall, and others, in general discussion.

7. The Work of Our Publishing Houses:—

- (a) Denominational work only, or denominational and commercial work mixed.
- (b) Economical arrangements and facilities for printing, and broad, comprehensive plans for publishing.
- (c) Co-operation between printing houses.
- (d) Commercial relations to State tract societies.
- (e) Conservative policy in publishing new books, tracts, and pamphlets.

Paper by C. H. Jones, followed in general discussion by S. N. Curtiss, I. A. Ford, James Cochran, and others.

8. How to Man and Equip a State Tract Society Office,—Paper by T. E. Bowen, followed by general discussion in which conference presidents and tract society secretaries were particularly requested to lead.

9. Business Methods and the Qualification of Secretaries,—Paper by H. H. Hall; general discussion, introduced by James Cochran, R. L. Pierce, and D. W. Reavis.

10. The Need of State and Union Conference Agents, and Their Qualifications.—Papers by C. N. Woodward and A. F. Harrison, followed in general discussion by G. A. Irwin, R. A. Underwood, and W. B. White.

11. What Constitutes a Well-Qualified and Equipped Canvasser, and What Methods Are the Most Economical and Effective for Giving the Necessary Training.—Papers by J. B. Blosser, W. H. Covell, and A. F. Harrison, followed by general discussion.

12. Our Colleges as Training-schools for Canvassers and Missionary Secretaries.—Papers by A. G. Daniells, Professor Lucas, and W. H. Covell, followed by general discussion.

13. How to Handle Agents in the Field.

- (a) State Agent's Duties,—Paper by W. W. Eastman, followed in general discussion by J. S. James, F. E. Painter, and others.
- (b) Tract Society Secretaries' Relation to the Canvasser,—Papers by H. H. Hall and T. E. Bowen.
- (c) The Assistance that Can Be Given by Conference Presidents and their Committees,—Papers by W. J. Fitzgerald and W. W. Eastman, followed in general discussion by E. T. Russell and C. McReynolds.

14. Methods of Imparting Information:—

- (a) Union and State conference papers.
- (b) Neostyle and other duplicated letters.
- (c) The reporting system.

Paper by J. S. James, followed in general discussion by F. F. Fry and J. B. Blosser.

15. Concentration of Effort in Selling Books, and the Number and Style of Bindings.—Paper by F. E. Painter, followed by J. S. James

- J. W. Mace, W. B. Walters, and R. L. Pierce.
16. Our Periodicals:—
 (a) Their legitimate field.
 (b) How to increase their circulation.
 Paper by A. J. S. Bourdeau, followed by D. W. Reavis and I. A. Ford.
17. Forty-per-cent Books,—Paper by H. H. Hall.
18. How May the Tract and Missionary Work Be Revived among Lay Members,—Paper by A. J. S. Bourdeau, followed by general discussion, in which the tract society secretaries were invited to lead.
19. Missionary Campaign,—Paper by D. W. Reavis, followed by general discussion.
20. Special Need of Publications and Facilities in Foreign Fields.—Paper by W. A. Spicer, followed by general discussion.
21. How to Supply Publications in Foreign Languages in the United States:—
 (a) German, Swedish, Danish, and Finnish.
 (b) Spanish.
 (c) French and Italian.
 (d) Chinese and Japanese.
 (e) Yiddish.
 (f) Other Languages.
 Paper by G. A. Irwin, followed by general discussion by E. T. Russell, H. H. Hall, W. C. White, James Cochran, F. C. Gilbert, and others.
22. New Publications:—
 (a) Examination of manuscripts.
 (b) The publication of new books.
 (c) Authors as publishers, advertisers, and agents of their own books.
 Papers by W. C. White, W. W. Prescott, M. C. Wilcox, E. R. Palmer, and W. A. Colcord, followed by general discussion.
23. Needs and Work of the Southern Publishing Association.—Papers by G. I. Butler, I. A. Ford, and A. F. Harrison, followed by general discussion.
24. News and Work of the International Publishing Association.—Papers by E. T. Russell and A. T. Robinson.
25. Needs and Work of the Canadian Publishing Association.—Papers by W. H. Thurston and B. B. Noftsgier.
26. Other Miscellaneous Topics to Be Presented by Members of the Convention.

Other subjects were discussed, as will appear in the Bulletin of these meetings, which will be issued in a few days.

In future numbers of the REVIEW we will endeavor to give our readers some of the most valuable papers presented on the various phases of the publishing and tract and missionary work. It was decided to issue the proceedings of the convention in pamphlet form. The most important papers, and a digest of practically all the discussions, will be published. Doubtless this report will contain between two and three hundred pages, and will be furnished to conferences, tract societies, and individuals at ten cents a copy, net.

The Bulletin will cost considerably more than this, but the General Confer-

ence has generously undertaken to act as publishers, and contribute the remainder of the expense for the benefit of thousands of our people who will wish to enjoy some of the good things we have here received. Orders should be sent to any of our publishing houses or State tract societies.

With all our hearts we thank God for the privileges of this convention. It has been pronounced by all present as the most successful publishers' meeting we have ever held. The interest and enthusiasm were beyond description. The attendance was large at all the meetings, and the interest was well sustained till the close. The interest taken in this meeting, and the fact that such a large number of representative men joined in the close study of the various phases of our publishing work, give promise of better and more prosperous days.

May the Lord's blessing attend these representatives of our work as they go to their several fields, and may those who could not be present catch the inspiration of the hour, and all join in building up the publishing work.

E. R. PALMER,
Sec. Gen. Conf. Publishing Dept.

India

CALCUTTA.—Dr. Ingersoll and I went to Bombay to meet Dr. Marsh and the two nurses. We found them all well, and glad to be in India. They have rented rooms, and will soon have them ready for work. I want to assure you that we appreciate all the consecrated help we can get, for our needs are many and great. We shall now look forward to the coming of Brother and Sister Shaw. Then who will be the next?

Brethren Little, Barlow, and Mookerjee, and I went to Gopalgunj, to see how the work was progressing there. On the way we distributed many tracts and papers. We found the people ready to read, and glad to get the literature. On our arrival at Gopalgunj we were somewhat surprised to see six buildings up, and occupied by several families. Hundreds of people come to their place in Gopalgunj, and thus have an opportunity to hear the truth. Many seem interested, and between two and three hundred profess to be keeping the Sabbath, but we feel that it is best to wait awhile before baptizing any. Many have been employed on the buildings.

