

# The Advent REVIEW And Sabbath HERALD



TAKOMA PARK STATION, WASHINGTON, D. C., OCTOBER 11, 1906

## Restoration

C. M. SNOW

My God, the weight of years bears heavy on the world,  
And like a palsied man she trembles at her age.  
The wasting blight of sin has sapped her buoyant life,  
And stamped her for her dissolution soon to come.  
Shall change and retrogression be her lot for aye,  
And all Thy purpose for the race be nullified,  
While human hearts sink 'neath a growing weight of sin,  
And sorrows pile on sorrows with a crushing load?

My God, it can not be. I grasp Thy living Word,  
And feel the thrill of life through every hungry vein.  
Though Death with clanking chain tread close upon our heels,  
By Thy great oath-bound promise we shall live again.  
Where swept the scourge of war, immortal peace shall reign;  
Where sin was all in all, His righteousness shall be;  
Where want and woe sat long in wretchedness and rags,  
We'll find the glad abundance of the earth made new.

Hail, blessed Lord! All hail, Thou gracious King of kings!  
Set Thou Thine age-enduring throne within my heart,  
And make me what Thou wilt, so I am Thine alone,  
With Thee to reign immortal through eternity.  
O glad fruition of a long, long waiting hope!  
O day of all glad days when I shall see His face!  
Speed, speed thy pace till in the furling sky above  
We see His form and hear His benison of love.

*Takoma Park, D. C.*

# Our Publishing Work

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

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

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THE new improvements on the Waterman fountain pen render it practical in every respect. The price of the standard pen, having all the improvements, is only \$2.75. Order of Review and Herald, Washington, D. C.

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THE San Francisco Earthquake Souvenir has been translated into German, Danish-Norwegian, and the Swedish languages. The pictures are the same as those in the English edition. Price of the Souvenir in foreign languages, 25 cents each. Special discount to agents. Order of International Publishing Association, College View, Neb.

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THE August number of *American Motherhood* gives a very nice notice of "A Friend in the Kitchen." The editor states that her attention had been called to the book by one of her readers who stated that she had several very comprehensive cook-books, but used "A Friend in the Kitchen" almost entirely. She found this book very practical, inasmuch as it gives over 400 recipes that have been thoroughly tested and proved to be practical in every particular. We trust the readers of the REVIEW will secure a copy of this book. Prices, 25 and 50 cents.

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"HOW A LITTLE GIRL WENT TO AFRICA" will be a very interesting and profitable book for the children. It will also inspire a missionary spirit in those who read it. It was written by a little girl who went with her parents to Africa as a missionary. Her story of what she saw and heard while there will be interesting to every child. The book is given free for three new yearly subscriptions to the *Instructor* at 75 cents each. Sample copies of the *Instructor* will be furnished to all who wish to solicit for *Instructor* subscriptions. Address Youth's Instructor, Takoma Park Station, Washington, D. C.

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THE following testimonial was recently received from an appreciative reader of the *Instructor*: "I have read the *Instructor* for several years. I like it better each year. It has completely revolutionized my habit of reading. A few years ago I had no taste for solid, sensible reading. Some things that were written in the *Instructor* caused me to meditate carefully upon my course, and suggestions contained in different numbers of the *Instructor* enabled me to completely overcome the taste I had acquired for light, trashy literature. I shall always feel indebted to the *Instructor* for the help it gave me in changing my course in reading." We ought to have an army of young people working for the *Instructor*. It would do the people good who work for the paper, and it would accomplish untold good if it could only be placed in all homes where there are young people. Send for sample copies.

URIAH SMITH, in his work, "Here and Hereafter," has very clearly presented the subject of man in life and death. This book contains every scripture bearing upon the subject of immortality. It is an excellent work to place in the hands of friends who do not understand the subject of the nature of man. In cloth binding, \$1.

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ALL who have not purchased "My Garden Neighbors," by Dr. L. A. Reed, should do so as early as possible. This little work is indeed a very interesting and profitable one. The habits of birds and animals are not only interesting, but very profitable to our young people. They will receive much help in reading "Garden Neighbors." The work contains 256 pages of very interesting, true stories of some domestic birds and animals. Price, \$1.

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THE October number of *Life and Health* is being heartily received by the general public. Our agents express themselves well pleased with this number. Let all who have not tried to sell this health journal order 25 copies, which will be furnished at 2½ cents a copy, post-paid. Suggestive canvasses will be furnished to those who desire them. Special instruction will be given to all beginners. Write to Life and Health for special agent's rates.

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AGAIN we call the attention of the readers of the REVIEW to "Lessons for Children's Meetings, No. 4." This is an excellent work. The price is so reasonable it can be placed in the hands of all. It contains outlines and lessons, together with suggestions, blackboard drawings, and word-picture studies, especially adapted to the needs of primary workers in children's meetings. It will be found to be very helpful to mothers who desire to give their children lessons at home. The price is only 10 cents a copy, post-paid.

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THE company of three women mentioned on this page in last week's issue of the REVIEW, who were selling 10,000 copies each of *Liberty* and *Life and Health*, and who had sold nearly 1,000 copies each the week before, are now planning to add 20,000 copies of *Liberty* to their first order for 10,000 copies of this magazine. These devoted women are working to liquidate a debt on their church building, and they are succeeding beyond all expectations. Are there not others who will take up this line of work? Write to *Liberty* for particulars.

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# THE REVIEW AND HERALD

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

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## Editorial

### *Suffering and Glory*

TRIALS and suffering are in the path to glory. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." "In all ages Satan has persecuted the people of God. He has tortured them and put them to death; but in dying they became conquerors. They revealed in their steadfast faith a mightier One than Satan. Satan could torture and kill the body, but he could not touch the life that was hid with Christ in God. He could incarcerate in prison walls, but he could not bind the spirit. They could look beyond the gloom to the glory, saying, 'I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.' 'Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' Through trials and persecutions the glory—character—of God is revealed in his chosen ones. The church of God, hated and persecuted by the world, are educated and disciplined in the school of Christ. They walk in narrow paths on earth; they are purified in the furnace of affliction. They follow Christ through sore conflicts, they endure self-denial, and experience bitter disappointments; but their painful experience teaches them

the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ's sufferings, they are destined to be partakers of his glory." To refuse trial and suffering is to refuse the glory to be revealed.

### *More "Hard Nuts" Cracked*

LAST week we gave some attention to the contents of a leaflet entitled "Hard Nuts for Seventh-day Adventists." In this article we shall continue the examination of some of the questions and pretended arguments in this remarkable effort in behalf of the Sunday sabbath.

The seventh question propounded is this: "Why did Jesus not require the young ruler to keep the Sabbath when enumerating the commandments?" It is difficult to escape the conviction that the writer of this question is guilty of wilfully attempting to confuse and mislead his readers. If there is any force at all in this inquiry, it must rest upon the implied fact that Jesus mentioned the other nine commandments in his enumeration, omitting only the fourth from the list. But it is only necessary to read the record as found in Matt. 19: 16-22 to find that Jesus made no direct reference to the first, second, third, fourth, or tenth commandments. Does this prove that in his teaching Jesus intended to convey to the people the idea that it was unnecessary for them to refrain from idolatry or from taking the name of the Lord in vain? Any sane person would repudiate such a conclusion. But this reasoning is just as sound as that which leads to the conclusion that Jesus did not regard it necessary for the young man to keep the Sabbath. A little study of this case will show that Jesus exposed the formalism of the religion of this young man by showing that the love which is the very essence of commandment-keeping was lacking in his relation to those about him. This would determine his real attitude toward God, "for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" There is not the least shadow of an argument here against the obligation to observe the seventh-day Sabbath.

The inquiry is next made, "If Christians are to keep the law of Moses—the Sabbath—why did the apostles and elders who met at Jerusalem leave it out of their address to the churches?"

