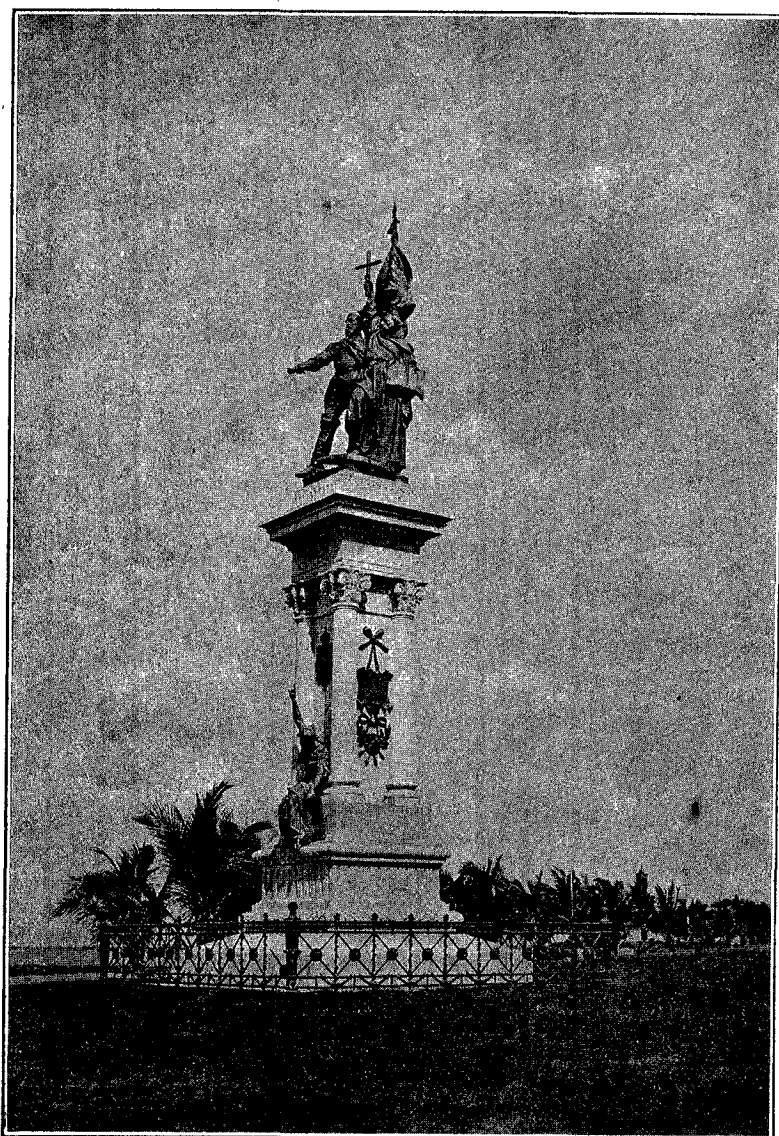


# The Advent And Sabbath REVIEW HERALD

TAKOMA PARK STATION, WASHINGTON, D. C., JULY 12, 1906



THE LEGASPI MONUMENT, MANILA, P. I.

(See Article on Page 13)

King Philip, of Spain, sent Legaspi to engage in the conquest of these islands in 1564. He was moved by religious motives. With Legaspi came a friar of the Order of St Augustine, Andres de Urdaneta, as director of the spiritual conquest. In the monument they stand side by side, Legaspi with his sword, representing the state, and Urdaneta with the cross and Bible, representing the church. The history of the Philippines, written in blood, testifies to the baneful result of the union of church and state.

# 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.

WITHIN the past few weeks, the Review and Herald has received orders for 1,235 copies of "Christ in Song," 2,100 of "Bible Readings," 1,108 of "Daniel and the Revelation." We have also received orders for 65 prospectuses for "Bible Readings," 18 for "Daniel and the Revelation," and 47 for "Great Controversy." We are especially pleased with the recent demands for prospectuses. It looks as if somebody was going to work.

EVERY person professing faith in the second coming of Christ, and through the inspiration of that faith desiring to do something for humanity, should secure a copy of "Pointers to Success." This booklet of 72 pages is the fruit of long experience and observation in several countries, amid varying circumstances, and is therefore filled with excellent suggestions for all who are seeking to know how to render better personal service in saving souls. It will do any one good to read it. It is rich in thought and sound in practise. Price, only ten cents, post-paid.

IN South Dakota, during the month ending May 31, nine agents for our subscription books have worked 1,389 hours, and secured 429 orders valued at \$1,206.25. Counting twenty days to the month, this would mean \$6.70 for the average day's work of 7½ hours. In addition to the subscription books sold, \$84.15 worth of helps was sold, which would bring the average total sales per week to over \$35. These figures are only the average taken from the total. Some agents did not report full time, so the returns of those putting in the most time are, of course, the largest. The Lord is good pay. It is a mistake to imagine that an active, consecrated man or woman can not make a living selling the books containing the message for this time.

WONDERFUL achievements have been made in the perfecting of the fountain pen. Fountain pens have now become a practical and useful article among all classes and professions. The Waterman Company offer to duplicate in their fountain pens the writing qualities of any steel pen manufactured. A recent invention added to the Waterman fountain pen, known as the "spoon feed," removes all possibility of blots. These little spoons hold the ink in check until the action of the pen requires it, and flow the ink promptly and evenly the instant the pen touches the paper, removing the possibility of spilling the ink by the common thrusting of the pen against the hand or otherwise to start the flow of the ink. Another invention added to the Waterman pen is the "clip cap," joined to the cap of the pen to securely hold it in the pocket. The price of the *standard pen*, having all the latest improvements, is \$2.75. Without the "clip cap," \$2.50. We also handle other styles, guaranteed by their makers, with a greater capacity for ink, decorated holders, larger pens, etc., at higher prices. Address Review and Herald Publishing Association.

A STRANGER recently wrote to *Liberty* to thank its editors for "the glorious principles set forth in the April issue." He wished the magazine "Godspeed," and pledged his hearty support in the promulgation of the principles it advocated. This man said he just happened to buy a copy of a boy who was selling it, and that he felt more thankful than he could express for the knowledge of the fact that there were those who felt the importance and value of liberty enough to put forth such a sound, clean-cut magazine. There are thousands just like this man, and thousands more who could be made to realize the importance of the fundamental principles of religious liberty as he does. Who will, therefore, help to sell *Liberty*, that others may have its benefits?

THE second number of *Liberty* will bear date of July, and will be ready for mailing when this issue of the REVIEW reaches our readers. The magazine is published quarterly, the first number being issued in April. Though an announcement of the publication of *Liberty* was not made until March, when the busy season was just beginning, 45,000 copies of the first number were circulated during April, May, and June, and the publishers have received frequent requests to keep this first number in print, so it can be secured when desired to give a clear statement of the fundamental principles of civil and religious liberty. In the second number of *Liberty* the important question, Are Sunday laws essential to good government? is prominently considered. The titles of some of the articles are as follows: Sunday Laws and Good Government; Does the Sabbath Need Protection? State Sabbath Versus the Divine Sabbath; Recent Sunday Crusade Developments in Pennsylvania; Do Working Men Need Sunday Laws? The Lesson of the California Earthquake; A Rejoinder; A Modern Christian City; The Question of "Whose Ox?" Things Move; Christian Liberty; Notes on Current Religious Legislation; Man in the Place of God; The Railway Rate Bill and the Sabbath; Sunday Legislation in Louisiana; The Present Church Federation Movement—What Does it Mean? What Will Save the Nation?

Single copy per annum, including extras, 25 cents; single copy of regular issues, 5 cents; single copy of an extra, according to size; five or more copies a year to different addresses, one order, 15 cents a copy; ten or more copies a year to one address, one order, 15 cents a copy; twenty-five or more copies of any one issue, one order, one address, two and one-half cents a copy.

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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.

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## Editorial

### The Great Problem

WE are called upon to solve the great problem of reaching the people of the whole world with a warning message—a message which is to prove a savor of life or a savor of death to the human family. We are to proclaim the gospel of the soon-coming Saviour to all people and to prepare a company for translation. Through the agency of the living preacher, the Bible worker, the medical worker, the teacher, and the canvasser—through every divinely ordained means we are to make known the truth which we have received. We must declare the message whether men will hear or whether they will forbear. All departments of our work should be organized as contributing agencies to the solution of this great problem—how to proclaim the third angel's message to all the world in this generation. All heaven is interested in this movement, and divine power is pledged to those who will be laborers together with God in finishing this work. O for that consecration which shall not count life dear, if only this great problem may be solved! There must be delay no longer.

### Abana and Pharpar

WHEN Naaman the Syrian was told to wash in Jordan seven times for the cleansing of his leprosy, he was angry and inquired, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" But when Naaman was willing to obey the instruc-

tion, "his flesh came again like unto the flesh of a little child, and he was clean." There is a great tendency now to substitute some human method for the divine plan of salvation through faith in the crucified and risen Christ. Education and environment are the Abana and Pharpar of modern Damascus, and they are thought to be better than the new birth. The result is that sin is hidden rather than healed, until after a time it refuses all restraint and is revealed in outbreaks of crime. There is no remedy for the leprosy of sin except the original gospel of Christ. The simple yet powerful means which God has ordained unto our salvation can not be discarded in favor of some human invention. "Other foundation can no man lay than that is laid, which is Jesus Christ." "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Abana and Pharpar are not better than the waters of Israel.

### Present Conditions and the Remedy

CANDID papers and magazines, convinced by the array of evidence, are compelled to recognize such a departure from the old-fashioned standards of honesty and business integrity on the part of the leaders in the financial world as to constitute what one publication is pleased to term "the moral crisis." The following paragraphs from the *Independent* (New York) are not the loose assertions of a pessimist, but the thoughtful utterances of a writer who still has hopes of better days. Note them:—

It is not easy to keep unimpaired our faith in the moral integrity of the American business community in these days of worse and worse revelations. The record of disclosures has already become appalling, and those who know what is below the surface tell us that the depths of iniquity have not yet been sounded. . . .

During the five years that have since passed [1901-06], one investigation has succeeded another, and the literature of exposure has given publicity to all manner of disclosures, clothed in a sensational garb, that has arrested the attention of the thoughtful and the thoughtless alike. From the enormous mass of data accumulated, one generalization stands forth in startling relief. It is this: *There has not been one investigation of corporate conduct, of the relations between corporations and individuals, of the conduct of individual men, that has vindicated the defendant;*

*not one that has failed to reveal an amount and degree of wickedness far worse than the public had suspected.* In view of this terrible truth, it is vain to inveigh against the "muck-rake" man. The jester who suggested that the only legitimate criticism to be made upon the muck-raker was that he should have used a steam shovel, had the true sense of proportion.

As an explanation of this startling situation the *Independent* suggests the following:—

To-day we are exploiting, ruthlessly and wastefully, the most marvelous resources ever found at the disposal of any people. Unlimited capital employs a grade of ignorant, common labor, which existed formerly in the United States only in sporadic individual specimens. Gigantic power, on the one hand, human helplessness, on the other hand, together extracting the gifts of nature from the earth, have created fabulous wealth for men who have never been forced to toil, as the pioneer and the colonist toiled; who have seen in risk, industrial adventure, speculation and exploitation, infinitely greater potentialities than men have ever found in industry and thrift.

And these conditions have turned men's heads. They have seared men's consciences. They have created a nation bent on getting something for nothing; a nation unmindful of the duty of putting into the common store as much as one takes out of it; a nation, in short, of industrial and commercial gamblers.

The generalization which the *Independent* makes is indeed a startling one, and its use of italics to emphasize it is justifiable, but we fear that its explanation will not stand the test of a careful analysis. Mere conditions do not create character, but simply give opportunity for character to express itself. The combination of "unlimited capital," "gigantic power," and "human helplessness" do not of themselves change honest men into a nation of "industrial and commercial gamblers." It is the glory of Christianity that the strong should bear the burdens of the weak. When advantage is taken of the opportunity to oppress the weak, and when the few, by unlawful combinations and by grinding the face of the ignorant poor, compel the many to fill their coffers with tainted money, the already existing lack of moral character is revealed. The *Independent* confounds revelation with creation.

There is only one sound explanation of present conditions. This is found in the Scriptures. We are living in the last days. These are the "perilous times" when men are "lovers of self."

Of the rich in these times it is said, "Ye have laid up your treasure in the last days." The "worse and worse revelations" correspond to the inspired declaration that "evil men and seducers shall wax worse and worse."

The *Independent* is hopeful for the future in the face of the terrible situation to which it confesses. It says:—

We are necessarily optimistic because the causes that have produced our wickedness can no longer operate as heretofore. . . . The diminishing returns of materialism will happily direct our thoughts to justice, mercy, and good manners.

This reasoning is superficial, and the hope is not well grounded. The cause of our wickedness is not the fabulous returns of materialism, and the diminishing returns of materialism will not create a higher standard of character. These outward circumstances are not the cause of either wickedness or virtue, but are simply the setting in which they may appear. It is the creative gospel of Christ, "the power of God unto salvation," which is needed in order to change hearts. That standard upon which is inscribed "The commandments of God and the faith of Jesus," ought to be lifted up, and the message of the coming of the Lord as the only hope of a sin-burdened world ought to be proclaimed everywhere. The third angel's message explains the present condition of things, and provides the only genuine remedy.

### **Catholicism and Occultism**

THE Roman Catholic Church admits the fundamental principles of spiritualism, but claims a monopoly of the right to receive and to interpret the communications which may come from disembodied spirits. A writer upon this subject in a recent magazine declares that the Catholic and the occultist are absolutely one in recognizing the immortality of the soul and the actuality of communications between incarnate and disembodied spirits, and asserts that the Catholic Church accepts, though seldom without reservation, the messages or private revelations received by the saints in all ages, but at the same time he says that she altogether rejects and condemns the methods of modern spiritualism. He further affirms that she believes that the world beyond the veil is of unimaginable extent, and composed of an equally unimaginable variety of characters. In his own words:—

It is impossible, therefore, for any but infallibly safe-guarded persons to test with any hope of security the authenticity or truth of communications apparently received from that source. Setting aside the danger of human fraud, there still remains the far greater danger of spiritual fraud. The church believes so

firmly that the character which a man takes out of the world remains his substantially in the next, and further, that there is in existence there a huge force of evil or degenerate spirits whose object it is to deceive and ruin the souls that God would save, and of whose capacities for impersonation and fraud we have no adequate knowledge, that she sees no security anywhere, even in the voices of those supernatural beings that speak with apparent reverence of holy things, unless there is somewhere a touchstone of truth to which these utterances can be brought; and this touchstone she claims to possess.

If the Roman Catholic system was based upon the Bible, it would deny the immortality of the soul and the conscious condition of the dead, and by so doing it would settle once for all the whole question of spiritualism; but being a perversion of the truth, it accepts the false teachings, and then professes to be able to detect any fraud, human or spiritual, which might be attempted in the practise of occultism.

It is plain to see that there can come a union between Catholicism, apostate Protestantism, and spiritualism. The Catholic Church is already perceiving the opportunity offered to it by the disintegration of Protestantism due to the infidelity of the New Theology. When the time is ripe for the acceptance of an outward visible authority both by an apostate Protestantism and a refined spiritualism, Rome is ready to supply the need, and the gulf which now seems to separate them will be bridged. And there is nothing which will contribute more to this result than Rome's claim of authority over the Sunday sabbath—an institution of its own. Watch for the threefold union. It is one of the last moves in the great controversy.

### **Protestantism, Catholicism, and Social Evils**

MEMBERS of the Roman Catholic Church are taught that their church is the hope of civilization in its warfare with sociological evils, which they are told have sprung directly from the Protestant doctrine of the right of individual judgment in religion. This was the theme of a paper read at a recent convention of the Knights of Columbus, in Wallingford, Conn., in which the members of this order were told that they "are as truly knights of the church as were those brave souls who fought the heathen centuries ago," and were exhorted to be prepared to "defend the faith" on all occasions. To this end they were admonished to acquaint themselves with the teachings of Catholic books, and to make it their aim "to see that Catholicism gets a fair representation in the public library" wherever such libraries exist.

It was stated by the author of this

paper that "the divorce evil, socialism, lynching, and burning at the stake, defiance of law and order,—these are the direct outcome of the freedom of individual opinion, that refusal to lean on, or be guided by, the authority of the church, that self-sufficiency of private judgment in matters of conscience which are the distinctive evils that will destroy our civilization unless they are themselves destroyed." The Knights of Columbus constitute one division of the forces which the Catholic Church is directing against these evils, and as they are in her view the direct result of the exercise of freedom of individual opinion in religious belief, it follows that her aim is to destroy this freedom by every efficient means, among which are ignorance, the suppression of the Scriptures, and the repressive power of persecution.

By implanting conscience in man, the Creator bestowed upon him the right of freedom of judgment in religion, since without such freedom conscience would be useless. And when conscience is destroyed or is made subservient to human authority, the individual becomes fitted to commit the very crimes against which the Catholic Church professes to be civilization's bulwark. "Lynching and burning at the stake" is a dreadful evil, but it was when the Catholic Church had most fully imposed her authority over the consciences of men that there were more burnings at the stake than ever before or since in the world's history. And the doctrine that the pope's authority is supreme in both church and state, is a direct incentive to "defiance of law and order" on the part of Catholics in Protestant lands.

The Protestant faith does not rest upon "freedom of individual opinion." It rests upon the Word of God, and upon that Word as interpreted by the Holy Spirit, and not by the church. "Freedom of individual opinion" and the right of private judgment, against which the papacy speaks so much, does not mean freedom to reject the Word of God or to give it any meaning that may suit individual fancy or prejudice, but freedom to be guided by that Word as interpreted by the divine Guide in answer to prayer, in the place of being bound by the human authority of "the church." With the intellectual enlightenment that has come in modern times men have rebelled against such bondage, and the multiplicity of sects is largely due to the tendency of Protestant churches to be bound, like Rome, by creed and human tradition.

In the present decadence of the Catholic nations of the world, is written the truth regarding the nature of the papal religion. This is an open book which the whole world may read, and its testimony can not be offset by all the Catholic books that are now in print.