On learning that we were expected in Gopalgunj, different villages sent delegates to meet us. These delegates said they would select worthy men, send them to Gopalgunj for instruction, and pay their expenses there, that they might be fitted to return to their villages and preach this new truth. We were well treated by all. The chief men of the village paid us a visit, to show their respect and to wish us Godspeed. How much we felt the need of the spirit of discernment, that we might know who were really in earnest. We have large problems before us in this work; for it has just begun, and who is sufficient for these things?

The famine is spreading in that district. One week there were three thousand without food. We witnessed some pitiful sights while there. Our hearts were made very sad as we saw little children with faces pinched for want of

food. Two men were in jail because they had stolen rice to feed their hungry families. We drained our pockets of the little we had, but it did not go very far.

The work is moving onward, and our enemies are helping to spread the truth by opposing us wherever we go. The Sabbath question has been discussed again in two of the leading papers in this city. A native man remarked that it seemed so strange to him that Christians were divided on which day should be kept.

I am glad to say that we are all well, and standing the heat much better than last year. For this we are very thankful.
 W. W. MILLER.

China

KULING.—We are now in Mt. Kuling—thirty-five hundred feet above sea-level—where about one thousand missionaries and other foreigners spend the hot summer months. The heat on the plain is so intense that those foreigners who stay there can do scarcely anything for two months but to try to keep well, and contend with a trying, emaciating disease, and at the best lose considerable health and strength.

Rent and food are very expensive here; but health is worth more than money. We never take a step without first ascertaining the Lord's will; and, praise be to his name, every child of God can enjoy the privilege of John 14:21. God wanted us to come here, where we can study hard all summer, and have great opportunity for missionary work. Most of the missionaries are as set against the truth as the ministers are at home; but thanks be to God, a few are sincere. We are giving them the truth. Some will reject it. We are praying earnestly that some may accept it.

On the twelfth of July we met in Lo Shan, to consider some very important matters in connection with our work. Of the first importance was our press work. We all realize that the printed page is going to be an important factor in giving the closing message to this people—as in America, so here.

A little while ago our teacher handed our Chinese paper to a Chinese professor in a Methodist college. It contained an article on the Sabbath. The professor became interested in the Sabbath question, and came to us for more light on the subject. This is only one instance of what the printed page may do. Those who are able to read are willing to read anything, and have plenty of time to do it.

Our press is now twenty miles from the railroad, which necessitates, in many ways, a considerable outlay of precious time and money. For many reasons, it was unanimously decided to build for the press in Sin Iang Cheo, a large city situated on the railroad, and thus also open up a new mission station there. That would leave the Shang-tsai Hsien Mission station vacant, as Dr. H. W. Miller and Brother and Sister Allum are associated with the press work. As we were two families in Lo Shan, the brethren, by a unanimous vote, invited us to take charge of the Shang-tsai Hsien Mission station. So our address henceforward is Shang-tsai Hsien, Honan, Via Hankow, China.

We are bending all our efforts to get our press in good working order. Much present truth should be printed quickly. We are thankful for the few hundred dollars we have received already. God is behind this step, and we are sure that he will move on generous hearts to give us all we need.

When I think of all these great cities and villages, teeming with people who have never heard a word of this all-important message—350,000,000 Mandarin-speaking people—and only a few to give them the third angel's message, can you wonder that I can not write an article without uttering the Macedonian cry? The early Christians collected in Jerusalem, until the Lord scattered them by a severe persecution. We are plainly told by the spirit of prophecy that God has begun to pour out his judgments upon the earth, preparatory to the coming of our dear Lord. And we see this with our own eyes.

He lets these judgments fall for two purposes: One is to arouse his people to give the closing message quickly to the waiting heathen. It seems to me that the San Francisco disaster ought to speak to our people in thunder tones. Although we have not had the privilege to read the special number of the *Signs*, yet it affected us in distant China in such a way that we shall never forget it. How much more blessed it is to give your means and service as a free-will offering, than to wait until circumstances almost force you to carry the message to "every nation, and kindred, and tongue, and people." The day will soon come when all our energies and means must be used in finishing the work in the mission field.

JOHN J. WESTRUP.

A Baptism in Chile

JULY 27, 1906, I came to Nueva Imperial. The Lord blessed our meetings. Five souls are requesting baptism, which will be administered as soon as the rainy season is past.

In company with Brother Victor Thomann, we visited Bajo Imperial, now called Puerto Asenveda. We held meetings in the house of Brother Haraemachea every evening, and on Sabbath and Sunday.

On the Sabbath we baptized seven souls who had lately embraced the Sabbath truth—a saddle maker and his wife, a shoemaker and his wife, another brother and his companion, and a young man who is a painter by trade. Two others sent in their request, and still others are interested.

On the way to the water, the mother-in-law of the shoemaker followed him, and gave him five or six terrible blows with a strong stick. When her daughter came, she took her by the hair, and treated her cruelly. Some of the people on the high bank threw dirt on us, and several handfuls were thrown into my face. When the candidates entered the water, stones were thrown at them. None of us were hurt, for which we praise the Lord. We must, however, say that the majority of the people manifested good order. One Catholic lady said she did not know before that she belonged to such a corrupt church, and she showed an interest to study the truth, and in a short time requested baptism.

We can see from this that when the eyes of the people are opened, they will quickly come out of Babylon, and unite with the commandment-keeping people of God. Brethren, remember the work in this field in your prayers.

F. H. WESTPHAL.

Italy

ROME.—The more I study this great truth, the more I am persuaded that we are occupying, not theoretically, but practically, a position that no one else fills in this world,—that of teaching the Bible in its simplicity to the people. The other denominations do not do this, and the best of them are uncertain of its value as divine revelation. But amid the doubts and mists that assail the people, there is one denomination that lifts its head, and to a man says, We believe the Bible is all from God. This is the only distinct voice in the world that can be heard on this subject. It is plainly to be seen that we are filling a place, and fulfilling a prophecy.

Just last evening I was forcibly impressed with that fact, when teaching a canon from the church of Rome—a very intellectual man, who comes to my home three times a week to study the truth with me. He was passing the hall one evening, and was led by curiosity to enter; he stood a moment near the door, then sat down, and listened to the study. He told me that he had never heard anything like that before, and the method of proving the Bible by the Bible impressed him so forcibly that he desired to arrange to continue the study. He is coming regularly, and each study makes him more contented and more certain of this truth. Last night we studied the subject of the new earth, and he seemed much comforted. After all, what these poor Catholics need is the comfort found in Christ.