Here is another case of the same kind of reasoning as that with which we have just dealt. In the first place it is the law of the Lord, and not the law of Moses, in which the Sabbath commandment is found; but passing by this effort to belittle God's law, we call attention to the fact that this address to the churches does not contain an enumeration of all the duties of Christians. An attempt was made by "certain men which came down from Judea" to enforce circumcision as a necessary condition of salvation. They said: "Except ye be circumcised after the manner of Moses, ye can not be saved." "The Holy Ghost saw good not to impose the ceremonial law on the Gentile converts; and the apostles and elders saw the matter in the same light, and their mind was as the mind of the Spirit of God." "The Gentiles, however, were to take no course which would materially conflict with the views of their Jewish brethren, or which would create prejudice in their minds against them. The apostles and elders therefore agreed to instruct the Gentiles by letter to abstain from meats offered to idols, from fornication, from things strangled, and from blood. They were required to keep the commandments, and to lead holy lives." We ask those who urge the omission of the fourth commandment from this address to the churches as an argument against the observance of the seventh-day Sabbath, If Christians are to refrain from idolatry, from profane swearing, from murder, from stealing, from lying, and from coveting, why were these prohibitions left out of this address? This is a plain case of an argument which proves too much, and therefore proves nothing.

The ninth question in this series is this: "If Christians are required to keep the Sabbath, how are we to account for the open violation of the law by Jesus Christ, who is our example, unless by saying that the power that made the law can take it away, and that he did?" In his anxiety to escape the obligation to observe the Sabbath of the Lord, this writer seems to hesitate at nothing. He even charges Jesus with openly violating God's law, in order that he may make an argument against the observance of the law in our time. But let Jesus speak for himself: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy,

but to fulfil." Matt. 5: 17. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15: 10. Jesus challenged the Jews to cite any instance in his life where he had transgressed the law of God (John 8: 46), and we pass on the challenge to the writer of this leaflet. It is quite true that Jesus refused to be bound by the traditions and man-made regulations which were taught in his day, and if Christians would do the same now, they would repudiate the Sunday sabbath just as he repudiated what the Pharisees had added to the Sabbath commandment in his day, but to charge him with open violation of the law of God is to make a false accusation against him. It is a terrible thing for transgressors of God's law in this day to attempt to hide behind the baseless claim that in so doing they are following the example of Jesus. We entertain a more exalted idea of the character of our Saviour than to declare that he was a violator of the law of God, his Father. Jesus kept the law of God in his own flesh that he might keep it in our flesh, as we exercise faith in him as the very life of our life. "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2: 6. Christ kept the seventh-day Sabbath, and his followers should do the same.

The next question runs as follows: "If you keep the Sabbath because, as you think, it was kept before the law of Moses, why do you not practise circumcision, seeing it is plainly commanded in these ages?" We keep the Sabbath because it is one of the precepts of the eternal, unchangeable, moral law of God, that law which the apostle Paul declares to be "holy;" but we do not practise circumcision, because it was one of the precepts of the ceremonial law, which was nailed to the cross. "Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7: 18, 19.

Again this writer asks: "When did patriarch, prophet, or apostle, or anybody else, command any Gentile to keep the law of Moses?" We are here reminded of the following anecdote: A man once waited upon a clergyman and offered to prove to him that the law of God was not binding in this age of the world. The clergyman called his servant and said, "Show this man out and watch him until he gets off the premises. He does not believe that the ten commandments are binding upon him." There are few who are willing to risk

their own reputation by openly declaring that they do not regard the ten commandments as governing the moral conduct of all men. The principles of God's law are eternal in their nature. This law, as applied to the conduct of men, was given to mankind centuries before there was such a people as the Jews. By this law is the knowledge of sin (Rom. 3: 20; 7: 7), and sin was in the world before the law was rehearsed at Sinai and given to Moses. Rom. 5: 13, 14. Furthermore the apostle Paul says: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3: 19. The expression "under the law" in this verse might be properly rendered "in the law," as it is translated by Young, Rotherham, and Davidson, meaning "within the sphere of the law." All are within the sphere of the law, and therefore all the world becomes guilty before God, because all have transgressed that law. In harmony with this reasoning it is stated in verse 23 that "all have sinned, and come short of the glory of God." What clearer proof could be given that the law of God is of force among all nations and peoples? No man is "guilty" unless the law applies to his case. Furthermore, all men are to be judged by the law which forbids murder and adultery (James 2: 10-12), but men are not judged by a law which they are under no obligation to obey. Who will dare to assert in the judgment that he was outside the sphere of God's law? "As many as have sinned without law shall also perish without law."

Our space will not permit us to crack all these "hard nuts" in this article, and so we will defer others until another time.

### Sinning Wilfully

It sometimes happens that a conscientious believer is disturbed by the statement of the scripture, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10: 26. The fear arises lest through wilful sin the opportunity for forgiveness has been forfeited. The context (read verse 29) shows, however, that the wilful sinning here mentioned is such a rejection of the atoning sacrifice of Christ as involves treading under foot the Son of God, counting the blood of the covenant an unholy thing, and doing despite to the Spirit of grace. For him who disdains the sacrifice of Christ there remains no salvation.

To those who are inquiring as to what sin is a wilful one we commend the fol-

lowing comment upon this passage:—

The question will be asked, But what is wilful sin? How can we know when we are guilty of it? No answer can be given; no one on earth can draw the line between what is and what is not wilful sin. Only He who sits on the throne, and who knows the heart, can judge. But how will this warning profit, if we can not see what wilful sin is? The warning will just thus profit us most—it will make us fearful of committing any sin, lest it might be, or lead us into, wilful sin. He that would know what wilful sin is, with the thought that he is safe as long as he keeps from that extreme, deceives himself. *The only sure way of being kept from wilful sin is to keep far from all sin.*

We know that Jesus has given himself for our sins, and that the purpose of this sacrifice is to save us from committing sin, and we know that "he is able to save them to the uttermost that come unto God by him." When we enter into God's purpose for us, we shall not need to distinguish between different kinds of sin, but we shall lay hold of divine strength that we may be kept from all sin. He who lays hold upon the provision of divine grace in order to be kept from sin need have no anxiety about sinning wilfully.

### Losing Hope

FAITH and hope and trust and loyal obedience—these are the heritage as well as the privilege of the true Christian, and there is a blessing in them each and all.

While men and women of the world delve and toil and worry and strive for that which they can not take with them when the last summons comes, the Christian uses this life as an opportunity for entrance upon the grander one in which he can enjoy all there is that is good, and be free from every interference of unrighteousness. He whose hope of enjoyment is bounded by the cradle and the grave and beset on all sides by the forces of selfishness overreaching each other, has no anchor that can hold when human courage quails, and human strength gives out.

We can not build for this life only and build safely. We can not turn our attention and our energies in upon our own desires if we expect one day to let our eyes rest in pleasure upon "the King in his beauty." Paul says: "If in this life only we have hope in Christ, we are of all men most miserable." We can not stop with this life, and be Christians. The Christian's hope lays hold on eternity. The Christian's work must be a work for eternity. Speaking of that great hope around which cluster the prophecies and warnings and encouragements of the whole Bible, the writer of the epistle to the Hebrews declares:

"Which we have as an anchor of the soul, a hope both sure and steadfast, and entering into that which is within the veil." Heb. 6:19. Christ is within the veil; he holds the anchor. As long as the child of God clings to that anchorage, he can not drift. There is no power on earth that *can* sweep him away—there is no power in heaven that *will*.

But apart from that anchorage, there is no power to save man from eternal ruin. Outside heaven's purpose for man there is no power that cares to do so. And because that is so, and men are drifting away from that true anchorage, we find an ever-increasing proportion of the human family losing hope, trust, and courage, and launching themselves into eternity with no preparation to meet God. Year by year the number of self-destructions increases—a sure indication that with each year an ever-increasing number are losing their anchorage and their courage.

