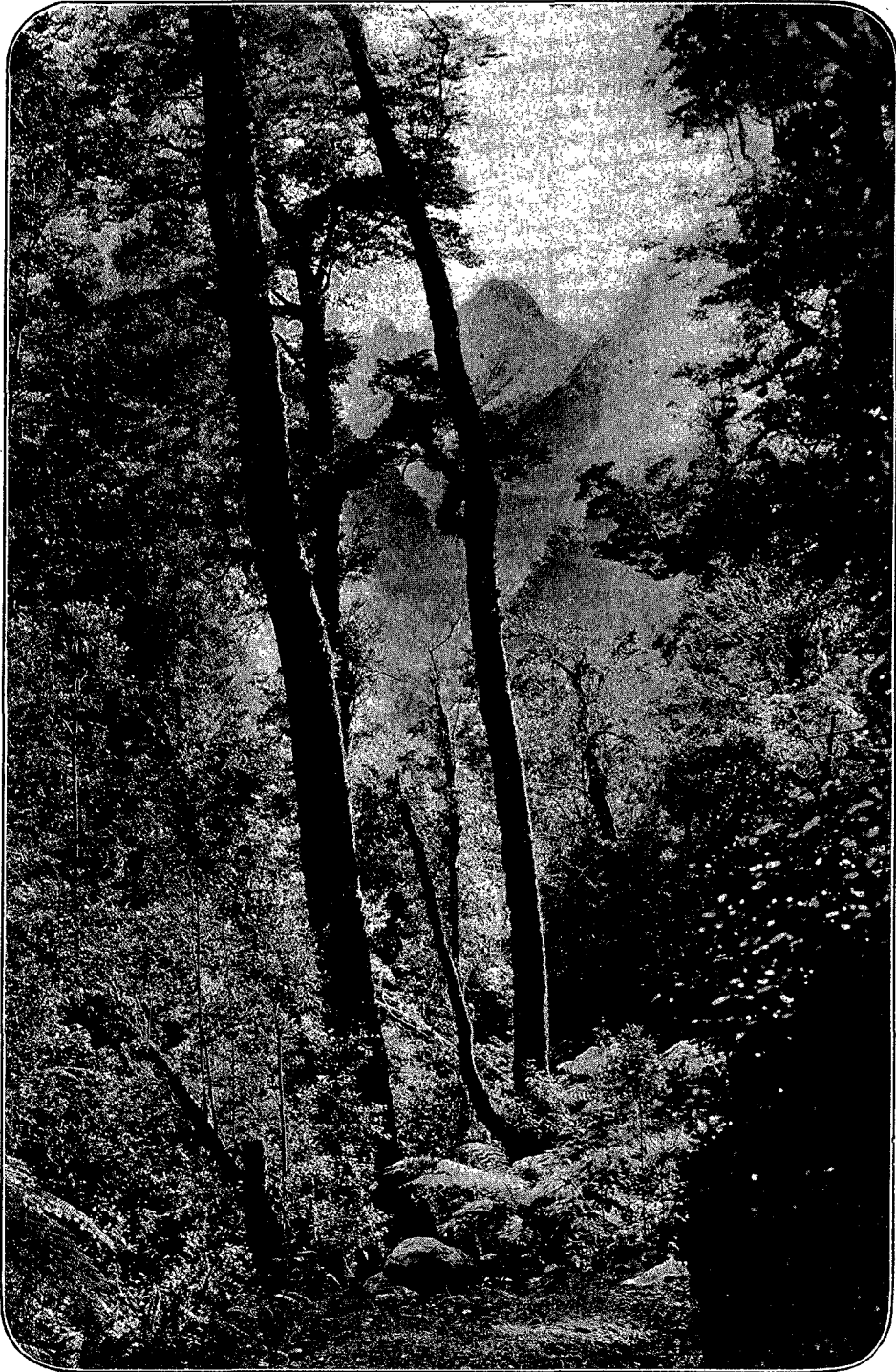


# The Advent And Sabbath REVIEW HERALD

Vol. 83

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 5, 1906

No. 27



A VIEW IN NEW ZEALAND'S FIORDLAND NATIONAL PARK

*Courtesy of "The Four-Track News"*

# Our Publishing Work

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

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

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WHAT is the most available means for the ordinary man or woman to do service for God and humanity? Who will give a short, concise answer for a second-page note?

\*\*\*

WHO is improving the present favorable time to interest Sunday-school teachers in "Desire of Ages" while the International Sunday-school Lessons are on the life of Christ? All our publishing houses furnish free a little booklet that gives the pages in "Desire of Ages" where the same subject is treated which composes the Sunday-school lessons. With this booklet almost any one, with a little study, can impress the importance of "Desire of Ages" as a valuable commentary on these lessons. Many Sunday-school workers have expressed high appreciation of "Desire of Ages," and there are thousands of others who would appreciate it if they had their attention called to it in connection with the present International Sunday-school Lessons.

\*\*\*

A PROFOUND impression has been made by the special Earthquake *Signs of the Times*. Those who have had a part in making this impression by selling the *Signs* should see to it that nothing prevents them from following up the interest created, by the use of our books containing the special message for this time. This is an opportune time—one of great value. Don't fail to use it. Every man or woman who has bought a special *Signs* may be easily interested in some book bearing upon the second coming of Christ. If they are neglected, the little truth they have had may be lost, and they be hardened by it rather than benefited. Let not the workers be instrumental in hardening any through neglect.

\*\*\*

REALIZING that much is lost by not following up the work of our canvassers with other reading-matter and missionary correspondence, the following resolutions were adopted at the bookmen's convention held at Berrien Springs, Mich.:—

"Whereas, Much has been lost by not following up the work of our canvassers, and,—

"Whereas, Our good brethren and sisters in all our churches will be greatly benefited spiritually by co-operating in the follow-up work, and,—

"Whereas, The great object of our work is to bring people to an acceptance of present truth, therefore,—

"We recommend, A thorough follow-up work by securing at our conference office a list of names and addresses of those to whom our large subscription books have been sold, and then enlist the co-operation of our brethren and sisters in taking up correspondence with these persons, and where there has been an interest awakened, follow it up with other literature; and that all our churches be encouraged to take clubs of the *Signs*, *Watchman*, and *Life and Health* to be used with the correspondence in the follow-up work."

WANTED.—The names and addresses of boys and girls between the ages of eight and twelve who are not afraid of hard work, and who want to do something to benefit others, and to help themselves to develop into noble men and women. Let all such names be sent to *Life and Health*, Takoma Park Station, Washington, D. C.

\*\*\*

WE are pleased to be able to announce the completion of a new edition of "Early Writings," which contains the first published Testimonies of Mrs. E. G. White. It is an entire rebuild of the old book from new plates, uniform in size with "Testimonies for the Church." Bound in plain cloth, 75 cents. Flexible leather, \$1.25.

\*\*\*

THE third quarter Sabbath-school lessons for the Senior Divisions will be "Studies on Practical Religion in the Home," under the following topics: The Home; Relation of Parents and Children; Duty of Children toward Their Parents; Duties and Work of the Young; Our Words and Thoughts; Family Prayer; The Fruit of the Spirit, The Fruit of the Spirit—*Love and Joy*; The Fruit of the Spirit—*Peace and Long-Suffering*; The Fruit of the Spirit—*Goodness, Faith, Meekness*; Temperance; Patience; The Proper Observance of the Sabbath. These lessons will be of great spiritual value to the church. Price, 5 cents a copy, or 20 cents by subscription for one year.

\*\*\*

PRESIDENT ROOSEVELT and many able writers of the day have had much to say of late about the condition of the meat-packing establishments of this country. Those who have read the description given by eye-witnesses of the unsanitary conditions found in these places, must certainly question the further use of the products from such sources. As a result of this disclosure, many would doubtless welcome a menu from which meat has been eliminated, and would consider the adoption of a vegetarian diet if they only knew how to begin. We, therefore, suggest as a means to this end, the following good vegetarian cook-books, which will be a great help to those desiring to adopt the vegetarian diet: "The Vegetarian Cook Book," filled with recipes demonstrated by one of the largest and most successful vegetarian cafés in the country. Price, 75 cents, post-paid. "A Friend in the Kitchen," a very commendable cook-book which does not go into extremes. It discards all harmful ingredients, is thoroughly hygienic and common sense. It tells how to live economically, yet well. In paper covers, 25 cents; cloth, 50 cents.

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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, JULY 5, 1906.

No. 27.

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

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## Editorial

### A Free Gift

IN one infinite, unmeasured, and immeasurable gift, all gifts, unnumbered and innumerable, were bestowed upon us. "Unto us a child is born, unto us a Son is given." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The daily blessings which come so constantly that they are called common, are the gifts of heaven provided in the one gift of Jesus for the salvation of humanity. The air which we breathe, the one thing upon which man has been unable to demand toll in some way, the water which we drink, and the food which we eat, are all gifts of God, even though we co-operate with him in the divine method of bestowing them. The forgiveness of sin, the righteousness of heaven, that life which measures with the life of God—all spiritual blessings are bound up in the one free gift of Christ. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved." "O, let us contemplate the amazing sacrifice that has been made for us! Let us try to appreciate the

labor and energy that heaven is expending to reclaim the lost and bring them back to the Father's house. Motives stronger, and agencies more powerful, could never be brought into operation,—the exceeding rewards of right-doing, the enjoyment of heaven, the society of the angels, the communion and love of God and his Son, the elevation and extension of all our powers throughout eternal ages,—are not these mighty incentives and encouragements to urge us to give the heart's loving service to our Creator and Redeemer?" "My son, give me thine heart."

"Lord, I give myself to thee,  
O take me as I am!"

### The Divine Uplift

THE same God who created man in his image in the beginning is seeking to restore that image in him. All the incentives to a higher life which infinite wisdom has devised, and all the power for such a life which heaven can provide, are employed to lift us up to higher ground and to prepare us for companionship, face to face, with the heavenly family. What a mistake it is to turn from these possibilities, and to devote all our time and strength to the sordid purpose of acquiring those possessions which at best we can retain but a short time. To be is better than to own. Likeness to Jesus is better than conformity to this world. "As we discern the perfection of our Saviour's character, we shall desire to become wholly transformed, and renewed in the image of his purity. The more we know of God, the higher will be our ideal of character, and the more earnest will be our longing to reflect his likeness. A divine element combines with the human when the soul reaches out after God, and the longing heart can say, 'My soul, wait thou only upon God; for my expectation is from him.'" Listen to the call to be like Jesus, and receive the power for the divine uplift.

### Human Versus Divine Authority

THE calm assurance with which men who think highly of their own opinions will make assertions contrary to the declarations of the Word of God, and then expect their fellow mortals to believe them, would be ludicrous if such serious consequences were not involved. Some of these advanced thinkers will

talk about the poetic myths of Genesis, will emphasize the alleged mistakes and discrepancies in the Bible, will impugn the reliability of the records given to us by the four evangelists, will stigmatize certain teachings of the Scriptures as being unsuited to the present age, and will thus refuse to recognize the divine authority of the inspired Word; but at the same time they will put forth statements on their own authority which either indirectly pervert or squarely contradict the teaching of the Scripture of truth, assuming that their opinions will be received with due deference, and that their authority will be recognized. How presumptuous is the modern critic!

As a sample of that kind of teaching which is diametrically opposed to the plain statements of the Bible, and which is nevertheless set forth with a positiveness and with a show of authority as if to brook no contradiction, we quote the following from an editorial on "Immortality" which recently appeared in a journal of wide circulation and influence:—

"God is spirit:" this is the first and fundamental faith of Christ. Man is God's child, God's offspring, coming from him, bearing his image, sharing his nature. Man, therefore, is also spirit. His body is the mere incident of his earlier development. . . .

Death and resurrection are the same. They are not merely simultaneous; they are the same phenomenon. Death is the dropping away of the body from the spirit. Resurrection is the upspringing of the spirit from the body. Life is continuous and unbroken. There is not this world and another world; there is one world. There is not time and eternity; it is all eternity. Immortality is not a future hope; it is a present possession.

Here is the most complete substitution of human philosophy for divine revelation. A quotation is first made from the Bible, as if to throw the mantle of Biblical authority over the whole teaching, and then in the face of other equally plain declarations of Scripture, assertions are made which utterly subvert the truth. And this, too, concerning a subject which is entirely beyond the bounds of human knowledge, a mystery which can be imparted to finite beings only through a revelation.

We are further told in this same editorial that "the doctrine of immortality as Jesus taught it has been corrupted by the pagan conceptions of life and death. . . . Paganism identifies man with his body. It can not, or at least does not,

conceive of man apart from his body. . . . This notion that death is a long and dreary sleep . . . is no longer credible. . . . There is no other resurrection of the body than its resurrection in grass and flowers."

In order that we may appreciate the better how far modern theology has departed from the truth as it is revealed in the Scriptures, it may be well to compare some of the statements in this editorial with the teaching of the Bible. Human philosophy declares that "death and resurrection are the same," but revelation treats of them as two entirely distinct experiences: "For since by man came death, by man came also the resurrection of the dead. . . . The last enemy that shall be abolished is death. . . . The trumpet shall sound, and the dead shall be raised incorruptible." "They lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection."

Human philosophy says that "this notion that death is a long and dreary sleep . . . is no longer credible," but revelation, while it does not call it a *dreary* sleep, plainly speaks of death as a sleep: "Lighten mine eyes, lest I sleep the sleep of death." "Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep." "David . . . fell asleep, and was laid unto his fathers, and saw corruption." "We shall not all sleep, but we shall all be changed." "We would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him."

Human philosophy says that "life is continuous and unbroken. There is not this world and another world; there is one world." Revelation speaks of "the life which now is, and of that which is to come." It also mentions "this present evil world," and "the world to come." It declares that when Christ was raised from the dead, he was exalted far above "every name that is named, not only in this world, but also in that which is to come."

Human philosophy says that "immortality is not a future hope, it is a present possession;" but revelation refers to God as "the King, eternal, immortal," and declares that he "only hath immortality." The promise of immortality as a gift to believers is set forth in these words: "Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this cor-

ruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory."

It thus appears that the mere speculations of men have been substituted for revealed truth, and that the life and immortality which have been brought to light through the gospel of Christ, and which are promised to believers in Jesus, are claimed as the present possession of all men. And these false doctrines, these satanic sophistries, these fables of infidelity, are proclaimed with an assurance which demands that they shall be accepted in place of that which has been given "by inspiration of God." This is the climax of human assumption.

The doctrine of the natural immortality of man originated with Satan, and has been perpetuated in the teaching of paganism; and yet in this editorial it is distinctly intimated that the Biblical teaching that a body is an essential part of man is paganism. Thus in modern theology paganism is substituted for Christianity, and Christianity is stigmatized as paganism. How could there be a more complete perversion of revealed truth?

The explanation of this whole experience has been given through the spirit of prophecy: "Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will." It is our duty to study the teachings of the Word of God for ourselves, and then to make known these teachings to others. The doctrines of the good old Book will stand to all eternity. Human authority is not a satisfactory substitute for divine authority. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

### ***A Faith That Needs No Apology***

We make no apology to the world for being Seventh-day Adventists. None is called for.

We make no apology for believing in and proclaiming the second advent of Christ. What doctrine occupies a more prominent place in the Scriptures than this? What event was prophesied of before this one? Who of the "holy men of old" through whom God spoke, prophesied before Enoch, "the seventh from Adam," who spoke of the coming of Christ "with ten thousands of his saints,

to execute judgment upon all," as recorded in Jude 14, 15? So great, so important to all men is this event, that the shadow of its approach reached even to the days of Enoch. Hardly can the New Testament be opened without disclosing some scripture giving admonition, warning, comfort, or instruction with reference to this coming event. Why should we not, if we believe the Scriptures at all, believe and proclaim this great doctrine? Why are not all the Christian churches proclaiming it?

We make no apology for saying that the law of Jehovah has not been abolished nor changed. That is why we proclaim that the seventh day is the Sabbath. It is the Sabbath of God's law. We hold to it because we hold to his law. Convince us that the law of God, that moral law which is the foundation of his government, has been changed, and we will abandon our ground. Let others cast upon us what stigma they please, or scoff at our position as they may, we point to the law of Jehovah in reply. We are not ashamed to be singled out from all the world as a people who honor that law and believe in its perfection and immutability. We stand for law, the highest law in existence, and we are willing all the world should know it.

We make no apology for believing that the Bible is God's revelation to man, in which God said just what he intended to say, and that he means what he says. We make no apology for holding the only view of God's Word that is creditable to its Author. Let people go into spiritualism, atheism, and other delusions if they will; when we are asked for the reason of our belief and hope, we point to the Word of God, and we are not ashamed of that as our authority. We are not afraid to compare it with any other authority upon which men base their views.

We make no apology for believing in a new earth, which is to take the place of "this present evil world," and that the dark reign of sin and sorrow is almost ended. What view could be brighter and less "pessimistic" than this? What will so quickly and so effectually put an end to all that makes creation groan and sigh, as the advent of her long-awaited Sovereign?

"Joy to the world, the Lord will come!  
Let earth receive her King;  
Let every heart prepare him room,  
And heaven and nature sing."

We make no apology for being in a position where we can look up and lift up our heads, because our redemption draweth nigh; where we can gather comfort from events that would otherwise cause fear and failing of heart; where we can anticipate but a little way in the future the touch of immortality upon our poor mortal bodies, and the reality

of the "blessed hope," the reunion with "them that are asleep," beyond the reach of death. We offer no apology for honoring Christ by the belief that eternal life comes to man only through him.

Why should not all persons who believe the Bible rejoice in the same hope, and share with us the enthusiasm of proclaiming such a message to the world?

L. A. S.

### **South America Takes Up the Cry**

THERE is more than sentiment in this cry of the finishing of the work. There is a solemn conviction spread of the Spirit in believing hearts through all the world that the time has come for the finishing of God's work in the earth. Everywhere loyal hearts respond to the Lord's call to come into line.

This conviction is guiding in the laying of plans for the more rapid and systematic prosecution of the work. Truly, as the spirit of prophecy has said, the plan of organizing our world-wide work on the basis of district union conferences was of God.

Again and again in the reorganization of the work in South America we, as workers, have thanked God for the way in which the union plan of organization fitted the need of this vast and diversified territory. While localizing responsibility, at the same time it binds all parts of the field together in one harmonious whole. The division of the field into smaller and more manageable conferences and missions, with responsible local management in charge, and the general union oversight directing all and keeping all together, has given a new inspiration to believers and laborers.

The circle of this organized work now stretches from Ecuador right round the continent to Brazil. And in Brazil the work is to be pushed from State to State in the north, where as yet little or nothing has been done. Already the State of San Paulo is set apart as a mission field, with a director, Elder Hoelzle, in charge, and it is hoped soon to open Minas Geraes, and so to have work going forward in the two most populous and prosperous States of Brazil. The South American Union means to press into every part of its unworked territory, and to surround its field with its slender band of laborers.