### How the Light Came

IN nearly every community of believers we have illustrations of the gracious, and sometimes round-about, methods by which Providence brought the light of truth to souls prepared to receive it.

At our union meeting in the city of Parana I met a young brother from the Chaco region of northern Argentina. His family were the first Sabbath-keepers in that part. Years ago they received a French secular paper from Europe in which they saw an article ridiculing our French *Les Signes des Temps* for its advocacy of the nearness of the end of the world. The scoffing of the newspaper somehow impressed this family with the truthfulness of the doctrine of the coming of the Lord. The more they thought of it, the deeper the conviction became. They sent to Basel for our French paper and literature, and began to keep the Sabbath. Thus the Lord turned the scoffing opposition to the advancement of the truth.

The introduction of the message into the province of Santa Fe, Argentina, bears tribute to the fruitfulness of the good old plan of sending our missionary periodicals to addresses through the mails. Some one in Basel, in former times, sent the French *Les Signes* to an address in Santa Fe. The family receiving it accepted the truth, and so the good work began in that province, which now has several companies of believers.

An even more striking illustration of the care of the Lord of the harvest over the seed sown beside all waters is, perhaps, the experience which the Gaspar believers related at our Santa Catharina Conference meeting in Brazil. Some one of our people in the United States met a Brazilian, who gave the name of some friend or relative in Brazil, to whom German literature was sent. Thus a German school-teacher got into communication with the International Tract Society, and received periodicals and books. These he shamelessly sold for drink. He wrote soliciting books, and simulating an interest that was not genuine, only to secure material to sell for liquor. But some of the literature thus sold fell into good hands, and we heard more than one brother in our experience meeting thanking God for the light brought in this unusual way. Thus were the first Sabbath-keepers in Brazil led into the light in this out-of-the-way hill country, and they are still rejoicing in the truth.

Let us scatter the literature of the message up and down the wide world. There is a providence watching over the silent messengers as they fly. God's word shall not return void. W. A. S.

*Itajahy, Santa Catharina.*

"THY Word is a lamp."

### Individual and National Sins

A "CHRISTIAN citizenship" institute is to be conducted at Winona Lake, Ind., by the National Reform Association, August 13-18. Among the subjects announced to be considered are, "Nations, Moral Beings," and "The Forgiveness of National Sins."

The National Reform theory of government is built upon the idea that nations are moral beings. If this idea be true, then nations, apart from individuals, are under moral law, and can commit sin. And if they can commit sin, they can also be pardoned and obtain eternal salvation. There is only one moral law and one remedy for sin, and the same remedy that applies to the case of an individual must apply to the nation if the nation is a moral being, and the same result must follow the forgiveness of its sins. To receive forgiveness of sins and be saved, a nation must, on this theory, believe on the Lord Jesus Christ and be baptized. Are these theorists prepared to explain how a nation, apart from the individuals composing it, can be baptized?

There are, indeed, national sins, and nations have been punished by the Lord; but God punished such sins by punishing individuals for their individual sins, and when individual accountability has been reckoned with, there is no other accountability left. A national sin is a wrong practise in which so large a proportion of the people participate that it becomes national in its scope. Sabbath-breaking, for example, may be called a national sin; but God will punish it by punishing the individuals who have been guilty of this sin; and only such as have been guilty will be punished. But the nation taken as a government—the civil power—includes all citizens, good and bad alike; and if it could be punished as such, both good and bad would be punished with it, the innocent with the guilty, unless there could be a punishment of a nation as an abstract personality apart from its citizens, and which none of them would feel. The National Reform theory, however, does not contemplate the nation in the sense of an aggregation of individual citizens, but as a moral personality in itself, and holds that it must, as such, execute the will of God; that it must be a moral government. This conception is necessary to the National Reform program, which aims at national regeneration by the subjecting of the individual citizens to the compulsion of the civil power. Its program could never be realized by subjecting individuals to the pressure of moral suasion only.

God deals with individuals, and with them only. He deals with nations only through the individuals composing them.

Only individuals can believe on Christ, be baptized, and obtain salvation in the kingdom of God. God made individuals, and them he will save in his appointed way. He made a government, and that government he will perpetuate, but it is wholly unlike any of the governments of earth, the "powers that be." There can be no such thing as governmental salvation. When the stone seen in Nebuchadnezzar's dream smites the image (representing earthly governments) upon the feet, all the image is broken in pieces, and swept away like chaff, and the stone (the kingdom of God) becomes a great mountain and fills the whole earth. The National Reform conception of nations as moral beings is contrary both to reason and to revelation.

L. A. S.

### Doors of Entrance in South America

THE Lord "made of one blood all nations of men for to dwell on all the face of the earth." And his providence has overruled in the dispersion of tongues and tribes over the earth, determining "the bounds of their habitation"—and all for the purpose of bringing the message of salvation to them, "that they should seek the Lord, if haply they might feel after him, and find him."

I have seen here in South America the providential working of the Lord in preparing the doors of entrance into this dark land. There has been no flood-tide of immigration from Europe such as has flowed into North America. But in the middle of the last century, while as yet there was scarcely a Protestant witness in all the land, there began a movement from Protestant Europe toward South America.

It is interesting to see how the newcomers made their choice of location. The German-Russian colonists from the plains of Russia chose the level pampas of Argentina. The German-Swiss made their way into the hilly parts of Uruguay, where one finds prettily planted Waldensian colonies. In Brazil, a bright green, rugged country, most of the German colonists are from the German fatherland. And these colonies are found up and down the coast States of Brazil, from Rio Grande in the south to Bahia, northward.

By far the larger proportion, perhaps nearly all, of these German colonists are Protestants. They came with an open Bible, but with all the tendency to degenerate in the unspiritual atmosphere of South America. These little colonies have been points of light amid the gross darkness that Catholicism has spread over this land for nearly four centuries.

It was among these colonists that the first fruits of the third angel's message in South America were gathered. God's

providence prepared doors of entrance into Catholic America. And from among these colonists workers have been raised up who have a knowledge of the Spanish and Portuguese languages, while the German churches stand ready now to help with their means in sending laborers forth to carry the message to the millions of Romanists among whom they live. I believe God sent these colonists here to be lights in the darkness. Many of these have so regarded their presence here. And I thank God for the privilege I have had of meeting our true-hearted German-speaking believers in South America. And what the message has done for them, it is now doing also for Spanish and Portuguese brethren and sisters, won from Catholicism to rejoice in this great salvation and this "blessed hope."

W. A. S.

Taquary, Brazil.

## Note and Comment

Is the Roman Catholic Church as intolerant to-day as it was during the days of the Inquisition? Most Protestants think not, and Catholics themselves, while declaring that Rome never changes, strenuously deny that their church would perpetrate to-day such deeds as were done to dissenters from the Catholic religion during the Dark Ages. Recently a controversy arose over this question in the city of Berlin, the nature and outcome of which is thus described by an exchange:—

Great interest has been caused in Berlin by the trial of Dr. Richter, a well-known journalist of that city, on a charge of libeling the Roman Catholic Church. "Dr. Richter's articles stated that the spirit of Rome was as criminal to-day as it was when it first set up the Inquisition. He quoted modern Roman authorities, one of whom desired to see the stake revived for the burning of heretics; while another recommended the beheading of anti-Roman university professors. Dr. Richter maintained that Rome had learned nothing, forgotten nothing, and was as ready to torture and burn heretics to-day as it was when Pius VII plotted to murder Elizabeth of England, and Gregory XIII planned St. Bartholomew's. One of his witnesses, formerly a Jesuit priest, came provided with something like a hundred volumes of Catholic history and theology, from which he showed that the Roman Church still held the doctrine that heretics were to be given up to the 'civil arm' if they remained recalcitrant. On the other side a number of Catholic ecclesiastical historians sought to prove that although the church has never disavowed the acts of the Inquisition, she is now filled with the spirit of toleration, love, and liberty, and that even in countries where she has her own way, there are no acts of intolerance or persecution. After a four days' trial, a Catholic court and a Catholic jury, sitting in one of the most Catholic cities

of Europe, acquitted Dr. Richter of the charge of libeling the church. They found that he had established a strong enough case to justify his criticism."

It was a noteworthy statement which was made in the Canadian Parliament the other day, that "there should be one day of rest in Canada, and only one, and those who would not conform to this should go elsewhere." The intolerant spirit which goes with Sunday legislation demands not only that all persons shall observe Sunday, but that Sunday shall be the only day observed as the Sabbath. The sentiment expressed by the words "and only one" in the statement above quoted, has not shown itself in the movement for Sunday legislation in this country heretofore, at least not plainly, but *it is there*, and in due time it will be seen and felt. And in this, history is only repeating itself, for going back to the fourth century we find that it was decreed by the Council of Laodicea: "Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and as being Christians, shall if possible do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ." When the sentiment expressed in Parliament comes to prevail in Canada, and when other countries attain to the same level of Christian (?) wisdom, the expression, "Get off the earth" will have a very practical meaning for those who hold to another Sabbath than that prescribed by the state. And prophecy assures us that attempts will be made at that time to remove such people from the earth. The power which enjoins Sunday observance is to lay its prohibition upon Sabbath observance.

In opposing the tendency to hold the communion service on Sunday evening, instead of on Sunday morning, the *Church Times* (London) tells some truth concerning the Sabbath which is not always admitted by advocates of Sunday observance. It says:—

In a pamphlet put out a few weeks ago by the National Protestant Church Union it is asserted that the disciples came together to break bread at Troas "on the Sunday evening." . . . The meeting at Troas "on the first day of the week," which was continued "till break of day," most probably began, according to our reckoning, on Saturday evening. The writers of the pamphlet quote passages from Socrates and Sozomen about the gatherings of Egyptians and inhabitants of the Thebaid "on Sabbath evenings," as though "Sabbath" evening meant in those "historians'" mouths Sunday instead of Saturday.

And indeed, if it were now proposed to revive the seventh-day Sabbath—which undoubtedly the first Christians

observed—this would not be a greater breach of the spirit of Christianity than the postponement of the eucharistic celebration of the risen Christ till well-nigh into Monday morning. Such Sabbathizing might be supported by much stronger arguments; and we can imagine its advocates pointing to the fourth commandment and to the practise of our Lord and his apostles, and contrasting this with the merely traditionary and ecclesiastical sanctions of Sunday observance.

In some pertinent comments upon these significant admissions the *Present Truth* (London), to which we are indebted for these quotations, says:—

Notice the statements made concerning the seventh-day Sabbath. First, it was undoubtedly observed by the early Christians. Second, God's commandment, and the example of Christ and of his apostles, all support the Sabbath, and not the first day of the week. Third, only tradition and church custom can be quoted for Sunday observance. Perhaps the publication of these facts by the *Church Times* will lead some to see that, whether evening communion be right or wrong, a very much more serious question is whether the church has any right to break the commandment of God, and ignore the example of Christ and his apostles for the sake of a tradition.

REGARDING the reckless use of firearms in this country and a corresponding reckless disregard of human life, it is asserted by a writer in the *N. Y. World* that one person in every five in the metropolis carries a pistol. He says:—

Skeptical persons can have no better proof of the truth of these assertions than is contained in the record of the events of almost any day. Scarcely a day passes that an argument, an assault, or an alarm of some kind does not collect a crowd, and in the crowd can always be found enough pistols to put Deadwood to shame.

And do not think that New Yorkers carry revolvers merely for the sake of carrying them, for on the slightest provocation they draw them and begin to shoot.

Only a few days ago a negro, arrested by a policeman, broke away and ran up Broadway. A passenger just alighting from a car drew a revolver and began shooting at the fugitive. A man in an automobile drew a revolver and fired a few more shots; a man standing in front of a hotel joined in the bombardment, and the negro for his own protection stopped and allowed the policeman, who alone had refrained from shooting, to recapture him.

Members of a wedding party in Eldridge Street drank too much. A fight started, and in the twinkling of an eye, four revolvers were flourishing in the little room.

A policeman is authority for the statement that every other Italian carries a revolver, and some of them two.

Such statements go far to account for the record of ten thousand homicides yearly which stands to the nation's discredit.

## 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.

### Rescue the Perishing

WHAT if your own were starving,  
Fainting with famine-pain,  
And yet you knew  
Where golden grew  
Rich fruit and ripened grain?  
Would you hear their wail,  
As a thrice-told tale,  
And turn to your feast again?

What if your own were thirsting,  
And never a drop could gain,  
And you could tell  
Where a sparkling well  
Poured forth its cooling rain?  
Would you turn aside,  
While they gasped and died,  
And leave them to their pain?

What if your own were darkened,  
Without one cheering ray,  
And you alone  
Could show where shone  
The pure, sweet light of day?  
Would you leave them there  
In their dark despair,  
And sing on your sunlit way?

—Selected.

### Notes of Travel—No. 4

MRS. E. G. WHITE

#### The Southern California Conference

THE annual meeting of the Southern California Conference was held in Los Angeles, April 16-20. I was present only a portion of the time.

The reports presented at the conference were most encouraging. It was stated that about a year ago, there was a deficit of nearly eight thousand dollars, which has all been paid; and at the time of the meeting, there was about six thousand dollars in the treasury. The gifts to missions amounted to nearly three thousand dollars. It was further stated that the debt on the Fernando School is now twelve thousand dollars—just about half the total debt a few months ago. According to the financial report, the medical institutions in Los Angeles, including the restaurant and the Glendale Sanitarium, earned nearly nine thousand dollars during the past nine months. A large portion of this sum has been used to lessen the debts on these institutions.

I was especially pleased to learn of the efforts put forth during the past year in the tourist centers of this conference. A special work is to be done in places where people are constantly coming and going. Christ labored in Capernaum much of the time, because this was a place through which travelers were constantly passing, and where many often tarried. There are now twenty-six churches and nine companies in the Southern California Conference, with a membership of over fifteen hundred. What a work could be done in this field,

if all these brethren and sisters were to improve every opportunity to let the light of truth shine forth!

#### The Glendale Sanitarium

During the Los Angeles meeting, we were entertained at the Glendale Sanitarium. This institution, which was opened in the latter part of 1904, has been well patronized by a good class of patients. The blessing of the Lord has attended the efforts put forth for restoration of health. Nor have the spiritual interests been lost sight of. Brother C. N. Marvin, the chaplain, reports that some who have come to the sanitarium have been brought into the truth. The physicians and helpers are of good courage. They have had some remarkable experiences in answer to prayer. The Lord has worked upon hearts, and some who were indifferent have responded to the influences of the Holy Spirit, and are now having a good Christian experience. A deep interest has been manifested in the study of the Bible.

Brother W. R. Simpson, the manager, told me that the earnings of the institution are sufficient to make possible a reduction of the debt. For some time the sanitarium has been filled with patients. There are those who can not go far from Los Angeles for treatment. The close proximity of the Glendale Sanitarium to Los Angeles, makes it possible for such ones to patronize this institution. Glendale is a very important member of the sisterhood of medical institutions in southern California. Let us continue to praise the Lord that he has given us this institution to use for the honor of his name.

#### Sabbath Sermon in San Diego

Upon reaching Paradise Valley, April 20, I was very weary; but the next morning we attended the San Diego church, where I spoke to the people on the first chapter of Second Peter. Since my former visits to San Diego, Elders W. W. Simpson and Wm. Healey have held a series of meetings there, and as the result many were added to the church-membership. The church building was crowded. As I looked for the first time into the faces of these new converts, I was drawn out to speak words of counsel and encouragement to them.

In connection with the injunction of Peter that we are to add "to temperance, patience," I referred to the blessings of health reform, and the advantages to be gained by the use of proper combinations of simple, nourishing foods. The close relationship that eating and drinking sustain to the state of one's mind and temper, was dwelt upon. We can not afford to develop a bad temper through wrong habits of living. Whether we eat or drink, or whatsoever we do, we are to keep in mind the glory of God. We are the purchased possession of the blood of the Son of God.

To the parents I made an appeal in behalf of the church in the home. Fathers and mothers have the privilege of studying the Bible with their children, and of training and disciplining them for

service in the Master's cause. In every instance where discipline is necessary, the tenderness and patience that God manifests toward us, is to be revealed. Correction administered in love will touch and tender the hearts of the children, and accomplish far more than would sternness and harshness. As parents pray, and strive to deal wisely with their children, heavenly angels will work in their behalf.

God desires parents to take hold of their work intelligently, because we have only a little time in which to prepare for the return of the Saviour. We are admonished of the nearness of the end by the calamity that has befallen San Francisco. Christ declared that earthquakes and other judgments would be seen in divers places. By these he desires to demonstrate that he hates iniquity, and that at last he will punish transgressors. He will forbear, and forbear, and forbear; but finally he can forbear no longer.

In the days of Abraham the Lord declared, "The iniquity of the Amorites is not yet full." He would not at that time allow them to be destroyed. In this is revealed the long-sufferance of God. The Amorites were at enmity against his law; they believed not in him as the true and living God; but among them were a few good persons, and for the sake of these few, he forbore long. Centuries afterward, when the Israelites returned from Egypt to the promised land, the Amorites were "cast out before the children of Israel." They finally suffered calamity because of continued wilful disregard of the law of God.

Our brethren and sisters in the San Diego church, and in many other churches as well, have the privilege of training the youth so conscientiously in a knowledge of the truths of God's Word that these youth will be able to meet the people where they are, and introduce the third angel's message into many homes. Thus many of our youth will develop rapidly into missionaries who can labor from house to house.

It is difficult to find capable young men and young women who can enter the cities and do effective service. In these tourist centers where many travelers come for health and pleasure, we greatly need young men who are thoroughly grounded in the truths of the third angel's message, to go around among the people, and minister to them, speaking a word in season to this one, and offering encouragement to another. We greatly need consecrated women who, as messengers of mercy, shall visit the mothers and the children in their homes, and help them in the every-day household duties, if need be, before beginning to talk to them regarding the truth for this time. You will find that by this method you will have souls as the result of your ministry.

#### Dedication of the Paradise Valley Sanitarium

While we were at the Paradise Valley Sanitarium, this institution was dedicated. Early in the afternoon of April

24, the invited guests and many friends of the sanitarium began to arrive. The dedicatory exercises passed off very pleasantly.