The causes for this are manifold. The increase of skepticism, outside the church and inside the church, fostered by the destructive criticism of the Bible at the hands of an unconverted ministry, is doing perhaps as much as any other one thing to bring about this sad condition in the world. When a great portion of humanity lose faith in the Word of God, there is nothing but human power to encourage or guide, or even restrain. Their interest in even the things of this temporal life begins to loosen and unwind like the strands of a frayed rope. Every tremor of wavering in the pulpits of the land is increased and intensified in the great aggregate audience that listens. One note of doubt in the pulpit can make more skeptics than all the rest of the sermon can make converts. If he whose business it is to proclaim the Word doubts it, he has lost every leverage he might have employed to bring souls to the anxious seat.

But the land is filled to-day with these discords of doubt emanating from the pulpits of spiritual advisers. The hired choir has done its work of disintegration in the church; but the result of its work is completely lost in the maelstrom of ruin created by a doubting pulpit. From every seed of infidelity scattered by such hands there spring up a hundred tares to choke out the aspirations of the soul, destroy trust in God, and ruin respect for divine law. With that gone, there is no power but the human to restrain the hand, and more and more frequently is that power found to be utterly insufficient.

The world is losing hope because it is coming to have nothing but this life to hope in; because it has seen man's only sure anchor disparaged; because it has seen the Word of God belittled by those who were paid to expound it. But this

confederacy of ruin should not surprise the child of God. We have been forewarned by that very Word that in the last days scoffers would arise; that seducing spirits and doctrines of devils would be abroad; that genuine faith would be scarce in the earth; and that sin would abound on every hand. Men have placed their hopes in the accomplishment of some great purpose, and when the storm of disappointment came, their bark dragged anchor, and they lost their soul. Many indeed have seen their brightest hopes fade and wither and become the plaything of the winds of misfortune, and in that stress of spirit they have carried their case to judgment in their own hand, and with no advocate at the bar. Truly the world is losing its grip on God.

At such a time how the Christian should labor to place before the world the only hope worthy the name. "Hope thou in God." The hope of the Christian is real. It spans the gulf between death and the resurrection. It bridges the strait between paradise lost and paradise restored. The Golden Gate toward which the Christian looks is the pearl-hinged gate of the city of God. Inside that is life everlasting, the fruition of hope long deferred, the companionship of the Christ who bought us with his blood. In spite of the fact that the world is losing hope, the true Christian may now look up and lift up his head, knowing that "our redemption draweth nigh."

C. M. S.

### "A Zealous and Enterprising Denomination"

In a recent issue of *The Christian Advocate*, the leading Methodist paper of this country, there appeared an article under this title, from which we take the following:—

One of the most active and energetic of existing religious sects is that of the Seventh-day Adventists. Its aim is avowedly to run the earth; and small though the denomination still is, it has its missionaries scattered through every region of the globe, working with at least equal zeal with those of any other organization, and with a consummate skill that is systematically taught as a part of their regular training. The Adventists originated in 1845 in Maine, in a separation from the general Millerite following. There were only half a dozen of them, all poor; and there were not enough of them to form an organization till 1860. They have gained since then steadily, though slowly, in numbers, but immensely in push, and have at present 1,500 workers, of whom 510 are full ministers and 571 missionaries, 1,892 churches, with 437 companies not yet organized, 75,767 members in all, and about 60,000 pupils in Sunday-schools. But the contributions of this comparatively little handful of members

to the church funds last year were \$510,259; and their year's increase in numbers included 114 laborers, 117 churches, and 11,764 believers. Their institutions and various enterprises, all made effective agents for proselytism, have cost very large sums. Their agents are dispersed through both Americas, all the States of Europe, the Levant, Egypt, South Africa, India, Australia, New Zealand, and most of the islands of the Pacific. They recognize no missionary comity, for they believe that they alone have the truth, and all others are intruders. They maintain large and fine printing houses at Battle Creek, Mich., and in California, and other smaller ones in London, Hamburg, Basel, Australia, besides numerous branch houses, from which literature is sent out in large quantities in about forty languages. For the instruction of their youth under the direct influence of the church and the training of workers, they maintain six colleges, four academies, ten industrial schools, and 228 church-schools, with in all 381 teachers and 6,600 pupils. Their policy and principle are to discourage attendance at the public schools. A special feature in all these schools is drilling in methods and arts of propagating the principles of the denomination. Their sanitariums and health institutions are used persistently and skilfully as means of winning converts. As they are well patronized, they are capable of being made effective instruments for this purpose. There are twenty-seven of them, besides thirty treatment rooms, with two thousand workers employed, in all quarters of the earth.

Although there are some errors in this article, which will be readily recognized by those familiar with our denominational history, yet taken altogether, it is a very fair and favorable presentation of the work of this people. It will serve to call the attention of many thousands to this advent movement.

### Note and Comment

An editorial in the September issue of *The World's Work*, with the title "Respect for One's Stomach," deals with the efforts to guard the people from adulterated foods. From this article we learn the result of analyses made by the Indiana State Board of Health. "Out of 889 samples of different things, 389 were bad or were improperly labeled—most of them bad." The closing paragraph of the article runs as follows:—

The less had food, the less had medicine—if, indeed, all medicine he not bad. It seems very strange now that every rascal who chose should all these years have been allowed to put up unwholesome food in cans and bottles and packages for our murdering. Of course the ideal way out of such danger is for every household to have its own little garden and orchard, preserve its own fruit and vegetables, and not use "ready-made" foods at all. If every family would keep a cow and chickens, and eat few things whose whole history they do not know,



our people would live simply, healthfully, and long. What a lot of money even poor people waste in food that does not nourish, even if it does not poison! The best safeguard of all is to treat our stomachs with some reverence, and not to dump stuff into them that we can know nothing about.

This advice is sensible and sound, and is the real philosophy of "the simple life."

WORRIED over the inability of the Sunday institution to maintain its sacredness, a contributor of the Beloit (Wis.) *Free Press* writes as follows:—

Good-by, Sunday! Yes, farewell!  
 "Day of all the week the best,  
 Emblem of eternal rest,"

for surely judging by the way its professed friends even, look idly on in comparative indifference to its gradual, thorough sun-eclipse by a day of mirth, amusement, jollity, and traffic!

Marvel of marvels, especially when we remember that Protestant America at least knows but one holy day, that it should, without a struggle, allow it to sink into the most riotous of holy days.

Fellow professed Christians, is it too late to call a halt; or must we lie supinely on our backs in stupid indifference until the Christian sabbath, hitherto the stronghold of the Christian church, is clean gone forever?

This contributor is anxious for enforced Sunday reverence. We wonder how he would have written if there were not only no law protecting the day from "desecration," but a law making it a crime to labor on Saturday—thus stripping the day of all protection, and encouraging its desecration by tacitly compelling labor on that day. This is the condition confronting observers of the true Sabbath, an institution which needs no human law for the preservation of its sacredness. The world may strive and toil as it will, and when it will, but Jehovah's Sabbath is enshrined in the hearts of his people. Human law to protect a divine institution is like the attempt to "steady the ark;" and it is interesting to note that in that ark was the Sabbath law of Jehovah.

CERTAIN Catholic journals of this country have taken strong exception to the suggestion that the conditions the pope is fighting so strenuously in France are the conditions under which the church operates in this country. Those journals have had much to say about the possibility of French church property being administered by men who were members of secret societies inimical to the welfare of the Catholic Church, if the regulations of the French law should be followed. They have also used strong language in condemning the "ignorance" of Protestant editors for suggesting that the conditions would be

similar in the two countries if the French law were complied with.