This newest of the union conferences brings the great South American continent into line with the world-wide plan of union organization. These unions now embrace the territories of Europe, North America, Africa, Australasia, and South America. The whole world is being so divided up that the frontiers of our work may be evenly and systemat-

ically pressed forward to annex the regions remaining still beyond.

We are no longer waiting to get a foothold in the great over-sea continents. We have an established foothold. The message has created for itself a base of operation in all these fields, and in response to the Lord's own call the believers east and west, north and south, are coming into line to aim definitely at the full evangelization of the regions allotted to them. And when this gospel of the kingdom has been preached in all the world as a witness to all nations, "then shall the end come."

We stand just where Israel stood in the days of Joshua. The land had been divided, each tribe had been allotted its inheritance, and it only remained for each to go in and subdue the land and take possession.

Now in our time the land is divided. It is for each division to go in and take possession. The stronger divisions are to help the weaker. And quickly, according to the Lord's promise of a short work in the closing days, the message will be carried to the ends of the earth, and that means the coming of the Lord and the everlasting inheritance.

In the practical review of our field and work the longed-for consummation does not seem far off any longer. God is giving his people courage for the final conflict. The cry of a finished work meets a response everywhere in willing hearts. So is it in this newest of the unions, the South American. This union has a vast field, and a Catholic field; but the believers are strong-hearted, and confident that they shall be able to go in and possess their inheritance in the name of the Lord.

W. A. S.

*Stajahy, Santa Catharina.*

### **"In This Generation"**

UPON the banners of two great armies of the Lord are inscribed these words, significant of the aim toward which the energy and enthusiasm of each is directed. Upon the banner of one of these armies is the motto, "The evangelization of the world in this generation." Upon that of the other is the inscription, "The end of the world in this generation." Both aim to accomplish their work "in this generation." And in the end it will be found that they have been working together, both aiming at the same result. For only the evangelization of the world—the proclamation of "this gospel of the kingdom" to all the world—in this generation is needed to bring the end of the world in the same period of time.

What began some years ago as the "Student Volunteer" movement, and is now known as the "Student Christian Federation," is a mighty power working

for the world's evangelization. More than one hundred thousand students and professors are numbered in this movement. Of the evangelizing work accomplished by this Christian army the *Bombay Guardian* (India) says:—

The foreign missionary cause owes to this movement a debt it can never pay. A band of students who "volunteered" for work in the mission field, gave it its name, and true to its origin, it has sent out thousands of "student volunteers" into that harvest-field which is so plentiful, while the laborers are so few. . . . It is not too much to say that this movement has been the most powerful agency in missions, not merely for recruiting the forces in the field, but more especially in changing the mission cause from "a mere wrecking expedition" to "a war of conquest." The early prayer of the church was that the heathen lands might be opened to the missionary. The later prayer was that men might be found to go. Both these prayers have been answered. . . .

The decade just closed has been a most notable period in evangelistic work and results among students. . . . Nothing has characterized the decade more than the unprecedented advance made in Bible study. In 1895 there were not more than eleven thousand students in all nations engaged in voluntary Bible study in connection with student Christian societies. During the past year over fifty-eight thousand students were enrolled in the regular Bible classes of the various student movements. . . .

Prior to 1895 about nine hundred and sixty student volunteers had gone out to the foreign mission fields under the regular missionary societies, and most of these had gone from the United States. Since that time the number of sailed volunteers from North America and Europe has increased to thirty-five hundred. Equally encouraging is the fact that an even greater number of students who are not volunteers and who are planning to spend their lives in Christian countries, have been led by the student movements to feel a like burden of responsibility for promoting the success of the foreign missionary movement.

Of the various fields to which these student volunteers have gone, it is stated that over eight hundred have gone to China, six hundred to India, Burma, and Ceylon, three hundred to Africa, and nearly three hundred to Japan.

When this movement first began, President McCosh of Princeton University was greatly impressed by it, and said:—

The deepest feeling which I have is that of wonder as to what this work may grow to. Has any such offering of young men and young women been presented in our age, in our country, in any age or in any country, since the day of Pentecost?

It is indeed a significant movement, belonging to a time when God's work is to go in the world as it has not gone since Pentecost. And why has this student army set itself to accomplish its work "in this generation"? There is



surely a significance in this which these students themselves may not perceive, but which is plain to the student of prophecy. The work of God must all be accomplished in this generation. In this generation the "mystery of God" is to be finished, as his prophets have declared. He is about to "finish the work and cut it short in righteousness." We are nearly at the end of "this generation."

L. A. S.

### Encouraging and Significant

I WONDER if the readers of the REVIEW, and our people generally, are taking account of the deep interest that is being manifested at this time by our union and local conferences in the great mission fields of this denomination. To me the course being taken is very encouraging and significant.

Not long ago the great majority of all our conferences were expending all their tithe, except a tenth sent to the General Conference, within their own boundaries. When our people began to open missions in foreign fields, a call was made for donations for their support. The donations were uncertain; they fluctuated according to the frequency and fervency of the calls. They were nearly always insufficient. This made the work of opening and enlarging missionary enterprises slow and perplexing.

The donation basis for the support of missionary enterprises is very different from the tithe basis for the support of organized conferences. It is uncertain and insufficient, and therefore unsatisfactory. It is not the Bible plan for the support of gospel workers in either home or foreign fields.

Our conferences are fast coming to recognize this, and are expressing this recognition by sharing their tithes with mission fields. In looking over the records since the Atlantic Union Conference made its splendid gift of two thousand dollars at its last session, a little more than six months ago, we find that over twenty-six thousand dollars in cash has been appropriated by union and local conferences to the General Conference for missions. Here is a list of these appropriations:—

Atlantic Union Conference ..	\$ 2,000.00
Iowa Conference .....	6,000.00
Maine Conference .....	300.00
West Michigan Conference ..	3,350.00
Northern Union Conference ..	1,500.00
Central Union Conference ...	2,000.00
Pacific Union Conference ....	2,000.00
California-Nevada Conference	1,000.00
Lake Union Conference .....	1,767.11
Southern California Conf....	398.36
Upper Columbia Conference.	3,000.00
Western Washington Conf. ...	1,200.00
Minnesota Conference .....	500.00
South Dakota Conference ...	500.00
Western Oregon Conference .	1,000.00
Total .....	\$26,515.47

These gifts are in addition to the many laborers these and other conferences are supporting in mission fields from their tithes. The reports show that during 1905 our home conferences expended \$78,957.79 of their tithes for the support of ministers and Bible workers in mission fields. Adding to this the amount of cash appropriated to the General Conference since last November, we have a sum totaling \$105,473.26 from conference tithe being expended in mission fields. As there are many large, strong conferences yet to hold their annual camp-meetings and conference sessions this year, it will not be surprising if another twenty-five thousand dollars shall be added to the above.

This is encouraging; for it means to wonderfully lighten the strain on the Mission Board treasury, and to greatly increase the force of workers in the great harvest-field that is already white for the harvest. It is significant; for it affords evidence that great resources are soon to be at the back of our missionary enterprises. The tithes received by our conferences amount to nearly one million dollars a year. Our annual offerings to missions are growing larger each year. These are being wonderfully augmented by the Sabbath-school offerings appropriated to missions, which now amount to nearly one thousand dollars for each Sabbath that passes, or fifty-two thousand dollars for the year.

And while the appropriations are thus increasing, the older missions are being organized into self-supporting conferences, thus allowing the gifts they once required, to be passed on to other fields. While this is continually narrowing the circle of our field of missionary operations, yet it is increasing our activities, our force of workers, and the amount of expenditures. We have never looked into so many wide-open doors in our history as we do to-day. We have never listened to so many pressing calls for help as we hear just now. Every door we open seems to touch a spring that opens several others, and every call we answer brings many fresh appeals. Thus the great work we have undertaken grows more strenuous every day, and the demands for workers and means continually increase. All this shows plainly that our work is being finished, and that the end is near. For this we thank God and take courage.

A. G. DANIELLS.

### A Source of Anarchy

How much longer can men of wealth and power who depend for their prosperity upon the popular respect for law in this country, continue to themselves show disrespect and defiance of law, before reaping the harvest of their seed sowing? That something must be done to prevent such an example from bearing its legitimate fruit, seems to be realized

by some statesmen of the day, and they are giving the men who run the law-breaking corporations some words of admonition and warning. The N. Y. *Times* relates the following, bearing on this point:—

A conversation at the Waldorf-Astoria, in which Senator Bailey, of Texas, participated a few evenings ago, has created a great deal of comment among the persons involved and those to whom they related it, and leaked out yesterday.

Mr. Bailey, who had made a flying trip to New York, was seated at a table at the Waldorf-Astoria with some friends, when several persons prominent in corporation affairs came up. Some of them were officials of the Standard Oil Company. . . .

They sat down, and the conversation naturally turned on the recent events at Washington, the determination evident there to make things unpleasant for corporations, and in particular the passage of the railway-rate bill, with the stringent amendments added in the Senate.

Mr. Bailey did not say much at this stage of the conversation. He listened to the Standard Oil men, who gradually became stronger in their expressions.

They complained bitterly at the disposition evident in Washington to make things unpleasant for them, and sharply attacked the railway-rate bill and the Senate amendments. Presently Mr. Bailey, who had been listening patiently, struck into the conversation in an emphatic and menacing tone.

"You gentlemen who run these corporations," said he, "must obey the law. If you had obeyed it in the first place, you would not have this new legislation to complain of. All your properties are held by virtue of the popular respect for law, and yet you are the very men who are doing most by your acts to break down this respect for law.

"Every time Congress passes a law, you violate it. You have violated every law we have given you. We gave you the Interstate Commerce act; you violated that. We gave you the Sherman anti-trust law; you violated that. Then we gave you the Elkins law, and you violated that. Now we give you a new one. If you violate that, we will give you another that will have iron teeth."

A pause ensued after this declaration of Senator Bailey's. After a while one of the corporation officials present asked, "What do you mean, Senator, by a law with iron teeth?"

"I mean a law that will send every one of you to the penitentiary."

After this, very little was said by the others present about the unfairness of Congress' attitude toward corporations. The conversation, however, continued along the same subject for a while, and presently Mr. Bailey said:—

"The ownership of competing corporations by the same hands can not go on. This Pennsylvania Railroad combination is one that will have to be broken up, and will be."

Afterward, in speaking of the same subject to others, Senator Bailey said:—

"These corporation officials who violate the law, who break every law that Congress enacts, are doing more to create anarchists and socialists than all the propaganda that those people can put into operation from now till doom's day."

## 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.

### No Room for Jesus

O PLODDING life! crowded so full  
Of earthly toil and care;  
The body's daily need receives  
The first and last concern, and leaves  
No room for Jesus there.

O busy brain! by night and day  
Working, with patience rare,  
Problems of worldly loss or gain,  
Thinking till thought becomes a pain;  
No room for Jesus there.

O throbbing heart! so quick to feel  
In other's woes a share;  
Yet human loves each power in thrall,  
And sordid treasures fill it all;  
No room for Jesus there.

O sinful soul! thus to debase  
The being God doth spare;  
Blood-bought, thou art no more thine  
own;  
Heart, brain, life, all are his alone;  
Make room for Jesus there.

Lest soon the bitter day shall come  
When vain shall be thy prayer,  
To find in Jesus' heart a place,  
Forever closed the door of grace,  
Thou'll find no entrance there.

—Christian Observer.

### Notes of Travel—No. 3

#### The Judgments of God on Our Cities

MRS. E. G. WHITE

It was while we were still at Loma Linda, the second night after the dedication of the sanitarium, that there passed before me an awful scene of buildings shaken down and destroyed, with great loss of life. I have already described this scene, in the article, "The San Francisco Earthquake."

Terrible as was the representation that passed before me, that which impressed itself most vividly on my mind was the instruction given in connection with it. The angel that stood by my side declared that God's supreme rulership, and the sacredness of his law, must be revealed to those who persistently refuse to render obedience to the King of kings. Those who choose to remain disloyal, must be visited in mercy with judgments, in order that, if possible, they may be aroused to a realization of the sinfulness of their course.

Throughout the following day, I pondered the scenes that had passed before me, and the instruction that had been given. During the afternoon we journeyed to Glendale, near Los Angeles; and the following night I was again instructed regarding the holiness and binding claims of the ten commandments, and the supremacy of God above all earthly rulers. It seemed as if I were before many people, and presenting scripture after scripture in support of

the precepts spoken by the Lord from Sinai's height.

It has taken me many days to write out a portion of that which was revealed those two nights at Loma Linda and Glendale. I have not finished yet, as many other matters of urgent importance have come up for consideration. I hope soon to write several articles on God's law, and the blessings that are promised the obedient.

Our God is the Ruler of the universe. His law is of universal application. It is founded on love,—love to God, and love to our fellow men. Satan's supreme efforts are directed toward the setting aside of this law. In this work he has been largely successful. There is a marked disposition to exalt human enactments above the law of our Sovereign Ruler, the Monarch of the heavens and the earth. The world is filled with transgression. A spirit of lawlessness pervades every land, and is especially manifest in the great cities of the earth. The sin and crime to be seen in our cities is appalling. God can not forbear much longer. Already his judgments are beginning to fall on some places, and soon his signal displeasure will be felt in other places.

There is to be, at this period, a series of events which will reveal that God is Master of the situation. The truth will be proclaimed in clear, unmistakable language. As a people, we must prepare the way of the Lord, under the overruling guidance of the Holy Spirit. The gospel is to be given in its purity. The stream of living water is to deepen and widen in its course. In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations that largely occupy the mind, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulties will be removed, and cast into the sea. The message that means so much to the dwellers upon the earth, will be heard and understood. Men will know what is truth. Onward, and still onward the work will advance, until the whole earth shall have been warned. And then shall the end come.

The startling and stupendous events connected with the warning of the world are fraught with momentous results. The messengers who proclaim the truth for this time are laboring in co-operation with all the forces of heaven. In tender compassion God himself is speaking to an impenitent world through judgments; and he will continue to speak in this manner. For many years we have known that the great cities would be visited with divine judgments because of long-continued disobedience. In no uncertain words the Lord has warned us not to establish large institutions in the cities. "Out of the cities; out of the cities,"—this is the message that has often come to us. And this is one reason why the Lord has been opening the way

so wonderfully for our publishing houses and sanitariums and schools to be located in country places.

The cities must be worked. The millions living in these congested centers are to hear the third angel's message. This work should have been developed rapidly during the past few years. A beginning has been made, for which we praise God. Outpost centers are being established, from whence, like Enoch of old, our workers can visit the cities and do faithful service.

This was the burden of my message to the brethren and sisters assembled in conference at Los Angeles. On the morning of the San Francisco earthquake, April 18, the second day after the scene of falling buildings had passed before me, I spoke in the Carr Street church, and bore a decided testimony on the necessity of our doing all we can to acquaint the people with the teachings of God's Word. I referred to the great work that must be done in the cities of our land, and of our inability to do this work by establishing institutions in the heart of these cities. We must learn to labor from outpost centers, and to place our dependence, not on buildings or display, but on the power of the Word of God. The Holy Spirit will impress the honest heart. Our dependence is in God.

"Out of the cities; out of the cities!"—this is the message the Lord has been giving me. The earthquakes will come; the floods will come; and we are not to establish ourselves in the wicked cities, where the enemy is served in every way, and where God is so often forgotten. The Lord desires that we shall have clear spiritual eyesight. We must be quick to discern the peril that would attend the establishment of institutions in these wicked cities. We must make wise plans to warn the cities, and at the same time live where we can shield our children and ourselves from the contaminating and demoralizing influences so prevalent in these places.

Since the San Francisco earthquake, many rumors have been current regarding statements I have made. Some have reported that while in Los Angeles, I claimed that I had predicted the San Francisco earthquake and fire, and that Los Angeles would be the next city to suffer. This is not true. The morning after the earthquake, I said no more than that "the earthquakes will come; the floods will come;" and that the Lord's message to us is that we shall "not establish ourselves in the wicked cities."

Not many years ago, a brother laboring in New York City published some very startling notices regarding the destruction of that city. I wrote, immediately to the ones in charge of the work there, saying that it was not wise to publish such notices; that thus an excitement might be aroused which would result in a fanatical movement, hurting the cause of God. It is enough to present the truth of the Word of God to the people. Startling notices are detrimental to the progress of the work.

Under date of Aug. 9, 1903, I further wrote regarding this sensational report:—

"How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Rev. 18: 1-3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we can not imagine.

"But I have sent cautions to the brethren working in New York, saying that these flaming, terrifying notices should not be published. When my brethren go to extremes, it reacts on me, and I have to bear the reproach of being called a false prophet. . . .

"The destroying angels are to-day executing their commission. Death will come in all places. *This is why I am so anxious for our cities to be warned.* There is a work to be done by canvassing in our cities that has not yet been done. . . . The blessing of God rests on the workers who warn those that are unready to meet him. . . . Now is our time to work."

For the past twenty years, and particularly since my return from Australia, I have borne a most decided testimony in favor of proclaiming the third angel's message in the cities of America.

About thirty years ago, when my husband and I were planning for the building of a house of worship in San Francisco, some, when they saw the plan, said; "It is too large. The house will never be filled." At the same time, we were erecting the first building of the Pacific Press and the meeting-house in Oakland. How great was the anxiety felt, and how earnest the prayers offered to God that he would open the way for the advancement of these enterprises!

At that time, I dreamed that I saw two beehives, one in San Francisco and one in Oakland. In the hive in Oakland, the bees were diligently at work. Then I looked at the hive in San Francisco, and saw very little being done. The hive in Oakland seemed to be far the more promising. After a time my attention was again called to the hive in San Francisco, and I saw that an entire change had taken place. Great activity was seen among the bees. They were earnestly at work.

When I related this dream, it was interpreted to mean that in San Fran-

cisco there was a great work to be done. There were among us at that time only a few men to whom we could look for large financial assistance. Believers were few in number, and we needed much courage and much faith to brace us for the work.

We prayed much in regard to the necessities of the cause and the meaning of the dream, and resolved to venture out in accordance with the light given. My husband and I decided to sell our property in Battle Creek, that we might use the proceeds in this work. We wrote to our brethren, "Sell everything we have in Battle Creek, and send us the money at once." This was done, and we helped to build the churches in Oakland and San Francisco. And the Lord revealed to us that although at first the work in San Francisco would move slowly, yet it would make steady advancement, and San Francisco would become a great center. The Lord would inspire men by his Holy Spirit to carry forward the work with faith and courage and perseverance.