Elder S. N. Haskell was on the program as the first speaker, but his train was late, and so I spoke first, on the theme, "In Touch with Nature." I began by reading a portion of the forty-second of Isaiah, in which scripture are emphasized the power of Jehovah, his care for his people, and his yearning desire to bring under his beneficent care those who are ignorant of his purposes concerning them. Through the prophet Isaiah, "Jehovah, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein," declares to his people: "I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house. . . . Sing unto Jehovah a new song, and his praise from the end of the earth."

I related some of my early experiences in caring for the sick, and showed how outdoor life, exercise, and good food, in connection with the best of treatments and faith in God's healing power, will do wonders in the restoration of health.

Elder Haskell spoke next, on the healing of the one "sick of the palsy." Brother J. F. Ballenger offered the dedicatory prayer. Elder Reaser was chairman of the afternoon service.

While many of the guests were looking over the buildings and grounds, I had a very interesting interview with Dr. Mary L. Potts, the one who formerly owned the property now known as the Paradise Valley Sanitarium. Mrs. Potts is a woman of ability. She is an excellent speaker, and is still going from place to place to deliver public lectures on health and temperance. During the evening exercises she spoke before the large assembly, and told the story of her effort to establish and maintain a sanitarium home in this beautiful place, and of her pleasure because the work she was unable to carry on, is now taken up by us. She seemed to be very thankful that the place is in such good hands.

With the three-story addition, including ample treatment rooms, sun parlors, and rooms for the nurses, there are now about eighty rooms; these, with the cottage on the sanitarium grounds, are sufficient for the accommodation of about seventy-five patients. Through the sacrificing liberality of our brethren and sisters, this institution has been placed on vantage-ground. May the Lord continue to bless those who have given of their means for the establishment of the Paradise Valley Sanitarium.

#### *The Loma Linda Bakery*

On the morning of April 26, we returned to Loma Linda, to attend a meet-

ing called for the consideration of the health food business in southern California.

We shall have a work to do at Loma Linda in supplying health foods, in a limited way, to the surrounding cities; but it has been presented to me that in the establishment of a large food factory, the managers of the sanitarium would be disappointed in their expectations. The light given me is that in a food business large enough to supply southern California through the regular channels of trade, it would be difficult to avoid bringing in a spirit of commercialism; and if the perplexing details were not attended to most carefully, there would be more expense than income. The sanitarium managers could ill afford to spend the time that would be required to make the business a success.

Loma Linda is a place that has been especially ordained of God to make a good impression upon the minds of many who have not had the light of present truth. Every phase of the work in this place, every movement made, should be so fully in harmony with the sacred character of present truth as to create a deep spiritual impression.

Everything connected with the institution at Loma Linda should, so far as possible, be unmingled with commercialism. Nothing should be allowed to come in that would in anywise hinder our efforts for the saving of souls. In the management of a small sanitarium bakery, the commercial idea is to be lost sight of. In the carrying forward of every line of sanitarium work, we are to leave upon the minds of our patients the impression that we are keeping constantly in view the glory of God.

### **When Will He Come?**

F. M. BURG

THERE is not another question that is of more interest to the waiting Christian at this time than the above. Brother, sister, how long have you been waiting and looking for the coming of the Lord and the day when the weary pilgrim will enter into rest? Do I hear you say that you have waited much longer than you at first thought you would have to wait for his return?

Are you weary with the many years of watching and longing for that day? I trust that you have no less confidence now, than when you first believed, in the hope of the Saviour's coming. "Cast not away therefore your confidence, which hath great recompense of reward; . . . for yet a little while, and he that shall come will come, and will not tarry." Heb. 10:35, 37. It seems as if the Lord foresaw that some would be in danger of losing their confidence in the truth of God and his work for this time; hence he is now, as suggested by this text, sending to his people a reassuring message,—“yet a little while,” it will not be long, and “he that shall come,” who has promised to come again, “will come, and will not tarry.” “There shall be de-

lay no longer.” Then let the child of God take courage and look up, “for our redemption draweth nigh.”

But are you bewildered as you think of the great work which remains to be done for the world before that day? “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matt. 24:14. From this we see that there is but one answer to the question, “When will he come?” He will come when all nations have heard the good tidings of the coming King. And yet we are not to say from this that that looked-for day will be indefinitely delayed. There are limitations fixed by the Saviour himself: “This generation shall not pass, till all these things be fulfilled.” Matt. 24:34. That generation is very far advanced now,—we are in its gray hairs; but “heaven and earth shall pass away, but my words shall not pass away.” Verse 35. Hence we are abundantly assured that the tarrying time is short. And knowing this, what about the great work which must be done for the world in so short a time? Confronted as we are with a situation like this, it must appear to every one that if our work for the world is accomplished in the time that remains, it calls for a thorough consecration by us to this cause. The exhortation of the prophet is timely now: “Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left.” Isa. 54:2, 3. We must plan for a work of world-wide proportions. We must lift up our eyes and look on the fields beyond our own local conferences. The planning which we do in our home fields must be with definite reference to the world-wide work. There are teeming millions of men and women in the countries beyond the seas where only the faintest efforts have as yet been put forth in the spread of this great message. These people must be warned, and we who have the truth are to give it to them. How shall we do the work? We can not go, perhaps, to speak in person to them the words of life. But we can do something; we can have a part in the work.

Means must be supplied for the support of those who are called of God to these distant fields. Are we paying a faithful tithe? I give a quotation from the spirit of prophecy in regard to tithe paying: “There is lack of ministers because ministers have not been encouraged. Some ministers who have been sent to foreign lands, to enter fields never worked before, have been given the instruction, ‘You must sustain yourselves. We have not the means with which to support you.’ This ought not to be, and it would not be if the tithe, with gifts and offerings, was brought into the treasury.” This instruction is very plain, and should be heeded. Note, too, that gifts and offerings are mentioned as well as the tithe. In this may be involved the plan which has been



adopted and placed before our churches everywhere, of systematically giving to the cause of missions an amount equal to ten cents a week per member. If this system of giving for the work of God were adopted by our people everywhere, what a handsome sum of money would be at the command of those who are planning for the work in the far-away fields! How many of those who read this article will begin at once, if they have not as yet adopted the plan, to give in this way for the needy fields which are waiting for this message?

Will it be said of us, when the work is finished, "Well done, thou good and faithful servant: thou hast been faithful over a few things"? May it be so.

### Baptism

A. E. FIELD

"ONE Lord, one faith, one baptism." The minds of some people have been confused, and in some instances have been led to renounce water baptism. But we are sure that a thorough study of the text will establish water baptism, as well as Holy Ghost baptism. You will notice that the text says, "One Lord." Are we to understand from this statement that there is only one person in the Godhead? A few texts of scripture will make it plain to our minds that there is a personal God; and that he has a personal Son is evident from Heb. 1:1, 2, which says, God spoke. How did he speak?—"By his Son." Then God and his Son could not be the same person.

Again, in John 6:38, 39, it is plainly taught that the Son has come from heaven to the earth, not to do his will, but the will of the Father who sent him. Here we have two persons in the Godhead, but only one will. In John 4:34 Jesus says, "My meat is to do the will of him that sent me, and to finish the work." So we see, the one will, but two persons, are brought to view. In John 12:49 we read, "I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say, and what I should speak;" also in John 14:10, 11, he says, "I speak not of myself," but he did obey the command of his Father. He says, in John 5:19, "The Son can do nothing of himself." From these scriptures we learn that there are two persons in the Godhead, known as Father and Son, but there is only one will brought to view. Hence the Father and Son are one as brought to view in John 17:22. In this sense there is "one Lord;" so there are two baptisms in the "one baptism."

The following scriptures settle the question in regard to water baptism. In Matt. 3:5, 6, we find that all Jerusalem, Judea, and the regions round about Jordan went out to John, and he baptized them in Jordan. In John 1:26 he says, "I baptize you with water." In Acts 8:38, 39, we learn that both Philip and the eunuch went down into the water, and he baptized him, and they came up out of the water; also in Acts

10:47 we read, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" These are a sufficient number of texts to establish the fact that water is to be used in baptism, even after the Holy Ghost has been poured out upon them. These texts not only prove water baptism to be necessary, but they also teach Holy Ghost baptism.

In the study of this subject we should notice that God has commissioned man to administer the water (Matt. 28:19; Mark 16:15, 16), but God administers the Holy Ghost. Read Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33. Hence in the administering of the water by man and the Holy Ghost by God, we have the one baptism. In Acts 10:44-47 God poured out his Spirit on them, and Peter understood that it was a sign of God's approval of them, so he commanded them to be baptized in water. Without the operation of the Spirit it would not be baptism. It takes a union of both water and the Spirit to constitute the one baptism. We are told in John 3:5 that we are to be born of water and the Spirit. Hence we have the "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

### The Third Angel's Message

W. J. STONE

ALL who have been connected with the Seventh-day Adventist work even for a few months, have become very familiar with the term "the third angel's message." I think that while we use this expression in speaking of the work in which we are engaged, many of us do not really sense the meaning of the statements found in Rev. 14:6-15. Do we really see and comprehend what John saw? John actually saw in vision the very times in which we are living. He saw the things taking place in the closing scenes of this world's history, that we see occurring. He saw a message consisting of three parts, yet constituting one great message, going to all the world. The first announces that the hour of God's judgment is come, and directs the world to the worship of the true God. The second joins it with the proclamation of the moral fall, or apostasy, of the church, showing the cause of this apostasy; and a third warns against this apostasy, and brings back again a people to the true standard of righteousness,—the commandments of God and the faith of Jesus.

When this work is accomplished, the next scene that passes before his view is that of one like unto the Son of man, seated upon a white cloud, crowned with glory, coming to reap the harvest of the earth. John actually saw a messenger going forth to the earth proclaiming, "Fear God, and give glory to him; for the hour of his judgment is come." And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the

wrath of God." He saw a people carrying these messages, who were keeping the commandments of God and the faith of Jesus. As a people must keep all the commandments to be commandment keepers, this people could not have been the Baptists, Methodists, Presbyterians, Catholics, Lutherans, or any other denomination that disregards God's holy Sabbath, thus breaking one of his commandments. As those who were giving these messages were keeping the commandments of God and had the testimony of Jesus Christ, which is the spirit of prophecy, he must have seen those who compose the Seventh-day Adventist Church, for no other people on earth fulfil these specifications and are giving these messages. Seventh-day Adventists and their work are matters of prophecy. God has raised up this people in fulfilment of prophecy, and if the work of Seventh-day Adventists is not a fulfilment of this prophecy, it can never be fulfilled. But it is a fulfilment. John saw in vision our work as it started in weakness, and he beheld it until it had gone with power to every nation, kindred, tongue, and people, the earth being literally lighted with its glory. The Seventh-day Adventist Church and the work it is doing is literally the third angel's message materialized in all the world, and God will never cast off or spew out of his mouth the third angel's message; neither will he raise up another people, or call out from this church a people to finish this work. God will purge and purify the church. All will not endure the pruning, and many will be shaken out.

Frequently the idea is presented that God will call out from the Seventh-day Adventist Church a company, or raise up another people, to complete this work. This will never be. I read in regard to this shaking time in "Early Writings," pages 131 and 132, that "it will be caused by the straight testimony. Some will not bear this straight testimony. They will rise up against it, and this is what will cause the shaking among God's people." Then those who go out or are shaken out are those who rise up against the straight testimony. Again I read: "My attention was then turned to the company I had seen who were mightily shaken. The number of this company had lessened. Some had been shaken out and left by the way." Notice, those who go out or are shaken out are not called out to do a special work, but are "shaken out and left by the way, and their places were immediately filled by others taking hold of the truth and coming into the ranks." The main body, the Adventist Church, goes steadily forward, accepting and heeding the straight testimony. "This testimony must work deep repentance. All who truly receive it will obey it, and be purified." While some are shaken out and left by the way, others at once embrace the message, coming into the ranks, and the great advent message and work then, as we are told, goes with "great power."

Be not deceived. God raised up the Seventh-day Adventist Church, to carry

this message to the world, and this church, this people, purified, will go through and complete the work. The devil will deceive and cause some to turn aside from the firm platform, but, brethren and sisters, God is guiding this message, and it has behind it and around it the power of all the heavenly angels. What a privilege to be associated with the heavenly beings in this last message to the world. John in prophetic vision was allowed to behold what mortal eyes can not see. He saw the angels of God as they were connected with this work; and while we may not really see the angels of God with us, we may realize their power; and we do see and have seen this message rise amid great opposition on every hand, going steadily forward, until it has encircled the earth.

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10: 35-39.

### Envy

ENVY is one of the most despicable of passions. There is scarcely a crime to which it will not lead its victims. It was envy that robbed Naboth of his vineyard, and added murder to the guilt of Absalom in desiring the throne of his father David. It destroys all that is best and noblest in character. So subtle is it in its workings, that we learn on the highest testimony that "envy is rottenness of the bones;" it eats out all honor and manliness, gives sleepless nights and restless days. Moreover, envy is utterly useless; it helps nobody, it effects no alteration, it wins no goal. As we read in Job, "Envy slayeth the silly one;" and all sensible people must feel that there is marvelous silliness in envy.

But if the indulgence of envy does us no good, it is calculated to do other people much harm. Every passion tends to incarnation in some way. Evil emotion turns to action, and becomes embodied in ignoble deeds. So deceitful is envy in its operation, and so successful in its harm, that the question is asked in Scripture, "Who is able to stand before envy?" It undermines the very ground you are standing upon; it breathes inuendoes against your character and reputation, which, light as air to utter, are strong as iron and sharp as steel to do you damage. Yes; envy will depreciate the character it can not publicly defame; it will explain virtues to be vices in disguise; it will sneer with the lip, and stab with the suggestion of an evil hint in your absence, while in your presence it will admire and applaud.

That the envious pay the penalty in

their own misery does not mitigate the wrong they do to others. It does help, indeed, to vindicate the ways of God to man, as it shows us the divine hand dispensing, even in this world, to each man according to his sin. But the misery they feel does not atone for the misery they inflict. Envy is one of the basest of passions; it is the essence of devilism.— *Selected.*

### The Old Pathway

FAR down the ages now,  
Her journey well-nigh done,  
The pilgrim church pursues her way,  
In haste to reach the crown.

The story of the past  
Comes up before her view;  
How well it seems to suit her still,  
Old, and yet ever new.

'Tis the same story still  
Of sin and weariness,  
Of grace and love still flowing down  
To pardon and to bless.

'Tis the old sorrow still,  
The brier and the thorn;  
And 'tis the same old solace yet—  
The hope of coming morn.

No wider is the gate,  
No broader is the way,  
No smoother is the ancient path  
That leads to light and day.

No lighter is the load  
Beneath whose weight we cry,  
No tamer grows the rebel flesh,  
No less our enemy.

No sweeter is the cup,  
Nor less our lot of ill;  
'Twas tribulation ages since,  
'Tis tribulation still.

No greener are the rocks,  
No fresher flow the rills,  
No roses in the wilds appear,  
No vines upon the hills.

No slacker grows the fight,  
No feeblener is the foe,  
No less the need of armor tried,  
Of shield and spear and bow.

Nor less we feel the blank  
Of earth's still absent King,  
Whose presence is of all our bliss  
The everlasting spring.

Thus onward still we press,  
Through evil and through good,  
Through pain and poverty and want,  
Through peril and through blood.

Still faithful to our God,  
And to our Captain true,  
We follow where he leads the way,  
The kingdom in our view.

— *Horatius Bonar.*

### The Grace of Love

MRS. B. J. CADY

As workers together with God, how desirous we are of seeing souls converted to the truth, that they may enjoy the blessings promised to the obedient. But as we seek to turn them to the Lord, we must be prompted by love, or our efforts will be in vain.

Even though we may be able to present the truth with great eloquence, and to make it so plain that all can see it, yet if we have no charity, our words are to others only as sounding brass or a tinkling cymbal. They hear them, and may see that they are the truth, but their hearts are not stirred to obedience.

We may have a perfect understanding of the truth, and of things in general, so that our judgment is considered almost infallible, yet if we do not love the souls for whom our Saviour gave his life, our wisdom will profit us nothing. And we may even have great faith such as is seldom seen in the world to-day, and by that faith perform great miracles, yet if we do not love the Lord with all the might, mind, and strength, and our neighbor as ourselves, then we are nothing.

We might be very generous and give all that we have to help the poor and needy, yet if our good works are not prompted by love, but only by a desire to appear good, we shall have no credit for it. Some may be so zealous in upholding a cherished doctrine that they will allow themselves to be burned to death rather than to retract. If they are prompted by love, then all is well; but if they are devoid of love, and it is some selfish motive which leads them to make such a sacrifice, it will profit them nothing.

Then how necessary love is. It behooves us to see that we have that grace in our hearts. If we are not certain that we have it, let us read 1 Cor. 13: 4-7 and find out. These verses tell us how true love will feel and act. If it is in us, we shall suffer long and be kind. We shall not be envious of others' success. We shall not feel puffed up, neither shall we exalt or praise ourselves. We shall be willing to yield our natural rights for others' good, because we love them as we love ourselves. We shall not be easily provoked by what others say or do, but shall bear all things patiently and kindly. Instead of taking delight in those things which God's Word condemns, we shall abhor them. But we shall appreciate the truth, and shall be happy in obeying it.

Since we are nothing without this grace, how earnestly we should seek for it. If we have had our hearts filled with hatred, envy, and strife, we can not of ourselves change them. But the Lord has promised to take away our hard, stony hearts, and give us hearts that will feel. Eze. 36: 26. So let us plead with him to fill our hearts with his love, that we may live the life of Christ here on earth, and so save ourselves and others.

"THE greatest sinner who repentantly trusts only in Christ's blood, will assuredly be saved. The best man in the world who trusts his own goodness, will be lost."

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay to you, and what people think of you.— *Charles Kingsley.*



### God Wants Them

God wants the boys, the merry, merry boys,

The noisy boys, the funny boys,  
The thoughtless boys—

God wants the boys, with all their joys,  
That he as gold may make them pure,  
And teach them trials to endure:

His heroes brave  
He'll have them be,  
Fighting for truth  
And purity.

God wants the boys.

God wants the happy-hearted girls,  
The loving girls, the best of girls,

The worst of girls—

God wants to make the girls his pearls,  
And so reflect his holy face,  
And bring to mind his wondrous grace,

That beautiful  
The world may be,  
And filled with love  
And purity.