As a matter of fact the plan by which the French bishops proposed to organize under the new laws was very similar to that which obtains in this country. The bishops proposed that the board holding the church property should be nominated by the pastor in charge and be appointed by the bishop. They must be of legal age, communicants of the church, contributing to its support, submissive to the teachings of the church and to its ecclesiastical authorities. They must agree to abstain from joining any secret societies, to give Christian education to their children, to accept Christian marriage for themselves and their children, and religious rites for their dead. In drawing a comparison between what the French bishops proposed under the French law and the regulations under which Catholic church property is administered in this country, the *New York Independent* says:—

These are very nearly the same restrictions as are laid down by the plenary council of Baltimore [concerning the qualifications of those composing the board holding the church property] which says (Sections 285 and 287) that no layman can have any part in the management of the secular affairs of the Catholic churches in this country as a matter of right, but solely as a matter of privilege, and that they are appointed by authority of the bishop and removable at his will. The conditions are that they must (1) be communicants; (2) must have a regular seat in the church and pay church dues; (3) must have their children taught in Catholic schools; and (4) must not be members of any secret or other forbidden society. The French bishops refer to this American rule, and seem to have copied it.

This, then, puts the control of the church properties under the direct hand of the bishops, and yet would have been permissible under the French law. It is the condition which prevails in this country, and is in harmony with the law here. It does not seem to have wrecked the Catholic Church in this country, nor to have incurred the pope's special ill will. It is difficult to make out why the pope should set the whole machinery of the hierarchy against the French government in the one case, and pronounce his blessing upon the United States in the other. Why should the pope call the French law an "iniquitous law" when under it his bishops can legally organize a system of operation practically identical with that which obtains in this country, and which he has never condemned.

Many of the French Catholics, recognizing the inconsistency of the position taken, have written a strong letter of protest to the pope. They openly assert that he has listened to the advice of Ger-

man, Italian, and Spanish prelates, and rejected the advice of the French episcopate. They point out the danger, and strongly advise him to withdraw his action. The outcome of the matter is still an unsolved problem. It is hardly supposable that the "vicar of Christ" will bring his acts into harmony with an "iniquitous law."

THE religions of the heathen world are no less reasonable and no more useless than some of the philosophies, called Christian, that are being expounded from fashionable pulpits in Christian lands to-day. The editor of the *Outlook* is quoted as saying:—

If it could be scientifically proved that Christ was not supernaturally born and not supernaturally raised from the dead, that would be no reason for rejecting Christianity.

But in that case we would have simply a system of ethics founded on a fable, demonstrated to be such. But as Christianity is the truth of God in action, and as the Word of God plainly declares the miraculous birth, the sinless life, and the supernatural resurrection of Jesus Christ, the whole structure stands or falls together. If the miraculous birth and resurrection are untrue, then the Word itself which records them is untrue, and the whole system would be untrue because founded upon an untruth. The idea of Christianity without Christ as the Bible declares him is unworthy a moment's notice. It is one of the efforts of the evil one to build up a system of religion that shall have in it no power to save men from the consequences of sin. If men reject Christ as being all that the Word declares him to be, they reject the only power there is in the world to save men, and in that rejection spell out their own ruin. It is a sad fact that this system of "Christianity without Christ" is sweeping multitudes into its fold, and outward conformity to a system of ethics is taking the place of that deep heart work essential to acceptance with God.

THE labor unions have entered politics this year with greater earnestness and determination than ever before. Several congressmen have been blacklisted for refusing to pledge themselves to do the bidding of the leaders of organized labor. At Colorado Springs, Colo., on September 27, a resolution was passed by the State Federation of Labor, denouncing the chancellor of Denver University, Henry A. Buchtel, who is one of the candidates for governor of the State. The reason given for this action is that "the Methodist Episcopal Church in all its many publishing houses employs non-union men, and refuses to recognize the eight-hour day."

## General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

### Trifles

You little thought the word you lightly spoke  
Would sear the heart of one you called your friend,  
And through long days cause him to writhe and bend.  
In voiceless agony beneath its yoke.

You did not know that half-contemptuous smile  
Would send a tottering faith far down the height,  
And hide from him that inner mystic light  
That leads a struggling soul from durance vile.

You deemed a thought hid deep within your breast  
Was all your own, and none would ever know  
Its secret presence in your life, when, lo,  
It stands revealed — a monstrous, bidden guest.

—Thirza Richmond.

## Universal Guilt During the Time of the End

MRS. E. G. WHITE

THERE is coming, rapidly and surely, an almost universal guilt upon the inhabitants of the great cities because of the steady increase of determined wickedness. God has given life to man, in order that through a knowledge of the Word and by practising its principles, the human agent may become one with God, obedient to the divine will. But Satan has been working constantly by many devisings to bring man into disfavor with God.

In the antediluvian world, human agencies brought in all manner of devisings and ingenious practises to make of no effect the law of Jehovah. They cast aside his authority, because it interfered with their schemes. As in the days before the flood, so now the time is right upon us when the Lord God must reveal his omnipotent power. Even many of those who claim to believe the truth do not practise the truth. They have the Word, but they do not live in accordance with its precepts. Their business affairs are not conducted in harmony with its teachings. In the plans devised by men who desire to execute their own purposes, is revealed the masterly hand of the enemy. Satan is not asleep; he is wide awake, to make of no effect the sure word of prophecy. With skill and deceptive power he is working to counterwork the expressed will of God, made plain in his Word. For years Satan has been gaining control of human minds, through subtle sophistries that he has devised to take

the place of the truth. In this time of peril, right-doers, in the fear of God, will glorify his name by repeating the words of David, "It is time for thee, O Lord, to work; for they have made void thy law."

Through his prophet Zephaniah the Lord specifies the judgments that he will bring upon evil-doers:—

"I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, . . . and them that worship the host of heaven upon the housetops; and them that worship and that swear by the Lord, and that swear by Malcham; and them that are turned back from the Lord; and those that have not sought the Lord, nor inquired for him. Hold thy peace at the presence of the Lord: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests.

"And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their master's houses with violence and deceit.

"And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jeal-

ousy: for he shall make even a speedy riddance of all them that dwell in the land.

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you.

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger. . . . Woe unto the inhabitants of the seacoast, the nation of the Cherethites! the word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant."

In many places there exist conditions that make these words of warning applicable in this our day. Should not the terrible earthquake that has caused almost complete destruction of San Francisco, one of the largest cities of America, awaken a most earnest interest to seek the Lord while he may be found? Let not our ministers, in their discourses, dwell upon commonplace matters. Now is a time when there should be a humbling of the heart before God. Let us seek him while he is to be found on the pardoning side, and not on the judgment side. Wake up, my brethren and sisters. You have no time to lose. Call upon the Lord while he may be found.

"Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. . . .

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid."

In this our day, some whose tongues are deceitful have been presenting as truth many things that they themselves have originated,—as if the law of truth were in their heart and coming from their lips. But the Lord will surely punish every deceitful, lying tongue that has caused his people to err and to turn from the righteousness of Christ.

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

"At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

### **"Go, Strengthen Thyself"**

GEO. M. BROWN

THERE had been a great battle between Ahab, king of Israel, and Benhadad, king of Syria, and Ahab was the victor. To this victorious king in his hour of triumph came the prophet with the warning: "Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee." 1 Kings 20:22.

To the casual observer it might seem strange that such a warning should be sent to one who had been so successful, but after carefully considering the circumstances, it will be apparent that the admonition was timely. Ahab, because of his success, was liable to be careless, and feel that, having defeated his enemy once, it would be easy to do so again. It was immediately after the great victory over Jericho that Israel fled from the men of Ai, and the Lord saw that Ahab was in danger of suffering from self-confidence and lack of preparation. God also saw the plottings of Benhadad against Israel, and knew that his defeat had not discouraged him, but had increased his eagerness for another battle by adding a thirst for revenge to his desire for conquest, thus giving him a double incentive for renewing the war.

How is it in the Christian warfare, my brother? Have not some of your most disastrous defeats followed closely after great victories? Have you not sometime attended a good meeting where you received a great blessing and renewed your vows of consecration to God, feeling that never again would you doubt him or yield to Satan's temptations? Soon after, perhaps before you reached home, did not something unexpected arise, and before you recognized it as a snare of the enemy, you were caught, thus losing your victory and falling into sin and discouragement? Why was this? It was because carelessness and self-confidence took the place of watchfulness and trust in God. You did not strengthen yourself to meet the return of the enemy. Had you heeded the warning given to Israel's king, the victory would have been a call to strengthen yourself, and then when the enemy came, he would have found you prepared, and he would have been the defeated one instead of you.