Before leaving Australia, I dreamed that I was standing before a large congregation in San Francisco; that the Lord gave me a message to bear, and freedom in bearing this message. The people had ears to hear, and hearts to understand.

Sabbath morning, Nov. 10, 1900, we entered the San Francisco church, and found it crowded to its utmost capacity. As I stood before the people, I thought of the dream and the instruction which had been given me so many years ago, and I was much encouraged. Looking at the people assembled, I felt that I could indeed say, The Lord has fulfilled his word.

During the past few years, the "beehive" in San Francisco has been indeed a busy one. Many lines of Christian effort have been carried forward by our brethren and sisters there. These included visiting the sick and destitute, finding homes for orphans, and work for the unemployed; nursing the sick, and teaching the truth from house to house; the distribution of literature, and the conducting of classes on healthful living and the care of the sick. A school for the children has been conducted in the basement of the Laguna Street meeting-house. For a time a working men's home and medical mission was maintained. On Market Street, near the city hall, there were treatment rooms, operated as a branch of the St. Helena Sanitarium. In the same locality was a health food store. Nearer the center of the city, not far from the Call building, was conducted a vegetarian café, which was open six days in the week, and entirely closed on the Sabbath. Along the water front, ship mission work was carried on. At various times our ministers conducted meetings in large halls in the city. Thus the warning message was given by many.

I have carried a constant burden for our work in the large cities. Nearly two years after meeting with our brethren

and sisters in the San Francisco church since my return to America, I wrote the following (Sept. 1, 1902):—

"The all-wise God is working on minds, leading men to see the advantage of getting away from the congested cities into the country. . . . It would be a mistake for us to purchase or erect large buildings in the cities of southern California for sanitarium work; and those who see advantages in doing this are not moving understandingly. A great work is to be done in preparing these cities to hear the gospel message; but this work is not to be done by fitting up in them large buildings for the carrying forward of some wonderful enterprise.

"Well-equipped tent-meetings should be held in the large cities, such as San Francisco; for not long hence these cities will suffer under the judgments of God. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them in wrath."

In this same manuscript, the opening of hygienic restaurants was mentioned as "a work that God would have done in the cities. If wisely conducted, these restaurants will become missionary centers."

Some weeks later, Oct. 8, 1902, I wrote: "For years I have been given special light that we are not to center our work in the cities. The turmoil and confusion that fills these cities, the conditions brought about by the labor unions and the strikes, would prove a great hindrance to our work."

Oct. 30, 1902: "To parents who are living in the cities, the Lord is sending the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practising evil. Get out of the cities as fast as possible. Parents can secure small homes in the country, with land for cultivation, where the children will not be surrounded with the corrupting influences of city life. God will help his people to find such homes outside the cities."

Nov. 28, 1902: "A great work is to be done. I am instructed by the Spirit of God to say to those engaged in the Lord's work, that the favorable time for our message to be carried to the cities has passed by; and this work has not been done. I feel a heavy burden that we shall now redeem the time."

April 20, 1903: "The message of warning should be sounded in the large, wicked cities, such as San Francisco. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them. Not far hence they will suffer under his judgments."

June 20, 1903: "The judgments of God are in our land. The Lord is soon to come. In fire and flood and earthquake, he is warning the inhabitants of this earth of his soon approach. O that the people may know the time of their visitation!

"We have no time to lose. We must make more determined efforts to lead



the people of the world to see that the day of judgment is at hand. . . . O, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done! We need the impartation of the Holy Spirit, that we may realize how closely heavenly things are bound up with God's church on this earth."

June 3, 1903: "There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; his hand is still stretched out to save, while the door is closed to those who would not enter. Large numbers will be admitted who in these last days hear the truth for the first time. The Lord calls upon every believer to consecrate himself wholly to his service. All are to work for him, according to their several ability."

Nov. 12, 1902: "The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another,—fire and flood and earthquakes, with war and bloodshed. Something great and decisive will soon of necessity take place."

May 27, 1903: "The mercy of God is shown by his long forbearance. He is holding back his judgments, waiting for the message of warning to be sounded to all. There are many who have not yet heard the testing truths for this time. The last call of mercy is to be given more fully to our world. The truths of the eighteenth and nineteenth chapters of Revelation should be read and understood by all."

April 9, 1903: "The divine statutes have been set aside. The time will soon come when God will vindicate his insulted authority. 'The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: and the earth also shall disclose her blood, and shall no more cover her slain.' 'Who may abide the day of his coming? and who shall stand when he appeareth?'"

### Shall Satan Succeed?

H. F. KETRING

"I SAW that Satan bade his angels lay their snares for those who were looking for Christ's second appearing, and keeping all the commandments of God. Satan told his angels that the churches were asleep. He would increase his power and lying wonders, and he could hold them. 'But,' said he, 'the sect of Sabbath-keepers we hate; they are continually working against us, and taking from us our subjects, to keep the hated law of God. Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have

them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. We must keep in our ranks all the means of which we can gain control. The more means the followers of Christ devote to his service, the more will they injure our kingdom by getting our subjects. . . . Discourage and dishearten their ministers; for we hate them. Present every plausible excuse to those who have means, lest they hand it out. Control the money matters if you can, and drive their ministers to want and distress. This will weaken their courage and zeal. Battle every inch of the ground. Make covetousness and love of earthly treasures the ruling traits of their character. As long as these traits rule, salvation and grace stand back. Crowd every attraction around them, and they will be surely ours. And not only are we sure of them, but their hateful influence will not be exercised to lead others to heaven. When any shall attempt to give, put within them a grudging disposition, that it may be sparingly.'"—*Early Writings*, pages 128, 129.

It will be seen from the foregoing speech made by the prince of demons to his associates that the prime object of their campaign against the "Sabbath-keepers" is to cause their destruction. This he is determined to accomplish by making them care more for money and the pleasures of this world "than for the success of Christ's kingdom." He knows that when the traits of "covetousness and love of earthly treasures" rule, "salvation and grace stand back," and he will "have them yet."

Thus, upon this fourth of July, he is going to crowd the world in upon us, to get us to devote our means to worldly enjoyment, so that it may not be used to advance Christ's kingdom and the truths that Satan hates. He is determined to control the money matters and "drive their ministers to want and distress." The object of this is to "weaken their courage and zeal."

While many of our ministers and workers have left their friends and comfortable homes in this country, and have gone to foreign lands, and are there deprived of many of the comforts of home, can it be possible that Satan will cause us so far to forget God's cause and our dear brethren in other lands that we shall spend money unnecessarily, for mere selfish gratification? He says that if he is successful in this, he will have us yet.

O my brethren, shall we not deny ourselves these selfish pleasures, and encourage our families to do the same? God's message is speeding to the ends of the earth. Almost every field is entered. Soon Jesus will come. O, let us who know this truth have a part in heralding his coming to a dying world!

South Lancaster, Mass.

### Deceptive Statements

PERHAPS good men do not mean to be deceptive when they write as the editor of one of our exchanges did concerning the late Sunday-school lesson, the topic of which was "Jesus and the Sabbath." The writer showed in detail how Jesus kept the Sabbath, quoting here and there from the New Testament, and discussing what acts and duties constitute Sabbath observance. He used the words Sabbath, Sunday, and Lord's day as equivalents, confounding them, and leading his readers to think of them as one and the same. Among other things he said: "We have not, however, any right to defer such work to the Lord's day if it can be done during the week. In many instances works of charity are deferred until the Lord's day because no time will then be lost out of the week day's business or pleasure." Continuing the discussion with the evident purpose of transferring the thought of Jewish observance of the Sabbath to the present observance of Sunday, the writer said: "This reference will make quite clear to all readers how the apostles kept the Sabbath. Acts 20:7, with other familiar references, will show how the first day took the place of the Jewish Sabbath." Referring to Acts 20:7, and adding "other familiar references," etc., the writer perverts truth. Acts 20:7 is the only place in the book of Acts in which the first day of the week is mentioned in any way. It is mentioned but once in all the epistles. When, therefore, this writer intimates that there are "other familiar texts" which "show how the first day took the place of the Jewish Sabbath," he misleads the uninformed reader, thus perverting the real facts in the case. If he has studied the Bible, even in a slight degree, he knows that there are no other familiar references, and that the New Testament nowhere even suggests, much less states, that the first day of the week took the place of the Sabbath, in either the teachings or practises of Christ or his apostles. It is a matter of sorrow, and of condemnation, when good men thus lead their readers astray, and thereby weaken themselves and the cause of truth and righteousness. If there be good ground for the observance of Sunday rather than the Sabbath, let that ground be plainly set forth. To assume that there are "similar references" which one writing upon so important a question does not take time to quote, thus giving the general reader the impression that authority exists where it is not, comes close to handling the Word of God deceitfully. Such perversion of a record in a court of justice would subject a witness to punishment. Are not Christian writers morally under oath to tell "nothing but the truth"?—*The Sabbath Recorder*.

"Our greatest glory is not in never falling, but in rising every time we fall."



### The Pasture

On the rough hillside far apart

From the gay city street  
The pasture in green stillness lies,  
A corner cool and sweet,  
Where rosy thistles white and old  
Grow ere the summer's tale is told.

Where mullein-stalks like candles pale

Within the gray rocks shine;  
The hardhack builds her crimson tower  
Against the wall's rough line;  
The lady birch in silken ease  
Whispers soft secrets to the bees.

Brooks that of woodland gossip know

Through clumps of sweet-fern trail,  
And fill the blue-striped iris cups  
Ere they rush down the dale.  
The daisies with their broad, white  
breasts  
Hide strawberries and sparrows' nests.

At night the sheep-bells, tinkling soft,

Lull the green world to sleep;  
The white stars crowd above the hill,  
And watch while night is deep,  
As tenderly as o'er the eaves  
Of far, still homesteads deep in leaves.

Dame Nature's household large and  
sweet,

Where all the beds are free,  
There are no locks upon the door,  
And quiet company  
May rest in peace till from the sod  
The skylark rises, praising God.

— Susan Hartley Sweet, in *C. E. World*.

### Vegetarianism and the Simple Life

L. A. S.

ONE of the chief faults of modern civilized life, unquestionably, is that it has lost its simplicity. Simplicity of living leaves a person time to attend to and enjoy the real essential things of life, which promote intellectual and moral growth. But the intensely civilized life of to-day compels people to devote all their time to the incidental things,—eating and drinking and dressing, etc. Women are compelled to drudge in the kitchen, getting up a thousand and one different preparations for the table which might be dispensed with to the advantage of all concerned, and other heavy tributes of time and effort are levied by the god of fashion which rules the complex life of the day. In some "Confessions of a Vegetarian," by the Rev. Charles M. Sheldon, printed in a recent issue of *The Independent*, he says on this point:—

"I recall with a feeling of shame the immense amount of work it put on my mother and sisters, the bill of fare we men demanded on our farm for breakfast. We thought we must have,

and did have, beefsteak and potatoes, eggs, hot biscuit, coffee, griddle-cakes, molasses, apple sauce, and very often some kind of pie. Dinner was, in the language of the card table, several better than this, and supper was a resounding echo of breakfast. We had meat three times a day, and thought we could not live without it. It is a marvel to me now that we have any of us lived so long with it."

Mr. Sheldon became a vegetarian long before the exposures regarding the unpalatable and dangerous character of meat foods, and has found such a diet to be very conducive to his welfare. He gives a description from his own experience on this point which is worth repeating. He says:—

"There was a man once who, when the dew was on his strawberry vines, and the wren that had her nest in the box-elder near his bedroom window had begun her morning thanks, arose and dressed him leisurely and strode out into his little garden at the back of his lot, and without losing any of the wren's melody plucked him a bunch of radishes, cut a liberal supply of heads of tender lettuce, picked a pan of strawberries, and while in the garden took out of the soil several handfuls of young beets with their tops, and also picked a dish of green peas. Going back to the house, he picked over and washed the vegetables and berries, laying the peas and beets aside to be cooked for dinner. The radishes, lettuce, berries, together with a pitcher of milk and a plate of crackers or bread, went on the table. Breakfast was ready. There had been no banging of stove lids, no frantic stirring of the hot fire on a hot summer morning, no greasy odor of bacon or beefsteak pervading the house, no toilsome and lengthy preparation on the part of a flush-faced 'hired girl' to get ready coffee, steak, and hot biscuit for reluctant stomachs of people who are going to leave half the breakfast on their plates to be wasted or served up again in hash. The time this man used to get this breakfast ready was the time spent by the wren in her morning devotions, but it was enough. I could tell the name of this man and of this wren, but these confessions are already too personal.

"Not only do civilized people eat too much, but they spend twice the time necessary in getting food ready to eat. I do not see why my wife should be expected to spend more than half her lifetime planning meals and getting them on the table, or why another woman called the 'help' should spend three fourths her time in washing a multitude

of dirty dishes and putting them back on the table to be dirtied again. The vegetable habit simplifies life. It helps us do other things besides get our meals. Ten minutes is time enough to get breakfast. Then we have leisure to eat slowly the little we have. The general American plan is to spend half an hour getting twice as much food on the table as the family needs, and then omit family prayers, and hurry through breakfast in fifteen minutes.

"If *The Independent* prints this article, I foresee trouble for myself. People are going to write to ask what the vegetarian does when he is invited out; when he is one of the victims at a banquet; when apples are two for a quarter in New York; when the frost has taken the peaches in Delaware, and the potato-bug has eaten all the invisible supply in Nebraska. These things do not trouble me. Most of my friends have enough on their tables besides meat to keep me from starving until I get home. If apples fail, I fall back on prunes. At most banquets there are radishes, celery, and olives. If potatoes are high, I can thrive on rice.

"Meanwhile I have the satisfaction of unusually good health, and the consciousness every day that, so far as I am concerned, no man need work in an abattoir, and the double satisfaction of the consciousness every day that, so far as I am concerned again, the beef trust can get nothing out of me."

### A Deceltful Medicine

IN a recent issue of *American Medicine*, Nov. 18, 1905, Dr. T. D. Crothers states that for a long time all the leading authorities on therapeutics regarded alcohol as a valuable stimulant and tonic, and supported their claims by many exhaustive studies until it appeared that its therapeutic power was established beyond question. In small doses alcohol was said to be a tonic and stimulant, while in larger doses it depressed and lowered vitality. Modern research has failed to confirm this theory, but has indicated the action of alcohol to be that of an anesthetic and narcotic.

The studies of Professor Kraepelin, of the University of Heidelberg, showing the depressing action of spirits and its narcotic properties to cover up pain and discomfort, fully confirm the work of Richardson and others who, a few years ago, announced that alcohol must be considered a narcotic, and any medicinal action it had was entirely due to this power. The good results obtained in some of the clinical researches of the older physicians are now explained by the modern physician as due to this anesthetic and narcotic action. This kind of medication, like that from the use of opium, covers up the symptoms of pain and discomfort at the peril of injury to the metabolism and vitality of the body.

Within the last few years alcohol has become less and less popular as a drug in public hospitals, and where used has been

chiefly employed for external applications, as a bath in fevers. Formerly alcohol was thought to be very useful as a tonic for worn-out elderly persons. This theory is also rapidly passing away. Nearly all the old people's homes and hospitals for the aged have abandoned spirits as a tonic.

It seems to be a settled conviction that alcohol used medicinally or as a beverage is depressive and lowers vitality, lessening the oxygen-carrying properties of the blood corpuscles and increasing the waste of the system. Several authorities urge with great positiveness that the use of alcohol favors the growth of toxins and bacterial products in the body, by its disturbing action on nutrition.

Strange to say, in view of the above-mentioned facts, quite a large class of physicians continue to use alcohol as a stimulant, and in cases in which vitality is low, for the purpose of increasing the heart's action, and particularly in collapse. This practise has proved to be especially dangerous in many ways, notably in the collapsed condition of persons found on the street, and to whom spirits are given as heart stimulants. Should such collapse and coma be due to cerebral hemorrhage, the action of spirits on the heart would cause a sudden flow of blood through the arteries, thereby increasing the hemorrhage, and practically making a fatal condition that might have been overcome otherwise. . . .

One of the recent conclusions, which is confirmed by daily experience, is that alcohol, taken either as a drug or as a beverage, has cumulative action. The apparent good results are misleading, and the invalid who has taken spirits in moderation for a long time, with the belief that he is regaining health and vigor, is suddenly seized with acute inflammation of the lungs or kidneys, which he attributes to some trivial cause. A sclerotic (hardened) condition of the arteries, combined with a feeble heart action, culminates in a fatal issue. The inference is very clear that the connection between the continuous anesthetic and narcotic action of alcohol and the final collapse is far more intimate than we realize.

This every-day experience confirms, and it is seen in the low vitality and feeble power of resistance of all persons who use spirits either as a drug or as medicine. The mortality of moderate or excessive users of spirits is a well-known clinical fact. Constant anesthesia of the nerve-centers going on for a long time must inevitably result in organic changes. If this condition follows when its use began in health, its effects will be much more complete when used on diseased tissue and degenerative processes.

"In the exhaustion of old age," says the author, "the dangerous prescription of alcohol in some form still continues to be given, and the results are always fatal. . . . I know of but one use of alcohol in the sick-room that is thoroughly scientific—that is its use, as a refrigerant, to cool off the skin in fevers."—*Current Literature.*



### The Year 1905 in the General European Conference

GUY DAIL

As the complete annual reports from the various parts of our large field have been received, we take pleasure in briefly reviewing the blessings God has so richly showered upon us.

We are truly living in the time of the "loud cry." Just as the voice of him who cried in the wilderness, "Repent ye," stirred that generation, so in our day is the message which began in weakness and obscurity, now permeating the ranks not only of the common people, who hear it more gladly, but it is coming to the notice of captains and generals in the Continental armies; it is one of the subjects accorded investigation by the European and Asiatic courts of justice; its principles have been brought to the attention of the kings and queens and of the emperors and empresses of the Old World. We refer to this in no spirit of pride, but only for the encouragement of that little band who have so long been faithful, and whose eyes are ever turned heavenward, while all their powers are earnestly engaged to hasten the coming of that glad day that has been the hope of His people since the world began.

#### Territory

The General European field embraces the German, the Scandinavian, and the British Union Conferences, and the Latin and the Oriental Union Missions, with an area of 14,700,000 square miles (four times that of the United States), and a population of over 490,000,000—nearly one third of the whole human race. Did these multitudes speak but one language, it would indeed seem no very simple thing for twelve thousand believers to carry the third angel's message to them; but if we consider the hundreds of languages and dialects represented in our territory, we can but admit that only the divine power of God can accomplish the task before us.

#### Another Country Entered

Late last summer we began work in an entirely new field by requesting Brother and Sister Jespersion to enter Algeria as medical missionaries under the direction and support of the Latin Union Mission. This country, with Tunis, has a population of six and one-half millions. For a time our workers labored in Blida, but now they are located in the capital, Algiers, which, with its suburbs, contains 139,000 inhabitants, and, seen from the sea, is said to be "one of the grandest, noblest, and most striking cities in the world."