When this man first came to visit me, he told me that he thought the Italian people needed to get a clear religious conception from lectures on philosophy and religion; the whole Catholic religion consists of philosophical teachings. But the other evening he said, "I am beginning to feel a new experience entering into my life, a feeling of peace and tranquillity that I never knew before." He added, "If I were to tell the people what they need, I should say they need to know more of God as Father, more of the religion of the heart, and more trust in Jesus." He told me again yesterday that the knowledge that we have in the Bible is astonishing, and he never saw anything like it anywhere else.

We are praying for him that God may lead him fully into the truth; for it means something for a man of his standing to take a firm stand for the message. The Church of Rome has just offered to reinstate him, with all his degrees and a better position, if he will return. So there are temptations brought to bear upon him. But God will bring him through, we pray.

We expect to open up work this year at Turin, a city about the size of San Francisco before the earthquake. It is the ancient capital of the Italian reigning house, and is situated in a part of the country that bids fair to bring forth good results. Professor Fant will go there, and, assisted by a young man, will soon

begin a series of meetings. We have already some Sabbath-keepers there, who will form a little nucleus, so that the work will not be so difficult. When I passed through on my way to the camp-meeting, I held some meetings in a private house, and had a good interest in the Bible studies.

We have also begun a new campaign at Rome, with the prayer and faith that God will work mightily for us here the coming year. We have many studying the truth; and the truth is powerful. Many are becoming convinced of their duty, but thus far we have found great difficulty about the Sabbath question, because the country is poor, and work is scarce. But we know that God must have some solution of this problem, also, for this people. Some, when they are confronted with the serious difficulties, talk of going to America, as they think that there they can better find a way to observe the Sabbath. There is a young man now who is employed as accountant in the city government, who tells me that he sees no other way out of the difficulty than to go to America, and there he is sure he will find a way to obey the truth.

CHAS. T. EVERSON.

The Earthquake in Valparaiso, Chile

TO-DAY I reached Valparaiso, coming from Terena, a city farther north, where I have labored for some time.

Valparaiso has suffered, I think, comparatively more by the earthquake than did San Francisco, but the fire did not do so much harm. Probably two thousand persons were killed by the falling houses. The walls of most of the houses have fallen, or have large cracks, and many of the most costly buildings are completely destroyed. It is now six days since the earthquake, and the ruins are still burning.

Martial law is in force. Many robbers have been shot down in the streets, and many for lesser crimes have been stabbed, as a lesson to others. After 6 p. m. nobody is allowed to walk in the street. Food is distributed quite freely, so the people are not suffering from hunger. Water is easily obtainable, as it runs in the streets, where the conduits are broken. Many people are injured. The panic has been horrible, and people still show their fear in face and manner.

Our people are all alive, and have suffered comparatively little. Brother Steele was able to save nearly everything in his house, after the shock, before the fire reached the building, but the book depository burned, very little more than the account-books, typewriter, and a few small articles being saved.

The house where we lived is still standing. Only one wall and pieces of others have fallen. We do not lose much. I am glad that it is not more, and am thankful to the Lord that he spared us.

I came to prepare special articles for our paper, *Senales*. The press where we publish it has not suffered much, and we expect that the authorities will soon permit work in the houses again. The place where we had the paper stored for the *Senales* was not burned, neither was the office of the custom-house agent, so we hope to receive books that may be there.

I hope this severe earthquake will help the message of the Lord, and soften many hearts to accept it. I am of good courage, and am confident that the Lord is coming soon. E. W. THOMANN.

Valparaiso, Chile.

Canvassing in North Carolina

I HAVE been canvassing for our books in North Carolina for two years and a half, and with the Lord's help have put many of our good books into the homes of this people.

I find this a very needy field indeed, and the people are glad to get our books. The great majority do not know about Seventh-day Adventists and what they teach. Very few of our books have been placed in their homes except in towns and cities.

There are thirty counties in this State that have never been canvassed, and in many more only a little has been done. Can books be sold in these counties? — Yes; I am in one of them, and know by actual experience. In four weeks in May I took orders to the amount of \$165, and in August delivered ninety-four per cent of these orders. A brother in Wilmington, N. C., sold and delivered \$455.10 worth of books in four months. The people treat us most kindly, not turning us off as a nuisance, but welcoming us as friends. Sometimes they ask to see my book.

Are there not some of our dear brethren in the North who would like to come here and take one of these counties that has never been worked? Has not the Spirit of God been calling you to come South into a new field? and will you not heed that call? Do not the love of souls and the great need of this long-neglected field stir you to move out by faith and in the fear of God? If you are obedient to that call, you will be abundantly blessed, and in this field you may rescue some souls for God. If any further information is desired, please address me at Gastonia, N. C.

HORACE G. MILLER, *State Agent.*

Ohio

COLUMBUS.—It gives me pleasure to report that the blessing of God continues to attend our efforts here in this city. We are now entering upon our sixth month's work in the Berean Bible Institute, and during this time have had the pleasure of baptizing and receiving into church fellowship twenty-four precious souls. We are cheered to see new additions to our number nearly every week. We have had two baptismal services the past month, and have another set for October 20.

Our Bible classes are largely attended by a good class of people, while several thousand persons are now entering upon the study of the Sabbath question from the printed lessons. During this time we have placed in the hands of the people of this city over 231,000 pages of the *Signs, Family Bible Teacher*, and tracts, besides a large number of books. In doing this our workers have made about 25,000 calls, besides giving scores of Bible readings.

Our interest is very large, and we are unable with our corps of workers to respond to many of the demands for per-

sonal instruction. We feel to praise God for his great mercy in bearing with our faults and shortcomings, and pray for wisdom to do more faithful and effectual service for him during the next six months.

Thus far the Lord has not only provided means to meet all our running expenses, but has enabled us to pay off a heavy debt incurred in starting this effort. I have been greatly surprised and delighted to see the ease with which an undertaking of this kind can be financed. My experience thus far has been sufficient to demonstrate to my mind beyond a shadow of doubt the feasibility of this method of working our large cities. Our efforts to warn the cities heretofore have been altogether too tame; our excuse has been, a lack of funds and workers. This is no longer an excuse, however, for we are demonstrating that a great portion of the money necessary to meet the expense of warning our large cities can be had from the citizens themselves. The people must hear this message; the question is, Will we lay hold of the means which God has placed within our grasp, and put our work in the large cities on a basis equal to the task of warning every family? It can be done; it will be done. The need of the hour is men who have the courage and faith to take hold and do this work.

Heretofore we have depended upon conferences for support, and on conference workers for help; but in an effort of this kind hundreds of our people who are not now under conference pay can work successfully and find support. Brethren and sisters, let us arise and finish the work. W. H. GRANGER.