The pride and unbending will which led Lucifer to rebel, when an angel in glory, leads him to persist in his warfare against God and his people, and he

will not give up the struggle because he loses a battle or two. No! he simply redoubles his efforts, and masking his batteries more skilfully, renews his attack.

Our Captain knows all the enemy's arts and devices, and if we follow him, he will instruct us and strengthen us so that we may go forward, conquering and to conquer until the final victory is won, and we stand on the sea of glass and sing the song of Moses and the Lamb.

Paul said: "When I am weak, then am I strong." The reverse is also true, and no one is in greater danger than he who, thinking he is strong, is overconfident and careless. Much has been said and written to encourage the discouraged and defeated. These few words are written to caution the confident and successful against the feeling of security which leads to that carelessness which invites attack from the enemy of our souls, and ends in discouragement and defeat. "Go, strengthen thyself, and mark, and see what thou doest."

*Tacubaya, D. F., Mexico.*

### **Appetite and Its Results**

ALBERT C. ANDERSON

MAN must overcome on the points where he was overcome; that is, upon appetite and the desire for unlawful knowledge. These are the two points upon which God's people are sorely tempted to-day, and this pernicious seed sown by the arch rebel in Eden must be completely uprooted.

I wish to call the reader's attention to the instruction found in the book "Christian Temperance:"—

"Infinite wisdom immediately devised the scheme of redemption, which placed man on a second probation, by giving him another trial, with the great Redeemer to help him in the work of forming a perfect character. And to say the very least, it is reasonable to suppose that, in the second probation, men would be tested just where God tested our first parents in Eden, and that the indulgence of the appetite and passions would be the greatest moral evil in this world during the period of human probation."

"In the days that were before the flood they were eating and drinking," that is, giving loose rein to appetite, thus allowing Satan an opportunity to work upon the carnal passions. And the Saviour's warning to his people living just prior to his second advent is, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting [overeating], and drunkenness, and cares of this life [what we shall eat and drink, etc.], and so that day come upon you unawares." It is true that the Bible speaks about the eating of clean meats, but God now, once and forever, desires to bring his people back to the original diet given at creation; and by the light given us through the spirit of prophecy we know we are going contrary to his will if we refuse to come back. God has plainly told us, through

the spirit of prophecy, "that no longer are we to be a mixed multitude, and that now, just now, we are passing through the crisis that will bring deliverance to the people of God."

By refusing to come back to the original diet which God gave man at creation, we confess that we do not believe that God will again restore our Eden home. In the new earth God will not permit us to take the lives of his beautiful animals to gratify our lustful appetites. It was by yielding to appetite that man lost his Eden home, and it is by a complete victory over this desire and all other evil desires that we shall be reinstated in our Eden home again. Then the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, the calf and the young lion and the fatling shall lie down together, and none shall make them afraid; and furthermore, a little child shall lead them. Even the lion will then have no desire to live on a flesh diet; this carnivorous desire will have left both man and beast. See Hosea 2:18; Isa. 11:6-9.

When the Lord was leading Israel out of Egypt to the promised land, he chose for them the bill of fare which he saw was best for them; and they were a type of modern Israel who are going into the heavenly Canaan. "But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." And every one who had greater love for the flesh-pots of Egypt, with the cucumbers, leeks, and onions, than for the prize set before them, fell in the wilderness. 1 Cor. 10:5, 6; Ex. 16:2-4; Num. 11:4-6. The man who striveth for the mastery must be temperate in all things, and "yet is he not crowned, except he strive lawfully."

The Redeemer began his work on the very point where man failed. He was not surrounded with all manner of good things which it was lawful to eat, but he was in the wilderness, and "when he had fasted forty days and forty nights, he was afterward an hungred." Then is when the tempter came to him, and said, "If thou be the son of God, command that these stones be made bread." Think of it,—he, the Lord of all creation, could turn the stones into bread immediately, yet he hungered; was not this a temptation? May we, like our Saviour, prove that we are his children, by living up to all the light given us.

"Again and again I have been shown that God is trying to lead us back, step by step, to his original design,—that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it. I can not think that in the practise of flesh eating we are in harmony with the light which God has



been pleased to give us. . . . All who profess to be health reformers should for this very reason live it, at home and abroad, lest they become like sounding brass or a tinkling cymbal. May God help us to subdue our perverted appetites that we may enjoy the food originally provided for man at creation, and which will be his diet in the earth made new."

If our bodies are "the temples of the Holy Ghost," and we have dedicated them to high and noble uses, should we not watch and guard them from anything that would profane their holy character? Daniel understood this, and thus he "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself." Dan. 1:8-12.

"The indulgence of lustful appetite wars against the soul; it is a constant hindrance to spiritual advancement. Those who yield to their lower impulses bear an accusing conscience; and when straight truths are presented, they are ready to take offense. They are self-condemned, and think that these subjects have been purposely selected in order to reprove them. They feel grieved and injured, and withdraw themselves from the assemblies of the church. Then the conscience is not so disturbed. Thus they soon lose their interest in the meetings, and their love for the truth. If these will crucify fleshly lusts, the arrows of truth will pass harmlessly by them. But while they indulge lustful appetite, and thus cherish their idols, they make themselves a mark for the shafts of truth; if the truth is spoken at all, it must wound them."

God permits us to encounter obstacles, persecution, and hardship, not as a curse, but as the greatest blessings of our lives; and every temptation resisted, every trial bravely borne, gives us a new experience, and advances us in the work of character building. All are given for a purpose, and God desires that we should get the blessing out of every experience.

We can also compare our life to a voyage, and our body to a ship. We can all imagine how careful a wise captain would be that his ship should be built of strong timbers, well framed together, thoroughly seasoned, and best adapted for safety and speed; he would also make sure that no barnacles are hanging to the hull to slack her onward progress. How much more care, wisdom, and discretion we need who are voyagers on life's tempestuous sea, and who have but this one ship, and but the one chance to sail between time and eternity.

Shall we, like many, linger, and drift with the human tide? or shall we make use of both the right and the left arm of the message? It requires neither oar nor sail to drift with the multitude, but it does demand both oars and undaunted nerve with unfailing courage to stem the tide in this degenerate age. And the Saviour's words are: "Whosoever

therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

### Worldliness

A. L. HOLLENBECK

SATAN, in his efforts to gain control of the whole mind, works through faults of character, well knowing that if these faults are cherished, he will be successful. Satan exults whenever he can lead us to cherish these faults, and feel that they are not really faults.

It is not safe for us to depend upon our own judgment. Our judgment may be at fault. Let the Word of God and his Spirit decide in every matter whether a word or an act is right or wrong, and let us be ready and willing always to speak and act in accordance with his Word. We can not be too careful in regard to how we read God's Word, how we hear it, and the kind of spirit that is working upon our minds.

Our only hope of escaping the many snares and pitfalls which Satan has so deftly prepared for us is in being acquainted with Jesus. All who form his acquaintance can safely trust themselves to be led by him. His promise, "I will never leave thee, nor forsake thee," is not for the true Christian alone; it is also for every one of those professed Christians who have backslidden, and who have been so led astray by the enemy of souls that they have become poor representatives of their divine Master. To all such, the word "repent" has a blessing in its meaning. And as the Spirit calls to the weary wanderer, "Return unto me, and I will return unto you," it also adds, "This do, and thou shalt live." Jesus will surely remember every one of his erring ones, and although they may wander away into the depths of worldliness and error, his infinite love will not leave them to perish, neither will he forsake them as long as there is one ray of hope for them.