#### Statistics

I dare say that we watch our quarterly reports with almost as keen an interest

as the eager capitalist observes the returns of his balance-sheet; while he is greatly concerned as to how this or that investment may net him a certain gross income, we feel very anxious to see the large sums of money we are expending, so richly blessed of God that hundreds and thousands of souls may be gathered into the sheepfold of the Good Shepherd every year—and that the more as we know we are "in the time of the latter rain." Rich, copious showers of blessing are falling, and the dry and parched ground of many hearts is being watered, so that the seed sown may spring up and bear fruit, some thirty, some sixty, and some an hundredfold.

One of the most remarkable evidences of growth seen in the European field the past year is the increase in funds, for the Lord's treasury is a sort of spiritual thermometer, registering the faithfulness with which our laborers and brethren return to him his own in tithes and offerings. But to consider the figures: in 1904 our tithe was \$80,600; last year it was \$101,300, or \$20,700 more than the previous twelve months, and over \$4,000 more than double what it was in 1901. Last year our offerings were \$19,760, an increase of \$4,700 over 1904, and \$3,430 more than twice the reported offerings for 1902. In 1905 we had 402 regular canvassers in the field, and our sales amounted to \$184,000; the year before we had 337 canvassers, and the sales amounted to \$119,950.

The thirty-first of last December our membership was 12,022, eight more than twice what it was at the close of 1898. The number received during the year is 1,989 (net increase, 994), against 2,200 baptized and accepted by vote, and a net growth of 1,481 in 1904. The gain was less last year than the year before, partly because in 1904 a number of native Russians were received by vote, who, as circumstances afterward demonstrated, had not been sufficiently instructed in the fundamental truths of the message to enable them to remain steadfast during the dark days through which Russia has recently been passing, and partly because so many of our Scandinavian and German Union brethren left Europe for North and South America, and partly because we are trying to keep our church records as clean as possible.

If we consider the number of evangelical workers last year, we find that we had two hundred and eighty-four laborers. That is six more than twice as many as we had in 1900, but one less than we reported at the close of 1904. This is a matter which grieves us very much: some of our workers have had to leave the field on account of failing health; but sadder still, several have

apostatized; for we are also living in the "shaking time," when men are rapidly, although perhaps to themselves imperceptibly, changing their leaders. Our great need to-day is true, self-denying, experienced workers. As the president of the General European Conference has visited all parts of our field the past year, he has been pained to see how great is the lack of well-trained and efficient laborers who can carry heavy responsibilities. While we have many promising children and youth in training among the three hundred and forty-one students in our twelve European schools, to say nothing of the number connected with our sanitariums, or of the one hundred and ninety-five pupils enrolled in our three mission schools,—one in Iceland, and two in German East Africa,—yet the new recruits supplied from these sources have not been sufficient to fill up the vacancies in our laborers' ranks, occasioned by loss of health and desertion. Therefore we should pray the Lord of the harvest that he send laborers into his harvest.

#### *Institutional Work*

God's signal blessing has rested upon the thirty publishing, health, and educational institutions of Europe, so that their net gain for 1905 is \$39,000. We opened treatment rooms in Constantinople. We successfully moved the Basel Sanitarium and health food factory to the beautiful estate near Gland, and connected with it a small but important Latin Union school. A new dwelling-house has been erected for our employees in Friedensau. The Skodsborg branch sanitarium at Frydenstrand has been purchased by the Danish Conference, and has done better than ever before. As far as we know, not one of our institutions has closed the year 1905 with a loss, and most of them have had fair net earnings. The only insolvent institution we had, cleared two thousand dollars, and is now solvent, with prospects for a better output this year than last. Part of the time our sanitariums have been overcrowded, and most of the year they had all they could comfortably do. Our health food factories have done well. Our schools have been blessed of heaven. Should the merciful Father favor our European institutions a few more seasons, as he has in the past, they will all soon be free from indebtedness.

Last year we issued the following new books: "Daniel and the Revelation," in Finnish; a "Hygienic Cook-Book," in German, and one in French; "Coming King," in Hollandish; "Sabbath Readings," Vol. III, in German; and "Steps to Christ," in Russian, Lettonian, and Esthonian. We now have in preparation "Daniel and the Revelation," in Swedish; "Daniel," in Danish-Norwegian; "Education" and "Ministry of Healing," in German; and "Daniel and the Revelation," in French.

Another matter has received a great deal of attention—the establishment of proper co-operation between our Euro-

pean and American publishing houses, that we may bring about an advantageous interchange of foreign books issued in Europe by their acceptance in the States, while such works as are printed in America will, in turn, be put on the market here. This will save the duplication of editions, and we believe it will meet with the general approval of our people. (Of course there may be some works that would not fit our fields at all, but would sell well in America, and *vice versa*.) For example, the volume of "Selections from the Testimonies" printed some two years ago in Hamburg, is now being sold in America, while the last number of the "Testimonies," printed in German by the College View plant, has been furnished also to the European field direct from the States. If carefully carried out, we hope this method will be of advantage to all.

#### *Appropriations From America*

All will be glad to learn that through the goodness of God we were able to reduce our American appropriations for the European field to \$14,350 for 1905, notwithstanding that we had to carry the Latin Union deficits, which had been met by Latin Union funds the previous year. In view of our having to carry the Latin Union, we at first thought that we would require about \$25,000 from the States to tide us over; as the time passed, that was cut down to \$20,000, and when the audits were all completed, we saw that we could get on with only \$14,350, against more than \$17,000 for 1904. Last year \$4,600 went to the Latin Union, \$4,500 to the British Union, \$4,250 to the Orient, and \$1,000 to Scandinavia.

Our present estimate for 1906 is: Scandinavia, \$700; British Union, \$4,000 (or, if they succeed in finding a location for their union publishing house, sanitarium, college, and food factory, \$10,000, as this sum has already been promised by our American brethren, in the event of their purchasing such a property); Latin Union, \$5,000; and Oriental Union, also \$5,000: total, \$14,700, or \$24,700. We certainly think the friends of the cause in the United States would not regard the appropriations called for any too large, in view of the greatness of our field, the density of its population, and the needs of the people. We trust our request may be granted. We also feel to thank all our true-hearted fellow workers across the sea for the material assistance they have given these lands in the years gone by. God alone, however, can repay them for their generosity; each self-denying act that has been prompted by love to him has been recorded by the ever-present accompanying angel from the courts above, and it will not be forgotten by the One who says, "I have graven thee upon the palms of my hands."

#### *Our Needs*

In addition to more of his Holy Spirit, we need:—

1. A good union institution in Great

Britain, where we can have our central sanitarium, our school, our publishing house, and our food factory.

2. Better quarters for the Belfast Sanitarium.

3. An additional building for the accommodation of patients at Skodsborg, as they have recently had to give up the largest villa they had been renting.

4. More perfect arrangements should be made for the education of our youth in Scandinavia.

5. We hope to assist the British Union Conference in the establishment of a mission in British East Africa before the close of 1906.

6. We plan to open a third station in German East Africa by May, 1906. The German Union has found that, although its mission to the heathen has cost \$11,000 since it was begun in 1903, yet no other enterprise it has undertaken has so stimulated the interest of our brethren in the spread of the gospel at home and abroad as this, and funds for missionary operations are to-day much more abundant than we think they would have been had not we entered that field.

7. As the Scandinavian Union is now getting a small surplus, it is proposed that it soon think of entering Abyssinia.

8. As the General European Conference treasury had a surplus of a few hundred dollars at the close of 1905, we hope to be permitted to use this means in assisting these proposed missions to the heathen in British East Africa and in Abyssinia.

9. Last, but not least, we need, and we earnestly ask for, the prayers and co-operation of our brethren and sisters in all parts of the great field. We feel that we are a part of the great body of believers, and while we have union among ourselves in Europe, yet we desire that our hearts may be yet more closely knit together in the bond of perfectness, and that the year 1906 shall be the best one we have ever had. Be of good cheer. We are connected with a successful work, and God will shortly finish it in righteousness.

#### *Hamburg.*

#### *Led by a Baby*

THE baby was alive, although its mother died. The Lushai tribes of eastern Bengal in such cases place the baby in a small pot, and bury it alive with its dead mother. But when its mother died, the missionary told them that was wicked. The Lushais answered, "Wicked or not, there is nothing else to do." The missionaries tried to coax a Lushai woman to nurse the poor little thing, but the woman shuddered at the thought of nursing a dead woman's baby. They tried to persuade the people to feed it cow's milk, but they only laughed at this.

Then the missionaries took the little boy of skin and bones to their own home, and gave it a bottle full of good warm milk. In due time the baby began to grow fat. This was a miracle among the people. The baby is a wonder, be-

cause, although his mother is dead, he still lives. More than a year has passed since his thin little lips first laid hold of the bottle, and he has already taught his kinsmen of the hills a lesson, for they bury babies through ignorance, rather than stony-heartedness. He is also becoming a living link between the Lushais and the missionaries, and is preparing the way for them to teach the people the love of a Heavenly Father.—*Selected.*

### On the Panama Canal Strip

GEO. F. ENOCH

A FEW words concerning the Panama Canal Strip, toward which the eyes of the world, especially Americans, are now turned, will doubtless be of interest to REVIEW readers. The writer, during his recent trip, was agreeably surprised with some features found on the Strip. The Colon of to-day is quite different from the Colon of a year ago. Heroic work has been done in sanitary lines, and the houses, like Jonah's gourd, are going up in a night.

The place has a decidedly tropical

climate, and a man can not do there what he can do in a cold country. But after eight years' residence at different places in the tropics, I can see no reason why one can not live in the Canal Zone. There is undoubtedly plenty of malaria along the marshes. But malaria is found in all tropical countries, and shall we desert the millions of souls living in that region of the world just because we find malaria there? God forbid that the young men and women of this denomination should be so cowardly as that. The writer is speaking from experience. He has stood by the bedside of faithful laborers, brought down to the very gates of death by tropical diseases, and in his own family he has for long, long months fought the chills and burning fever, and yet he sees no reason why these fields should be deserted or left unentered.

The Moravians in the Guianas have left us a noble example. When they first entered this field, years ago, they lost missionaries almost every year; for a time, I have heard it said, their missionary graves were almost as numer-

ous as their converts. But as soon as one soldier fell at his post, another from the home land filled the vacancy, and a great and noble work was done. Suppose missionary graves do mark our advance into other lands? Who ever heard of a war's being fought without the sacrifice of lives? Who but the traitor and the coward will desert his place on the battle-field, because comrades are falling around him, or because he fears death? Let the young men and women who offer themselves for foreign service in this great world-wide campaign weigh these things well.

We do not say that there is no poetry in these bright, sunshiny countries, with their azure skies, deep-blue seas, and warm-hearted peoples; but there is plenty of prose as well. And as soon as one gets in the midst of new surroundings, among strange people with strange customs, and the first attack of nostalgia comes on, the poetry all disappears; and another mission station will be deserted, unless the missionary makes up his mind to be a missionary in deed as well as in name, choosing the mission-

tion. The little Bilhorn organ belonging to the church set up on the corner, the preacher standing on a pile of lumber, in the lee of a partly finished building in the full blaze of the electric light, saloons in full swing on the opposite corners, a large crowd, Americans, Englishmen, Chinamen, Spaniards, and West Indians, listening with rapt attention to the Bible explanation of the signs of the times,—all this makes an indelible impression on the mind, and causes one to turn to other duties with regret that such a needy field is left neglected. May God forgive those who are willing to stay at home, in the midst of its peace and plenty, when they might be out in some needy, unwarmed portion of the world gathering an abundant harvest of souls.

In regard to the digging of the "big ditch," the American government is doing a great work. The building of this canal is a tremendous task. It is easy to criticize the man who is undertaking such a task. Usually the critic would not be able to do one half as well. The Americans have many lessons to learn. It will take nearly twice as long to do the same task in the tropics as in the north. There has also been trouble with the labor question, which will continue until the American and the West Indian understand each other. A man can not work in a hot country as in a cold. Even the American will find it necessary to adopt a tropical gait.

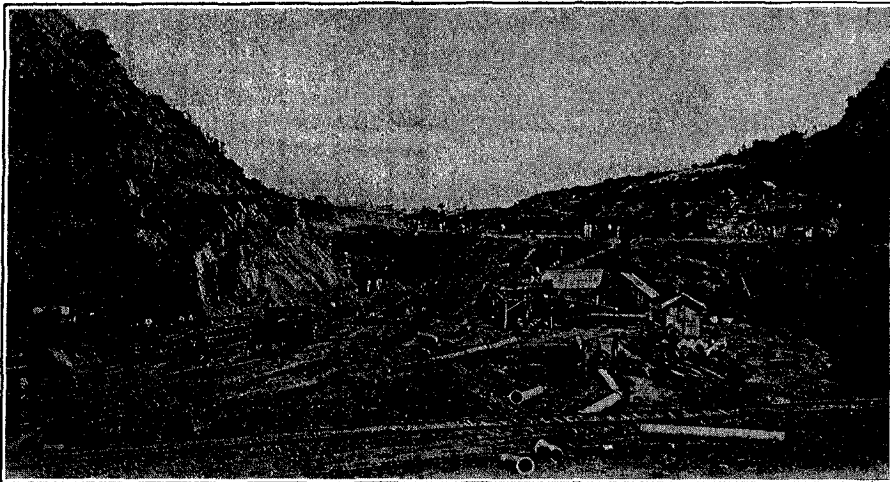
We have many faithful believers coming to labor on the Strip from all parts of the West Indies. They are subject to severe trials and tests of faith, and they should have some one to look after their spiritual welfare. Colon is no place to leave any one alone. It is a place of work, wickedness, and whisky. It reminds one of Kipling's Mandalay,—

"Take me somewhere east of Suez,  
where the best is as the worst,  
Where there ain't no ten commandments,  
and a man can raise a  
thirst."

People as a rule recognize no ten commandments there. The most of them have left their church behind them. Still many of our people are standing firm and true in the midst of the surrounding wickedness, and the banner on which is inscribed the "Commandments of God and the Faith of Jesus" is being uplifted all along the line. For this we are truly thankful.

*Barbados.*

FROM Cooranbong, Australia, Brother R. W. Munson writes: "I am going out into tent work with Brother Fulton soon. I am doing my best to rush through literature in Malay for the workers in Singapore. I have just completed a tract on the second advent, and am well started on 'Christ Our Saviour.' I shall probably spend my mornings translating, and my afternoons and evenings in visiting and tent work."

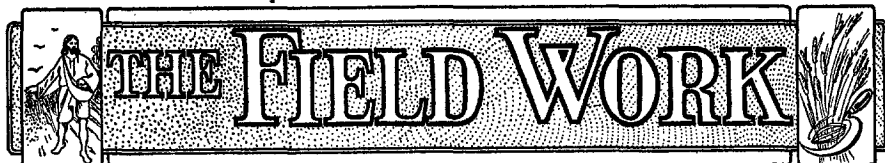


A GLIMPSE OF WORK ON THE CANAL STRIP

ary's lot as his lot, in sickness or health, for better or worse, as long as the Lord shall give him life. Let us, then, be faithful at our post of duty; and if comrades fall, fill the gaps with new recruits, and press the battle to the very gates. The conflict will soon be over, the battle will be fought, and the victory won.

It hardly seems wise for the worker who comes to the Canal Zone to locate on the coast near the marshes. Funds should be provided to build a house in the highest place along the Strip, say at Empire or Culebra. As the railway gives free passes to missionaries, the entire Strip could be worked from there. In Colon there is enough money in hand at the present time to put up a church building, with a membership of about forty, and more coming in all the time from other islands. Then there is a company up the line at Bohio, and another small company of believers at Panama, on the Pacific. While in Colon, the writer had the privilege of holding open-air meetings with very large congregations that gave the closest atten-





# THE FIELD WORK

## Illinois

MOLINE.—We have just finished a series of meetings and Bible readings, assisted by our Bible worker, Sister Silver. Last Sabbath eight were baptized, and ten added to the church. Several others are keeping the Sabbath, but are not yet ready to unite with us. When Sister White visited the Tri-City Sanitarium, she said, "If the right course is pursued here, this will be an easy field to work in," and her words are proving true. Many of the patients are reading our literature.

L. D. SANTEE.

## New York

BATH.—Sixteen have accepted present truth as the result of work done here since December 8. Some have moved to other places, but all remain firm. We are adding those who remain to the Wallace church, ten miles distant. Baptism has taken place once, and others will be baptized soon. One young lady of talent and pleasing appearance has begun presenting the truth in a distant union church to interested audiences. Two converts have entered the canvassing work. Mrs. Wightman and I are now giving a complete second course of the lectures. One hundred and forty persons are attending, and there seems to be no end in sight, that we may enter upon our tent work. Two hundred thousand pages of literature have been circulated here since December 8. Ten are taking the *Signs*, and now we wish to see that the *REVIEW* goes to all.

Surely the Lord has worked with a strong arm here; and to him be all the praise and all the glory, for "without him" we can "do nothing," and so our insufficiency is fully apparent. We believe and know that the message will triumph despite all opposition.

JOHN S. WIGHTMAN.

## South Africa

VRYHEID, NATAL.—The little town of Vryheid, once a border town of the Transvaal, was transferred two years ago, for political reasons, to Natal. It is now a very small village, but is in the center of a large district which was the home of some of the wealthiest and best Dutch farmers in the colony. Unfortunately this town with its immense district was completely denuded of its fine farmhouses and cattle during the recent conflict between the Dutch and the English; and now nothing but ruins may be seen in the place of the old farmhouses. At this writing, another cloud gathers over this ruined people. The town happens to be on the borders of Zululand, where the natives are in rebellion, and the guns of the British may be heard from the hills surrounding the town. In the meantime another scourge is threatening to destroy their cattle, for the dread disease rinderpest has broken out; and thus dark days are before this already heart-broken people.

We are thankful that yet another ray of light is shining upon this people, in the third angel's message, which reached the wife and the daughter of one of Vryheid's best residents, while staying at the house of Brother Biessmer two years ago. This woman is the wife of a member of the legislative council of Natal, and has stood stiffly for the truth ever since she heard it. Brother F. C. Ernst also settled on a little farm near by, and as a partially self-supporting worker has been doing good work in the town, with the result that quite a little company have been gathered out. The Hon. C. Birckenstock, who has some of his children attending Union College, Claremont, has donated a large lot of ground for the purpose of building a meeting-house which is to cost one hundred and fifty pounds, and at our conference meeting it was decided to try to help raise the amount required. We are thankful that hard times do not prevent the spread of this glorious message.