God wants the girls.

—United Presbyterian.

### Home Discipline

ALL human actions may be referred to two motives—love or fear. Some natures seem wholly devoid of fear. But with the first dawn of intelligence all show love in some form—if only love of self. . . .

But children are quick to detect injustice, and soon take advantage of the weakness of the parent who commands and indulges them, irrespective of their behavior.

They will obey, through fear, the over-severe parent only until their fear has been outgrown, then cast to the winds his advice. The flight of years, however, will only enhance their admiration for that parent who can inflict just punishment when needed, as well as overlook slight faults, and who is quicker to see the good deed than the evil.

Much of a mother's police duty could be avoided if she would provide legitimate work for each child, a lawful play-room in which each should have his separate shelf or box, and foster among them the spirit of honor.

To develop this, and a sense of responsibility for the welfare of the home, mothers should early train each child to work about the house. Manual labor and skill in all its branches ought to be glorified, not despised. Children naturally love to work. It is our own fault if our sons and daughters grow up prouder of idleness and white, soft hands than of honest labor.

Let the children sweep and dust, and feed the chickens, and tinker at the hen-coops. Teach them to sew on buttons

and do simple cooking. Let each know his own job, and if he does it well, pay him for it, as you would pay any other servant.

Do not pauperize your child by gifts of pennies. There is no money so sweet to spend as your own earnings. And within reasonable bounds, a child should buy what he likes with such wages.

Children ought to have pets, but it is immoral to let a creature suffer from neglect and abuse at the hands of careless little ones. Compel each pet owner to attend to his own creature's needs.

Punish all cruelty, of course, but talk to the children about the pets, their habits and feelings, their likes and dislikes.

There is no more effective way of teaching love of nature, kindness, and a gradual, normal development of some of the deepest lessons of human life.

Then comes the playtime. We ought to study a child most closely then, for in this he reveals his inmost soul far more than in the imitations of older minds which we call "lessons." . . .

One will be domineering, another tricky, in play, and the mother should be ever watchful to repress the bad traits and train the good ones as they show themselves,—ready always with sympathy and comradeship, and above all, praising every little honest effort.

A wise mother will praise and reward far oftener than punish. One may very often be wisely blind to little faults, but there will come crises which require punishment, swift, sure, and exactly fitted to the offense of the moment.

I believe that there are some difficult natures which at times need a whipping—as a last resort, when milder measures fail; but whipping as a punishment for all offenses hardens the child as well as the parent, and soon loses all moral effect. . . .

Perhaps my favorite punishment (which allows of an infinite number of applications) is the writing of "order lessons." Sometimes I require a certain arithmetical table to be copied neatly a certain number of times; sometimes the word "behavior" or "disorder" must be written five, ten, or twenty-five times. For displays of jealousy, anger, selfishness, etc., I have a certain number of copies of texts made, such as: "The love of thyself doth hurt thee more than anything else;" "He who ruleth his own spirit is better than he that taketh a city;" "The tongue is an unruly evil, full of deadly poison," etc.

I try to make the child fully understand why he is punished; to punish when perfectly cool myself; to fit the

punishment to the offense, and to vary its form as often as possible. And I try to treat my children as courteously as I expect them to treat me.

If I make a child a promise, I am very careful to keep it. I have told them always the exact truth, and have no trouble with their deceiving me or in their not trusting my word.

I have always taught them to come to me with any question which puzzles them, and as far as possible, I answer them. But I am not afraid to say, sometimes, "I do not know," and at other times, "When you are older, I will tell you that."—G. E. Reilly, in *The Interior*.

### A Great Temperance Lesson

By far the most effective temperance lesson that San Francisco ever has had was the recent great fire. Men were frightened out of their senses by the earthquake, and when the fire broke out and appeared to be beyond control, they became frantic and took to intoxicating drink. At the very time when the occasion demanded cool heads and sober minds, they were crazed with drunkenness. Civil law and municipal officials were not equal to the occasion; it was not till martial law backed by the regular army was given prestige that the diabolism was overcome.

The army, yes, the army—so often counted as the synonym of debauchery and rowdiness—had to step in and protect the citizen populace from themselves and from one another, because so many of them were drunk. And the army began its work of protection by a radical prohibition of the liquor traffic. There is no doubt that many lives and much property would have been saved had prohibition been in force before the fire.

It was not till the army had destroyed the supplies, and men became sober, that really effective work was accomplished in checking the fire fiend. Nor was order fully restored until the army went outside the city and closed the drinking resorts that hung upon the borders by sanction of the civil authorities of the adjoining county. Order, under the intense excitement and suffering and anxiety, was an utter impossibility until the demon alcohol was abolished from the community.

Even the city administration—elected by the combined labor union and saloon elements and the *Examiner*—had to concede the necessity of prohibiting the "personal privilege" of selling and drinking fiery beverages during the great emergency. The innate fiendishness that crops out of human nature where men are abnormally enmassed was all that the authorities could well keep under, without the addition of artificial intoxication.

The *Examiner* says: "The city has had before its eyes the salutary effects of closing the rum shops. The decrease in the amount of crime in a disorganized city has caused the astonishment of the police and the gratitude of the people."

Yet the *Examiner* never has been, nor

is it yet, a prohibition advocate, notwithstanding the logic of its admission leads one to wonder why. Here is a further admission in the same connection: "Crime is one of the most expensive luxuries in which a city can indulge. If half the crime could be cut off by closing the saloons, the cost of running the city government could very easily be kept under the dollar tax limit, and there would be plenty of money left for permanent improvements. It is the saloon that makes taxes high by making necessary the maintenance of a large and expensive system of police protection."

Yet the *Examiner*, admitting that the saloon is such a prolific source of crime, is willing to continue the evil provided the saloon proprietors will pay a sufficiently high license to meet the expense of the necessarily increased police force. What would the editor, and other license advocates, say to a general licensing of crime provided that those who procured the licenses would pay enough to meet the expense of an increased police force?

But after the suggestion of a thousand-dollar saloon license, which it is supposed a thousand saloon-keepers would be willing to pay, the *Examiner* makes the further concession that "there should be no hurry about restoring the licenses" which the authorities "so wisely revoked." And this concession is backed by the following good reasons: "If the city is quiet and orderly now, it is in no small degree due to the fact that a taboo has been put on whisky. It should be a matter of months at least before the ban is raised. The experience of the past month has demonstrated that the saloon is not necessary to the life of this city; it is a luxury that can well wait until the process of reconstruction is so far advanced that the opening of drinking places will not add to the police and civic problems that beset the city."

Here we have admissions from a leading political daily newspaper, not by any means a prohibition advocate on general principles, that the saloon at best is a dispensable "luxury;" that it is a prolific source of crime; that it is not to be tolerated at all in a time of general calamity; and that as a source of revenue it costs more than it produces. Surely a business that causes only evil and expensive disorder, whose revenue can be advantageously dispensed with at the very time the city is most in need of revenue, is a "luxury" that thoughtful people will hardly care to encourage at any time. The lesson certainly warrants prohibition for all time.

Even Oakland, just across the bay, has seen the wisdom of closing the saloons during the night time, at a time when the business has a boom. Were it a legitimate business, there would be general appreciation of an increased trade. That it is not a legitimate business is demonstrated in the fact that no one, except the liquor dealers, feels encouraged by its prosperity. They know that the safety of the community demands its limitation, and the more it is limited the better.—*Signs of the Times.*



### European Canvassing Work

L. R. CONRAD

It is now nineteen years since the canvassing work began in Europe. Prior to that time, our laborers were glad if they could even be successful in giving away our journals and pamphlets. But as books were provided, and the proper instruction given our brethren, the work gradually developed. In some countries we have had difficulties to contend with that are unknown in the States.

To give one or two examples: In Switzerland there is, even until to-day, a high license for canvassers, amounting to twenty or thirty dollars per annum, for the individual permission to sell books. In Germany, the license costs from four to fifteen dollars a person, yearly.

Aside from the item of expense, there are a great many other restrictions. The German canvasser must be twenty-five years old, and he must have a recommendation from the police as to his moral character for the last three to five years. Then there is the district committee, whose duty it is to look after the books that are circulated, and to issue the permission for their circulation, so that there may be nothing in them that could give moral or religious offense to the people.

Now, while all these laws were made with good intentions, their authors having in mind only the protection of the public against immoral literature, or anything that would denounce religion, yet this latter provision can easily be misapplied.

In spite of all these things, our canvassing work has grown until there are now in the German Union 189 canvassers, whose sales last year, together with the sales of the tract society, amounted to about \$65,000; Great Britain reports 122 canvassers, and sales for \$67,000, about half of which the regular canvassers are responsible for; Scandinavia had 83 canvassers, with sales amounting to \$39,000; and the Latin Union, eight canvassers, and sales for \$3,700, making a total for 1905 of \$174,700 for this field. Eternity alone will reveal what is being accomplished by the 400 faithful canvassers of Europe.

Not only do we have a good stock of books in the English, German, Danish-Norwegian, Swedish, French, and Dutch, but we are getting out books in the Spanish, Portuguese, Icelandic, Finnish, Welsh, Russian, Polish, Bohemian, Lettish, Livonian, Esthonian, Hungarian, Arabic, and Italian, and small publications in a number of other languages.

While the Lord has given us such efficient means for the circulation of present truth, the enemy is not at all asleep.

He tries in every way possible to hinder this work. One of the greatest difficulties we have seems to be in the very country of the Reformation itself—in the German empire. Here dwell about sixty millions of people, one third of whom are Catholics, while the other two thirds profess Protestantism, although there are millions who really do not believe in any religion at all. For some years our canvassers, when handing in their list of books to the district authorities, would find certain of the publications stricken from the list; and two years ago we found that twenty had thus been forbidden. Upon inquiring, we discovered that the opposition came from a pastor in the kingdom of Saxony. We visited the pastor, and called upon the chairman of the district committee, and finally secured an interview with the minister of morals and religion, to whom we submitted the doubtful books for examination. We were able to have this decision revoked. The great trouble is, if an adverse decision of this sort is rendered in one part of the empire, it is published in the government organ, and circulated throughout the country, so that a decision against us in one kingdom or principality is very apt to affect our securing permission for the circulation of the literature in other parts of the empire.

Since our canvassers have been pushing out more and more into Catholic neighborhoods the last few years, we have found still greater opposition to meet, and lately, in the city of Dusseldorf, not less than twenty of our publications had been stricken out. This was reduced upon our strong protest until finally only two books remained—"Great Controversy," and the book "Revelation," by the writer.

After this decision, there was only one way open, and that was to appeal to the highest administrative court in Berlin. We appealed to this court in writing, and Sept. 21, 1905, they confirmed the decision taken by the lower court regarding the two books. There was one way still left,—that some one appear personally before that court.

Jan. 25, 1906, the writer himself took up the matter in the name of the canvasser who had been refused the permission to sell these two books. Besides the president of the court, there were present six of the higher judges, the court secretary, a reporter of a leading Berlin paper, and two of our people. The decision of this court had been rendered in writing substantially as follows:—

"In the Name of the King:

"On the appeal of the plaintiff, is the decision of Dusseldorf, June 20, 1905, confirmed. The costs of the appeal must

be borne by the plaintiff. In setting the cost, the object of contention is valued at one hundred marks.

"The District Committee of Dusseldorf has by its decision of June 20, 1905, denied to the plaintiff a license to circulate the two books published by the International Tract Society in Hamburg—'Great Controversy,' by E. G. White, and the 'Revelation of Jesus Christ,' by L. R. Conradi, basing their decision on Sec. 56, par. 12, of the Statutory Laws for the Trades, because these books are apt to give religious offense to the Catholic population in matters of religion. Sec. 56, par. 12, states that in house-to-house canvassing there shall be excluded literature which is apt to give offense in matters of morals or religion. This ruling can not be understood as the plaintiff interprets it—that only those publications which would offend all religious persons, are to be excluded; but it is also to be understood as meaning that offense which might be caused to any part of the population on account of their belonging to any particular creed. This interpretation of the legislation is sustained by par. 166, of the Imperial Code of Laws, in which there is granted special protection to all Christian churches, and to all religious societies and other institutions that have the right of incorporation in the empire. In accordance to this, there is to be in the sense of Sec. 56, par. 12, of the statute, the prevention of any offense which might be caused through the circulation of printed matter to the members of the different Christian confessions. The interpretation of the lower court, that Sec. 56 is also to be applied if there is the question of offense only to the Catholic portion of the community, is therefore free from legal error.

"The result is attained by an investigation of the two books in question, as to whether they give any offense in this legal sense. It does not matter whether the passages in these books which are said to give offense are only extracts from other works, or are the words of the author himself; nor does it matter what the object of the books is, or whether the controversy conducted in them be just; nor does it matter whether these publications would be tolerated according to the criminal laws, or the laws of the press. The sense and purpose of the statute in Sec. 56 go farther than this: in principle, there is to be excluded from house-to-house canvassing any literature apt to give cause for any well-grounded offense in religious matters, because this manner of circulating printing matter in which the agent approaches unsolicited any person and offers his merchandise carries with it the danger of giving offense in a special way. The only question is, whether the real contents of the two controverted books, if circulated by the canvasser, would give offense to the people. This is to be affirmed with regard to the Catholic portion of the community, in harmony with the decision rendered by the lower court, based on the following passages

from the two works, directed with great severity against the institution of the Catholic Church."

Then the document quotes from "Great Controversy," chapter 3, on "The Apostasy," where the papacy is said to be the "man of sin" referred to in 2 Thessalonians 2; chapter 35, "Character and Aims of the Papacy," where the confession is mentioned. In the book on "Revelation," pages 56, 57, 65, 66, are referred to, where Pergamos and Isabel are spoken of. Then the decision continues:—

"There can be no doubt that books having such contents are apt to give offense to the Catholic portion of the community in the sense of Sec. 56, par. 12, in matters of religion. In view of this, the decision of the lower court is to be confirmed."

Naturally, this decision thus rendered will be used as a precedent in all future decisions, in dealing with any books that in any way show up the true character of Romanism.

As remarked before, the writer had the privilege of appearing and speaking before these judges, and stating to them the real purpose of the books—that they are not directed against any person, but against a system of religion; and that if the law be interpreted in this manner, it will be but a short time until no religious literature can be circulated through the canvasser, for naturally enough the Romanists would be offended at any Protestant publications, and the Protestants would be offended by Catholic literature. That this is a danger, I produced as proof a leading Lutheran paper, in which an account is given of the bitter complaint of the Lutheran pastors at their last synod, because in some Catholic districts all Lutheran literature is excluded.

I was then requested to read all the passages in question. I did this, taking about an hour, during which the best of attention was given to what I said. When the judges retired, the reporter of one of the leading Berlin papers said that as long as we could not show that there was a legal error, the judges would quickly return, simply upholding their previously rendered decision, without taking time to go into the details of the arguments I had presented. However, to the reporter's surprise, the judges were out nearly an hour, and instead of making a simple statement, they went again into all the details in reply to my argument, showing that it would not matter whether the author's words were offensive, or whether it were the words he had quoted from some one else—even from a generally recognized authority, such as Wylie's work on the papacy, that had received the prize of the Evangelical Alliance. It was stated that nothing whatever would hinder our circulating these works through the book trade as long as they could not be shown to contain anything criminally wrong.

The *Berliner Tageblatt* of Jan. 29, 1906, which is a leading Berlin daily, gave this comment on the decision:—

"It will soon be four hundred years since Luther published his attacks on the pope, which were circulated in all corners of the German empire, through the canvasser. But we have happily reached a point where publications which contain an attack on the pope can be no longer offered for sale by house-to-house canvassing in the German empire. The decision is based on an ordinance of the Statutory Laws of the Trades, whereby house-to-house canvassing for literature can be forbidden if the printed matter is apt to give offense in morals or religion."

Here it gives the decision of the highest administrative court, and then closes with these remarks:—

"Legislatures can see from this decision, how carefully they must formulate their laws in order not to give the courts any chance to put another sense into them. Evidently the legislature understood under 'religious offense,' only insulting attacks upon religion, but did not refer to an attack against the pope; but courts only too often act in harmony with the principle, '*Legt ihr's nicht aus, so legt ihr's unter.*' (This is a German play on words, to indicate that either you explain the meaning, or else you substitute it.) Thus we have reached that condition of things where most of Luther's writings, for example, would be excluded from house-to-house canvassing."

I think these words and sentiments speak for themselves. But we should not be in the least discouraged by them. The Lord, who has helped thus far, has promised to be our wisdom and strength, and he will continue with his humble children in the future. However, we see that by appealing the case, we are able to reach a class of men who would probably never attend our public lectures. As they have to render decisions, they naturally have to read all these different books, and so become fully conversant with the truth. Thus the Lord is providing a means whereby the message shall be known even in the courts of justice in the land.

### Entering the Philippine Islands

J. LAMAR MCELHANY

ON Wednesday, March 28, we left Sydney, Australia, for the Philippine Islands, on the Japanese liner "Yawata Maru." After our last view of the many dear friends who stood waving their "farewells" from Circular Quay, and while steaming down the beautiful Sydney harbor, we took a retrospective glance at the past few years. In July, 1903, we left our home conference, Southern California, to come to Australia. We were moved to take this long voyage to a distant land by the appeals made for more workers to carry the third angel's message into the ripening fields of the Australasian Union Conference. The experience we have gained in our labors in Australia has been a great blessing and benefit to us. And now we were starting on another long



voyage to the Philippine Islands; but with our original purpose still in view however, for this group, together with all the other Malaysian islands, forms a portion of the territory of the Australasian Union Conference. During our voyage of sixteen days we sighted almost countless islands. These islands are waiting for the law of God. O, how long must they wait? We wish all our people could have the privilege of seeing these great unentered fields; surely it would kindle the spark of missionary zeal into a flame that would burn until the Lord comes.