A Statement

To Whom It May Concern,—

About one year ago, with six others, I withdrew from the Seventh-day Adventist Church. I feel sure that this was the wrong thing to do. I should have stayed in the church, and if trials were brought in because of the mistaken zeal of some one, I should have borne it with meekness.

After I had withdrawn, I thought I must do something against the work of the denomination, and of course the wicked one would have me begin on the common point of assault, the spirit of prophecy. I circulated reading-matter that was very bitter against the work of Sister White, for which I am very sorry. It grieves me to think that I have used my influence against the servant of the Lord, who has given her life so unselfishly to the service of God. I do hope that Sister White and the denomination may forgive me, especially those to whom I have sent hurtful literature.

I have carefully read both sides of the Battle Creek controversy. I naturally was in sympathy with Elder Jones; in fact, I furnished some money to help meet the expense of publishing his side of the question.

I heard Elder Daniells examine Elder Jones's twenty-eight page letter. Surely I had to admit in my heart that it was handled honestly and faithfully.

I attended the Boulder camp-meeting, August 24 to September 3, and heard Elder Daniells and others set forth unmistakable evidence in regard to the

divine origin of the Testimonies. I felt sure I had reached the crisis in my experience, so I yielded, and made confession.

I can not see any good reason why any one should oppose Sister White's work. I can account for it only on the ground that the dragon is wroth with the church. Surely her writings are the very essence of spirituality, even her enemies being judges.

I do hope the Lord and all concerned may forgive me for all I have done in opposition to the truth of God.

Yours in submission to the will and mind of God, W. J. KERR.

"The Printed Page Shall Fall as the Autumn Leaves"

THESE words of prophecy are being fulfilled in Chicago at present. About six months ago Elder Wm. Covert, president of the Northern Illinois Conference, started a movement to purchase a small printing plant. This was successful; and the plant is located at present in the basement of the South Side (Forty-sixth Street) church, where the work is done. Pledges were made for the purchasing of the plant first; then pledges were asked for the furnishing of necessary supplies, such as electricity, paper, stock, ink, etc. A sufficient sum was realized to carry the work through the camp-meeting in Chicago, these pledges being monthly pledges of one dollar each. The mechanical work is being done by Brethren M. Ashdon and W. A. Ross, who have volunteered their services to the cause. These brethren go to the plant on Sundays and do whatever work is on file, and during the past ten weeks have done over two hundred dollars' worth of work for the conference at the actual cost of material. The work done consists of thousands of tracts, invitations, and dodgers for the Chicago camp-meeting, and they are now engaged in similar work for the Galesburg camp-meeting. When these meetings are over, the full force of the plant will be used in printing tracts for free distribution all over Chicago, and that very wicked city will be surely and thoroughly warned by the printed page.

These brethren claim a threefold blessing in this work: it is done with a plant consecrated wholly to God, in a building consecrated to God, and God's special blessing is asked on the work each day before labor is begun. W. A. R.

North Carolina Camp-Meeting

THIS meeting was held in the pretty little town of Highpoint, N. C., which is located on the main line of the Southern Railroad, between Washington, D. C., and Atlanta, Ga. The ride from Knoxville, Tenn., to Highpoint, N. C., is a most delightful one, as the route is very picturesque, running as it does through the valleys and around the hills of North Carolina. I reached Highpoint on Sunday afternoon. A large audience from the town had assembled for the regular afternoon service. It had been announced that I was to preach, and it was indeed a satisfaction to speak to such a large and interested audience on the signs of the times.

I had the privilege of addressing the

people five times during my brief stay, speaking upon the Signs of the Times, The Image of the Beast, Spirit of Prophecy, The Work of the Religious Liberty Department, and Foreign Missions. I was gratified to learn that the Lord had been greatly blessing the work in this conference under the administration of Elder J. H. Jeys and his faithful corps of workers. We believe that the work in this conference is now so thoroughly established that its progress will be much greater in the future.

K. C. RUSSELL.

Hayti

THE twentieth and twenty-sixth days of July are the dates when the pilgrim worshipers of the Catholic Church in this country make their yearly pilgrimages to Limonade and Plain-du-Nord, two districts in this northern part of the republic. The devotees on these two occasions come from other towns, also, to carry out the obligation which, to them, is a sacred duty to be performed at the shrines of the idols of St. Jacques and St. Anne, which are the patron saints of these two places.

On the night after the fête day of St. Jacques, a fire broke out in the house of the Catholic bishop, rapidly consuming it. This was a building of elaborate architecture, costing thirty thousand dollars. It appeared somewhat singular that the destructive element did not extend beyond the precinct of that structure. Such a phenomenal occurrence drew out the thoughts and opinions of many, to the extent that they considered the fire a punishment from God, on account of the criminal acts of the clergy.

The superstitious among the adherents of the Catholic Church declared it was done by St. Jacques, as a revenge, because some years ago the priests had thrown out the old image, which was made in 1762, and had replaced it by a new one. This famous statue was rescued from its oblivion by the present president, to save it from a shameful end. He had it repaired, and restored it to its former position, with processional honors.

Some days after the fire, the iron safe was opened, and it was found that the paper money was burned up. The bishop gathered the ashes, and sent them to the capital by two priests, to the officials.

The present situation of the country is still an intricate tangle, which is a great tax on the administrative ability to clear, although some reform is spoken of. The late ex-president Salomon, in view of the country's retrogression, was somewhat prophetic when he said, on leaving his country: "I am leaving you with a cigar lighted at both ends."

In the midst of all these difficulties, the truth is causing many calls to come from different quarters. These can not be attended to effectually, as Brother Isaac is the only handy French worker. Brother Tanner is making advancement in his study of the language. I do not think it would be any inconvenience if one of our French-speaking ministers would come over and help us for a while.

Facing the whole matter, we can assert that the mighty third angel's message is overstepping the apparent formidable embarrassments as petty obstructions, as it enters into the moun-

tain fastnesses, carrying light and truth to the honest hearted among the hills and valleys. HENRY WILLIAMS.

Cape Haytien.

Field Notes

FOUR new Sabbath-keepers are reported at Winston, Mo., where Brother C. H. Chaffee has been holding meetings in a Methodist church.

It is encouraging to know that Emmanuel Missionary College opened this year with more than double the number of students it had last year.

SIX persons are now observing the Sabbath of the Lord as a result of the tent-meetings held in Petersburg, Va., which closed September 23.