HEBRERT J. EDMED.

## Mexico

TACUBAYA.—On my return from the States I stopped one day at Torreon, where Brother Caviness is now spending some time. The work there is growing, and all seemed of good courage. Brother Blachly lives here. I found him in a very feeble condition, just able to be around a little, but of good courage in the Lord. He is expecting to go to Kansas with his family some time in May, where he will go on a farm, to see if he can not build up his shattered strength. The night before I arrived in Torreon, one of the men who had been the most faithful in attending our meetings died suddenly. He had been at the meetings on Sabbath, apparently in his usual health, and the next morning he was dead. How uncertain is life, and how important that we use wisely the days as they come to us.

Brother and Sister J. C. McCulloch and their daughter, Mrs. May Carr, have moved to Tampico, a seaport with more than sixteen thousand inhabitants on the Gulf of Mexico. Tampico is the terminus of one line of the Mexican Central Railway, and is rapidly growing in population and importance. Many ships of all nations enter the harbor here, and it is planned that Brother and Sister McCulloch work among the sailors. They will be self-supporting, and will, we believe, be blessed of God in doing a great work.

The interest at San Luis Potosi is growing, and the brethren there feel of good courage. Four new Sabbath-keepers were reported from that place last month. Brother John Harzman made a very successful trip through the States of Yucatan, Tabasco, Campeche, and Vera Cruz, selling a large number of papers and tracts, and securing three hundred and forty-two annual and three six-months' subscriptions for *El Mensajero de la Verdad*, and eleven for *La Salud*, in the twelve weeks spent in

the trip. During the same time, Brother Colunga secured three hundred and seventy-six yearly subscriptions for *El Mensajero*, and fifty for *La Salud*, in the States of Durango and Coahuila.

We find that the interests of the work here in Mexico City demand that we secure a more central meeting place, which we shall do as soon as consistent. Homes are being opened here for Bible readings, and we are meeting with many evidences of the preparation of hearts for the reception of the truth.

While the work will move slowly here, we all believe that it is to advance much faster than in the past, and that we shall soon begin to reap some harvest from the seed sowing that has been done.

GEO. M. BROWN.

## Japan

I HAVE just returned to Tokyo after a two weeks' visit to Kobe and Nagasaki. On Sabbath, April 21, we had a good day with the Kobe church. In the afternoon we celebrated the ordinances with them. The following Sabbath Brother Okohira baptized six young people who have recently given themselves to the Lord's service. Four of these are connected with the work at our Japanese sanitarium.

Monday morning I started for Nagasaki, Brother Okohira accompanying me as far as Hiroshima. Here Brother Tatsuguchi has been living and practising dentistry for over a year. Meanwhile he and his wife have been earnestly seeking to impart the light of present truth to others. His two apprentices have begun the observance of the Sabbath, and desire baptism. A local elder in one of the other churches has just begun to observe the Sabbath, but has not yet fully investigated other points of our faith. Hiroshima is an important center, and we are greatly rejoiced to have the truth gain a foothold there.

Tuesday morning I reached Nagasaki, and was met by Brother Kuniya and Dr. Kawasaki. We went at once to Brother Kawasaki's house. Here I saw a number of familiar faces. The workers at the Japanese sanitarium in Kobe have divided forces, and Dr. Kawasaki has already begun a similar work in Nagasaki. Treatment rooms and other conveniences have been fitted up, patients are already coming for treatment and consultation, and the work starts out in a very promising manner.

On Thursday Dr. Lockwood and his wife arrived from Kobe, and remained over Sabbath. We had profitable times talking over the interests of the work. On Sabbath, after a Bible study on the duties of church-members, the Nagasaki church was organized with nine members. Eight of these come from the Kobe church; one was baptized a few days before. Several others are awaiting baptism, and still others are interested. Brother Kuniya will devote his efforts to the building up of the Nagasaki church for some time to come. Nagasaki is recognized as a difficult field, on account of the strong conservatism of the people, and their settled opposition to foreign ways and a foreign religion. But the outlook for our work is promising, and we are much encouraged. A favorable place for holding meetings has been secured on a prominent street of the city.

Brother Kaname, of Wakamatsu, has recently transferred his business to Shi-

monoseki. He deals in lacquer ware, and finds a better market in the south. He reports that his agent, or clerk, has become interested in the truth, and has begun the observance of the Sabbath. Thus one more little light is shining in another important center.

So while we can not report large accessions to the truth thus far this year, we rejoice that the truth is spreading, and catching here and there in new places; and we wait and pray with earnest longing for the baptism of power that will make every feeble light a blaze, and put a tongue of fire in every mouth.

F. W. FIELD.

**India.**

KARMATAR.—The work is moving along in India, Burma, and Ceylon. I have just returned from a visit to these places, and am greatly encouraged with the outlook. Sister Della Smith is canvassing in Bombay, and enjoys her work very much.

At Bangalore, where Sister Orr and Brother and Sister Meyers are working, the interest is good. I visited many of their readers, and they seemed to take a deep interest in the Bible. While I was there, they invited me to speak. Thirty were present, and at the close of the meeting they said that an interest had been awakened which some one should care for. A letter from Sister Orr this week reports some keeping the Sabbath.

At Colombo I found that as a result of the tent effort, two families are keeping the Sabbath, and others are interested. Willie Meyer has just

returned from Avondale, and has taken up the canvassing work. In thirteen days he took orders to the amount of one thousand rupees. Elder Owen is doing some Bible work. The message is onward in Ceylon.

At Rangoon the work is most encouraging. Our laborers there have a hall, and on Sunday and Tuesday evenings they hold public meetings. The house was crowded the two nights I was there.

Elder Votaw and I visited Moulmein, where Brother Maung Maung is working. As we stepped from the boat, he told us there were eight there who desired baptism. Instead of Maung Maung and his sister May May standing alone, as they did last year, they have several others with them. They feel much encouraged, and are very happy in the new truth, as they call it. I spoke to them from Eph. 1:9, 10, and one of the new Sabbath-keeper's interpreted.

The Burmese are a much cleaner people than some of the natives of India, and the field seems more hopeful than India, if we look on the outward appearance.

Last Monday I baptized five of our native students, and a Hindi man who accepted the truth through the efforts of Brother Barlow. He is a talented man, and will engage in the work at ten rupees a month (a little more than three dollars). He loves the truth. He gave up his tobacco, and wherever he goes, he speaks of its bad effects. We were out with him in one of the villages. The people, to show their good will to him, brought a pipe, lighted, and ready for him to smoke. He lost no time in telling them why he refused.

We have sent two Bengali workers to East Bengal, to look after the interest, and word comes that the interest is growing, and they are visiting other villages. It does seem to me that a quick work must be done in these villages; for there are thousands in them, and we shall never be able to spend a long time in any one. Jesus, when invited to remain in a city, said, "I must preach the kingdom of God to other cities also." And if we ever get this message before India's millions, we must do likewise.

We are all very happy here in India, and enjoy it more and more as we get ac-

is made for the coolies to carry the victim to the cremation yard. One very strange thing about it is that a drink of cold water given at certain stages of the disease will produce death in a few minutes. Those in authority state that about twenty-five hundred die from plague every week at present in Bombay. It is plain to see that the work which we should have done years ago must now be done, as the spirit of prophecy states, "under trying circumstances." Yet we are glad to say that God has taken away our fear of death to a most gratifying degree. We do not know what our fate will be, but if death comes, it will find us at our post.

We are having some success, but of course the work goes slowly in a new place, and especially where the opposition is so strong against our people. We have one French lady who is rejoicing in the truth, and who eagerly grasps every advance ray of light. She told me the other day that she wanted a copy of "Early Writings" as soon as I could get it here. We rejoice that God is impressing these souls with the necessity of the gift of prophecy. At present there are six who are keeping the Sabbath, and we plead with God that he will keep that which we have committed into his hand, and that our little Sabbath-school may soon grow into a large one. Let me say in this connection that one of our number, Brother Marshall, an old sea captain, first heard of the message through Brother Ellery Robinson while he was canvassing in this city, and the other day he asked me to help him write to his former church that he could no longer go with them. This is another encouragement for canvassers. I really believe that the time has come when something can be done for India, and what it needs is the direct stroke of the ministers and Bible workers. Thousands of books and papers have been scattered throughout this vast field by our faithful canvassers, and this has prepared the hearts of many for more aggressive work, and now the great question is, Where are the ministers and Bible workers to hasten over the territory and, put on the finishing touches, and bring the people into the truth?

We also need good, consecrated medical workers to move into the cities and help keep up the Sabbath-school and meetings among these new companies of Sabbath-keepers. There are hundreds of openings for American physicians, dentists, and nurses, etc., where the work could be made self-supporting from the beginning. India is a vast harvest field; it has the educated class, it has also the teeming ignorant masses. About two hundred and fifty million in India could not tell their name from their neighbor's if they saw it in print; even the mail deliverers often call at my door to have me read to them the names on the letters they are to deliver. So while we need the highest talent we can get to reach the wealthy classes, yet there is plenty of room for the humblest worker whose heart is tender, and who longs sufficiently for Jesus to come, to leave home and friends to come and help finish the work. India has one fourth of the world's inhabitants, yet it has not to my knowledge a dozen workers who are free to go among the people and preach the message. Let us pray the Lord of the harvest that he will send us laborers



ELDER W. W. MILLER AND CONVERTS RECENTLY BAPTIZED

quainted with the people. I was thirteen nights on the train, and eight on the boat, in my visit among the workers, and I never felt better. I went third-class; traveled more than six thousand miles, and my railway and boat fare was less than one hundred rupees.

W. W. MILLER.

BOMBAY.—Since we last wrote you from this place, there has been much excitement and a great deal of moving about among the people. One of the chief causes is the Bubonic plague, which started about two months ago, and strikes everything and everybody that it meets with a blow that almost always means sure death. It was thought by some that Europeans were exempt from this dreadful scourge, but already several of my friends have been taken, and in a few hours were laid to rest. The plague is a peculiar disease. It begins with high fever, and severe pains in the back and limbs. Soon follow swellings under the arms and about the groins and neck, and in a few hours at most a call

soon. Soon the golden harvest will be over, the sheaves will be gathered, and some one will wear the starry crown. Now is the time for all to work,

Now in probation's day;  
Soon the angel of mercy will take its flight,

And the harvest pass away.

CARL A. HANSEN.

### German Camp-Meeting at Endicott, Wash.

THE camp was located not far from the station on a nice plot of ground belonging to the railroad company, which gave us the use of the grounds free. There were about one hundred encamped, and several families drove to and from the grounds each day. The German laborers were Elders G. F. Haffner and H. J. Dirksen, together with our own conference laborers — Elders H. J. Schnepfer and C. F. Knott, and Brother John Oster.

The blessing of God came into the meetings in power, and sixteen took their stand for the Lord and were baptized. The interest from the outside was good. One family that left the faith four years ago, made a new start, and subscribed for our church paper and the *Youth's Instructor*.

There was quite an interest awakened among the Americans, so an English meeting was held each evening from eight to nine o'clock, the German meeting being held from seven to eight.

Elder A. J. Breed was here one day, and presented matters of interest concerning Walla Walla College. Several of the young people are planning to attend.

Since the close of the general camp-meeting, services are continued both in German and in English. Several acknowledge God's claims upon them, and we trust they may be fully converted to him, and yield to the working of his Spirit.

G. E. LANGDON.

### China

SIANG CHENG.—The threatened Boxer uprising seems at present to have quieted down temporarily, but for how long no one can say. It is evident that the native newspapers in Peking, Shanghai, and Canton are fomenting trouble, and agitations from the large cities have spread through the country. The situation looked very serious for a while. Mrs. Selmon and I did not leave our station, but practically all the missionaries in the region to the west and south of us did leave. We are working away here while we have the opportunity; and while I do not feel that one should be foolhardy in risking one's life, yet I think that if we are in the condition the Lord would have us in, we can trust him to let us know when to leave.

In the trouble a few weeks ago, the mail-carriers stopped working, and all news in this section was cut off. This having been called to responsibilities in Lord for warning. I should be glad to see the trouble permanently averted, but I can not entertain such a hope. China will rise and try her new-found strength, just as Japan has; and the slight clue that the Bible gives, together with the history of Japan, leads me to think that China will come out a world power. The

native newspapers (I have a Peking daily) are systematically educating the people in these matters, exhorting them to love their country, to open schools, and study Western methods, to increase the army and navy, showing them the advantages of modern machinery, etc. And this instruction will have its effect in time.

Affairs like that near Nanchang, where a French Catholic priest stabbed and killed a mandarin, are made the most of. Glaring pictures were put in the papers, showing the priest with a long dirk-knife, standing over the murdered body of the Chinese official. It seems that the people, especially along the seacoast cities, are beginning to have a little patriotism, and are contributing quite liberally to a fund to help pay off China's big debt incurred by the trouble of 1900.

As I see the situation here, and then I receive a letter or paper from the States, telling how some of my old acquaintances and friends are settling down into private medical practise, or engaging in some business enterprise, my heart is made sad. O that something might awaken them!

A. C. SELMON.

### Western Washington Camp-Meeting

THIS meeting was held in the city of Puyallup, Wash., May 10-20, and was the first of the large camp-meetings in the North Pacific Union Conference. The camp was pitched in the city park — a beautiful block of land, grass covered, on the electric line, right in the center of town. About seventy-five tents were pitched, and three hundred and fifty or four hundred persons were camped on the ground.

The laborers present from outside the conference were Prof. M. E. Cady, G. Phillips (the general canvassing agent), Elder A. O. Tait of the Pacific Press, Elder P. A. Hansen of the Western Oregon Conference, who labored for the Scandinavian people, Elder H. W. Decker, and the writer. Drs. W. H. Holden and J. E. Froom were also present two days, and their labors were greatly appreciated by the people. The conference was organized Friday morning of the first week, and such unity and harmony existed that the conference officers were elected in the afternoon of the same day. The committee on licenses and credentials also reported at this meeting. I think in all the camp-meetings I ever attended, I never before saw the officers elected the first day of the conference. Only the unity and harmony, with the spirit to prefer others rather than ourselves, made this possible.

The first Sabbath of the conference the Lord greatly moved the people, and many, with weeping and contrition, pressed forward to the platform, and kneeling, made the consecration of their lives to God. Many were not free in God, some were conscious of the fact that they had not completely surrendered to God, and others were cold, formal, and backslidden, and felt desirous of making a new start for the kingdom. The revival services continued largely throughout the forenoon, and all seemed greatly blessed and strengthened. At two of our large camp-meetings — Western Washington and Western Oregon —

the Sabbath-school has been placed at three o'clock, giving all the forenoon to meetings of a spiritual nature, and we have found the plan to be an excellent one in many ways.

The evening services were so arranged that the same speakers would follow up the interest after the camp-meeting, and this also worked well, Elder John Holbrook and others continuing the meetings with those who were interested. We trust some embraced the truth through the effort.

After the camp-meeting was over, Brother G. Phillips, the general canvassing agent, gathered a company of about twenty-five young men and women to give them thorough training for the canvassing work. The most of them are now out in the field, and are having good success.

The conference, feeling the need of better facilities for its intermediate schools at Mt. Vernon and Manor, raised about three thousand dollars for their improvement at this meeting.

A spirit of inquiry was prevalent in the camp in reference to matters of controversy in the denomination, and some public meetings were held bearing on these questions. A deep interest was manifested as lessons on the spirit of prophecy were given, showing its relation to the message and the work for this time, and we believe that most of those present, if not all, will prove true to God's work. All were greatly disappointed that Elder G. A. Irwin could not be present at this meeting. Elder F. M. Burg was elected president, Elder E. L. Stewart, the retiring president, having been called to responsibilities in the British Columbia Conference.

On the last Sabbath of the meeting, Brother Joel C. Rogers, who for years has served the cause in different conferences and in different positions, was ordained to the gospel ministry. He will have charge of the educational work in the Western Washington Conference the coming year. This conference is planning for aggressive work in the large cities of Seattle and Tacoma the coming season, and their prospects are bright for the future.

There was a gain in the tithe during the past year of \$4,812.41, and after paying all the conference laborers there was a remainder of \$1,979.77. A spirit of unity and harmony prevails in the conference, and God is blessing the work

W. B. WHITE.

### Texas

DALLAS.—By direction of the conference I moved to this place last October, to take charge of the work in this city. Not all has been accomplished that I would have been glad to see, but by the blessing of the Lord some progress has been made. The church here had been without help for quite a while, and when this assistance was provided, it was appreciated. The first quarter after my coming, the tithe was almost four times what it had been for the previous quarters, and there was also a large increase in the annual offerings and in all other funds. Besides this increase of funds there has been a very marked increase of attendance and interest in the Sabbath meetings, and other meetings have also been held since my coming. We now have a mid-week prayer-meeting. A Young People's Society has been

in operation for several months, and a regular Sunday night preaching service for the public is held each week. A large increase in the circulation of our tracts and in the sale and giving away of the *Earthquake Special* and other issues of the *Signs* and *The Watchman*, has resulted from this organized effort of the church and the young people. There have been twelve additions to the church, making our membership now seventy-five. One other encouraging thing is that the five-hundred-dollar debt hanging over our church house when I came to this city has been entirely liquidated, and a surplus raised for putting in a baptistry and other improvements.

I should not fail to mention the prominence given our work in this city by the medical work and treatment rooms of Dr. F. B. Moran. His office and treatment rooms, which employ four nurses regularly, are in the best building in the city, and his patronage is chiefly from the first people of Dallas and surrounding towns. Mrs. Moran has been giving lectures on health topics at the treatment rooms, and also in our church, preceding the Sunday night preaching service; and she is now requested by the management to conduct a series of lectures along the same line at the Dallas Chautauqua soon to open in this city. Thus the principles for which we stand are being placed before the people of prominence.

The church-members are of good courage, have "a mind to work," and peace reigns among us, for which we thank the Lord. We desire the prayers of God's people that his work may prosper still more in this city.

W. A. McCUTCHEM.

221 Park Ave.

### Africa

**BAROTSELAND.**—We have no organized church here. There are six members of the Bulwayo church here, and twelve of the boys have expressed a desire to serve the Lord. We are trying to do the best we can for them, instructing them so that when they come into the church, they may know, as fully as it is possible for them to comprehend, what the step means. Our church services every Sabbath are much the same as at the other stations. Our Friday evening prayer and social meeting is attended only by those at the station. The natives do not often attend evening meetings unless they can stay all night, and we have no accommodations for that.

The attendance from the kraals is very irregular. Sometimes we have as many as sixty at the forenoon service on Sabbath, and again we may not have more than five. It depends much on the weather. Here the women attend service much more than the men. Very few of the young men attend.