We reached our destination, after a safe and pleasant voyage, on April 13. At present we are the only workers in this great and needy field. Elder E. H. Gates spent a few weeks here looking over the field, and then proceeded to Singapore. Brother R. A. Caldwell, who canvassed here for some time, is at present in Hongkong. He will doubtless

archbishop in his purple robes, all combined to make up a scene long to be remembered. It would be impossible for one to imagine such a scene without seeing it. To the Filipino, this is religion. Naturally excitable and emotional, his senses are wrought upon as he sees and hears. He is carried away and mystified. The mystery of iniquity, Rome, makes ample provision for keeping him in that condition. As for touching his life and making a better man of him, restoring the moral image of God in his soul, there is nothing of the kind done. He turns away, after bowing to the image of the virgin, with its potential charm, to break every commandment of the decalogue.

The Filipinos need the third angel's message. True, they do not sense their need, but their need is emphasized by just such scenes as described above. This message is the only deliverance for any people from all the deceptions of the

ceive the message. It is impossible to speak of the Filipino people as a whole; they range from the civilized Tagalogs to the head-hunting Igorrotes in the north of Luzon and the fierce and warlike Mohammedan Moros in Mindanao and Sulu.

The people are suspicious of Americans, and it takes some time to win their confidence. Medical missionary work will prove to be a great door-opener here for the message. We are anxious to have this part of the work begun soon in connection with our mission. The natives are very ignorant of the laws of health, and can not understand why they must keep clean. The health authorities have had a great deal of trouble with them, especially in times of cholera outbreak. Often they would conceal the presence of the disease until some one died, and then, to avoid quarantine, bury the body under the house or throw it into the river. There have been sev-



ALONG THE BOTANICAL GARDENS: BAGUMBIA ROAD

return here soon to make this field his headquarters.

At present we are endeavoring to find a suitable location for a mission home, but this is a most difficult thing to do in Manila on account of the high rents. A house suitable for our use, and that is proof against typhoons, rents for from fifty to sixty dollars a month. With water and lights and living expenses proportionate, it is an expensive place in which to live.

Our arrival was just at the beginning of the hot season, and we have found the heat quite trying. A few days ago we experienced our first typhoon, which was severe, but fortunately of short duration. A few native houses were blown down, and some buildings unroofed.

On the evening of the same day that we landed, we witnessed a spectacle that clearly set before us just the conditions existing here. A "Roman Catholic Good Friday procession" was fully an hour in passing the building where we were staying. A vast crowd witnessed the procession, while thousands were in line marching, each one carrying a lighted candle. Image after image, gaudy with decorations and some decked with priceless jewels, were carried in the procession. Bands of music, singers, and surpliced priests, and the American

papacy. May God help us in giving the message to these millions in the Philippine Islands. There are many obstacles confronting us in starting the work here, chief of which is the language. It has been generally supposed that the Spanish language was universally spoken here, but this is not true. Out of a population of nearly eight million, only about eight per cent of the people understand even colloquial Spanish. The others must be reached through their own tongues, of which there are many. One good authority declares that "there are in the Philippines one hundred and fifty native tribes with names." There are said to be forty-seven tribes of Malaysians, sixteen of Indonesians, and twenty-one of Negritos, and even these tribes are subdivided into many more, each speaking different dialects. The Visayan tribe is the most numerous, numbering 2,601,600; the Tagalogs come next, with 1,663,900. The natives in and about Manila are mostly of the Tagalog race. The native newspapers of Manila are printed in Spanish and Tagalog. A great deal can be done in sowing the seeds of truth through the medium of the Spanish language, and for this purpose we need a large supply of Spanish literature. As fast as these native languages are acquired, literature must be produced in them so these people can re-

eral cases of cholera since we have been here, resulting fatally in each instance. There is great need of medical missionary work in the Philippines. We need a good doctor to connect with the work here.

There are about ten thousand Americans here besides the army, which numbers probably between twelve and fifteen thousand. The Australasian Union Conference has entered heartily into the work assigned them by the Lord, of carrying the third angel's message to the great island field of the Pacific Ocean and adjoining waters, and as fast as their slender resources of men and means admit, move out into the unentered territory. We believe, however, for reasons too apparent to need stating, that our brethren in the States will take a special interest in the opening up and development of the work in the Philippines. We hope the way will open for the mission to own a building suitable for the work. This is our most pressing need.

We shall be able to use a large amount of literature, both English and Spanish. *Signs, Watchman, Life and Health*, and all standard publications and tracts, also Spanish papers, health journals, tracts or books for free distribution, will be thankfully received. Domestic rates of postage apply between the States and

the Philippines. Pray for the work and workers in the Philippines. Our present address is 107 Calle Fundicion, Walled City, Manila, P. I.

### Mission Notes

THE liquor traffic on the Gold Coast of Africa is said to have amounted to nine million gallons in twelve years.

"BLESSED are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." Isa. 32:20.

THERE are twelve million souls in Brazil, besides a million wild Indians who have scarcely any knowledge of the gospel.

EVERY village on the eighty inhabited islands of Fiji has built for itself a church, and a good house for its native minister.

SEVEN shoemakers in Hamburg, Germany, founded fifty churches in Africa, which have to-day ten thousand communicants.

"AND that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24:47.

MANY Chinese Christians have gone to the Transvaal to labor as evangelists and catechists among the forty thousand Chinese coolies there.

"AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

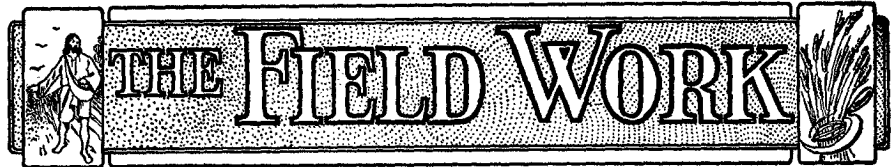
DR. GEDDIE, of Aneityum, has this epitaph on his monument: "When he came, there were no Christians; when he left, there were no heathen."

BEIRUT is to-day a Christian city. Stately churches, hospitals, a female seminary, a college, a theological seminary, and steam printing-presses are to be found there.

AN East Indian, an intelligent man, well-educated in his native language, was baptized in Kingston, Jamaica. It was expected that his wife would receive the rite the following Sabbath.

DURING the month of March, our press in Shang-tsai Hsien, China, put out nine thousand tracts. Brother Allum was expected to reach that city in April, and join Brother Miller in his work.

A VETERAN missionary from China tells of a Chinaman who had read the whole New Testament three times. He was not an avowed Christian, but when asked what most struck him in his reading, he replied: "The most wonderful thing I read was that it is possible for us men to become temples of the Holy Ghost."



### Iceland

REYKJAVIK.—The last winter was a very blessed time to us. Our meetings bore signs of deeper interest than ever before, and the attendance was good. During the first three weeks of the year we had revival meetings every day, and our hall was always crowded. About thirty or forty persons then gave themselves to the Lord, and some of them have already united in fellowship with us, but of course they have much to learn. The Lord has richly blessed our efforts.

The nineteenth of May it was my privilege to baptize seven dear souls, and the same day we organized a church in Reykjavik, with thirteen members. Some of the Sabbath-keepers are yet unbaptized, and we hope to win many other souls.

Our paper *Frækorn* (Seed-corn) has a subscription list of about three thousand eight hundred.

During the winter we had a day-school with forty-five children, most of whom are children of those not of our faith. We intend to have a school next winter. We also have a Sunday-school and a mission society, which are doing well.

The Icelanders have been a little slow in accepting present truth, but I hope the work among them will have a splendid future.

DAVID OSTLUND.

### Central America

LA CEIBA, SPANISH HONDURAS.—Since I wrote last, another man, a liquor dealer, has come to us, and said he wished to unite with us. He is studying his Bible, reading tracts, and attending Sabbath meetings. As soon as his partner returns from the States, he will sell out his share in the saloon. He is a colored man of considerable ability, being the son of one of the Methodists' most successful native preachers. For several years he has been in the employ of the United Fruit Company. He still holds his position with them, and so far has been allowed to keep the Sabbath.

While God is working, Satan is not idle. Yesterday while passing eleven cases of Bibles through the customs, I encountered the most malignant spirit I ever met. The custom-house officer forbade his clerk's reading a tract which I handed him, and then he began abusively to condemn our work. When he had ceased speaking, I spoke in favor of the work which he had condemned. While I was talking, his clerk and several natives who were present, continued to say, "Truth! truth!" The harvest is ripe, the laborers are few, and Satan knows that his time is short. How much more ought God's people to know it!

There are now nine keeping the Sabbath on this coast, who, with proper labor and instruction, I believe could be baptized. Seven of these are Spaniards. Is it not possible to find a minister who can speak Spanish, to come and follow up this work? It is hard to tell you what it means for one of these people to

step out and obey; and then comes the work of education, to bring them to a knowledge of the whole truth, and these people are no exception to those who have to receive line upon line, precept upon precept.

A. N. ALLEN.

### Mexico

MEXICO CITY.—We have recently rented a small hall in Mexico City, and have begun a series of meetings. We have an attendance of from twenty to thirty persons. We are giving a complete course of lectures for some who have recently accepted the truth and some who are investigating. Our place is well located, being about two blocks from the park where all the street-cars meet. The place costs forty dollars a month for rent, but we have already received about three hundred and fifty dollars for expenses, and have promise of more. We took up our first collection last Sabbath, and received twenty-three dollars. The prospect seems encouraging for good results here in the ancient city of the Montezumas.

A postmaster in the State of Puebla, who has been taking our Spanish paper for a number of years and getting subscriptions for us, writes that the Catholics are trying to oust him from his position. He has now taken forty subscriptions, and says he hopes to secure one hundred for the coming year. His enemies can find no fault with him except his interest in the gospel. He hopes to retain his place, but intends to follow his convictions whatever comes. He asks if we can not give him something to do if he loses his situation. He is convinced on most points of the truth, and says that the subscribers are also investigating. Some of us must soon visit this place and see what can be done. None of us have as yet seen the man. Our literature is preparing the field. God's Spirit accompanies it.

G. W. CAVINESS.

### South Carolina

SPARTANBURG.—We have reasons to be thankful to the Lord for the steady progress of the truth among the colored people in this city. Our hearts are made glad as we hear the earnest calls to "come and study with us about the Sabbath; we want to know about it." We are sorry, however, that we can not do the justice we would like to these calls, on account of the pressure of other duties equally important.

We hold three meetings regularly each week, besides the Sabbath services, and at each of these the room is usually filled. As the interest in the truth is increasing, the ministers are being stirred up, as some of their most earnest members are among the interested ones. One sister with whom I have been studying, requested a council with her minister and myself on some points of the truth, at which she and other interested ones would be present to be benefited by the discussion; but he failed in meet-

ing the appointment, on the plea that he was too busy, so this sister has decided to meet with us, and keep the Sabbath till her pastor's business permits him to come to her rescue; she met with us Sabbath, June 30.

Our church building still rests heavily on our hearts, as the lack of it places us in extremely trying circumstances. We would have begun work on it, having secured a spot, but after "counting the cost," we were afraid we had not enough money "to finish it" free from debt, so we have decided to work, pray, and do the best we can under the circumstances a little longer. Please remember us in your pocketbooks and in your prayers.

D. E. BLAKE.

### South Dakota Camp-Meeting

THIS meeting was held at Woonsocket, S. D., June 7-18, on the same ground on which the camp-meeting was held last year. The citizens of Woonsocket made our people a liberal donation both seasons as an inducement to have the meeting held in their city. The high winds which prevailed during the first few days of the meeting hindered the pitching of the large tent, but meetings were held in the small tents until the storm abated.

The attendance of our people was good to begin with, and it increased until the last Sabbath, at which time it was thought to be the largest they had had for years. The outside attendance and interest were not so good as last year.

Besides the local laborers, there were on the ground Elder R. A. Underwood, president of the Northern Union Conference; Elder S. Mortenson, chairman of the Swedish Department of the General Conference; Elder Lewis Christian, chairman of the Norwegian Department of the General Conference; Prof. P. T. Magan, in the interests of the work in the South; Prof. Otto Graf, the educational secretary of the Northern Union Conference; and Brother T. Valentiner, in the interests of the German work. Elder H. S. Shaw, president of the Minnesota Conference, and C. L. Emmerson, the editor of the *Northern Union Reaper*, were also in attendance a portion of the time.

The spiritual interest of this meeting was excellent from the first. Opportunity was given early in the meeting for all to give their hearts to God and to reconsecrate their lives to his work. Services of this nature were held in the English, Scandinavian, young people's and children's meetings. The last Sabbath was a meeting long to be remembered by those in attendance, on account of the deep movings of the Spirit of God in convicting and delivering souls. Forty-one persons followed their Lord in the sacred rite of baptism in the afternoon of the closing day of the meeting.

One feature of special interest at this meeting was the liberal response to the various and numerous calls which were made in behalf of the work. The estimated aggregate amount voted to be paid toward the support of laborers outside the conference was \$2,782. These laborers are to be sustained in Peru, Korea, and Alberta, and a German laborer will be supported in Pittsburg, Pa. There was donated and pledged for the work in India, \$517.17, and a collection amounting to \$114.31 was taken for the

work of the blind. There was \$500 tithe donated to the General Conference, and a donation of \$230 was given for the work in the South. A collection (cash and pledges) amounting to \$577 was taken for the Elk Point school. On the last day of the meeting, a special collection, amounting to \$650, was taken for the work in Peru, to be used in sustaining other laborers. There was also a donation of \$75 toward the work of reaching the foreigners in our large cities in the East. Thus it will be observed from the foregoing amounts that these donations aggregate \$5,445.48.

In response to an earnest call for Elder C. A. Burman to connect with the work in Alberta, Canada, the conference voted to release him. Elder Burman has rendered most efficient service as the president of the South Dakota Conference for the past three years, and as a result, the Lord has prospered the work in every way during his administration. It is gratifying to those who are chosen to plan for the extension of the work in other fields to know that young men are being trained as presidents of conferences, and in other ways, in the home field, where they can become qualified to bear burdens in unentered fields in other countries which require men of experience to carry on and develop the work successfully. Elder E. G. Hayes was unanimously elected president of the South Dakota Conference, and Elder N. P. Neilsen vice-president. Brethren J. W. Christian and C. M. Clark were duly ordained to the gospel ministry.

The work in the world-wide mission field was presented. After placing before the people of the conference the Battle Creek situation, a resolution was offered protesting against the recent published attacks upon the spirit of prophecy and the organization, and also affirming their unbounded faith in the gift of the spirit of prophecy and the third angel's message. The resolution was carried by a rising vote of the congregation. We believe that even greater prosperity will attend the work in South Dakota in the closing days of the message.

K. C. RUSSELL.

### Western Pennsylvania Camp-Meeting

THIS camp-meeting was held in the city of DuBois, June 10-24. The camp was located in Electric Park in a pleasant grove, easily reached by the street-cars. A large building on the grounds made a convenient and comfortable place for meetings, the sides being enclosed with canvas walls.

The attendance at this camp-meeting was very encouraging, there being about two hundred of our people in tents and rented rooms. There was a spirit of harmony, earnestness, and love for the truth which was refreshing. Burdens were cheerfully borne, and when there was work to be done, there were plenty of volunteers to do it. The meetings were marked with a prompt and general attendance from the beginning to the close.

The president's annual report showed that progress had attended the different departments of the conference during the year. The laborers gave good reports of their work. About one hundred and fifty persons have accepted the truth, the larger number of whom have been baptized. Two new churches and six Sab-

bath-schools have been organized. Three new church buildings have been dedicated, two others are approaching completion, and several have received substantial repairs and improvements. The tithe shows an increase of about \$1,500 over the preceding year, \$11,164.15 having been paid into the treasury. The total amount contributed to the work in home and foreign fields during the year was nearly \$15,000. Faithful labor performed in the different departments of work has been attended with encouraging results. This is especially true in the religious liberty work, canvassing work, in the Sabbath-schools, and in the Young People's Societies.

During the first Sabbath and Sunday of the meeting, Elder G. B. Thompson was present and labored with untiring energy. After his sermon Sabbath afternoon, there was a general desire to seek the Lord, to consecrate all to this closing message. A great refreshing was experienced from the presence of the Lord.

The laborers present at this meeting outside the conference workers were Elder W. A. Colcord, Profs. J. W. Lawhead and F. Griggs, and the writer. Elder F. C. Gilbert arrived shortly before the meeting closed. The Lord gave freedom to his servants in the presentation of the truth. A series of Bible studies was given in the early morning meetings on the experience of God's people during the restoration of Jerusalem under Ezra and Nehemiah, which showed plainly our duty at the present hour. Elder Colcord gave a number of Bible studies on the spirit of prophecy, presenting the Bible evidence for faith in this precious gift, and the proof never seemed so full and conclusive.

The conference proceedings passed off harmoniously. Elder C. F. McVagh was again elected president, I. N. Williams vice-president, and the other officers were nearly all re-elected. Resolutions were passed expressing the faith of the brethren and sisters in the spirit of prophecy, their regret that attacks have recently been published and circulated against it, and declaring their confidence in the Testimonies and the General Conference organization. The magazine *Liberty* was recommended by the delegates, and about one hundred subscriptions were obtained in the meeting. It was also recommended that efforts be put forth to place the REVIEW AND HERALD in every family of Sabbath-keepers in the conference, and that special encouragement be given to men of ability to enter the canvassing work. It was voted that in future the entire amount donated by the Sabbath-schools be given to foreign missions.

Especial attention was given to educational work and the establishment of church-schools. We expect that the future will show marked advancement in this direction, and in the training of young people for positions of usefulness in the message. Five thousand copies of the educational number of the *Bible Training School* were subscribed for to assist young people to enter South Lancaster Academy, and about fifty copies of "Christ's Object Lessons" were paid for by the brethren for the same purpose.

The brethren who had charge of the DuBois meeting tried to carefully follow the light the Lord has given us in reference to camp-meetings. A paper

was issued each alternate day and circulated among the people of the city, containing reports of the meetings, and inviting the people to attend them. It was inspiring to see how heartily the brethren and sisters took hold of the work of folding and distributing these papers. Advertisements obtained in the city from business men will meet a large share of the expense. There was a good interest manifested by people living in DuBois to hear the truth. Elders McVagh and Schwartz, with other workers, will remain to develop this interest.

The dining tent, where food was served on the European plan, was a feature of the meeting much appreciated by the campers. Warm, well-cooked, hygienic food could be thus obtained at very reasonable prices. The weather was cool and rainy, but we heard no complaint. We believe the brethren and sisters returned to their homes greatly refreshed from this good meeting.