The spirit of intense worldliness which is manifested everywhere, and which is fast taking hold of every earthly element, is a source of great danger to the professed followers of Christ. We can not serve God and mammon. In other words, we can not be Godlike and worldly at the same time. We may touch the world if we will, but if we deliberately place one hand upon worldliness, we need not expect that we can stretch forth the other at the same time and ever reach heaven. It will take but a very small amount of worldliness to shut us out of the city of God, but it will take all there is of us to gain that blessed abode. Many may be able, in a general way, to pass as good Christians, and apparently enter into the spirit of the songs of Zion, but they are well aware that the glitter and tinsel of the world has developed a beam in their eyes, which, if not soon removed, will cast

an ugly shadow athwart the pathway of souls for whom Christ died. Instead of singing, over and over again,—

"None of self, and all of thee,"

which they know is nearly, if not quite, the reverse in their case, they would better sing with all the spirit and meaning there is in it, and mean it, too,—

All of self to thee I bring,  
Cleanse it, Lord, unworthy thing;  
Full of foes without, within,  
Fit it, Lord, some souls to win.

The huge tide of worldliness is rushing onward. Its momentum is increased with every effort of the wily foe to hurl it upon the honest in heart. It seeks its own. And unless there is now a speedy cutting loose from everything of a worldly nature, the flood of worldliness, as it rushes to its own, will sweep over many poor souls, and carry them along to darkness and despair. Set the face like a flint against all falsehood, all pretense, and every species of worldliness, and grow in grace from day to day, by representing Christ to the world. Give none of your time or your confidence to any of the artful agents of Satan, no matter how well they may be disguised; for if entertained, they will weaken your purpose to do right, and rob you of your spiritual strength. Instead of cherishing a spirit of independence, indifference, pride, love of the world, and cold formality, in which many so far as the want of piety is concerned, are fast coming to resemble ancient Israel, we should seek to control self in its wanderings toward the world, and see that it is brought down from its prominent position, and given a place where it belongs, at the foot of the cross, with Christ, not it, in front. When this is done, everything arbitrary, dictatorial, overhearing, boastful, proud, and unconsecrated will go with it, and we shall be better fitted to handle sacred truths, point sinners to Christ, and perform the every-day duties of Christians.

Seattle, Wash.

### The Value of a Creed

K. C. RUSSELL

PRESIDENT ROOSEVELT in a speech which he delivered on a recent Sunday at Oyster Bay, outlined his idea of the worth of a creed as follows:—

"The worth of any creed must in the long run be judged largely by the conduct of those who profess it. The most effective service for Christianity that can possibly be given is to show in actual life that those who profess it do give in their conduct an approximate expression to the faith that is in them. It is the conduct of the average Christian, not on Sunday, but on week-days, not in the church alone, but in his family and in his relations to his neighbors and to the state, that will more than anything else determine in the eyes of the general public the worth of the creed that man professes. Of course, all this applies in little things which, in their sum, are so big. The man is not a good Christian

if his domestic conduct is such that when he returns to his home, his wife and children feel a sense of uneasiness at his having come."

The President's statement as to the worth of a creed is what many are longing to see exemplified in the lives of professed Christians in these times when pride, love of the world, and selfishness are sapping the vitality from the professed church of Christ.

The condition will never be attained by the teaching of moral ethics or simply an outward conformity to certain moral maxims. It will require nothing short of the regenerating power of the Holy Spirit in the soul in order to produce the fruits outlined by the President.

*Takoma Park, D. C.*

## Lessons From Past Experiences —No. 6

GEO. O. STATES

ANY person who has observed the development of our work can but be convinced that the Lord has led in the various lines.

When Elder White and other leading brethren thought that in order to successfully carry on the work we should have to organize and take a name, some strongly opposed the move, and there was a lack of unity. Some wanted to take the name "The church of God." Sister White was shown that the name "Seventh-day Adventist" carries the true features of our faith, and will convict the inquiring mind." That united those who believed this gift from the Lord, and those who rejected the light soon gave up the truth. One of our leading ministers in Michigan who accepted the truth in 1853 in after years studied infidel works that he might refute them, and was reproved by the spirit of prophecy. In rejecting the light, he became discouraged and gave up the truth, remaining in that condition a number of years.

In the early days of camp-meetings among us, after the meeting had begun, Brother White and the leading brethren telegraphed him an invitation to come to the meeting. As the power of God came in, this brother again took his stand for the truth, and preached the message for a number of years before his death.

Our people are recognized the world over as the leaders in sanitarium work. I think it well for our younger members, to say that the great principles of health reform which have given us so prominent a position in the world were shown Sister White in Otsego, Mich., June 6, 1863, which was some years before the Health Institute was started in Battle Creek. Much ridicule was cast upon us for adopting the principles of health reform. We were called bran-bread eaters. Our physicians are recognized as standing at the head in these reforms, and yet the light was given us through this gift.

The educational work that has reached

such dimensions was started as a result of the light which came to Sister White upon the matter of education. She was shown that our people should have schools. In 1867 Professor Bell saw the Testimony. He told the brethren that if they would fix up the old office building, he would teach in it. That was the first educational work among us, and we all know how it has advanced.

The Testimonies have led us out in the matter of tract and missionary work. Over forty years ago a Testimony was given to the effect that we were not doing our duty in the gratuitous circulation of our small publications. Our people were counseled to take them with them to hand out in traveling, and when writing, they were urged to send small tracts with their letters. This counsel was heeded, and now we see a great work carried on through the agency of the tract and missionary societies. In the early days of our tract work we used to get addresses through different means, and as we would send out the reading, ask the Lord's special blessing upon it. Those were days when the Lord's people came close together.

When our people first suggested having a camp-meeting, many thought it was a terrible mistake, a step backward. While I did not go to the first one, I felt the influence of it from those who did attend, who for weeks were telling us about the power of God that was present. The Testimonies have led out in that work also.

*Cedaredge, Colo.*

## Outward and Inward Adorning

D. H. KRESS, M. D.

"Be not conformed to this world," says the Word. Another version reads, "Do not follow the customs and fashions of the age." God's people are in the world, but they are not of the world; they are a distinct and separate people. This distinction becomes more marked as they near the end of time, for then, if ever, "shall ye discern between the righteous and the wicked." The child of God aims to make the virtues of Christ, the inward adornment of a meek and quiet spirit, his chief attraction.

A certain artist spent much time and anxious labor in drawing a picture of Christ. He tried to make his face just as expressive as possible. Seated around him at the table were his disciples, having before them their golden cups. After he had finished his great work of art, he placed it upon exhibition, and stood by to hear the comments of spectators as they passed. Several women halted before the picture admiringly. One of them enthusiastically exclaimed, "See the beautiful golden cups." The artist took his brush, and with a few strokes obliterated the cups, saying, "I will have nothing on the picture that will detract from that face."

This should be the aim of every true Christian,—to wear nothing and do nothing that will attract the attention of the

world away from Christ to self. The Christian will not be content until everything about him that tends to do this is removed. It is the inward adorning that is to him of great value. Some of our modern churches have become exhibits for jewelry and dress. It is a noticeable fact that what churches lack in spirituality they try to supply by outward splendor. The most worldly churches frequently have the largest organs, the greatest choirs, and the most imposing structures in which to assemble for worship.

What is true of churches is true of individuals—the less of the inward adorning one possesses, the more of the outward adorning appears. Outward adorning is therefore always a confession of inward poverty, for the kingdom of God does not come with outward splendor. Those who are in possession of that valuable treasure, a meek and quiet spirit, are not the ones who seek outward display. Their dress is neat, yet simple and modest. If the young should spend the same time in looking into the mirror of God's Word, with a view to adorning themselves inwardly in harmony with his revealed will, that they spend at the mirrors in their rooms in the arrangement of their dress and hair, if they should study as diligently the garment of Christ's righteousness as they do the fashion-plates, not one would be lost.

If such complete provision has been made that we may obtain eternal life, certainly all are left without excuse if they fail to secure it. We are living in the examination week of this world's history: all are preparing for their final examination. Angels of God are passing from one to another with the measuring rod of God's Word. The outward adornment of wearing of gold, the arrangement of the hair, the style of the hat, etc., are sufficient to witness before angels and men that the inward adorning, which alone is of value, is absent. Therefore the admonition is, "Be not conformed to this world, but be ye transformed by the renewing of your mind."