Our Sabbath-school is well attended, the regular attendance being about forty. Then there are almost as many visitors many times. We have five regular classes, and when the attendance is large, we form more. These are taught by the native boys and girls from the Matabele station. Once a month we take the collection, and thus far it has been from six to eight shillings. Two weeks ago some of the boys in the school asked what we were doing when we took the collection, and it gave the opportunity

to explain the matter. They said they wanted to have a part in it, but did not see how they could, as they had no money, and no opportunity of earning any. I suggested that they donate part of each Friday afternoon to the cultivation of some land. This was agreed to by all, and we have set apart some ground, half of the proceeds from the products to go to the Sabbath-school, and half to a fund to bear the expense of looking out a new mission to the north.

You see that we here, as others elsewhere, are looking on the fields, and, although needy ourselves, we are anxious that the truth be pushed to the north when the opportune time comes.

The progress in our school has been a marvel to me. Truly, the Lord has gone before us, and prepared the way, and we have found souls anxious to be taught. Our school opened about the middle of September, with nine pupils. It has grown until we now have a regular attendance of thirty-two. We have had to turn some away, as we had no food for them. I asked them to wait until the first of May, and then we should know how much grain we had raised, and how many we should be able to accommodate next year.

Those who are in the school have done good work, and have made good progress. Last week our first boy finished his small book, and began to read in his Bible. It was a day of joy to us here to see the time when we could place the first copy of God's Word in the hands of this people, and one be able to read it. As far as I know, he is the only boy of this tribe who has learned to read sufficiently to read the Bible. I have two more who will begin next week, and seven more who will be ready by the first of March. How is that for six months out of heathenism?

Our accommodations are very limited. We have a house twelve by twenty-four feet. It serves as church, schoolhouse, dining-room, and bedroom for thirty students. It is the best we can do, as we could get no more grass when we came last year, and we shall have to wait until it grows and ripens, before we can build again. I asked one of the boys, a few days ago, what we would do if any more wanted to come. He replied that the floor was not quite full yet, and no one slept on the table, so there was still some room.

We are thankful to the Lord for the way in which he has blessed us, and we pray that we may be able to help this people to see the truth for this time.

I think by one year from the time we left New York, our school will be filled to its utmost capacity. I feel that we can not care for more than fifty boys on this one station. I have asked that they release Jim from the old Matabeleland station, to come to our help, and open an out-station thirty miles to the west of us, as an overflow station from here. Jim is a native of this country, and was carried away as a slave by the Matabeles when a child. I have found his father and mother here, and he is very anxious to come and give them the truth. We need him very much. He could do more than three white men here.

I notice from some letters that I have received from America, that it has been suggested that some one be sent to assist me in this field. I have had no official word about this, but let me say that there are too many places in need here

in Africa for us to place too many workers in one place. I have contended for some time that as we now have some of the natives here who are converted, they should be trained to bear burdens, and set to work.

Here at this station I am carrying on the farm work and caring for the stock entirely with native help. The boys do the plowing, planting, and cultivating. They also do their own building, and practically all the work connected with the farm and caring for themselves. This leaves me free to devote all my time to the school and the evangelical work, which greatly lessens the cost of operating the mission. I have three native boys who are carrying these burdens. Altogether they do a little more than one white man in overseeing things, and they must have counsel at least once a week about their work. I pay these three boys one hundred and eighty dollars a year for their work. If we had a white man to do this work, it would cost at least seven hundred and fifty dollars, and his transportation besides. I think that amount is worth saving, when the cause needs the money so much. Then it is a good experience for the boys, and they are learning to bear burdens and carry responsibilities that will work wonders in the development of their characters.

We have had few farm tools, and the rains came very late, so we were not able to plant much this year. We have about thirty acres planted, and the present prospect is good for a crop. But you know how uncertain the rains are in this country, so we are sure of nothing until we have it in the bag. We have had to harrow our ground with a thorn-bush, and do all our cultivating with a hoe. That makes slow work of it. But as we had no money to buy tools, we have done the best we could.

We have had plenty of water in the spring, and I hope to irrigate some in the dry season. I have planted over thirty fruit-trees, and a few ornamental trees. We hope to raise some fruit here.

We have all had some fever this month, but we are all able to be around at present.

W. H. ANDERSON.

### Canada

W. H. THURSTON, president of the Canadian Union Conference, and A. O. Burrill, president of the Ontario Conference, spent three days with the Seventh-day Adventist church in St. Thomas, June 8-10, and the church was much edified by their instruction.

Elder Thurston having received an invitation to labor for a while in the Quebec Conference, it was decided that I should accompany Elder Burrill. We went first to Selton, and held three meetings, June 11-13. The Friday before our arrival there, the place had been visited by a heavy rain- and wind-storm, which had done much damage to fences and groves, had torn up by the roots nearly all the apple-trees, and unroofed many barns. The effects of this storm gave us a good opportunity to present the signs of the times from the Word of God, and we had a good meeting.

June 14 we began meetings in Chatham. The believers here had just finished a neat little church, which was dedicated on the seventeenth. Elder E. K. Slade, president of the East Michigan Conference, joined us in these meetings,



and preached the dedicatory sermon. This church cost about five hundred dollars, and is free from debt. There are eighteen members in this company, only two of whom are men. We believe if they continue their earnest, humble, prayerful efforts among their neighbors, they may soon have additions to their numbers.

On the eighteenth Elders Burrill and Slade went to Detroit, and I returned to St. Thomas. I do praise our Heavenly Father through his beloved Son Jesus Christ, who died for our sins, that he has made this threefold message so plain that children can understand it.

I. SANBORN.

### East Pennsylvania Camp-Meeting

THIS camp-meeting was held in Sunbury, Pa., May 31 to June 10. The camp was located on an island in the Susquehanna River, with the city of Sunbury on one side, and Northumberland on the other. The location was pleasant and convenient, as a trolley-line brought the people from both cities directly to the ground. A grove of stately trees made the place beautiful. The park we used is a pleasure resort. A large frame pavilion on the grounds was used for meetings, and other buildings, tables, seats, etc., saved the conference considerable labor and expense. The attendance at the meeting was not quite so large as we had hoped it might be. There were about two hundred of our own people present.

The first Sabbath a consecration service was held at which nearly all gave themselves anew to God and his work, and sought for the blessing and power of the Holy Spirit.

Elder S. H. Lane was present, and labored with us the first part of the meeting. The other laborers outside the conference were Elders W. A. Colcord and F. C. Gilbert; Profs. J. W. Lawhead, of Washington, and F. Griggs, of South Lancaster; and the writer. The last Sabbath and Sunday of the meeting Elder A. G. Daniells was with us, and his labors were greatly appreciated by the brethren and sisters.

The preaching and Bible studies during the day were of a nature to strengthen and encourage our own people. The evening discourses dealt largely with doctrinal features of the faith. While the outside attendance was not large, yet some were deeply interested.

The canvassing work, educational work, and other departments of conference work received special attention. Resolutions were passed encouraging the canvassers to work earnestly in the sale of literature; the responsibility was placed upon church elders of placing the REVIEW AND HERALD, the *Gleaner*, *Liberty*, and *Life and Health* in every Seventh-day Adventist family in the conference, while all were urged to make increased efforts to circulate *The Signs of the Times*, *The Watchman*, and *Christlicher Hausfreund* among those not of our faith; it was recommended that a special offering be taken each quarter for the poor; that active efforts be put forth against religious legislation; that a fund be raised to send the journal *Liberty* to state officials, and that the circulation of this journal be encouraged; and that only those persons who are in harmony with all points of

present truth be chosen to act as officers in the churches.

Several resolutions were adopted in reference to educational work, and a recommendation was passed that a delegate be selected to attend the educational convention to be held in College View, Neb.

A sum not to exceed three hundred dollars was donated by the conference to defray the traveling expenses, and to pay the salary for one year, of Sister Bertha A. Kurtz, who goes as a self-supporting missionary to India.

The following resolution was unanimously adopted by the delegates:—

*Resolved*, That we hereby express our deep regret at the publication and circulation of the tract written by Elder A. T. Jones, recently issued from Battle Creek, attacking the spirit of prophecy and the general organization and management of our work; that we regard this attack as wholly unjustifiable; and that we hereby declare anew our unswerving faith in, and loyalty to, the gift of the spirit of prophecy which has been connected with the third angel's message from its very beginning, and express our approval of the General Conference organization, and our confidence in its present management."

Two new churches were added to the conference, and there was an increase in the tithes paid during the past year of about three thousand dollars above that of the previous year. Hardly any change was made in the officers of the conference, Elder W. J. Fitzgerald being again chosen as president. His address given at the beginning of the conference, showed that there had been encouraging growth during the year in different departments of the work.

One afternoon during the camp-meeting was devoted to Sabbath-school and young people's work, and an interesting program was rendered under the direction of Sister Sue M. Andrews, secretary of the Sabbath-school department. Meetings for the youth and children were held each day, and these were attended with encouraging results.

Four issues of a small illustrated paper were published, advertising the meeting, and reporting outlines of the subjects presented. These papers were folded on the ground and distributed by the brethren and sisters who were attending the meeting, and they thus obtained a blessing in imparting as well as in receiving the truth. By this means rays of light were placed in every home in Sunbury and Northumberland.

The latter part of the meeting the weather was quite unfavorable, especially the last Sabbath and Sunday. This seriously interfered with the outside attendance, which doubtless would otherwise have been much larger. The wind was so strong that some of the tents were blown down, but no serious damage was done, and no one was hurt. Some of these tents were so old that they were not worth repairing, and about two hundred dollars was pledged toward a tent fund to purchase new tents. During the storms we were forcibly reminded of the necessity of an experience which will enable us to endure the greater storms and more trying experiences of the future. It was an object-lesson to all which will not soon be forgotten.

The church at Sunbury did all in its power to make the camp-meeting a suc-

cess, and the members cheerfully bore the burdens incident to such a meeting. The Lord will surely remember and reward their labor.

The last Sunday of the meeting, just after a hard storm, Brother G. W. Spies was ordained to the gospel ministry. He and Brother Martin remain to follow up the interest awakened by the camp-meeting. They will first pitch their tent in Northumberland, and we hope their efforts may be greatly blessed.

The work is prosperous in eastern Pennsylvania. We feel sure there will be greater growth and progress during the coming year. There is a great field before the workers, and each church-member should become a burden bearer, seeking no discharge until the end of the war.

E. W. FARNSWORTH.

### Teachers' Institute at Bethel, Wis.

OUR institute opened promptly June 6. The attendance has been good. Twenty-six teachers have come, and the time has been well improved from 8:10 A. M. to 6 P. M., with industrial intermission from 12 M. to 3 P. M.

From the first day, a spirit of deep consecration has been manifested to a marked degree. Much inspiration has come to the teachers as they have studied the following practical subjects: School Incentives, Relation of Home Discipline to Schoolroom Discipline, How to Save the Youth and Children through the Primary Schools, Teacher's Relation to the Church, Opening Exercises for Primary Schools, Dividing Responsibilities with Students, Missionary Work for Students and Teachers, How to Interest Indifferent Patrons, Length of School Sessions, Busy Work for Primary School Children; Agriculture, A. W. Hallock; Denominational History, A. W. Spaulding; United States History in Prophecy, P. E. Shepplar; Health and How to Guard It, Dr. Cora M. Richards; Dress Reform from the Testimonies, Miss Ida Owen.

Elder McReynolds conducted a Bible and Testimony study each morning; Mr. Hess gave work in simple bookbinding and carpentry; Miss Whalen directed in language and geography, and Miss Hallock led out in a study on the Bible for Primary Schools.

God has helped us much. The Bethel Academy faculty has assisted in the teaching as much as they could while looking well after the regular work of the academic department. Professor Spaulding and Miss Ida Owen have assisted much in the work, while the State superintendent of the primary schools and the writer have given their time to the interests of the institute.

Our teachers are all in harmony with the recommendation passed by the Lake Union Conference to the end that all our schools should endeavor to make their school year coincide with the agricultural season of the year. The citizens of Bethel turned out *en masse* to hear that topic discussed. The sentiment of the resolution met with general approval. The Board of Bethel Academy voted to conform to that plan in conducting the primary department of the school, thus giving an opportunity for study along agricultural lines. The regular school year of the academic department begins with the spring term,



and continues through the summer and fall, with an added winter term.

Christian education is a live question in this conference, and we are studying to place our schools upon the basis set forth in the Testimonies, study along agricultural lines being the A B C of all the education given in our schools.

Teachers have been assigned twenty schools, and prospects are good for half as many more.

Most of our teachers go from the institute on June 25 to engage in house-to-house missionary work during the summer. Ten or more will connect with the special effort in Milwaukee. Some go to La Crosse, and others to Stevens Point, where the annual camp-meeting will be held the last of August.

We are certain the experience gained in this soul-saving work will be both a great blessing and an inspiration to them as they return to their school work in September.

C. McREYNOLDS.

### The Canvassing Work in Our Schools

THERE is no more important question before this denomination than the training of our young people for service in giving the third angel's message. So far as the number of schools to do this is concerned, we have in America a goodly number; but the main question with many of these young people is, How can I secure the means to enable me to attend these schools? During the past few months plans have been adopted in most of the conferences in the Lake Union Conference whereby many of these students can solve this question for themselves, and at the same time be spreading the truth, and getting a valuable experience, which in itself is called "higher education."

In brief, the plan is to sell one hundred and fifty dollars' worth of our subscription books, turning the whole amount into the tract society treasury; the tract society to arrange for the scholarship. The student is also expected to work two hours a day during the school year. The schools in the Lake Union which have made arrangements of this kind are Emmanuel Missionary College, Adelpian Academy, Cedar Lake Academy, and Beechwood Academy. Doubtless others will do so soon.

Several from the Cedar Lake school are doing well. Some have already sold the required amount; but these will continue during the rest of the vacation at the regular agents' rates. Encouraging word comes from those who are working for a scholarship in Adelpian Academy. Recently I helped to train seventeen at the Beechwood Academy, and others in Indiana will take hold of the plan. Professor Machlan of the Beechwood school is an old canvasser who has had a good experience in the work, and he is not afraid to recommend it to the students. We shall expect to see these young people come back to school next fall with an experience that will enable them to do better work in the school than they would if some one should pay their way for them.

The interest is still good in this work in the Mount Vernon College. A larger number than usual have gone out into the work with courage, believing that God is able to help them make a success of it. Some of these have been out dur-

ing previous vacations, and know by experience that something can be done.

Two of the young men who went out from Emmanuel Missionary College have worked three weeks, and report as follows: One, 115 hours, with \$99.40 worth of orders; the other, 106 hours, with \$143.50 worth of orders.

Many of these young people have a burden for the regions beyond, and when their school work is over, they will be ready for service in opening up new fields. The experience they have had while in school selling the truth-laden literature will fit them much better for those fields, where the work will have to be opened largely by the printed page. They will be like the company who joined themselves to David, "to turn the kingdom of Saul to him, according to the word of the Lord;" "such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart." 1 Chron. 12:23, 33.

J. B. BLOSSER.

### Field Notes

SEVEN persons were baptized at Dayton, Ohio, May 16.

FOUR persons have accepted the message of truth at Linton, Ind., presented by Brother B. Hagle.

AT Clifton, Colo., three persons recently took a public stand to obey all God's commandments.

A REPORT from Columbus, Ohio, states: "Several new ones are keeping the Sabbath, and we are planning for baptism again on June 16."

SIX persons have begun keeping the Sabbath at Chireno, Tex., where Brother J. I. Taylor and his wife are laboring. The interest there is still good.

FOUR young men and one lady were recently baptized and added to the church at Rosswell, N. M. Eight persons have accepted present truth at this place within the last five months.

TWO persons joined the church at Galena, Kan., June 2. Two other persons have been keeping the Sabbath, but have not united with the church on account of opposition from relatives.

THE South Dakota Conference has again showed its consecration to this cause by parting with one of its best men, Elder C. A. Burman. He goes under their pay to Alberta, to help in that needy field. Elder E. G. Hayes takes his place as president in South Dakota.

BROTHER F. A. DETAMORE reports that the church at St. Paul, Minn., has recently experienced quite a revival, and the members have taken hold of missionary work in such a way as to reach the hearts of many in the city. "This started with an effort to give the special Earthquake Signs a wide circulation. We ordered twenty-five hundred of these papers. Nearly every one had some part in the work. Even the children sold them."

## Christian Education

Conducted by the Department of Education of the General Conference.

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

It may be of interest and profit to our educational workers in all portions of the world to note the resolutions which are taken by certain of our union and local conferences. We believe that these resolutions will suggest ideas to our brethren and sisters relative to the educational work which will be of advantage. Accordingly we shall publish such resolutions passed by these conferences as we are able to obtain them. These resolutions will also show the general progress of the educational work in various fields.

F. G.

### Recommendations on Church-School Work

Voted by the Central Union Conference Held at Kansas City, Mo.

REALIZING the need of more systematic work in our church-schools, therefore,—

*We recommend,* That there be prepared by the Central Union Conference secretary a monthly outline course of study and examination questions, and that all our schools in the Central Union Conference be urged to follow the same as closely as consistent.

Realizing that the success of our church-schools depends upon intelligent co-operation in the work, therefore,—

*We recommend,* That a more careful and thorough study be given to this subject by our brethren, and would urge our leaders to use their influence to bring about this co-operation by a vigorous agitation of this question in all our churches.

### Lake Union Conference Resolutions

*Whereas,* The importance of giving our youth the benefits of a Christian education should be kept before our people, we—

*Recommend,* That the Educational Department of the Lake Union Conference prepare annually a program to be carried out in all our churches, setting forth the principles of Christian education, the date to be designated by the Lake Union Conference Committee.

*Whereas,* The Lord has said through the spirit of prophecy that "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" ("Testimonies," Vol. VI, page 213), we therefore,—

*Recommend,* That each local conference be urged to establish a fund, in such manner as may seem best to it, to aid worthy poor students in obtaining a preparation for missionary work.

*Resolved,* That it is the sense of this body that no teacher should be encouraged to leave the conference where he is employed, without consultation with the Educational Department of said conference, and co-operation with its plans.

*We recommend,* That local conferences be urged to assist all primary teachers in their territory to attend the summer normals.

Whereas, The Lord having seen fit to call our attention repeatedly to the importance of the study of agriculture in our schools, therefore,—

We recommend, That our conferences use their influence in making the school year of those schools in their territory coincide with the agricultural season, and induce their teachers and pupils to make the work in agriculture a regular part of the school exercises.

Whereas, "With our larger schools should be connected small sanitariums, that the students may have an opportunity to gain a knowledge of medical missionary work," and "this line of work is to be brought into our schools as a part of the regular instruction" ("Testimonies," Vol. VII, page 232; see also pages 59, 60), we therefore,—

Recommend, That immediate steps be taken to connect sanitarium work with the other lines now in operation at Emmanuel Missionary College.