THE meetings at Cairo, Ill., are developing a company of believers, though the exact number who will take their stand there is not yet known.

BROTHER E. A. MERRILL reports seventeen new Sabbath-keepers as a result of a series of meetings at Versailles, Mo., which closed on September 24.

THE tent work at Mablevale, Ark., is arousing the people. The attendance has steadily increased, until at the last reporting the tent could not hold the people.

THE series of meetings held at Osage, Minn., by Brethren Budd and Gilbert, has resulted in eleven persons' taking their stand for the truth, and others are expected soon to follow their example.

IN spite of much opposition at Pana, Ill., Brethren Huffman and Locken report that a goodly number have been convinced that the seventh day of the week is the only true Sabbath for Christians, and in harmony with their convictions have decided to obey the truth.

A NEW sanitarium building is being erected in the suburbs of Little Rock, Ark., and will be ready for occupancy early in December. The purpose of the directors of this institution is "to unite all lines of work into one harmonious means of carrying the message of a soon-coming Saviour to those who sit in darkness."

THE Tennessee River Conference will operate four tents this autumn until the weather becomes too cold to hold meetings. These efforts will be conducted at Nashville, Memphis, Jackson, and Bowling Green. To forestall the increase of the conference indebtedness, the brethren and sisters of Memphis have subscribed a sufficient amount to meet all the expenses of their tent-meeting.

OF the various lines of missionary work carried on in San Francisco the only one that survived the earthquake and fire was the dispensary work conducted in the Laguna Street church. A report from the workers there indicates that more has been done in that line of work since the earthquake than was done before. The dispensary work is accompanied by house-to-house visiting, and the distribution and sale of our literature.

Current Mention

—Three separate tornadoes tore through different parts of Louisiana on October 5. Six persons lost their lives, and buildings and crops to the amount of about \$1,000,000 were destroyed.

—Sixty arrests have been made so far in connection with the race riots at Atlanta, Ga. Most of these arrests are of negroes accused of complicity in the killing of a policeman.

—After many postponements of his reception, the American ambassador to Turkey was formally received by the sultan on October 5, at which time Mr. Leishman presented his credentials as the first ambassador to Turkey from the United States.

—England is now building three great cruisers of more than 17,000 tons displacement each. These cruisers will have the effectiveness of battle-ships of the "Dreadnaught" class, and will have a speed much greater. The purpose of this construction is to enable these cruisers to overtake the ordinary cruisers and destroy them by concentrated gunfire of heavy caliber. When completed, these vessels will have cost \$8,540,000 each.

—There were wild scenes in Lodz, Russian Poland, on October 10, when five terrorists were hanged and buried. The revolutionists exhumed the bodies, and forced a priest to pronounce his solemn blessing upon them. A squadron of Cossacks charged the crowd, beating them with whips, arresting a number, and compelling the remainder to rebury the exhumed bodies. Other executions are to follow. The major-general of the Sebastopol troops was wounded on October 8 by a bomb thrown by a revolutionist. A large number of extensive estates are being broken up by the government to be sold to the peasants living in the vicinity of the estates. These are being sold at a nominal price, and are helping somewhat to relieve the land hunger of the peasants.

—The new American governor-general of Cuba, Charles E. Magoon, arrived in Havana on October 9, and Governor Taft and Secretary Bacon sailed for Washington on October 13. General Funston also will return to this country on the same day, having been relieved by General Bell. A report from Havana, dated October 11, states that the Cuban revolution of 1906 has passed into history; that reports from all parts of the island indicate that the disarming of the rebels is practically complete. It is now stated that the cost of restoring peace in Cuba will be charged up against the Cuban government; that the expenses now are about \$1,000,000 a month. It is stated that President Palma asked for American intervention some time before intervention was decided upon by this country, and Havana papers are much incensed against both him and his closest advisers. In a recent interview Secretary-of-State Root warned the Cuban people that the United States would never permit chaos and disorder to rule in Cuba. His words indicated to the Cubans that another insurrection would mean American occupation of the island.

—Recent floods in the southern part of Jalisco and Colima, Mexico, have resulted in great destruction of property and loss of life. The number of fatalities from drowning along the Manzanillo extension of the Mexican Central Railway is 123.

—During October 10, 11, and 12, the Middle and Eastern States were in the grip of a cold wave that has done much damage. Between forty and fifty thousand bales of cotton are destroyed in Georgia alone, and other crops have suffered as well.

—A press report from San Francisco states that there is prospect of a revival of the Vigilance Committee if the present epidemic of crime continues. It will be remembered that there was but little crime committed in San Francisco after the earthquake, during the time of the prohibition of the saloons; but with their entrance the old reign of disorder began again.

—It has been decided to let the building of the Panama Canal to contractors. It is the belief of the administration that the work will be completed in less time by this arrangement than if it should be done by the government. A number of concerns in this country and in other countries are preparing to enter bids for the undertaking. The successful bidder will be paid for the work on a percentage basis as the work is completed.

—Circulars emanating from some South American or Central American country are being circulated in New Orleans, stating that the countries of South and Central America will boycott manufacturers of the United States who vote for the principles held by President Roosevelt. With the boycott becoming of so much international importance, it is not difficult to see how it can one day become a universal weapon against the people of God in the effort to compel them to honor the Sunday institution.

—All indications point to a strenuous effort during the present year to restore the army canteen to the soldiers' camps and barracks. At the recent encampment of the Spanish War veterans at Washington, D. C., a resolution was adopted favoring the re-establishment of the canteen. The opinions of the wives of certain prominent officers are being heralded abroad as favoring the canteen. Senator Reed Smoot is preparing a bill which he will bring before the next Congress, authorizing its re-establishment at army posts, and the liquor interests generally are laboring hard to that end.

—A rather spectacular enforcement of law took place in Hot Springs, Ark., on October 8, when 500 citizens, disgusted with the refusal of their city and county officials to enforce the law against gambling, secured a brass band, marched to the city hall, police headquarters, and court-house, and forced State, county, and city officials to raid and close the gambling houses of the place. The committee of 500 went along with the officials to see that the work was properly done. They marched the gamblers to the station, and compelled them to take the first train out of town. The report says that several hundred gamblers, capers, and disorderly women were driven out of the town as a result of this raid.

NOTICES AND APPOINTMENTS

International Publishing Association

THE third annual meeting of the constituency of the International Publishing Association will convene in the Scandinavian chapel, Union College Building, College View, Neb., on Thursday, October 18, at 3 P. M.

This meeting will convene for the purpose of electing a board of counselors and a board of directors, and for the discussion of such other business as may properly come before the meeting.