This inward adornment is the adornment that is needed in our homes. It is the adornment that should impress the stranger as he attends the place of worship on the Sabbath. These principles, if translated into the life, also afford protection to the child of God. God says of the woman who possesses the inward adorning of a meek and quiet spirit, and gives evidence of it by her modest and simple apparel, "Touch not mine anointed." Ps. 105:15. There is something about her that says, "Hands off." She is secure anywhere: she has a hedge built about her that is invisible, yet felt by all who associate with her. Just to the extent that she lacks this inward adorning, she steps out from divine protection, and nothing from without can take its place, not even the gold ring. "Who is he that will harm you, if ye be followers of that which is good?"

*Wahroonga, N. S. W.*



### "The Lovinest Face"

"I LOVE you, mama," my little one said,  
As close to my heart crept her golden  
head;

"I love you lots," with a clasp and kiss,  
"The best of all mamas my mama is."

"And I think," said she, looking up in  
my eyes

With a glance that was tender, grave,  
and wise,

"That you've got just the lovinest  
face; O, O,

I'm glad you're my mama, I love you  
so!"

What was the praise of the world to  
me

To the love of the little one throned  
on my knee?

And this was my prayer, as I kissed  
the eyes

That were smiling up at me pansy-  
wise,

May the face of thy mother forever be  
The "lovinest" face in the world to  
thee.

—Eben E. Rexford.

### Parents or Police

THE duty of parents to train their children aright, so that they may become useful members of society, is undoubted. The nature of the case in many respects implies this; and the command of the Scripture in many places, and in varied forms, enjoins this duty upon parents. Such training is necessary for the welfare of the children, and is requisite for the well-being of the domestic and national life of the community.

The neglect of this training and proper discipline is the reason, in part at least, why so many young people, especially boys, are growing up to be lawless and criminal. In a city one often wonders where the noisy hoodlums come from, as we see them on the streets. If we were to trace the history of these rowdy lads and young men, we would find that in very many cases, there was no family training in their homes. They grow up not knowing what obedience is at home, and they go out to be lawless on the streets.

The result is that they fall into the hands of the police, and are put in prison, often to come out more hardened than when they went in. If there were better home training, we should need few men on the police force, and we should not require such large prisons, reformatories, and penitentiaries. Parents are better than police.

The great majority of criminals, as statistics show, become so during their teens, when they are still under legal age, and should be subject to parental

control. We visited a large State prison recently; and, in going through the fine shops connected with this institution, we were surprised to see how many of the inmates were little more than boys; in some cases they did not seem to be full grown, and in not a few instances they had good faces, not yet really hardened. Lack of parental training may have been largely responsible for their becoming inmates of the prison. Boys out at night learn no good.

Give us good parents, and we shall have less need for police, and the former can do what the latter can not. The parents can build up good character, by the grace of God, and make good citizens. The police can do little more than restrain crime, and secure the punishment of criminals. The hoodlum and the youthful criminal class are things that menace our American life. Give us faithful and competent parents, and we shall have less need of the police force.

—Christian Observer.

### Unintentionally Wounding Others

It not infrequently happens in the home that a child's motives are misjudged, and that a reprimand, or even punishment, is administered before the child is given an opportunity to explain. The child's sense of justice is outraged, and his heart cries out against it. There are parents, it is sad to relate, who feel that to make an apology to the child in such a case would be belittling to themselves. It is a great and grievous mistake, and does incalculable harm, estranging the child from the parent. The following school incident will illustrate the point:—

A Professor Blackie, of Edinburg, was lecturing to a class of new pupils. A student rose to read a paragraph, holding his book in his right hand.

"Sir," shouted Mr. Blackie, "hold your book in your left hand,"—and as the student started to speak—"no words, sir! Your left hand, I say!"

The pupil held up his left arm, which ended piteously at the wrist. "Sir, I have no left hand," he said.

Before the professor could say a word, there arose a storm of hisses. Then Mr. Blackie left his place and went down to the student he had unwittingly hurt, put his arm upon the lad's shoulders and drew him close.

"My boy," said the teacher,—he spoke softly, yet the quietness of the room made every word audible,—"you'll forgive me that I was over-rough? I did not know—I did not know!"

The wound was healed. Scottish lads can cheer as well as hiss, and this the professor soon learned.—*Selected.*

### Her Work

A MOTHER once said to a popular teacher who had been admired by her pupils for a score of years: "What a wide and beneficent influence you have exerted, while I have been cooped up at home, managing servants, dosing the numps and the measles, and patching and darning! How narrow my life looks beside yours."

"Narrow!" cried her friend. "Think how you have sent forth into the world every morning your husband and your flock of boys and girls, full of health and cheer! What a model home you have created for all your friends to see! It is I who have lived a narrow life rather than you. What is the slight touch which I may have given to a thousand or more lives compared with the deep, determining influence which you have wielded over the half dozen in your home?"

"Is it possible that you think so!" exclaimed the tired mother, incredulously.

"I know so. I have watched your children in school. They radiate everywhere an atmosphere of love and light, and it was you who gave it to them."

—Herald and Presbyter.

### Commendable Ideals

To weigh material goods in the scale of personal values, and measure life by the standard of love; to prize health as contagious happiness, wealth as potential service, reputation as latent influence, learning for the light it can shed, power for the help it can give, station for the good it can do; to choose in each case what is best on the whole, and accept cheerfully incidental trials involved; to put my whole self into all that I do, and indulge no single desire at the expense of myself as a whole; to crowd out fear by devotion to duty, and see present and future as one; to treat others as I would be treated, and myself as I would my best friend; to lend no oil to the foolish, but let my light shine freely for all; to make no gain by another's loss, and buy no pleasure with another's pain; to harbor no thought of another which I should be unwilling that others should know; to say nothing unkind to amuse myself, and nothing false to please others; to take no pride in weaker men's failings, and bear no malice toward those who do wrong; to pity the selfish no less than the poor, the proud as much as the outcast, and the cruel even more than the oppressed; to worship God in all that is good and true and beautiful; to serve Christ whenever a sad heart may be made happy or a wrong will set right; and to recognize God's coming kingdom in every institution and person that helps men to love one another.—*William DeWitt Hyde.*

# THE WORLD-WIDE FIELD

## Conditions in South Africa—The Work Must Be Done

HERBERT J. EDMED

FROM every evidence the Word of God demands, I am inclined to believe that the South African colonies, and especially Natal and the Transvaal, are fully developed for the closing scenes of earth's history.

Sunday legislation is a very strong factor in the program of every ruling body in the land; while the hold which the ministers of the united denominations have upon the people makes it easy for them to force the governments into the enactment of oppressive measures. Already the cordon has been drawn very tightly around the liberties God has given his people.

The Militia bill recently passed by the Natal Legislature—"militia" being simply a cloak-name for "conscription"—makes every man eligible for compulsory service on the battle-field; compels every man, at the discretion of the government, to attend so many field practises per annum; and turns the government schools into military training-schools. Saluting the flag begins the program of the school day, and the text of all history and of most geography is empire building.

Our schools might take a lesson from Natal education, and study history and geography on the basis of Matt. 24: 14. If our youth could have as much ambition for the empire of Prince Immanuel weaved into their studies as Natal children have of "our empire," the Lord would soon come. Lord Roberts was in Natal a short while ago, and when he saw the wonderfully precise drill of a thousand boys from the school, he exclaimed with emotion, "Upon such skill and training as I have witnessed to-day, depends the future greatness of our noble empire. Natal has taken the lead, and when all the dependencies of the king's vast domains follow her example, there will be no limit to England's power." So it must be with our own youth. The building of the empire of Christ calls for trained and courageous young people, in whose hearts the Spirit of the rule of grace has been planted, and who are anxious to see the scepter of Christ prevail.