Resolved, That our local conferences be urged to relieve the superintendents of education as far as practicable, from all duties which will interfere with the definite work of the education and training of our children and youth.

### What We Are Learning at the Nashville Agricultural and Normal Institute

THE Bible gives an account of a certain missionary whose experience always reminds me of the instruction the Lord has given concerning the work to be done in the South, and the methods that will prove most effectual in this field.

The missionary I have in mind is Isaac. He was living on a farm in the borders of the country of Philistia. He followed divine instruction in the cultivation of the soil, for he was educated in the industrial school ("Patriarchs and Prophets," page 141) of his father Abraham, where this instruction was made practical.

The first results of his adherence to these principles of agriculture and fruit raising and dairying were that his grain fields yielded enormous crops,—one hundredfold,—and his fruit did equally well, and his pastures were filled with flocks.

The second result was that his neighbors looked upon his fields and "envied him." They came to inquire the cause of his great success, and gave him an opportunity to explain his methods of soil cultivation which God had taught him; his belief in the Lord's ownership of the land, which he recognized by the payment of the tithe; the Sabbath, which he kept week by week, and which the land kept every seventh year; the health principles, for he raised what he and his large family required to sustain them.

Not a few isolated Philistines came, but the fame of this farm was carried to the ears of the chief magistrate of the country, and he came to see. His chief counselor and the captain of his army came also, and the question was thoroughly investigated.

Now the grand result of all this was that those neighbors, and that king and his counselors when asked, "Wherefore come ye to me?" answered; "We saw certainly that the Lord was with thee.

... Thou art now the blessed of the Lord."

Whenever I read this bit of personal history which is to be found in the twenty-sixth chapter of Genesis, I think of the South, its needs, and the manner in which the Lord's work is to be done here.

A few quotations with which you may be already familiar will show that God's plan for carrying the gospel to the world to-day is the same as in the days of Isaac.

"Let Sabbath-keeping families move into the South, and live out the truth before those who know it not."

"In fields where the conditions are so objectionable and disheartening that many workers refuse to go to them, most remarkable changes for the better may be brought about by the efforts of self-sacrificing lay members."

Much is said in the Testimonies about the good that may be done by families who live out the truth as Isaac did.

The minister and the canvasser are needed, but they are not to carry the whole burden. "Men and women should now be offering themselves to carry the truth into the highways and hedges of this field."

"God calls for missionaries, and asks us to take up our neglected duties. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to this field to improve the land, and to build humble cottages for themselves and their neighbors."

Families who live the truth will have the same experience as did Isaac. Men of the world will come inquiring for the truth, and saying, "Surely God is with you."

It requires patience and faith to do missionary work in this way. It may be some time before the fruit appears, but does not the Lord say, "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it"? He calls attention to the farmer and his method of work because in all the world the farmer's work is most nearly like the Lord's work for the salvation of souls. That is why he would have his people live in the country and cultivate the soil. This is why we are exhorted to locate our schools in the country and to train missionaries to work the soil.

Many may think the Lord's way a difficult one, but it is not. In fact, when the Lord bids his people do anything, he prepares the way before them. And this is so in this matter. The South throws her doors wide open to progressive men, and gives them a hearty welcome.

During the past few years manufactories have greatly increased throughout the South. The opening of factories calls many from the country. This depopulating of the country is greatly deplored by statesmen and others, and there is a desire to have those who love the country and who understand agriculture move into communities to show what country life should be, and what the soil will yield.

Plantation life is not the most attractive to the white man. In slavery times the white man was the gentleman in the plantation home, and the work was done by the negro. Since then only the poorer class of white men work the soil, and consequently this manner of life is considered degrading.

There are many who want to learn better ways of living, and there is a growing desire to improve the agricultural condition of the South.

Are there not men in the North, the East, and the West who will read the signs of these times and accept such opportunities?

The Nashville Agricultural and Normal Institute on its four-hundred-acre farm in middle Tennessee is working out some of these problems in the training of self-supporting missionaries. Your co-operation is solicited, and correspondence is invited.

M. BESSIE DEGRAW.

Madison, Tenn.

### Suggestions for School Work

"ORDER is heaven's first law, and every school should in this respect be a model of heaven."—"Testimonies for the Church," Vol. VI, page 201.

"The Lord would have our primary schools of such character that angels of God can walk through the room, and behold in the order and principles, the order and government of heaven."—MS.

The first requisite of good government is perfect self-government; but no teacher can impart it to her pupils unless she herself puts it into practise.

Strive to teach self-government by having the children do right because it is right. Let rules be as few as possible, but when you find it necessary to make them, have the children see their necessity, and have a part in making them; and then they will take a real interest in seeing that these rules are not broken. Aid the children in keeping order by giving them plenty of work to do—keep them busy; for "an idle brain is the devil's workshop."

As far as possible avoid public reproof. Do as you would wish to be done by under similar circumstances; but before administering reproof of any kind, ask God to direct you, and you will find the reproof much more effective. In everything "be kind, but firm."

There should be a definite program, and both teacher and pupils should work in harmony with it. The lessons should be assigned, that there can be no doubt in the pupil's mind as to just what is expected of him. The lesson should not be too difficult, and when once assigned, the teacher should be careful that it is all recited.

There should be order in everything. There should be a place for everything, and everything should be kept in its place. With a little care the children can be led to help in this by keeping their books, wraps, etc., in their places. It is almost surprising what a difference it sometimes makes in the order if the schoolroom is kept clean, being carefully mopped or swept every day. No paper should be allowed to remain on the floor, and the blackboards should be wiped with a damp cloth every day. The pupils should be taught to keep their hair combed, and their hands and faces clean. The teacher should be an example of neatness in dress as in all other things.

Another help in preserving good order, is keeping the schoolroom at a temperature of about sixty-five degrees, and well ventilated.

It will be found beneficial, and no

time will be lost, if a few minutes are spent between intermissions in taking some brisk physical exercise. During such exercise the windows may be lowered to change the air in the room.

These things are all important, as they help much in the building of a strong, clean, and pure character.—*Home, Farm, and School.*

## Current Mention

— Yellow fever is reported at Havana, and yellow fever and bubonic plague at Rio Janeiro.

— The French government is facing a deficit on account of the great expense of the military preparations made when war with Germany over the Moroccan question seemed imminent. It is stated that these preparation cost France \$50,000,000.

— By a large majority the lower house of Congress has voted to agree with the committee report on the meat inspection bill, recommending that the government bear the cost of the inspection. The packers are not to be required to state on the labels of canned meat the date when the contents of each can was put up.

— Attorney-General Moody has taken initial steps toward prosecution of the Standard Oil trust for violation of the Elkins Anti-rebate act and the Sherman Anti-trust law. Special sessions of the federal grand juries will be called in Chicago, Cleveland, Buffalo, and Kansas City, for the purpose of preparing indictments against the oil trust and against the railroads implicated in the granting of rebates. It is not expected that this prosecution will reach the higher officials of the Standard "system."

— The most sensational step ever taken in the prosecution of illegal combines in this country was that of Judge Kinkade of Toledo, Ohio, who, on June 25, sentenced five prominent ice dealers in that city, who had combined to raise the price of ice, to one year in the work-house and a fine of \$5,000, the sentence being the maximum penalty provided by the law of that State. The judge stated that part of the term of imprisonment would be remitted provided the men made restitution of money extorted from the people, and ceased to operate as a trust.

— The pressure which the Douma is bringing to bear upon the czar to dismiss the Goremykin cabinet, and form a ministry which will defer to the wishes of the people, is greatly strengthened by alarming reports of disaffection in the army. A St. Petersburg dispatch says: "The government's sudden fear of affronting public opinion after finding the army infected with the revolutionary propaganda is shown in the hurried grant of a new trial to seven men condemned to death at Riga, the acquittal of six others, and the commutation of death sentences imposed on the three murderers of the foreman of the Putiloff iron works. . . . The news from the provinces shows that a state of general anarchy is growing. The efforts of the agitators to induce the peasants working for landlords to strike are meeting with success. In Altarak and Taur-

ida Provinces the peasants are abandoning the fields, and in Tula Province roving bands of peasants are marching through the country, dragging in their wake not only the workers from the fields, but the domestic servants of the gentry." An uprising of a very serious character is reported on the part of the garrison of Osowiec, one of the great fortresses on the frontier of Poland.

— The following incident throwing a side-light on conditions in China is reported from Tientsin: "Yuan Shih Kai, viceroy of Chile, delivered an original judgment the other day in the case of five prisoners, who were liable to the death penalty. He gave them a chance of redemption by prayer. It is a period of extreme drought, and the viceroy ordered the men to pray for rain. If their prayers were not answered in three days, they were to be executed. There was a small rainfall, and the prisoners were liberated. The success of the experiment induced its repetition, and five other prisoners are now fervently praying for more rain on behalf of the community, but more particularly on behalf of themselves."

— An incident showing the degree of ignorance and superstition which is harbored in darkest New York occurred June 27, when a report was in some way started among the Jewish East Side residents that Jewish children were being butchered in the schools. "Before eleven o'clock," says the *Sun*, "more than 50,000 children were pushing and surging through the narrow streets south of Houston and east of the Bowery, school windows were being broken by maddened parents, window screens were being torn off, and mounted police, patrolmen, and roundsmen were charging the mobs in an effort to restore order." It was necessary to dismiss the schools for the day. Who started the report could not be learned.

— At a conference of representatives of the nations, called last summer by King Victor Emmanuel, it was decided to establish an International Institute of Agriculture, and a protocol was drawn up accordingly. This was signed by the diplomatic representatives of forty nations, the only nation refusing to become a party to the institute being Santo Domingo. All the home governments have ratified the protocol, with the exception of the United States, and President Roosevelt has taken steps to secure its ratification by this country. The purpose of the institute is to gather and disseminate accurate information of the condition of the world's supply of agricultural staples, for the common benefit of agriculture in all countries. The quantity of staples on hand in various producing countries and the condition of the growing crops are to be ascertained through the co-operation of the powers signatory to the protocol, and this information, collated and translated into the equivalent measures and values of each nation, is to be transmitted by cable simultaneously to all countries. Through this agency the agriculturists throughout the world will be made acquainted with the state of the world's supply. It is expected that the International Institute will put an end to violent fluctuations in the price of food products by placing the world in possession of information now unavailable or guessed at.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1906

#### ATLANTIC UNION CONFERENCE

Virginia, Petersburg..... July 26 to Aug. 5  
 New Jersey..... Aug. 2-12  
 West Virginia..... Aug. 16-26  
 New York (State)..... Aug. 23 to Sept. 3  
 Vermont..... Aug. 23 to Sept. 3  
 Central New England..... Aug. 31 to Sept. 10  
 Greater New York..... Sept. 23—

#### CANADIAN UNION CONFERENCE

Ontario..... Aug. 23 to Sept. 2  
 Quebec..... Sept. 6-16

#### SOUTHERN UNION CONFERENCE

Louisiana, Lake Charles .. July 26 to Aug. 4  
 Georgia..... Aug. 2-12  
 South Carolina, Cowpens..... Aug. 9-19  
 Alabama..... Aug. 16-26  
 Tennessee River, Nashville,  
 .. Aug. 23 to Sept. 2  
 Cumberland..... Sept. 6-16  
 North Carolina, High Point..... Sept. 7-16  
 Florida, Lakeland..... Nov. 1-11

#### LAKE UNION CONFERENCE

Indiana, South Bend..... July 25 to Aug. 2  
 Indiana, Seymour..... Aug. 8-16  
 Southern Illinois, Pana..... Aug. 2-12  
 West Michigan, Hastings..... Aug. 9-19  
 Ohio..... Aug. 16-25  
 Wisconsin, Stevens Point..... Aug. 22 to Sept. 3  
 East Michigan, Holly..... Sept. 27 to Oct. 8  
 Northern Michigan, East Jordan.....  
 .. Aug. 30 to Sept. 10  
 Northern Illinois..... Sept. 5-15

#### NORTHERN UNION CONFERENCE

Alberta, Red Deer..... July 10-17

#### CENTRAL UNION CONFERENCE

Nebraska, Aurora..... July 19-29  
 Nebraska, Fremont..... Aug. 3-12  
 Nebraska, Beatrice..... Aug. 17-26  
 Nebraska, Lexington..... Aug. 30 to Sept. 9  
 Colorado, Boulder..... Aug. 23 to Sept. 3  
 Missouri, Versailles..... Aug. 2-12  
 Kansas, Salina..... Aug. 9-19

#### SOUTHWESTERN UNION CONFERENCE

Texas, Alvarado..... Aug. 2-12  
 Texas, Buffalo Gap..... Aug. 23 to Sept. 3  
 Arkansas, Winslow..... Aug. 16-26  
 Oklahoma, Clinton..... July 17-23  
 Oklahoma, Kingfisher..... Aug. 23 to Sept. 2

#### PACIFIC UNION CONFERENCE

California, Eureka..... Aug. 16-26  
 California, Oakland..... July 19-29  
 Southern California, Los Angeles, Aug. 16-26

#### AUSTRALASIAN UNION CONFERENCE

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

#### EUROPEAN MEETINGS

German-Swiss, Lake Zurich..... July 5-9  
 Roman-Swiss and Latin Union, Gland,  
 Switzerland..... July 10-15  
 German Union, Friedensau, Germany.....  
 .. July 19-29  
 British Union, near Birmingham..... Aug. 3-12  
 Holland..... Aug. 16-19  
 France..... Aug. 21-26

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

### The Virginia Conference Agency

THE second annual meeting of the membership of the Virginia Conference Agency of Seventh-day Adventists, Incorporated, will be held in connection with the annual camp-meeting of the Virginia Conference, at Petersburg, Va., July 26 to Aug. 5, 1906. The first meeting will be held on Monday, July 30, at

4 P. M. The delegates in session of the Virginia Conference compose the membership of the agency.  
R. D. HOTTEL, *Pres.*

### The Virginia Annual Conference

THE twenty-third annual session of the Virginia Conference will be held in connection with the camp-meeting at Petersburg, Va., July 26 to Aug. 5, 1906. The first meeting will be held on Friday, July 27, at 3 P. M. All delegates should be present at the first meeting.  
R. D. HOTTEL, *Pres.*

### The Wisconsin Conference Association

THE annual meeting of the Wisconsin Conference Association will be held in connection with the conference and camp-meeting at Stevens Point, at 9:30 A. M., Tuesday, August 28, for the election of officers and such other business as may properly come before the meeting. Questions pertaining to the purchase, sale, and holding of conference property should be brought before the conference at this time. All members in good standing in our churches are members of this association.  
C. McREYNOLDS, *Pres.*

### The Wisconsin Annual Conference

THE annual meeting of the Wisconsin Conference will be held in connection with the camp-meeting at Stevens Point, beginning August 22. We greatly desire that a good representation of people may be present at the beginning of the meeting, so that the conference business may be largely disposed of in the early part of the meeting, and thus several days be left free from business meetings, to be devoted wholly to the spiritual interests of those in attendance.  
C. McREYNOLDS, *Pres.*

### The Wisconsin Medical Missionary and Benevolent Association

THE annual meeting of the Wisconsin Medical Missionary and Benevolent Association will be held on the camp-ground at Stevens Point, Monday, August 27, at 9:30 A. M., for the election of the board of trustees and the transaction of other business that may necessarily come before the meeting. We hope all the people who are members of the church will remember that they are members of this association; that they have a voice in the transaction of its business.  
C. McREYNOLDS, *Pres.*

### Georgia Camp-Meeting and Conference

THE next annual session of the Georgia Conference will be held in connection with the camp-meeting, Aug. 2-12, 1906.

Everything around us indicates that these are days of great peril. What is done for ourselves, our families, and our neighbors must be done soon. The controversy is growing sharper each year. Developments have taken place since our last meeting which should stir every loyal Seventh-day Adventist to intense earnestness.

A beautiful grove has been secured at Marietta, Ga., twenty miles north of Atlanta, on the W. & A. R. R. It can also be reached from Atlanta over the electric line. We greatly desire that this meeting shall be a spiritual feast to our people. We hope for a good attendance. Let none remain at home for trivial reasons. You are needed at the meeting, and you need to come. Plans must be laid to advance the work: Let us speak of it to one another, and urge those who are inclined to stay away to attend.  
GEO. W. WELLS, *Conf. Pres.*

### The South Carolina Camp-Meeting

THIS meeting is to be held August 9-19, at Cowpens, a town on the Southern Railway, ten miles northeast of Spartanburg. Arrangements are being made to accommodate all

who come, and we ask all our people in this State to lay plans at once to come. Please let me know soon if you expect to be there and will want a tent.

We expect help from the union conference, and possibly from the General Conference; and, best of all, we expect special help from the Lord. There will be plans formed for the more rapid advancement of the message, and special instructions given on various points of truth. Every Sabbath-keeper in South Carolina should be present. Bring plenty of bedding and clothing. Seek the Lord before coming, and bring him with you. None can afford to miss this meeting. You need the help to be had there, and the work needs your help. Write me, at Greenville, S. C., for any further information you may desire.  
E. W. WEBSTER, *Director.*

### Wisconsin Annual Camp-Meeting

STEVENS POINT, the place selected for the annual camp-meeting and conference, is quite central in the State. The location is a beautiful and convenient one, being the fair-grounds, which are granted us for free and exclusive use, with the buildings, which are very convenient for dining-hall, book stand, storage, grocery, etc. The grounds are just at the end of Main Street, only one and one-half blocks from the large State Normal, with the best residence portion of the city immediately joining; thus we shall be able to reach the people very conveniently.

We trust that many of our people will come to the meeting, not only to get a blessing, but to be a blessing by working to interest others to attend the meetings. Youth and middle aged, and all those who are physically able to do so, can take part in carrying out the plans for this work. Even the children may have a part in it.

The best help will be furnished to bring to our people spiritual food. Special arrangements are being made for excellent help for the youth's meetings, and definite plans are arranged for the children to have two regular meetings daily. A series of lessons will be studied. All the church-school teachers, Bible workers, and some others will assist in conducting class work for the children. Parents, bring your children, and co-operate with the teachers by getting the children to the meetings on time. It will be a great blessing to them not only while on the grounds, but also after they return to their homes.

Never have our people needed the benefits of a camp-meeting more than they do this year. Some have been depressed by the dis-sensions that have arisen among us; such need the instruction and help which they can receive at the camp-meeting. God's message is onward, and there is no time to waste in parleying over minor questions. We must be so absorbed in the work of soul saving that we shall have no time to consider the weaknesses of others.