A. T. ROBINSON,
Secretary of Board of Directors.

Notice!

THE St. Helena Sanitarium offers to our consecrated, able-bodied young men and women the privileges of its training-school in the preparation of medical missionaries for the proclamation of the third angel's message.

The advantages of the sanitarium compare favorably with any on the Pacific Coast. Among them are the following: Our climatic conditions and surroundings the entire year, thus affording an excellent opportunity for the practical demonstration of the theories of medical missionary work set forth by the faculty, which is ably headed by Dr. H. F. Rand.

We would like to correspond with at least fifty consecrated young men and women to begin with the class in October. The applicant should have a settled purpose in life to serve God. He should be of sound health, and not less than nineteen years old. He should have finished at least eight grades of studies in the common schools, and have the recommendation of the elders of the church, ministers of the conference, or other recognized brethren of good standing.

To all who have not a settled purpose as to the work they intend to follow in connection with the cause of God, we extend a cordial invitation to the above call. Be free to ask for our calendar and other information you may desire.

ST. HELENA SANITARIUM.

Publications Wanted

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

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

Mrs. James F. Woods, 322 S. Detroit St., Warsaw, Ind., *Signs and Life Boat*.

Miss Leigh Barefoot, R. F. D. 6, Greensboro, N. C., *Instructor and Little Friend*.

"Save the Boys"

I CAN not forbear to plead for the boys and girls of this generation, who, most certainly, are rushing on to eternal ruin through rum and tobacco. Have we no special effort to make in their behalf? And ought not a little of the means that Seventh-day Adventists save each year by the disuse of these things be used in the circulation of this journal? From present appearances, this journal will fail from lack of support. We do not believe this is as God would have it.

Why should not the journal receive the support of our people? A brother in renewing says that the boys and girls of Seventh-day Adventists need its instruction. Our people would do a good work by aiding in its cir-

culatation. Our churches, missionary societies, and Sabbath-schools could do a good work by taking a quantity at club rates.

Many of our people could order one or more copies, and be none the worse off in this world's goods, and gain a spiritual blessing. Shall we be content to do less? Millions are perishing, while we are not doing the thousandth part of what we should do to save them. Some of these millions may be saved. Shall we try to help them? Why not, brethren? For the sake of these millions for whom Christ died; for the sake of him who died to save us; and for the love we have for him who has forgiven our sins, I make this appeal for your help in the work that this aged pilgrim is trying to do for these millions of perishing souls. Address Save the Boys, Washburn Park, Minneapolis, Minn.

H. F. PHELPS.

Address

THE post-office address of Elder D. E. Lindsey is Knowlton, Quebec.

Business Notices

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

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

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

WANTED.—Seventh-day Adventist lady nurse for general bath-room work, understanding massage. Address, stating wages, R. A. Lovell, 510 Walnut St., Knoxville, Tenn.

WANTED.—A Sabbath-keeping brother, thirty-four years of age, who can do almost any kind of light work, desires a position where he can keep the Sabbath. Address Edward Ertel, 111 Seminary St., Williamsport, Pa.

WANTED.—Steady work of some kind; have had 10 years' experience in running elevator, firing, and janitor work, and some hydraulic engineering; am willing to do anything, and please the employer. Age, 25; good references. Address Christian Bergh, Dayton, Tenn.

WANTED.—Second-hand copies of the following books for a church-school (colored), from established church-schools: Nos. 1 and 2 "True Education Reading Series;" Nos. 1 and 2 "Bell's Language Series." Send, post-paid, to H. C. Balsbaugh, 623 N. Dunlap St., Memphis, Tenn.

WANTED AT ONCE.—Strong, able, energetic, single men to mine coal; experience not necessary; wages equal to harvest; work steady until March. Man to milk cows, do chores, and drive team; wages, \$25 a month by the year. Must not use tobacco or profanity, and must keep the Sabbath. Applicants, please give age, size, and nationality. Address J. W. Ingison, Box 589, Kenmare, N. D.

FOR SALE.—Small country sanitarium within 8 miles of the famous Gunnison Tunnel in the beautiful Uncompahgre Valley, Colorado; 27 rooms, heated and lighted; water-works; 22 acres land; 6 acres of orchard; water rights; cows, horses, vehicles; more patronage than present capacity can accommodate. Valuation, \$15,000. Write for terms to Riverside Sanitarium, Montrose, Colo.

FOR SALE.—At Springville, Tenn., 100 acres of land; plenty good fruit and plenty good, soft water. Price, \$700 if sold at once. Address R. F. D. 22, Box 17.

WANTED.—A good hygienic cook for sanitarium. Must be consecrated Adventist. Give references, and state wages desired. Address Newark Sanitarium, 159 West Main St., Newark, Ohio.

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

FOR SALE.—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.

A BARGAIN IF SOLD NOW.—Good new house and half-acre lot in Takoma Park; seven rooms and bath; hot and cold water; furnace; cemented basement. Ten to fifteen minutes' walk from Washington Training College, Sanitarium, Review and Herald, and General Conference offices. Owner has moved away. Address B. H. Welch, Takoma Park, D. C.

FOR SALE.—Desiring to enter the self-supporting missionary field, I offer for sale my blacksmith and wagon business in Mountain View, Santa Clara Co., Cal. Over ten thousand dollars of cash business done the past 27 months, enough work for two men the year round. An exceptionally good chance, requiring only \$1,500 to \$2,000 to handle it. Address, for full particulars, Geo. E. Henton.

Obituaries

HUGHS.—Died at his home in Escondido, Cal., Sept. 2, 1906, John D. Hughs, aged 61 years. Brother Hughs accepted present truth about forty years ago. His wife survives him, but mourns not without hope. He was laid to rest to await the coming of Him whose voice shall awaken to eternal life.

I. A. CRANE.

COY.—Died at Belleville, Mich., Sept. 8, 1906, Cuyler Coy, aged 77 years, 6 months, and 3 days. About fifteen years ago Brother Coy found pardon, and entered into covenant relationship with God, and united with the Seventh-day Adventist Church. He was ever a faithful and beloved servant of God. He suffered much, but his sufferings were borne with Christian fortitude. The blow came with sudden and terrible force to his beloved wife and family.

M. SHEPARD.

SEDERLOF.—Died at Vancouver, Wash., Sept. 8, 1906, Edward Rosco Sederlof, aged 16 years, 4 months, and 15 days. This young brother accepted present truth at Centralia, Wash., in 1903. He was ambitious to prepare himself for some useful calling in life. While attending school, he contracted a severe cold, which developed into a lingering lung trouble. His many months of sickness only drew him closer to his Saviour. Words of comfort were spoken, by the writer, from John 11: 25.