The outlook in the Western Pennsylvania Conference is very encouraging. If the brethren will continue earnest in labor, the Lord will do great things for them. Those who had the privilege of attending this camp-meeting as laborers will remember it as one of our most pleasant and profitable meetings.

E. W. FARNSWORTH.

### Fiji

SUVA.—Since writing of my trip to Lau, I have visited Suva, Buresala, and Suva Vou. Buresala is the place where we have our chief school for Fiji located. In the location of this school we have tried to follow the instruction of the Testimonies. It is centrally situated for all parts of Fiji. About three hundred acres of good, fertile land are connected with it. The distance to the nearest native town is three miles, and from Levuka, where the white people have the controlling influence, it is twelve miles. Two nice creeks run through the land, which give a good water-supply. The land has a good ocean frontage, presenting a pleasing view. The anchorage is good, and close to shore.

Work began on the place last April, —one year ago,—when one of the mission houses at Suva Vou was taken down and removed here, where it is now set up. Eight native houses have been erected. One is used for the printing-press, and another for school and church purposes. The remaining six are for students. We are preparing to erect a native church, which will be about forty-eight by twenty feet. This will be used for school purposes as well.

There are now fourteen students in attendance, and others have applied. One of the students is the son of one of the highest chiefs of the group. His father is one of the six native governors. Since coming to school, this boy has been converted to the truth, and is now writing to his father and mother about it.

Things are progressing nicely on the school farm, and the crops are all doing well, and by another year there will be plenty of food for the students. This is quite an essential in this place; for nothing can be done by the Fijian unless there is plenty of food in sight. If you want anything done, just make a feast, and you will have all the men you want to do it. Money is nothing, but food is everything to the Fijian.

The crops that are growing are yams, taro, sweet potatoes, tapioca, pineapples, bananas, sugar-cane, pumpkins, and melons. Although we have had an exceptionally dry year, and in many parts of Fiji the crops have failed altogether, yet the Lord has bountifully blessed this place. Our students are anxious to fit themselves quickly to carry the message. Brother and Sister W. Carr have charge of the school, and are having the best of influence over the students, and the Lord is blessing them greatly. What we need for Fiji just now is three good, practical young men. Where are they? Our prayer is that God may send them.

C. H. PARKER.

### West Africa

FREETOWN, SIERRA LEONE.—I am working so hard to get everything enclosed in our new home that I hardly take time for anything else. The rainy season has begun, and that in Sierra Leone means much more than in any other place, to the best of my knowledge, at least. From May to November the average rainfall is two hundred inches. So we must get ready for it.

Then again, it is not very safe to have the house without windows and doors, as it is only a few yards to the very thick brush in the rear of the house. The wildcats come out in broad daylight, and carry off our chickens; and the nights are very dark on the sides of these mountains, so we hardly know what is near our door in the night. That door is wide open, and we feel a little anxious to get it closed up. Our Mendi boys were so fearful that they went down into town to sleep nights. If we were to listen to the natives, we would not remain here one night. We hope to get it fenced in, so that wild animals can not intrude on our rights.

I am anxious to get the house finished, so that I can begin work directly with the people again. For nearly four months before I began work on the mission building, I was down with the fever, so I have done but little missionary work since I was taken sick. In about two weeks I can begin again, and work on the building only when it rains so I can not get out.

We have had some very interesting experiences with our Mendi boys, since beginning the work on the building. They often venture into our Sabbath-school and meetings, and I always take advantage of this to talk to them as directly as they can bear. I told them one Sabbath how all our plans should be laid at the feet of the Lord, and we should let him arrange everything for us. I gave them as an example our placing before the Lord the matter of our building, and told them that the plans I had drawn out were the Lord's. The next morning they came to see the plans that the Lord had arranged.

One bright boy is the son of a former king, and, contrary to the feelings of the Mendies, he has decided that he wants to learn to read, like our Fante boy. I only wish that we could take in several boys, and train them at once; but our means are limited, and to train them it is necessary to have them under our direct watch-care all the time, and that prevents their working where they can get a living.

Yesterday I had a very pleasant visit from a gentleman, and he told me that

he expected to become one with us. But there are so few on whose word one can rely in the least, that I do not care to report Sabbath-keepers until they pass through a little experience.

I am glad to say that there is a decided change for the better in our health. I have not felt better for more than two years. Mrs. Babcock had a little fever the day after we moved into our new home, but since that time she has improved very fast. We have been here just three weeks, and are much pleased with the change. D. C. BABCOCK.

### German Camp-Meeting

So far I have attended two German camp-meetings, one in Washington and one in North Dakota. The one in Washington was held at Endicott, June 8-17. About one hundred of our German brethren attended, and quite an interest was manifested from the outside. The Lord came very near by his Spirit, and hearts were melted under its influence. Quite a number gave themselves to God. Elder Dirksen, of Portland, besides the German laborers in the Upper Columbia Conference, was present to help in the meetings. It was a feast of good things.

From there I went to Bowden, N. D., where I found quite a large number of our people already present, but the number increased day by day until Sabbath and Sunday, when there were about five hundred present. The Lord was present through his Spirit. Souls were converted, and those who were disheartened received new courage and hope.

On Sabbath and Sunday the Lord came specially near to his people. The laborers from outside the conference were Elders Leer, of South Dakota, and C. J. Kunkel, of Manitoba, also Brother Theodore Valentiner and the writer.

Sister Shaw, of India, was present, and gave an interesting talk about the work in that country; and when she made a call for means for that field, the brethren responded by giving over eleven hundred dollars in cash and pledges for that work. When Elder Walker presented the needs of their home field and the work of the South, and the needs of the blind, another liberal offering of over eleven hundred dollars was taken. In all, the brethren donated over twenty-six hundred dollars.

Our hearts were filled with joy when we saw such a spirit of liberality manifested. With joy and gladness the brethren gave of their means. We feel thankful that our German brethren are coming more and more to the help of the Lord. They are more faithful in paying their tithe, and their free-will offerings are also increasing. The brethren left the ground rejoicing in the Lord for the victory gained. Nearly twenty gave their hearts to God, but only four were baptized, as the majority will be baptized in their home churches.

I also attended two camp-meetings where only a small portion were Germans, but the Lord was also present and blessed.

We are trying to keep pace with the message as it advances. We generally send our reports to our German papers, but we believe a few words occasionally will be appreciated by our English brethren. Pray for the success of the work among the Germans and all foreigners.

G. F. HAFNER.



## South Dakota Conference Proceedings

THE twenty-seventh annual session of the South Dakota Conference of Seventh-day Adventists was held in connection with the camp-meeting at Woonsocket, S. D., June 7-17, 1906. The first meeting was called by the president, Elder C. A. Burman. After the delegates were seated, three new churches, Viborg with eighteen members, Artesian with twenty-two, and Woonsocket with eleven members, were admitted into the conference.

Elder Burman read a report of the past year's work. Success has attended the work over the whole State. Our people are awakening on all lines of missionary work. A healthy growth has been manifested in donations to the different phases of the Lord's work, as well as in the tithe. Due mention was made of the different branches of work, such as tent work during the past season, the canvassing, educational, and Sabbath-school work, as well as the work at our industrial academy. In all these lines God's prospering hand has been seen, and his name shall have all the glory. Next we listened to the educational secretary, Elder J. W. Christian. This branch of the Lord's work has made wonderful progress in our State the past nine years—the time since the first church-school was established in South Dakota. These schools have not only been the means of strengthening those who already had given themselves to the Lord, but they have also added new members to our ranks.

The report of the Sabbath-school work showed the addition of four new schools with eighty-one members, and sixty-three isolated ones. There are now forty Sabbath-schools and eleven home schools, with a membership of 1,050.

From the canvassing agents' report we learned that this branch is being revived; last month orders to the amount of \$1,280 were taken.

The following resolutions were presented and discussed with lively interest:—

"Whereas, God has greatly blessed our conference during the past year in adding to our members, and in increasing the tithe fund, and also in giving health to all our workers, and people generally, therefore, in view of the need of destitute fields, be it,—

"1. *Resolved*, That we continue the support of Elder W. R. Smith, our missionary to Korea, to the extent of twelve dollars a week for one year, and further,—

"2. *Resolved*, That we also continue the support of Elder F. L. Perry for another year, in Peru, as at present.

"3. *Resolved*, That we approve the action of the conference committee to support a German worker in Pittsburg, Pa., for one year.

"4. *Resolved*, That, in view of the need of trained canvassers, one or more institutes be held, at such time and place as may be decided by the conference committee.

"5. *Resolved*, That our local church elders be requested to seek out such in their company as are especially adapted for this branch of the Lord's work, and in counsel with the State agent, plan with them to enter the active service, and further that we encourage the brethren

in our churches to assist such workers in every way possible.

"6. *Resolved*, (1) That we earnestly recommend all our people to be examples of Bible temperance in all things, using their influence in every proper way to educate the people upon true temperance principles; (2) that we accept with gratitude the gift of 'Ministry of Healing' by Mrs. White, and recommend all our people to purchase and carefully study the contents of this excellent book; and, further, we urge all to do their utmost in giving this book a large sale among the people according to the plan recommended by the General and Northern Union Conferences.

"7. *Resolved*, That we recommend church librarians to procure a copy of 'The Missionary Idea,' and with the church study it carefully and seek to arouse a special interest in home missionary work.

"8. *Resolved*, That we recommend the officers of the Sabbath-school to encourage the use of the *Sabbath School Worker* in all our schools.

"9. *Resolved*, That we recommend that Sabbath-school conventions be encouraged.

"10. *Resolved*, That all our workers and Sabbath-school officers be recommended to give special attention to the isolated Sabbath-keepers.

"11. *Resolved*, That a collection be taken in all our churches for the benefit of the work among the blind at such time as the conference committee, in connection with the Northern Union Conference, shall agree upon.

"12. *Resolved*, That the business manager and matron of the Elk Point Academy be elected at the joint session of the conference committee and school board held not later than May 1 of each year.

"Whereas, Our beloved Elder C. A. Burman and his wife have been invited to labor in the Canadian mission field, therefore,—

"13. *Resolved*, That we as a conference follow the sacrificing policy of the past to divide with needy fields our best laborers and means, and further pledge (provided Elder Burman and his wife see their way clear to accept this call) that we continue their support in that needy field for one year, and we further recommend that five hundred dollars of the tithe fund be appropriated to the Mission Board.

"14. *Resolved*, That, being a part of the Northern Union Conference, we declare our appreciation of the privilege of bearing our part of the expense incurred in perfecting the organization, in establishing the printing-press, the union office, and the raising of the funds for tents for Saskatchewan, amounting to one thousand dollars, of which our share is two hundred and eighty dollars.

"15. *Resolved*, That we favor the discontinuance of the *South Dakota Worker*, and pledge our hearty support to the *Northern Union Reaper*.

"Recognizing the agitation in the public educational institutions on the subject of teaching morality and Christian ethics in the public schools of the State as an opportunity for disseminating the principles of religious liberty, therefore,—

"16. *Resolved*, That we recommend that our people improve this opportunity of circulating our new journal *Liberty*, and the new religious liberty tracts; also

that a fourth-of-July religious liberty collection be taken in all our churches.

"Whereas, The Lord, through the spirit of prophecy, has directed that plans be laid whereby our young people can successfully engage in missionary effort, therefore,—

"17. *Resolved*, That the educational secretary be asked to organize and develop this work; and further that he be permitted to spend as much time as needed in the church-school and young people's work.

"18. *Resolved*, That we urge our brethren to send their children to our academy at Elk Point, and when they have completed their studies there, we urge that they continue their studies at Union College.

"19. *Resolved*, That a teachers' institute be held at such time and place as may be decided by the conference committee, and that the railroad fare to and from the institute be paid from the Educational Fund.

"20. *Resolved*, That we select nurses who come recommended by our accredited sanitariums.

"21. *Resolved*, That we raise three hundred dollars to build a corn-crib and other needed improvements at our industrial academy." This was afterward enlarged to five hundred dollars, but five hundred and seventy-seven dollars in cash and pledges was raised in a few minutes.

Total amount in cash and pledges raised during the meeting is as follows: South America, Korea, Alberta, and Pittsburg, together, \$2,780; India, \$517.17; work for the blind, \$114.31; the General Conference, \$500; the South, \$230; Elk Point Academy, \$577; Peru, \$650; the German work, \$75; Swedish work, \$120; Sister Richard, \$20. Brother Beddoe, \$8.87; camp-meeting expense, \$16.84; health and temperance, \$6.66; total, \$5,615.85.

Sunday, June 17, we all gathered on the lakeshore to witness the grand scene of forty-three willing souls following the Lord in baptism.

The officers for the ensuing year are as follows: President, E. G. Hayes; Vice-President, N. P. Neilson; Secretary, N. M. Jorgensen; Treasurer, G. W. Miller; Business Agent, C. M. Clark; Transportation Agent, F. R. Isaac; Field Secretary, W. L. Manful; Superintendent of Schools, J. W. Christian; Sabbath-school Secretary, W. A. Baker; Corresponding Secretary and Recording Secretary, Geo. W. Miller; Assistant Secretary and German Secretary, F. R. Isaac; Religious Liberty Secretary, J. W. Christian; Health and Temperance Secretary, Nathan Aalborg; Conference Committee, E. G. Hayes, N. P. Neilson, Valentine Leer, C. M. Clark, W. H. Twining, J. W. Christian, and Alfred Jensen.

Manager Elk Point Academy, W. H. Twining; Matron Elk Point Academy, Mrs. Twining; School Board, E. G. Hayes, W. H. Twining, Albert Tucker, M. K. Thrall, N. C. Kier, J. W. Christian, C. Riemke; Executive Committee, E. G. Hayes, W. H. Twining, Albert Tucker.

Trustees South Dakota Conference Association, C. M. Clark, A. Jensen, C. Reiswig, G. W. Miller, E. G. Hayes; Camp-meeting Committee, J. L. Weller, O. I. Roderick, H. Peterson, W. A. Baker.



Ministerial credentials were granted to C. A. Burman, E. G. Hayes, R. E. Harter, Conrad Reiswig, Valentine Leer, N. P. Neilson, N. M. Jorgensen; ordination and credentials to C. M. Clark and J. W. Christian; ministerial licenses to W. L. Manful, W. A. Baker, and N. J. Ronlund; missionary licenses to Bertha E. Jorgensen, Milla M. Johnson, G. W. Miller, F. R. Isaac, Adolph Christensen, J. H. Schmidt.

The visiting brethren were as follows: Elders K. C. Russell, R. A. Underwood, C. L. Emmerson, S. Mortensen, L. H. Christian, and H. S. Shaw, Profs. P. T. Magan, C. C. Lewis, J. J. Graf, and Brother T. Valentiner.

C. A. BURMAN, *President*,  
N. M. JORGENSEN, *Secretary*.

### Field Notes

FOUR persons were baptized recently at Washburn, Maine.

FOUR persons received baptism at Decatur, Ill., Sabbath, May 19.

TWO persons received baptism at Utica, N. Y., on a recent Sabbath.

TWO new members were recently received into the Du Quoin (Ill.) church.

A SABBATH-SCHOOL of sixteen members has been organized in the country south of Aurora, Kan.

TWO new members have been added to the Longview (Tex.) church, making the present membership sixteen.

SIX persons were baptized at Massillon, Ohio, June 16, and a church of eleven members was organized.

AT a meeting near De Ruyter, N. Y., five persons were baptized June 24, and

seven united with the Lincklaen Center church.

ELDER W. SIMPSON has secured the use of the opera-house in Santa Ana, Cal., for two months, in which he will hold a series of meetings.

FOUR persons were baptized and united with the church on a recent Sabbath at Columbus, Ohio, making eighteen new members that have been added to the Columbus church since the winter.

A NEW church building was dedicated at Chatham, Ontario, June 16, 17. Chatham is the place where Brethren P. M. Howe and Wm. Simpson were imprisoned some years ago for not keeping Sunday.

THE *Southwestern Union Record* says: "Brother Talburt is having a good interest at Allen, I. T. He reports that several have taken their stand, and others are interested. We hope to see a strong company raised up there."

ELDER W. M. CUBLEY reports from Richland Springs, Tex.: "I am now holding a few meetings five miles from Richland Springs, in a schoolhouse. This place is a Campbellite center. The first night I preached at the schoolhouse the elder of the Campbellite church, who had been attending at the other place, was there, and at the close of the service he rose and told the congregation that he had heard us preach, and that we had the truth, and that he expected to cast his lot with us from now on. He said, 'Brethren, we have been misled, and I have been misleading you; now I see the truth, and I want you to see it.' He is a man of influence, and has a large family. Some others are keeping the Sabbath, but we can not say just how many yet."

## Christian Education

Conducted by the Department of Education of the General Conference.

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

### The Educational Convention

THE General convention of educators called by the Educational Department of the General Conference, assembled in College View, Neb., on Friday, June 29, at 10 A. M., with about one hundred present.

The unanimous sentiment of the delegates was voiced in the opening address by Prof. W. W. Prescott, of which the following is an abstract:—

Wanted: An inspiration that will arouse us to a sense of our responsibilities, and will impart a zeal befitting our time and work. The great advent movement, of which our educational work is a part, is a movement in behalf of the whole human family; and therefore this convention is called not simply in the interests of a technical education, but to study how to apply the divine method of education with a view to bringing the knowledge of God again to earth, and to making known God's message to the world for this time.

In holding actual communion with God is found the highest education, but this communion does not shut out a knowledge of other things, and does not substitute sentiment for study. It offers, rather, the greatest stimulus to mental development, to earnest investigation, to real application, with the one idea pervading all, that these are paths to glory and to God.

Such work will result in the development of men and women, rather than mental athletes, and will constitute our education work, not a mere technical method, but a living factor in the general movement of God's work in the earth. If our educators do not confine themselves to the work of the school-room, but sustain the right relation to the field, they can actually mold the work in both—they can really hold the key to the general situation. In this reform movement there is nothing to prevent every one of our schools being a Wittenberg; for all that Luther and his associates had, and all the light that has shone since, is focused upon our time and our work. All is provided us, it seems, except the divine inspiration, and that must be here. It is high time that it should be here, and that it should abide.