The usual rates of one and one-third fare for the trip will be given over the railroads. We have secured easy seats, made of canvas for seating the large tent. They are almost as easy as rocking-chairs. This was done at a very slight cost, and we know they will be much appreciated. The aged will enjoy them much. Every convenience will be provided for the comfort of those attending, that we may have a free time in seeking the Lord and in the study of his truth.

O that all may come with hearts filled with a desire for a better acquaintance with God! "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Let us begin the heart searching now, and come bringing the blessing of God with us into the meeting.

We are encouraged to believe that this will be one of the largest meetings ever held in the State. Our people are planning to come from the far-distant corners of the conference. "Let no matter of common nature prevent any from attending these annual gatherings of God's people."—*Testimonies*, Vol. VI.  
C. McREYNOLDS, *Pres.*

### The Southern Publishing Association, of Nashville, Tenn., Desires to Obtain Loans of Money

THIS institution, under the advice of the Southern Union Conference, and in harmony with the light given through the Testimonies that our public institutions should get out of the cities into the country, moved last winter to the outskirts of Nashville, putting up a building 120 x 70 ft., a very convenient building, indeed, for the publishing work. The old building was sold for \$6,500, a very low price, for the sake of making this move. Three thousand five hundred dollars of this was paid down. The purchaser, a rich Jew, got sick of his bargain, and refused to pay the three thousand dollars remaining, and we either had to take it back or have a big lawsuit, lasting we knew not how long. So it was taken back, and, of course, this was a great disappointment to us, and caused us great anxiety and perplexity, but we thought the Lord was in it, and the prospect now is that we shall get several thousand dollars more for it in the near future than the price for which we sold it to the person in question.

But the cost of moving, and this particular disappointment, have placed us in some degree of embarrassment for ready money. As we are in debt, and our creditors wish their pay, we need money. This office has paid its bills as presented, and we can truly say that our credit in the city, so far as we know, is good. We do not intend to keep a large bank account, and wish to obtain money on low rates of interest, the same as our other offices pay,—that is, about four per cent,—and we should be very glad, indeed, if any of our friends could place in the office money without interest. Some have small sums of money that they would be glad to place in a safe position, where they could draw upon it any time. Others are willing to loan for a term of years. Of course, this latter class is the one most desirable, but we would be glad to get money even for a brief time, to bridge over some of these perplexing difficulties.

We ask our brethren in different parts of the country who can loan us money in this way to do so. It will be a great accommodation to us, and help us over the difficulties that have arisen from the circumstances we have mentioned. We were never more hopeful for the prosperity of the office than at the present time. Every new printing-office that has been originated among our people has had to pass through these particular difficulties. It was so with the dear old Review and Herald Office at Battle Creek; it was so with the Pacific Press, and with other institutions which have been organized among us, and this one is no exception. But these have outgrown their difficulties and become strong institutions, and we expect this will do the same, as the Testimonies of the Lord have spoken in behalf of this office, over and over, and it was brought into existence because of this light which came to us, and we believe it will successfully triumph over its difficulties. If our brethren are willing to trust us with some money at the present time, it will be very gratefully received.

GEO. I. BUTLER,  
*Pres. Southern Publishing Assn.*

### Notice!

THE Maritime Conference will convene September 20-30. The place will be announced later.  
WM. GUTHRIE.

### Publications Wanted

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

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

La V. B. Henry, Stroud, O. T., religious literature and tracts.

E. B. Winslow, Myricks, Mass., *Signs, Instructor*, REVIEW, etc.

Margaret Warnock, Springfield, Mo., literature for reading rack.

Sullivan Wareham, Greenville, S. C., REVIEW, *Signs, Liberty*, and tracts. Can use many each month.

### 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.—Homes for two nice baby girls, aged respectively four and six months. For particulars, address Emmanuel Children's Home, Mountain Grove, Mo.

WANTED AT ONCE.—Good, neat, consecrated woman as housekeeper at the Emmanuel Children's Home. No washing or ironing. Address Mrs. A. C. Ames, Mountain Grove, Mo.

WANTED AT ONCE.—A consecrated, graduate, lady nurse. One who will teach nurses' classes; a good place for the right person. Address F. A. Stahl, Prospect Sanitarium, 1161 Prospect St., Cleveland, Ohio.

FOR SALE.—40 acres of fertile land partly improved; will sell a part or all. It is situated within 80 rods of Forest Home Industrial School, Mt. Vernon, Wash. For particulars, address Henry Harsh, Mt. Vernon, Wash.

WANTED AT ONCE.—A conscientious man and wife; man to work in woods, wife to cook and care for house. Also a few good men. Work the year round. References given and required. Address Newton Blough, Onaway, Mich.

FOR SALE.—Hygienic cooking oil, coconut oil; whole-wheat, gluten, and graham flour; olive-oil and ripe olives; peanut butter, barley crystals, gluten grits. Write for prices, circulars, and information concerning many foods. Address The Blue Ribbon Pure Food Co., Flint, Mich.

FOR SALE.—My farm of 87.55 acres; 20 cleared; 35 pasture; rest meadow, bush, and timber. With all school and other advantages. Most beautiful lakes on every hand, abounding with best of fish. Population, American, German, and Norwegian. Little mission work has been done among the two latter. It is a good place to live, and a bargain. For price and description, address Robert Shortridge, Burtrum, Minn.

FOR SALE.—40 acres improved land; one 5-room house; one 20-room house; one 36 x 66 barn, 18 ft. post; 1 granary 16 x 26, 16 ft. high; 1 tool shed, 18 x 48, 8 ft. high; 1 chicken-coop 16 x 48, 6 feet high; windmill; good bearing orchard,—all situated in the corporation of the village of Mesick. There are 40 village lots plotted on this land, which are selling from \$50 to \$100 apiece. Buildings will rent for \$30 a month. On account of poor health, I offer all the above property for \$4,000. Address H. Mesick, Mesick, Mich.

## Obituaries

SHEPARD.—Died at his residence near Lapeer, Mich., May 31, 1906, Alexander P. Shepard, aged 73 years. Until the last, his hope was bright in the triumph of this message. A wife and five children and many friends feel keenly the separation caused by his death. Prov. 22:3, first part, was used as a basis for remarks at the funeral.

E. K. SLADE.

HERRING.—Died at Rochester, Ind., May 8, 1906, of tuberculosis of the lungs, Brother Daniel Herring, aged 37 years, 1 month, and 5 days. He left clear evidence that he would come up in the morning of the first resurrection. He leaves a wife, one brother, and a sister to mourn their loss. The funeral service was conducted by Dr. Wm. Hill.

MRS. SARAH HERRING.

WILHELM.—Fell asleep June 4, 1906, at Tacoma, Wash., Mrs. Sadie E. Wilhelm, aged 49 years, 6 months, and 16 days. She was operated on for tumor, but lived only a few hours after the operation. She accepted present truth about seventeen years ago, and lived a faithful life amid severe opposition. The funeral service was conducted by the writer.

J. A. HOLBROOK.

STEINKRAUS.—Died in Battle Creek, Mich., June 2, 1906, Mrs. Albertine Peterson Steinkraus, aged 65 years, 5 months, and 28 days. About five years ago she accepted the third angel's message. She died in the blessed hope. She leaves her husband, two daughters, and one son to mourn their loss. The funeral service, which was held in the Tabernacle, was conducted by the writer.

O. E. REINKE.

WAKEFIELD.—Died in Neoga, Ill., May 28, 1906, Susannah Pearl Wakefield, *nee* Hiatt. She was born near Kingman, Ill., Oct. 23, 1883. A husband, one child, father, mother, three brothers, one sister, and many friends are left to mourn their loss. No Seventh-day Adventist minister being in the place, the funeral sermon was preached by a minister of the Christian Church.

F. M. GOURLEY.

JACOBUS.—Died at Oshkosh, Wis., June 9, 1906, after an operation for strangulated hernia, James Fred Jacobus, aged 64 years. In 1895 he united with the Seventh-day Adventist church of New London. In his death the church has lost a worthy member, the city an honorable citizen, and the family a kind and loving husband and father. Remarks at the funeral were based on Rev. 14:13, by the writer.

H. W. REED.

MCLIN.—Died at her home in La Farge, Wis., May 18, 1906, after an illness of eleven months, Mrs. Sarah Jane McLin, aged 48 years. Sister McLin accepted the third angel's message several years ago, remaining firm in this faith until her death. She leaves a husband and a daughter, three sisters, and a brother, besides other relatives and friends. The funeral service was held in the M. E. church, words of comfort being spoken by the writer from 1 Thess. 4:13, 14.

M. H. SERNS.

SCOVILLE.—Died at the home of her son, Albert Scoville, at Flushing, Mich., May 16, 1906, of cancer of the stomach, Caroline Scoville, aged 65 years. When quite young she accepted present truth under the labor of Elder Cornell, and lived it in her daily life. She leaves two sons, one daughter, and several grandchildren to mourn their loss. The funeral was held from the church of which she was a charter member, the sermon being delivered by Elder W. Ostrander; text, Heb. 9:27, 28.

MRS. L. W. LAWTON.

ROBERTS.—Died May 10, 1906, Mary E. Roberts, aged 61 years, 4 months, and 13 days. She was married to Elder F. M. Roberts, Dec. 31, 1871. Sister Roberts united with the Seventh-day Adventist church at West Liberty, Ind., several years ago, and her

membership has remained there. She was always at her post when able. She was a dutiful wife, a kind mother, and a good neighbor. She had no dread of death, and died "in the Lord." Words of comfort were spoken to a large gathering of sorrowing neighbors and friends, from Rev. 14:13.

W. A. YOUNG.

WOODBURY.—Died at Hines, Wis., June 5, 1906, of heart failure, Mrs. Sumira H. Woodbury, aged 63 years, 1 month, and 2 days. At the age of sixteen she gave her heart to the Lord and united with the Christian Church. In 1864 she accepted the third angel's message under the labors of Elder W. M. Allen. She leaves a husband, an aged father, two brothers, and a sister. Words of comfort were spoken by the writer, from 1 Cor. 15:12-23, and we laid her to rest in the Superior Cemetery.

J. B. LOCKEN.

CHILDERS.—Died at the family home in Emporia, Kan., of erysipelas, Mrs. Sarah Childers, wife of A. Childers, aged 59 years, 4 months, and 20 days. At least forty years ago she accepted present truth from reading and studying the REVIEW, seven years before she ever saw a living witness. She placed the printed page of present truth in many homes. She leaves a husband, three daughters, one son, and many friends who deeply mourn their loss. Words of comfort were spoken from Rev. 14:12 by the writer, assisted by the Methodist minister of the Lena Valley church.

J. V. MOORE.

ZIRKLE.—Died near New Market, Va., March 16, 1906, Brother John P. Zirkle, aged 76 years, 1 month, and 9 days. Early in life Brother Zirkle professed faith in Christ and united with the Lutheran Church. In August, 1885, he attended a camp-meeting held by the Seventh-day Adventists in Page County, Va., and fully accepted the saving message of the coming King. His home was always a haven of rest and comfort to gospel workers, and it was through his faithful support of the cause that aggressive work has been carried on in his home field. He was the father of the late Brother Charles D. Zirkle, of the Chesapeake Conference. His wife, two sons, and one daughter, the wife of Elder R. D. Hottel, president of the Virginia Conference, survives. A large concourse of neighbors and friends gathered at the funeral, to whom the blessed hope was set forth from Ps. 17:15. Elder A. C. Neff assisted in the funeral service.

V. H. LUCAS.

LOUGHBOROUGH.—Died in Battle Creek, Mich., June 19, 1906, Mrs. Eliza A. Loughborough, wife of Brother Wm. K. Loughborough. She was born June 21, 1827, and was buried on her seventy-ninth birthday. The immediate cause of her death was internal cancer, from which she has suffered more or less for some years, but the disease was apparently held in check by careful treatment. Had she been spared another year, Brother and Sister Loughborough might have celebrated their diamond wedding. In 1844 Sister Loughborough, then Eliza A. Norton, became identified with the advent movement. Two years later her marriage to her surviving husband took place, and they embraced the Sabbath and other kindred truths, and together have faithfully stood for those truths during the entire course of this message to the present time. They moved to Battle Creek in 1868, and here Sister Loughborough has lived a consistent Christian life, directing a well-ordered home, training for usefulness her children, all of whom are steadfast in the faith, and are filling or have filled places of trust in the cause of God. The bereaved family consists of the husband, one son, E. C. Loughborough of the Pacific Press, two daughters, Mrs. Chas. Marvin of the Glendale (Cal.) Sanitarium, and Mrs. Winnie Loughborough Kelsea, with their companions and children. The family is yet under the hand of affliction on account of the serious illness of Mrs. Kelsea. They share the sympathies of many loving friends. Elder I. D. Van Horn and the writer conducted the funeral service.

G. C. TENNEY.





WASHINGTON, D. C., JULY 5, 1906

W. W. PRESCOTT EDITOR  
L. A. SMITH }  
W. A. SPICER } ASSOCIATE EDITORS

THE papers are full of records of suicide, and those who perish by self-destruction include persons in all stations of life, the high as well as the low, the rich as well as the poor. We read of the rich and the great taking their own lives; but we never read of a Christian committing suicide, that is, one who by faith has laid hold upon "the hope set before us." Such a person may have all the hardships and trials in life that the apostle Paul had, but he will think and speak of them just as Paul did. Is not the Christian's hope worth more than anything else in the world?

RECENTLY in sentencing a negro convicted of murder, a Kansas City (Mo.) judge made this comment touching a tendency characteristic of the times: "Well, you're guilty of murder all right, but you're a poor, ignorant black man, and I don't want to hang you. You have no friends. You have no one to plead that you were insane when you killed this man. If I sentence you to hang, you will hang. . . . There will not be a whole lot of women circulating petitions to save your neck. There will not be a lot of fool men writing letters to the governor to save you. No one will send you flowers. You'll just be forgotten until the day set for your hanging, and then they'll hang you. I'll sentence you to thirty years in the penitentiary."

ACCURACY is an excellent thing anywhere, but under some circumstances it becomes more than merely excellent and desirable; it is absolutely essential. It is absolutely necessary, for example, to be strictly accurate in steering an ocean liner on a transatlantic trip. Another place where accuracy is of the highest importance is in making use of communications from the Lord. There is an example given in the Bible, where Jesus said to Peter and other disciples concerning John, "If I will that he tarry till I come, what is that to thee? . . . Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" John 21: 22, 23. That was left on record to caution us on this very point. The whole controversy that has been created by some at Battle Creek regarding the reliability of the Testimonies or of what

is sent out as Testimony, turns on the point of accuracy. In her article in this issue of the REVIEW Sister White speaks of the results that have come and may come from inaccurate handling of her statements regarding the judgments to come upon the large cities. We trust those who need this instruction most will be more careful, that is, accurate, in quoting statements from the spirit of prophecy. A little inaccuracy here may lead to a wide divergence from the truth.

A BROTHER who entered on his eighty-fifth year last April, recently sent a donation for the advancement of the work, and accompanied it with a letter which we think will be of interest to our readers. We quote a portion as follows:—

I am all alone, not one of like faith to have a word with, therefore I am truly thankful for the REVIEW AND HERALD, which comes to me every Tuesday. I do love it and all its contributors; indeed, I can do little else till I have finished reading it. Though alone, I thank my Heavenly Father for the cheering reports, the grand articles, and the glad news of the opening and entering in of so many doors amid the dense ignorance and increasing wickedness of a world so near its end. As it was in the days of Noah, so shall it be in the end of the age. The signs are manifest. The scoffers are numerous. The higher critics are rampant with infidelity. The divinity of our Lord is scouted. Error stalks abroad on every hand. Spiritism, or what leads to it, is given forth in many pulpits. Truly the generation now living is witness, and will not pass away till all things be accomplished.

I have just been looking into the Testimonies again, and I praise God for the light and the loving instruction so much needed to guide our dear brethren and enable them to work in harmony with the Great Workman who is giving unmistakable evidence that the end is fast approaching. Dear Sister White was afraid, at the beginning, that she might feel exalted, but I am rejoiced to see that in giving the messages received, grace has been given her all along to show a spirit of Christlike humility and faithfulness. I am satisfied that Satan has been working hard to get some to say that all was not genuine, and I am convinced that all will yet be satisfied that the messages have been faithfully delivered without any coloring by his servant.

The condition of things in the world is well set forth in a few words in this letter, and the sentiment expressed concerning the Testimonies will meet with the approval of many readers.

THE spirit of religious intolerance which dwells in Sunday legislation is plainly shown in connection with the Sunday observance bill now before the Canadian Parliament at Ottawa. The question of granting an exemption to observers of the seventh-day Sabbath was presented and discussed in the

House, and it was voted that no exemption should be given. Back of this vote was a telegram from a Methodist conference at Toronto to the premier, saying that the conference unanimously opposed the exemption; back of this conference action was the "Lord's Day Alliance" of Canada; and back of this Alliance, as a prime mover in its organization, is Rev. W. F. Crafts, who in the United States claims to favor exemption clauses in Sunday laws. Elder W. H. Thurston sends us the following information regarding the stage which this intolerant measure has now reached in the Dominion Parliament:—

The Dominion Sunday bill has been under discussion in the House of Commons for three days, and at twelve o'clock Wednesday night, June 27, the bill passed the House with the exception of one section, which was laid over for further consideration. The minister of justice purposes to amend this section so that it will meet the mind of the House, but this remains to be seen. The bill is quite well summed up in section two, which reads as follows: "It shall not be lawful for any person on the Lord's day, except as provided herein or in any Provincial Act heretofore passed, to sell or offer for sale or purchase any goods, chattels, or other personal property, or any real estate, or to carry on or to transact any business of his ordinary calling, or in connection with such calling, or for gain, or to do or employ any other person to do on that day any work, business, or labor." There was a clause in the bill exempting those who conscientiously observe the seventh day of the week, but it did not carry, there being about one-third majority against it.

Strong arguments were made by members of the cabinet favoring the exemption clause, and Seventh-day Adventists were mentioned as a loyal, conscientious, law-abiding, Christian people, living what they profess and respecting the rights of other Christian people, and it was urged that they should not be oppressed by this bill. The Jews were another class mentioned that would be oppressed by the bill without the exemption clause. Among those voting for the exemption clause were the prime minister and the leader of the Opposition, or Conservative Party. There were men in the House who saw the evil results of the bill, should it become law, and the evil was pointed out. There was strong opposition to the bill from different parts of the Dominion, but the majority carried the day. If the questionable clause carries, the bill will then go to the Senate.

Mr. Shearer, D. D., the leader of the Lord's Day Alliance, and their legal adviser are in attendance, and are working arduously in the lobby room. One member of the House said, in a speech: "There should be one day of rest in Canada, and one only, and those who would not conform to this should go elsewhere," and to this resounded, in many parts of the House, "Hear! Hear!" This is significant of the times, and the meaning is clear. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."