T. H. WATSON.

JONES.—Died at his home near Avoca, N. Y., Sept. 9, 1906, George W. Jones, aged 96 years. Death resulted from complications incident to old age. Brother Jones accepted present truth in 1896, and became a member of the Wallace church at its organization. He was faithful in the service of the Master, ever kind and gentle in the home, and highly esteemed in the community where he lived. The blessed hope of our Lord's return

was sweet to him. A wife and three children are left to mourn the loss of a dear husband and father. The funeral service was conducted by the writer.

LULU WIGHTMAN.

BLANKENSHIP.—Died near Monon, Ind., Sept. 15, 1906, Eva Blankenship, the infant twin daughter of James and Minnie Blankenship, aged 1 month, 1 week, and 2 days. The parents and friends of little Eva expect to meet her again at the soon coming of our Saviour. Words of comfort were spoken by the writer from Matt. 18: 1-5.

J. M. ELLIS.

WILLIAMS.—Died near Jewella, La., Sept. 6, 1906, Carl, son of Andrew J. Williams, aged 10 years and nearly 9 months. He was loved by all who knew him. He was sick only two days, and his death was unexpected by all. We hope to meet him in the soon-coming resurrection. Elder W. J. Singeltary conducted service at the grave, where John 11 was read.

ANDREW J. WILLIAMS.

DUNN.—Died at Barbers Mills, Ind., Sept. 22, 1906, of acute and complicated throat trouble, Vesta Naomia Dunn, aged 9 years and 25 days. She was the only daughter of Jesse E. and Jennie L. Dunn. Vesta was a kind, affectionate, and dutiful child. She loved her Saviour, and always took part in family worship. The funeral service was conducted by the writer.

JOHN W. COVERT.

PIERCE.—Died at Norfolk, Va., Sept. 13, 1906, of cancer, my beloved wife, Harriet A. Pierce, aged 40 years, 10 months, and 10 days. When about twenty years of age, she joined the Baptist Church. For the past six years she has been a member of the Seventh-day Adventist church of Norfolk. She was a firm believer in the advent message, and died in the triumphs of faith.

SOLOMON PIERCE.

WELLS.—Died in North Morrisburg, Ontario, Canada, Sept. 22, 1906, of heart-disease and diabetes, Brother Peter Wells, aged 70 years, 1 month, and 11 days. Brother Wells had been a firm believer in the third angel's message for many years. He leaves, to mourn their loss, a beloved wife, four sons, and three daughters. The funeral service was held in the Lutheran church, and was conducted by the writer; text, 1 Cor. 15: 22, 23.

GEO. H. SKINNER.

CRAIG.—Died at his home in Whittemore, Mich., Aug. 23, 1906, Sylvester Amos Craig, aged 62 years. In early life he gave himself to the Lord. In his young manhood he heard and accepted the truth as held by Seventh-day Adventists, of which church he was a faithful and earnest member until the time of his death. He held the position of elder in the different churches to which he belonged during the past twenty-five years, and he fell asleep with the full assurance of a part in the resurrection of the just. A wife and five children mourn, yet not without hope. Words of comfort were spoken by the writer to a large number of friends from John 11: 25.

O. MONTGOMERY.

BECKER.—Died at his home in Lehigh, Kan., July 31, 1906, George Becker, aged 51 years and 3 months. He was born in Russia, and came to America in 1876. He received his early training in the German Evangelical Lutheran Church. In 1889 he became interested in present truth, and he and his companion joined the Seventh-day Adventist Church, of which he remained an active member until his death. Sept. 3, 1904, he received a stroke of paralysis, from which he never fully recovered. During the last few weeks of his life he suffered much, but bore it all with patience, looking forward to the soon coming of his Saviour. He leaves a wife, four sons, two daughters, and three brothers to mourn their loss. The funeral sermon was preached by Elder J. Riffel, his remarks being based on Isa. 38: 1, last part, and Heb. 13: 14.

BOWMAN.—Died at Pittsburg, Pa., Sept. 9, 1906, Mrs. Mary Bowman, aged 77 years, 5 months, and 16 days. Sister Bowman accepted present truth a number of years ago under the labors of Elder H. M. J. Richards, and united with the Winterset church, and remained faithful unto death. She loved to talk of the second coming of Christ, and often expressed a desire to witness that happy event. While visiting the scenes of her childhood she fell and sustained a fracture of the skull. Paralysis followed, and a hemorrhage of the brain caused death a few hours later. The remains were brought back to Monroe, Iowa, for burial. The funeral service was held from the Baptist church, and words of comfort were spoken by Elder J. H. Kraft. The husband and seven children survive.

W. H. COX.

BRAISTED.—Fell asleep at the Melrose (Mass.) Sanitarium, Sept. 3, 1906, Etta Braisted, of the Trenton church. Sister Braisted was converted at the age of ten. She accepted present truth five years ago. In February she entered the Melrose Sanitarium to take the nurses' course. In July she was called to Trenton, where she contracted typhoid fever, from which she was just recovering when abscesses formed on the lungs, causing her death. Etta was loved by her classmates and friends, being an earnest Christian. She leaves a mother, father, two sisters, and many friends; but we sorrow not as those who have no hope. The body was taken to the home of her parents on Staten Island, and there was laid in the family plot, to rest until the Life-giver comes. Rev. Dr. Howard had charge of the funeral service.

C. S. PETTIFER.

SHAW.—Fell peacefully asleep in Jesus, Oct. 3, 1906, Mrs. Laura E. Shaw, née Kemp. Sister Shaw was born at Wyoming, Canada, Feb. 23, 1871. She was brought up in the Seventh-day Adventist faith, and remained a staunch believer all her life, her faith growing stronger and brighter till the last. When she was sixteen years of age, her family moved to South Dakota, where, at the first camp-meeting they attended, she was baptized and united with the church she loved so well. Here, in 1893, she was united in marriage to William J. Shaw, and for thirteen years was the guiding star of a happy home circle whose light radiated afar. She possessed a noble Christian spirit that made its impress felt for good upon many a heart. It is indeed true of her that she rests from her labors, and her works do follow her. She was of a serene disposition, always looking at the bright side of every event, and scattering sunshine all around her. Though suffering much at times, no word of complaint was uttered; but by words of courage and kindness she sought always to cheer her friends and loved ones. She was a most devoted wife and mother, training her children in the nurture and admonition of the Lord, ever sacrificing herself to promote the happiness of those she loved. While this makes the parting harder, it also insures a glad reunion when Jesus comes. For many years her home was in Battle Creek, where she was beloved by all who knew her. The family moved to Kalamazoo last spring, when Brother Shaw, who was for a number of years superintendent of the Review and Herald at Battle Creek, came here to take charge of Ihling Brothers & Everard's printing-plant. Her husband, three daughters, mother, one brother, and two sisters are left to mourn their untimely loss, but they sorrow not as those without hope, for soon the Life-giver will appear, and they will be united again in the homeland, where partings are unknown. The funeral service, which was conducted by Elder B. F. Kneeland, assisted by Brother R. A. Hart, was held at the residence, and was attended by many friends from Battle Creek, together with a large number of residents of this city. Here in the beautiful Riverside Cemetery, she was tenderly laid to rest, with her infant daughter by her side, in sure hope of a joyful resurrection when Jesus comes.