On Friday evening stirring talks were given by Elder A. G. Daniells and Elder G. A. Irwin on the opportunities and privileges before our young people to bear an active part in evangelizing the world. The same general theme was strongly presented on Sabbath forenoon, developing the special phase, the demands of our missions and what our schools can do to supply them.

The field of operations for our missions is the entire world; it is every continent, every kingdom, every colony, State, or province in every continent, and every island of the sea. We are bidden to look upon this vast field, and see that it is white already to the harvest. Our

### Receipt and Disbursement Statement of the General Conference for Quarter Ending June 30, 1906

	RECEIPTS	DISBURSEMENTS
Cash on hand, April 1, 1906 .....	\$ 24,712 22	
Conference and tract societies .....	740 52	\$ 2,235 97
Colored work .....	388 24	
Depositors .....	12,452 72	1,476 88
District of Columbia Evangelical Committee...	1,456 23	1,960 15
Expense .....		720 76
From conferences for support of laborers.....	3,645 30	
General Conference building .....		41 54
General Conference Association .....	201 65	14,674 88
General Conference Corporation .....	317 50	821 92
Orphanage Fund .....	2,981 81	1,000 00
Loans .....	8,226 68	16,425 00
Missionary Acre .....	29 03	
Publishing houses .....	1 50	1,321.44
Religious Liberty Bureau .....	2,279 25	85 87
Specific and special accounts .....	2,461 36	2,679 12
Washington Building Fund .....	170 05	226 48
Pacific Press Fund .....	2,174 89	
One Hundred and Fifty Thousand Dollar Fund..	24 43	
Annual offering .....	7,231 36	
First-day offering .....	5,761 30	
Missions .....	15,789 95	
Midsummer offering .....	31 64	
Sabbath-school donations .....	7,971 85	
Tithe .....	4,354 86	
To laborers .....		15,870 31
For mission fields .....		24,577 84
Cash on hand June 30, 1906 .....		19,286 18
Totals .....	\$103,404 34	\$103,404 34

Saviour has marked out a missionary program for us.

#### *The Demand*

**Go.**—Leave our homes, our friends, our native land—go into every part of the world. There is no other way to do; we must go.

**Preach.**—Going is a great undertaking, but the mere going is the lightest part of the program. We must preach this message, preach it to every kindred, nation, tongue, and people, and preach it in language they can understand. This means earnest study and application in the acquirement of a new language. Much more is involved in this great task of speaking and writing than in going. But the command is imperative. It must be done.

**Serve.**—The goer and preacher will do his best service by personal ministry to the needs of the people where he finds them. The physician and the nurse can render this service more effectively than almost any other missionary laborer. The man who relieves the people of physical suffering, gains ready and easy access to their hearts. To overlook the element of personal service is to make a failure of the life-work.

**Teach.**—Next to the physician and the nurse, if not equal with them, stands the teacher. He can begin his work before people embrace the truth. Through the children, he gains access to the homes and wins the hearts of parents. He must have an inexhaustible fund of patience and love, for the draft upon these will be great. Doubtless, God will call our young people to distant lands to teach the children and youth of those who sit in darkness.

**Build and Organize.**—There must be power with the missionary to move people to obedience to the truth that is revealed through these different means. The believers must be taught unity and co-operation. They must be organized and trained for missionary service.

**Endure.**—All phases of missionary effort imply enduring toil, cross-bearing, denial of personal conveniences, working with few facilities, but a wealth of faith and the joy of being accounted worthy to suffer for his name.

#### *The Supply*

**Preachers.**—There is a great dearth of preachers at home and abroad. Our schools must supply men strong in public work, excellent in reading, clear in enunciation, forceful in expression, clear in reasoning. Calls are pouring in upon us. O that our advanced schools would exert themselves strongly to fill this urgent need!

**Bible Workers.**—Consecrated, intelligent young women must be developed into efficient Bible workers, to go from house to house in our cities, to do a work that the preacher does not accomplish.

**Writers.**—Clear, forceful writers must be produced to prepare literature in the countries where the people are, that it may be adapted to their special needs.

**Physicians.**—We must have physicians who can qualify legally in foreign lands to do active medical service. Thorough literary qualifications must be given this class of workers, and we look to our colleges to do the mission field this important service.

**Other Workers.**—Capable nurses,

competent teachers, consecrated canvassers, experienced printers, and wise-hearted Christian business men must be developed by our training-schools, to help hasten this great world movement to a speedy culmination.

On Sunday morning a conference was held to consider further the close relation that should exist between the school and the field. Following are the leading thoughts expressed:—

It is one thing to plan a course of study from a theoretical or educational standpoint, and another to adapt it to meet the needs of the field in giving the message to the world in this generation.

We must enlist and command the attention of the world to this message; make the educational work a molding, ruling force to this end.

This country is the headquarters, the base of supplies, the inspiration for the world. We must have more than an enthusiasm for the hour.

In the origin of the Student Volunteer movement in Moody's school, the members pledged themselves definitely to mission work. Their watchword was, The Evangelization of the World in this Generation. Ours is, The Third Angel's Message to the World in this Generation. Make the educational work an integral part of this great movement.

Send our youth to school, not alone to be saved, but to learn co-operation with God to save the world. Talk to them less about courses of study and more about the coming of the Lord and the work to prepare for it. Arrange for them to do actual service while in school. Enlist them in canvassing, Bible work, medical missionary work, and the ministry during their school life, and this test and experience will settle the question of what they can do at the close of school.

In the evening Prof. C. C. Lewis read a paper before the convention, in which he set forth clearly and very impressively the origin, the development, and the recent remarkable growth of schools in the denomination. The Lord has done great things for us, but we have been so reluctant and so dilatory in laying hold of the principles of true education as they have been unfolded to us by the spirit of prophecy, from the time just prior to the opening of our first college in Battle Creek to the present hour, that not half the progress has been made in our educational work that God designed should be made. This has shown itself especially in the industrial phase of educational effort, particularly in our advanced schools, and in keeping away from cities and towns. Before the development of Hampton Institute and Booker T. Washington's phenomenal success, the relation of manual labor to education, and the necessity of making it an integral part of our denominational effort, was clearly and urgently set before this people. We have been so faithless and so slow that the world has gone ahead of us, and we are trailing along in the rear of a movement in the educational world that God designed us to lead. Still there are strong marks of distinction between our schools and those of the world; otherwise they have no reason for existence. The Bible has attained a pre-eminence in our curriculum highly befitting a people who profess to use it, and it only, as their ground of faith and their constant

guide. Text-books tainted with evolution, infidelity, and paganism have been largely eliminated, and it is to be hoped will remain so. The missionary spirit and activity is gaining strength, and the third angel's message is being given a certain sound, but still closer working relations should exist between the school and the field. In the building of our courses and in all other features of the work of this convention, let us have due respect to the original and the fundamental purpose in the establishment of separate schools, and constantly pray God to lead us into broader and grander fields of activity in behalf of this glorious cause.

W. E. HOWELL.

(To be continued)

#### **Hazel (Ky.) Industrial Academy**

THE school year for Hazel Academy closed April 4. This we consider to have been the most successful year of the school's existence. Much in policy, in sentiment, and in spiritual atmosphere which had been formative assumed permanency and fixedness.

From its incipency the institution has struggled with poverty, and this has partly been the result of a misconception of the principles of Christian education. The only accommodations for doing class work and caring for the stock and the crop from the farm was a thirty-by-fifty-foot barn. Temporary, rough floors were laid in one section of the barn, and this was partitioned into two rooms. One room was for the principal and his wife, and the other was used as a type-room for our conference papers, and during the school session for recitations.

The schoolroom was in one of the commodious hay lofts, light being secured by temporarily removing the weather-boarding along one side of the rows of seats. In another hay loft eight boys had their sleeping apartments and what served as study rooms.

Very good class work was done in these trying days, and the work on a school home was pushed with the greatest vigor. The work on the building, as well as the farm work, was largely done by students.

Space would not permit the mentioning of details of crowded quarters, and, sometimes, almost unendurable inconveniences; but with few exceptions the students bore their part without complaint.

About the first of December the school building was in a manner ready for occupancy. One of the large rooms was seated with the school desks, and without a break in the recitations, all entered with renewed energy upon work in new and better conditions.

The spiritual atmosphere of the school and school home was almost ideal after entering the new building. Discipline almost attends to itself where the young people are largely meeting expenses by their own labor. The growth in character was remarkable in a number of instances, and hearts long withheld, yielded to the gentle pleading of the Saviour.

The outlook now for the school is far brighter than at any previous time in its history. It is now located on a farm, with stock and some implements. This will greatly reduce the expense, as well as afford a wholesome atmosphere and facilities for agricultural pursuit.

The buildings are set well back from

the public road, in a natural grove of oaks, covering more than twenty acres. Possibilities for making the premises attractive and educational lie within reach of the promoters of the school.

Already the conference is reaping the results of this effort to educate their youth. Students of this school are entering the ministry, are in the Bible work, are canvassing, and are ministering to the sick as missionary nurses. It brings rejoicing to the heart to become a colaborer with God. Even here and now we may begin to enter into the joy of our Lord, who "shall see of the travail of his soul, and be satisfied."

\* \* \*

### How a School Was Started

In the spring of 1887 I gave my heart to God, and my life to hastening the coming of his Son. In the fall of the same year, I went to Battle Creek College to prepare for the warfare from which there is no discharge. When I reached the college, I found I had but twenty dollars, so expected to remain but a few weeks, and then go forth into the harvest-field. Providence permitted me to remain for three years, and it was so ordered that in those years wave after wave of blessing swept over the college and sanitarium; and the impulse of those precious seasons sends a thrill of thankfulness even now. Every one of the class which finished when I did volunteered for service.

In 1893 God gave me a helpmate, who had been for years a teacher, and in 1898 we went forth from Battle Creek with the educational work, of which the Lord had spoken so much, strong upon our hearts. In 1902 I gave up my position with the Michigan Conference in response to the many appeals for help from the Southern field, and told my Master I would go forth at his call to labor for him; and he has not failed nor forsaken me.

In leaving the Northland, I had so fully surrendered my plans of life-work that I hardly expected ever to connect directly with the school work again, but rather to remain in the ministry. When a brother spoke to me, desiring that his place should become connected with the cause of God, I thought such a healthful location should have a sanitarium, and I would try to get a doctor to come and start one. The fleece had to be spread many times in various ways before I undertook the establishment of a school, even in this needy field. But it is in moments of self-surrender that God can speak to us; and when with open Bible, and uncovered head, in view of the open heavens, I knelt upon the land offered for the Master's service, and the ninety-first Psalm spread its divine protection around me, my confidence grew strong that God had chosen this place, and connected me with his choice, and I would not draw back.

Having girded on the armor, I have tried to stand close to the line of battle, through years of waiting for the accomplishment of our Commander's plans. The money I had earned in the cause had gone into the cause again, so my work must be of faith. The last wage kindly sent me by the Michigan Conference went toward paying for a mule. I hired another, which died, and the live one went to pay for the dead one. Most

of my first summer's crop went up in smoke, partly, at least, to remind me not to get more interested in crops than in souls.

Our first building was a little school-house, twenty-two by thirty-two feet, on the school land. A week ago we moved into our second building, a dwelling partly finished, located in the woods. It is to this we have sent out the invitation to devoted young persons to come and join us in raising up a memorial for the Lord in this part of his vineyard. I have heard from a number, and believe there are others whose hearts will stir them up to come and unite with the work here. It has been my hope from the first to have a school where young persons could train for service, and at the same time pay their way in work. A number of earnest families have moved here. We had twenty accessions to our church on one Sabbath, and others since. These are interested in helping the school.

There are so many calls for help that I hesitate to ask for donations; yet if there are stewards of the Master's goods who feel that he would be pleased to have them trust us with a portion, we will thank both him and them. Such donations may be sent to our treasurer, Brother O. E. Offerle, R. F. D. 2, Daylight, Tenn. I have sold a number of copies of "Christ's Object Lessons," and if there are those who have copies through which they would like to speak to souls here, they may send them by mail as above, or by freight to McMinnville, Tenn.

Our work is among the whites. There are no colored people within a number of miles of us.

I have taught each year since coming, at first among outside pupils; but we have some bright young people of our own preparing for service.

We have no barn yet for team or cow. Our carpenter, Brother Watt, is faithfully working on the house, not alone that it may be finished, but that, when finished, it may be a means of helping to finish the building of the Lord, his perfect church, which has been rising so slowly through the ages.

Our present term of school began Wednesday, June 6, and we offer room, board, light, and tuition for six to eight hours' work a day. I know there are many who have not had advantages, or means to attend our better-equipped schools; and I hope to help this class.

Since the preceding was written, I have received the following:—

"Brother Howell, I know Jesus is soon coming, and I want a speedy preparation to carry this last warning message to the world, even in this generation. My heart is burdened for souls. . . . Is it possible in your neighborhood to do missionary work, such as holding Bible readings, canvassing, caring for the sick, and the like?"

This is the kind of inquiry I delight to answer. There are opportunities for all this kind of work. Seven persons have begun to keep the Sabbath since we came here, and our little schoolhouse is filled each Sunday night with listeners to the truth. The meetings should be followed with readings, literature, and Christian Help work. If any of this appeals to you, let me hear from you. My post-office address is R. F. D. 2, Daylight, Warren Co., Tenn.

CLIFFORD G. HOWELL.

## Current Mention

—An epidemic of cholera is raging at Manila, P. I.

—About 80,000 former residents of San Francisco are still drawing upon the relief stores there for food or clothing.

—The Wellman expedition in search of the north pole sailed from Tromsø, Norway, July 5. Mr. Wellman will repeat the attempt of the unfortunate Andre to reach the pole in a balloon; but he will be able to direct his course in the air, by means of a motor and rudders, and he will be in other ways better equipped than was Andre.

—The terrorist secret organization at Warsaw is waging a war of extermination on the police, and so many of the latter have been killed that the remaining members of the force have been withdrawn from the streets. Many policemen received notices that they would be killed unless they resigned on or before July 3, and when a number did resign on that date, they were arrested by the authorities.

—Reports of fourth-of-July casualties received the day following the celebration show a total of thirty-eight persons killed and nearly three thousand wounded. Later reports, when tetanus has developed from injuries sustained, will materially swell the total of deaths. This is equivalent to the loss sustained in a small-sized pitched battle; it is the same as if such a battle were fought in this country yearly. The property loss amounted to \$66,000.

—Mutinous outbreaks on the part of subjects of the czar are reported from Samara, Odessa, Sebastopol, and Vladivostock. Dispatches received at St. Petersburg, July 5, from Samara state that two regiments garrisoning that important provincial capital had mutinied and presented a series of political and service demands. The officers promised to satisfy the service demands if the mutineers would return to duty, but the men replied that they would be satisfied only with compliance with all their demands. The mutineers still command the situation, but are not indulging in excesses. The situation is complicated by the fact that in Samara the revolutionists are pushing a movement to proclaim a republic in case a general strike is declared, and may seize the present opportunity to further their aims. A commission appointed by the Douma to investigate the massacre at Bialystock has made a report stating that the evidence secured shows the following facts: (1) that no religious race prejudice existed to warrant the measure; (2) that the rioting was deliberately prepared by accusing the Jews of being revolutionists; (3) that the day of the riot was announced in advance by the authorities; (4) that the administration and the troops acted lawlessly in permitting the systematic killing of peaceful Jews, including women and children, under the guise of suppressing a revolution, and that six of the military and civil authorities not only assisted, but participated, in murders, tortures, and robbery. The commission recommended that steps be taken to punish the guilty civil and military officials.

## 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 Arthur.....July 26 to Aug. 5  
Georgia.....Aug. 2-12  
South Carolina, Cowpens.....Aug. 9-10  
Alabama, Albertville.....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 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.

### Alabama Conference and Camp-Meeting

It has been decided to hold the Alabama Conference and camp-meeting at Albertville, Marshall Co., Ala. This is as central a location as we can secure for our people living at Birmingham, Sylacauga, Anniston, Oak Level, Attalla, Fort Payne, Bridgeport, Elkwood, Huntsville, Decatur, Cullman, New Castle, Cardiff, etc. Those living in the southern part of the State will have farther to go, but we hope that all who possibly can will be present. We have secured a beautiful grove about one fourth of a mile from the village. The first meeting will be held Thursday night at 7:45, August 16. The first session of the conference will convene Friday morning at 9:30. Let all our churches in the Alabama Conference elect their full number of delegates,—one for each organization, and one for each fifteen members. We desire a full delegation, as there are important matters to be considered. Tents will be furnished at the following prices: 10 x 12, \$1.50; 12 x 14, \$2. It has been thought best not to run a dining tent. Let all come prepared to care for themselves. Provisions can be secured close by. Let all who want tents or further information write to me at Elkwood, Ala. A. J. HAYSMER.

### Louisiana Camp-Meeting

THE Louisiana Conference will hold a camp-meeting at Lake Arthur, July 26 to August 5. The regular annual meeting for the election of officers, etc., will not be held before the end of the year. We were deprived last year of the privileges of a camp-meeting because of quarantine regulations. This year will not witness the same conditions, and our churches will doubtless take advantage of this year's meeting to attend in full force. Lake Arthur is situated twelve miles south of Jennings, a town one hundred and eighty-five miles west of New Orleans, on the Southern Pacific Railroad. Our camp will be pitched in a beautiful grove near the lake, and provision will be made to tent and board all who may attend, at nominal expense. Those going via New Orleans will take Southern Pacific train leaving at 6:40 A. M. and 11:55 A. M., purchasing tickets for Jennings. Arriving there in the afternoon, a stage will convey them to Lake Arthur, passing through the great rice-fields, at fifty cents each. As we can make no guarantee about the number who will come by rail, we can not arrange for reduced railroad fares. Those going to Lake Arthur via Lake Charles will change cars, as there is a road running from Lake Charles to Lake Arthur. It will be necessary to bring bedding and mattress tick and such other paraphernalia. For further information address the undersigned at New Orleans, La., Box 415. SANFORD B. HORTON, Pres.

### 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:—

Ella Marie Leach, 819 Eastern Ave., Connersville, Ind., *Signs, Watchman, Bible Training School, Instructor, Little Friend, Life and Health, Liberty*, and tracts.

Mrs. Libbie J. Fay, 42 Libbie St., Cleveland, Ohio, *Signs, Watchman, Life Boat, Review*.

Mrs. Minnie Drown, R. F. D. 2, Onawa, Iowa, *Review, Signs, Instructor, Liberty, Life and Health*.

D. E. Blake, 126 North Dean St., Spartanburg, S. C., periodicals and tracts, to keep reading racks supplied.

Mrs. Margaret Wright, Haines Falls, N. Y., periodicals and tracts, to distribute in connection with tent-meetings.

\* Maggie Warnock, Springfield, Mo., *Signs, Watchman, Instructor, Liberty, Life and Health, Bible Training School*, and *Educational Messenger*.

E. W. Bretz, 625 North Grant St., Springfield, Mo., tracts on the Sabbath question and religious liberty, such as "An Appeal to the Clergy," "Candid Admissions," R. L. L. Nos. 14, 18; B. S. L. Nos. 26, 115; A. G. L. No. 51, and others.

Persons sending literature to Mrs. A. T. Squires will please change the address from Hildebran, N. C., to R. F. D. 4, Hickory, N. C.

### Address

THE address of Elder Willard H. Saxby is 1307 N. Eleventh St., Boise, Idaho.

### Address Wanted

THE Seventh-day Adventist church of Springfield, Mo., desires to know the address of Brother and Sister Brundt, who passed through Springfield eight or nine years ago on their way to California. Address Mrs. J. E. Ingalls, Cor. Locust and Boulevard, Springfield, Mo.

### 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.—Position in a sanitarium; have two years' experience in sanitarium work. Married man with small family. Also opportunity for young lady to take nurses' course. Address Box 8, Milaca, Minn.

FOR SALE.—A good Remington typewriter which has been used but a short time and is in good repair. Owner will sell at a very reasonable price. Address Battle Creek Tract Society, 271 West Main St., Battle Creek, Mich.

WANTED.—A Seventh-day Adventist man to work our farm in Blue Ridge Mt., Va. Healthful climate. Pure water. Health reform practised. Small family. Steady employment. Wages, \$10 a month; board and washing. Address Fred Nydell, Faber, Va.

FOR SALE.—Purest, most healthful, best vegetable oil for cooking or salads; no odor; keeps indefinitely. Gal. can, \$1; 5-gal., \$3.75. Also olive-oil of the purest grade; gal., \$2.75; half gal., \$1.40; quart can, 85 cents. Send for samples. Also write for prices on California ripe olives and honey. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

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

FOR SALE.—On account of change of location I offer my home in College View, Neb., with five lots (150 x 250 feet), for sale. Two-story house, eight rooms, bath-room with hot and cold water connections, large closets. Basement with kitchen, wash kitchen, fruit cellar. Very convenient for re-renting. Fine new barn, new chicken houses, fruit-trees, small fruit. One block from college campus, half block from church-school. Very profitable investment. Address Theodore Valentin, College View, Neb.

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 ft. 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 dollars a month. On account of poor health, I offer all the above property for \$4,000. Address H. Mesick, Mesick, Mich.

## Obituaries

HALL.—Died at the home of her grandparents in Oyer, St. Clair Co., Mo., Dec. 28, 1905, Viola Claire Hall, only child of Wayne and Leora Hall, aged 2 years, 5 months, and 5 days. The hope of meeting her in the first resurrection consoles us in this hour of affliction.

Mrs. A. H. DESBRO.

BABCOCK.—Died at the home of her daughter, Sister M. F. Ramey, near Guthrie, O. T., June 13, 1906, Amelia Babcock, aged 75 years, 10 months, and 9 days. Grandma Babcock accepted the Sabbath under the labors of I. Sanborn years ago. She leaves a husband, a sister, two sons, and a daughter to mourn their loss.

F. W. PHELPS.

SAUNDERS.—Died in Allegan, Mich., June 18, 1906, Hattie May Saunders, nee Perkins, aged 22 years, 1 month, and 11 days. At the age of fifteen she was baptized and united with the Seventh-day Adventist church in Allegan. She had been married but a few months, and was the first one that death claimed in her parents' family. Some thoughts were presented at the funeral from Mark 5:41.

M. B. MILLER.

RUDOLPH.—Died in Oakland, Cal., June 4, 1906, of heart-disease with complications, Mrs. Annie Marie Rudolph, aged 62 years. She was born in Norway, June 22, 1844. She embraced present truth about twenty-five years ago. Having been a great sufferer for several months, she welcomed rest till the Life-giver shall call his own. She leaves three grown sons. Funeral service was conducted by the writer.

J. D. RICE.

FRISBIE.—Died suddenly of heart failure, in Oakland, Cal., May 13, 1906, Orin Burchard Frisbie, in his forty-eight year. Since the great earthquake Brother Frisbie gave clear evidence that he had returned in heart unto the Lord. The Saviour's soon coming was his theme of conversation. He leaves a wife and other relatives who sorrow, but not without hope. Words of comfort were spoken by the writer.

J. D. RICE.

FENTON.—Died May 16, 1906, Mrs. Mary Jane Fenton. Sister Fenton was born at Bridgetown, Barbados, W. I., in the year 1829. She accepted the third angel's message under the labors of Elder Van Deusen, and remained faithful until death released her from suffering, which she had patiently borne for many years. She fell asleep with a strong hope of

a part in the first resurrection. The funeral service was conducted by the writer.

O. E. DAVIS.

JOHNSON.—Fell asleep at Tacoma, Wash., June 5, 1906, Geo. M. Johnson, aged 85 years and 3 days. Jaundice was the immediate cause of his death. The last sixteen years of his life were spent in loving service for the Master in the third angel's message. He leaves a faithful companion, two sons and one daughter to mourn their loss. At the funeral words of comfort were spoken by the writer from 1 Thess. 4:13-18.

J. A. HOLBROOK.

WAUGH.—Died May 6, 1906, of pneumonia, Mary A. Waugh, nee Railsbeck, aged 59 years, 1 month, and 6 days. Twelve years ago she was converted and joined the Methodist Episcopal Church, and three years later she accepted present truth at Sumner, Iowa. She lived a faithful Christian life. Eight years ago she came West. Three children survive to mourn their mother's death. Words of consolation were spoken by the writer.

H. J. SCHNEPPER.

PEARSALL.—Died at the home of her granddaughter at Grand Haven, Mich., June 17, 1906, of fatty degeneration of the heart, Mrs. Adalgin Pearsall, aged 83 years, 3 months, and 13 days. Sister Pearsall had been connected with this message since the 1844 movement, having observed the Bible Sabbath over fifty years. Interment took place at Grand Rapids, where the writer conducted the funeral service; text, Num. 23:10.

M. N. CAMPBELL.

WORTH.—Run over and killed by a train, near Elmira, Cal., May 8, 1906, Charles Worth and his little son Charles, aged respectively 27 years and 4 years and 6 months. Brother Worth had studied present truth with his wife, had forsaken Catholicism, and was trusting in Jesus for salvation. He leaves a wife and little daughter who hope to meet their loved ones at the soon coming of the Saviour. Words of comfort and hope were spoken by the writer.

CORA A. RICE.

OLESON.—Died at San Pasqual, Cal., June 3, 1906, of bowel trouble, Marie Oleson, aged 79 years, 3 months, and 17 days. She accepted present truth about thirty years ago, at Fonda, Iowa, and was an earnest, devoted Christian. She leaves a husband, two sons (Henry and Lawrence Johnson), one daughter (Dr. Sophia Judson), and nine grandchildren to mourn their loss. The funeral service was conducted at the grave in the San Pasqual cemetery by the writer.

I. A. CRANE.

SNYDER.—Died June 25, 1906, James M. Snyder, aged 51 years, 6 months, and 22 days. Brother Snyder was brought up in the Lutheran Church, and in later years became a member of the Progressive Brethren Church, to which he adhered until the truth reached him in 1893. At the time of his death he was a member of the Prattville (Mich.) church. His wife and children sustain a great loss in his death. The funeral service was conducted by the writer, assisted by Elder C. N. Sanders.

E. K. SLADE.

BARKER.—Died at Winfred, S. D., June 25, 1906, Mrs. Hannah Barker, in her seventy-fourth year. Sister Barker, accepted present truth twenty years ago, and has been a faithful member of the Seventh-day Adventist church of Madison for nineteen years. She leaves two daughters and one son to mourn their loss. She fell asleep with the blessed hope of a soon-coming Saviour. The funeral service was held in the Adventist church in Madison. Words of comfort were spoken from Job 19:25-27, by the writer.

C. M. CLARK.

HILLIARD.—Died at her home near Otsego, Mich., May 10, 1906, of paralysis, Phebe J. Hilliard, wife of Seymour Hilliard, aged 60 years and 6 days. At an early age she experienced conversion and united with the Methodist Church. She was an earnest Christian. Some twenty years ago, after a careful examination of the truths of the third angel's message, she embraced them, and

united with the Seventh-day Adventist church of Otsego, Mich. Assisted by Elder M. S. Burnham, the writer conducted the funeral service, using Heb. 9:27 as a foundation for the thoughts presented.

M. B. MILLER.

PALMER.—Died at her home at Tuscola, Mich., May 31, 1906, Sister Betsey Palmer, aged 71 years, 10 months, and 21 days. Sister Palmer and her husband had been Seventh-day Adventists for more than forty years. They embraced the third angel's message under the labors of Elders Van Horn and Canright. Sister Palmer's faith and confidence in God's truth was unshaken till the end. Her husband and six of their eight children survive her. The funeral was conducted by the writer, assisted by the Baptist minister in whose church the services were held; text, John 14:1-3.

W. OSTRANDER.

CAMPBELL.—Died at her home in Leavings, Alberta, of lobar pneumonia, Mrs. Catherine Campbell. Sister Campbell was born in Cape Breton, May 24, 1866. For eleven years she had been a widow, struggling to care for a family of six children, two sons and four daughters, all of whom survive her. She was an earnest Christian from her youth, and a few years ago was led to embrace present truth through reading *The Signs of the Times*. She did all she could to advance the message she had learned to love so much. Words of comfort were spoken from Rev. 14:13 by the writer, assisted by Elder J. C. Christenson.

J. W. BOYNTON.

HALL.—Died near Turner, Ore., May 13, 1906, Judith Page Hall, in the eighty-fifth year of her age. Grandma and Grandpa Hall began keeping the Sabbath fifty or more years ago, being among the pioneer commandment-keepers in Wisconsin. Their only son, Elder C. A. Hall, died at Graysville, Tenn., a few months ago. H. H. Hall, of the Pacific Press, is a grandson. Two daughters also survive their mother's death. We miss grandma much as she made her home with us during the last years of her life. She rests in hope of the first resurrection. Words of comfort, based on the last few verses of 1 Corinthians 15, were spoken at the funeral by Elder J. M. Cole. Interment took place in the Twin Oaks Cemetery.

N. J. BOWERS.

E. E. BOWERS.

MILLER.—Died in Seattle, Wash., May 6, 1906, of acute Bright's disease, Mrs. George Rynd Miller, nee Laura Loveland Fisk, aged twenty-five years. Mrs. Miller was for a number of years a student at Walla Walla College, and served some time as a teacher in that institution. Later she entered the American Medical Missionary College in Battle Creek, Mich., and was a member of the class of 1906. She was always ready to assist others in the hour of affliction and need, and her cheerfulness and sunny disposition made her many friends. Her last days gave evidence of her faith in Christ. The blow falls heavily upon her afflicted parents. The funeral service was conducted by the pastors of the First Presbyterian church, of which Mr. Miller was a member.

W. B. WHITE.

SHARP.—Died at the home of her son, Elder Smith Sharp, in Graysville, Tenn., June 24, 1906, Mary Sharp, aged 91 years, 7 months, and 1 day. In early life she became a Christian and joined the Disciple Church. In 1861 she heard and accepted the truths of the third angel's message under the preaching of Moses Hull and B. F. Snook, at Mt. Pleasant, Iowa. Through the storms and tempests of doubt and apostasy, she ever stood firm and unmoved upon the "commandments of God and the faith of Jesus." The last year or more of her life she was deprived of eyesight, and her hearing became impaired. Her children spared no pains or means to add to her comfort, the burden of care falling most heavily upon her daughter, Mary Morrison, who was very devoted to her mother. Words of comfort were spoken on the funeral occasion by the writer, in the presence of a large number of sympathizing friends.

R. M. KILGORE.





WASHINGTON, D. C., JULY 12, 1906

W. W. PRESCOTT

L. A. SMITH

W. A. SPICER

EDITOR

ASSOCIATE EDITORS

Orient. Dr. Francis E. Clark writes on "Christian Endeavor on the Mission Fields," and George Sherwood Eddy on the new "National Missionary Society of India." *The Review* is filled with up-to-date information of work in all quarters of the globe.

served for reference in whatever home it enters. This makes for the truth an entering wedge, and for our workers generally a splendid opportunity. The price is six cents a copy for lots of less than five hundred copies; over five hundred, five cents each. The retail price is ten cents a copy. Let there be a zealous taking hold of the circulation of this paper on the part of our people.

A LETTER from Elder I. H. Evans announces his arrival in Trinidad. He is impressed with the needs and importance of the field, and feels that his stay will necessarily be a short one.

THE second number of *Liberty* is being printed this week. It will be full of good matter suitable to follow the first number. Read notice of this number on the second page of this issue.

THE reports of the convention at Nashville, Tenn., are encouraging. Elder Butler writes: "It is very certain that Nashville was never before so stirred by the present truth. Both of the leading papers of the city have accepted articles concerning the meetings, the evening paper having some notice nearly every day."

ON the urgent request of the management of the Portland (Ore.) Sanitarium, the General Conference Committee has released Dr. J. E. Froom from his work as secretary of the Medical Council, in order that he may act as medical superintendent of that institution, succeeding Dr. W. R. Simmons, who has resigned. Dr. Froom has already entered upon his new duties.

THE fourteenth annual calendar of Mount Vernon (Ohio) College has just been issued. It consists of fifty pages, illustrated, and contains the information desired by prospective students. Prof. N. W. Lawrence, who has been president of the college for two years, has accepted an invitation to take charge of the school at Harvey, N. D., and his place at Mt. Vernon is filled by Prof. J. B. Clymer.

THE Islands of the Pacific are given first place in *The Missionary Review of the World* for July. Rev. Francis M. Price writes of the difficulties and encouragements connected with "Mission Work in Guam," the new territory of the United States in the Central Pacific. Rev. J. C. Goodrich contributes another illustrated article on "Bible Work in the Philippines"—another important field with great possibilities and great dangers. "The Turk and the Missionaries" is the subject chosen by the managing editor to describe some of the interesting facts learned on a recent trip in the

THE fifth annual announcement of Elk Point Industrial Academy, S. D., is a neatly printed booklet giving information concerning the advantages offered to students at this educational institution, requirements, expenses, etc. Persons in that section of the country desirous of improving a good educational opportunity would do well to send for an announcement of this school. The fall term begins September 26.

LET all remember the following important points in connection with periodical orders: Make orders for each periodical on a separate sheet of paper; always give the old address together with the new one when ordering a change of address, or when making order for a renewal with the address changed; give the order for change in exactly the same name to which the paper has been coming; be careful to write the name and address very plainly.

THE General Conference Committee has been well represented at the educational convention at College View, Neb. The members present during a part or the whole of the convention were: A. G. Daniells, G. A. Irwin, G. B. Thompson, W. W. Prescott, E. W. Farnsworth, Allen Moon, W. A. George, F. Griggs, H. R. Salisbury, E. T. Russell, and K. C. Russell. Meetings of the committee were held from time to time for the consideration of conference business.

THE Earthquake and Fire Special of *The Signs of the Times*, the Souvenir Edition, has come to hand, telling the "complete story of the great calamity by eye-witnesses." We can assure the readers of the Review that in no other journal issued have the results of the California earthquake and San Francisco fire been so faithfully depicted by pen and picture. This issue of the *Signs* contains twenty-four pages with cover and insert printed in colors. In addition to telling the story of the great catastrophe, it contains a large amount of useful information in reference to the increase of earthquakes, tornadoes, and fires; disasters of the present year; contributions by States and countries to the earthquake sufferers; curious things the earthquake did, etc. This Souvenir Edition will be purchased by many who have had the other editions, and will be pre-

A DIFFERENT experience is to come to the remnant church in this day from any that has come to the Christian denominations preceding it. The history of these denominations shows in each case a falling away from the faith, and a substitution of human wisdom and human authority in the place of the wisdom and authority of God—the word of man in the place of the Word of God, and a man-made gospel in the place of the gospel of God—until the denomination had so far disconnected itself from the providence of God that it was necessary for him to call out another people to carry forward his work. Now we have come to the time of the last message which is to finish the proclamation of the everlasting gospel, and to the church which has this message to give to the world, to make ready a people for the second coming of Christ. What is to save this church from following in the way of other churches before it, in falling away from the faith? Answer, the shaking. When influences become powerful in this church which would lead it out of the right pathway, God brings a shaking, and those who are exerting this influence are shaken out. It is stated in "Early Writings" that this church is "mightily shaken" before the end is reached. This casts out everything that would make the church corrupt. This is why the remnant church will remain pure and no necessity will arise for another people to come after it. We are already in the shaking time.

### Summer Normal School

Berrien Springs, Mich., July 9 to August 3

THE services of Misses Peck and Hale, both experienced and successful teachers from the Pacific Coast, have been secured as instructors in methods. Besides the college faculty, the educational superintendent of Lake Union Conference and the superintendents and secretaries of East and West Michigan Conferences will be present to assist in the work. The expenses will be nominal. The teachers will attend to their own domestic work. The tuition will be four dollars for the term of four weeks. The rooms will be free. The board will be upon the European plan.

This school is designed to meet the demands of those who have had experience as teachers, as well as those who are planning to teach. Both the summer school and the regular school work will be carried on. The session of the summer school is adapted to the wants of both classes. Credits will be given for the work done during the summer. These credits will apply on any regular work students may desire to follow in the college.

N. W. KAUBLE, President.