W. M. HERB.



WASHINGTON, D. C., OCTOBER 18, 1906

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

PROF. J. L. SHAW left Washington last week to visit South Lancaster Academy and other points before sailing for India.

BROTHER NELSON N. HAY, who has just returned from a visit of three months in Europe, made a short stay in Washington last week, en route to his home in Michigan.

ELDER GEORGE F. ENOCH, president of the West Indian Union Conference, left Washington for the West last week, where he has appointments to speak in behalf of the West Indian work.

THE song and chorus which appears on the first page is published by Brother C. P. Whitford on the same sheet with the song "Homeward" printed several weeks ago. Both songs are sent, post-paid, for twenty-five cents. Address C. P. Whitford, Graysville, Tenn.

SEVERAL members of the General Conference Committee remained a few days after the close of the publishers' convention to join in council with the resident members, but all have now returned to their various fields of labor with the exception of Elder L. R. Conradi, who is visiting some of the largest German churches in the West.

IF any of our readers entertain even a lingering doubt as to the attitude of the Roman Catholic Church toward Protestants in countries where Catholics are in the control, such a doubt ought to be dispelled by reading the article by Brother Walter G. Bond which will be found on page 13. An ounce of fact is worth a pound of theory.

ANOTHER pamphlet on the Sabbath question has been issued in the Spanish language with this title: "El Engano de la Era Cristiana. Cual es el verdadero dia de reposo? Un estudio critico é historico" (The Mistake of the Christian Era. Which Is the True Day of Rest? A Critical and Historical Study). This pamphlet, written by Brother John McCarthy, contains fifty-six pages, and is a full answer to the question, Which is the Lord's day, Sunday or the Sabbath?

THE General Conference Committee has invited Brother T. E. Bowen, of New York, to come to Washington to act as home secretary in the General Conference office. Miss E. Houser, who has held this office for years with so much satisfaction to all, is relinquishing the work in order to complete a medical course in one of the Washington universities.

THE trumpet is usually the signal for war, and possibly that may have suggested that the monthly missionary newsletter issued by the Review and Herald Publishing Association should be called *The Trumpet*. It is designed to be a record of the book work in the Atlantic and Lake Union Conferences, including notes of news and words of encouragement. We hope *The Trumpet* may always sound an advance.

THE following telegram was received at the office of the General Conference last Friday morning:—

HUNTSVILLE, ALA., October 11.
A. G. Daniels,
Takoma Park, D. C.

Main school building burned at seven. Total loss. One student lost life. Many students left destitute. Insurance \$2,300.
W. H. WILLIAMS.

We greatly regret this calamity, and extend hearty sympathy to all connected with the institution. We shall wait with interest to hear full particulars concerning this sad affair.

WE remind our readers that next Monday, October 22, is the sixty-second anniversary of the great disappointment of those who looked for the second advent of our Lord on the tenth day of the seventh month (October 22), 1844. There was, however, no failure of God's Word, and that which was prophesied of, the cleansing of the sanctuary, began at that time. Soon that work will be completed, and our long-expected Lord will come for his people. "Hold fast that which thou hast, that no man take thy crown."

Missionary Conventions

ACCORDING to the original plans of the General Conference Publishing Department, missionary conventions should have been announced for Sabbath, October 20, and Sabbath, November 10. We understand that programs will be provided, and this arrangement carried out in all the territories supplied by the Pacific Press Publishing Company. Because of the shortness of the time, the department has advised that conventions be held only on Sabbath, November 10, wherever the original plan has not been properly announced.

Further announcements and plans will be sent out by the Review and Herald Publishing Company for the Atlantic and Lake Union Conferences, and by the Southern Publishing Association for the Southern and Southwestern Union Conferences.

We trust that each of the fall campaign committees will be able to perfect these arrangements, so that all our people will enjoy successful conventions on the days appointed.

E. R. PALMER,
Sec. Gen. Conf. Publishing Dept.

A Special Call

THE question of providing literature for the millions of people in the United States who speak foreign languages has received much earnest attention during the last few years. In order to meet the great needs of these foreign people a small publishing house has been established at College View, Neb. This institution is known as the International Publishing Association. It is devoted entirely to the printing and circulation of literature for foreigners.

When it was first started two years ago, a special collection was taken in all our churches for the purpose of raising about six thousand dollars, which was needed to equip the plant. Only about half that amount was secured. And now arrangements have been made to take another collection for this enterprise. Sabbath, November 3, is the day set apart for this contribution. It is the earnest desire of the General Conference Committee and of the managers of the International Publishing Association that a cheerful and liberal offering be made, so that the good work which this publishing house has been created to do may be carried forward efficiently. May we not count on hearty co-operation from all ministers and church officers in this effort?

A. G. DANIELLS.

A Report of the Publishers' Convention

ARRANGEMENTS have been made for the publication of quite a full digest of the proceedings of the publishers' convention which has just closed. All the leading papers, a condensed report of the addresses, and a large part of the discussions will be given. The topics discussed and the recommendations passed will be reported in full.

The General Conference has undertaken to publish this report in convenient pamphlet form, and it will be furnished to our conferences and tract societies, and to all our people, at ten cents a copy, net. This does not cover the bare cost of printing; but the General Conference has volunteered to bear the extra cost in order that our people may have the full report at a nominal price.

This will be one of the most interesting reports ever published of a department convention, and we trust that our conferences and tract societies will give it a wide distribution, and that our people everywhere will secure a copy. Order through the usual channels, from your publishing house, or tract society office.

E. R. PALMER,
Sec. Gen. Conf. Publishing Dept.