The outlook among the natives is dark indeed. Conditions now exist which indicate the fulfilment of Joel 3: 12. As I read this morning the letter of Brother J. J. Westrup, showing the state of unrest in China, I could not help thinking it is much the same in this country. Most of the white people hate the native beyond expression. It is only the strong prevailing sympathy of the people in England for the natives that keeps

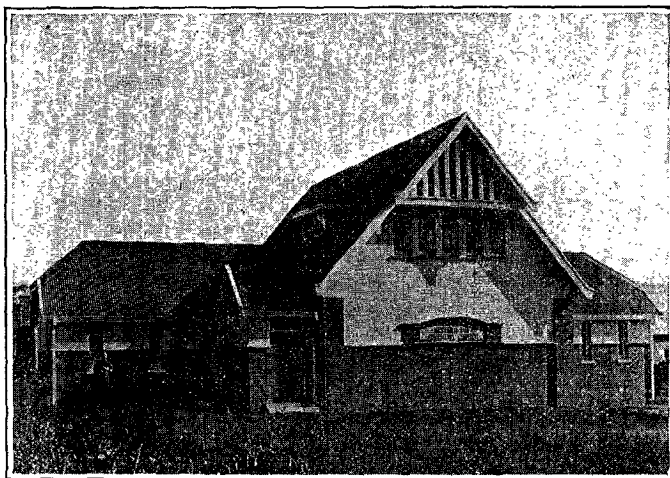
the government from permitting a condition equal to slavery. They are gradually being deprived of their territory. Their educational ambitions are constantly thwarted and discouraged, and they are being forced to work at lowest wages, by taxation—the natives do not like to work—until they feel that death is more acceptable than submission; and so they are fighting, not with the hope of gaining anything, but simply for revenge. If statements which I have heard from reliable sources are correct, we are on the threshold of a more bloody combat than any that has ever stained the soil of this Dark Continent. May the good angels hold, hold, and avert such a calamity!

In the Transvaal, where I am now staying, the rebellion of the natives, added to the crimes and wickedness of

ous religious bodies are urging their way upon the people, binding them in companies secure to keep out the message of present truth. The motto of some of these has been such as to incite rebellion against the governments, until they begin to treat with suspicion any new religion that may be brought to light. They already blame the "last-day religions" for the disloyalty of the natives. If Satan succeeds in strengthening this sentiment, we may be sure that when we make a start, we shall feel it more than any other denomination. It will be represented that we are teaching disloyalty; and the Sabbath question will cause them to feel like Pharaoh, when he charged Moses with making the people lazy. Ex. 5: 5. O my brother, how important it is that this people shall rise *en masse*, and press in *now*! Surely the King's business, at this late hour of the last generation, demands haste.

Among the white people the work is very hard and disappointing. Some laborers who have found this so have left the field, discouraged; but others remain, and are loyally lifting the banner of our Prince, expecting that we shall soon see triumph ahead.

John saw the victory; it was an accomplished fact. The scene is portrayed by the pen of unerring inspiration. We look through the sad trail of the late Boer war, which has left ruin, bankruptcy, and sorrow everywhere, and we see the silver lining of the day that shall dawn; and notwithstanding the cry of distress around us, we seem to hear the music of



NEW CHURCH-SCHOOL AND OFFICE BUILDING AT MARITZBURG

the fifty thousand Chinese that have been imported to annoy the people, has greatly embittered the anti-native feeling. How it will end, I can not say. As in China, so here we know not what a day may bring forth. We are not safe anywhere. But that is nothing to us. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" So that phase of the question does not trouble us.

The question of the hour is, however, Here we are with a little handful of workers; many more are ready to enter the work when called upon, but where are the means? How is this great work to be done? When I look at the vastness of our responsibility, I feel thankful for the words of Zech. 4: 6, 7. They comfort me. In this field, each year's delay is making the work harder. Vari-

ten thousand times ten thousand, and thousands of thousands, as they sing, "Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints."

## The Work in the General European Conference

L. R. CONRADI

WE are thankful to God that while our general organization in Europe began in a small way a few years ago, and we even required for its general management some appropriations from the States, the time is now here when our regular income to the General European Conference is not only sufficient to pay the president and the secretary, and the small expense connected with the treasurer's office in London, but we have a slight surplus left, to apply toward supporting our missions in the field beyond.

It will be of interest to our brethren to know that during the first six months of 1906 we have baptized in Europe

1,249 persons, and received 220 by vote, making the total additions 1,469. This is the highest number we have yet been able to add in so short a time. Our tithe has also shown a good increase, as it has been \$64,126 the first two quarters of 1906, against \$101,300 for the twelve months of 1905. Our present membership in the European field is 12,888. We are also pleased that we can for the first time report more than 300 evangelical laborers, as we had 303 at the end of June. Our schools are educating more workers, so we hope this number may steadily increase. Seven men have been ordained to the ministry during our summer meetings, and we expect several others will be ready for ordination at the winter conferences.

One thing gives us special pleasure, and that is that not only have we been



PETER NYAMBO

G. SANDER

A. A. CARSCALLEN

able to increase our work in Europe, but we are able to strengthen our missions to the Dark Continent. The accompanying illustration is evidence of this. To the right is Elder A. A. Carscallen, of Great Britain, and next to him is Peter Nyambo, originally of Nyassaland, both of whom have been at the Duncombe Hall College in London several years, and they now go to open up the British Union Mission in British East Africa and Uganda. The other brother is one of our Friedensau students, Brother G. Sander, who will strengthen our force in the German East African Mission, and make it possible for Brother A. C. Enns, who has just opened a new station at Vuasu, to accompany Brother Carscallen and spend a few months with him and Brother Peter Nyambo, until they get a site selected and buildings erected on British territory. The three brethren shown in the picture left Hamburg on the German East African liner "Markgraf," September 1. We feel assured that the prayers of God's people will accompany them on their long journey.

Toward the support of the work in British East Africa, our brethren in Great Britain have pledged their First-day offerings, but as this does not suffice for the present, the General European Conference was able to vote nine hundred dollars of its surplus last year, which it had saved above its operating

expenses, toward beginning the new mission.

We are also glad that arrangements are now being made for the opening of a mission in Abyssinia, by the Scandinavian Union Conference. Elder Jensen and his wife, of London, have accepted the call, and we hope they may be off by the late summer or autumn of 1907.

Brother Salatzkat, a nurse of Friedensau, has also accepted an invitation to connect with the work conducted by Dr. A. W. George, in Constantinople.

Thus the Lord is opening the doors into Asia and Africa, and we desire to follow his providences as rapidly as possible. Never have we had better general meetings throughout Europe than this year. There was no disunion or lack of harmony in any of them, and the great burden of all our people seemed to be: The third angel's message to the regions beyond in this generation. The prospect never was brighter for an advance all along the line. For this we feel truly grateful. We shall appreciate it if our brethren in the States will assist all they can to accomplish the task set before us, by supplying liberally of their men and means, and remembering these vast fields and the workers, in their prayers.

### In Portugal

C. E. RENTRO

OUR hearts burn within us as we see the woeful ignorance of this people. I have been thinking how to make this country speak for itself. Surely a country with over five million people, four million of whom can not read, ought to be great enough cry to call for the last warning message. This country has not recovered from the effects of the Spanish Inquisition. Ignorance is a drawback to the successful combating of disease, as well as to the teaching of the truth.

Recently I read in "Testimonies for the Church," Vol. VII, that "our books are to be translated and published in many different languages." And following this statement are the names of a few, among them the Portuguese. We have a monthly sixteen-page paper published in Brazil, but we are in need of more than this. Then, too, it is a long distance from Brazil to Portugal. Seeing this people's need of education on health subjects, we would be glad to publish a sixteen-page health tract. But I am told, "Go slowly," for the money does not come in fast enough. How can we go slowly, when Jesus is coming soon, and five million people in this corner are unwarned?

The geographical position of Portugal, with other causes, has kept even other denominations from entering this country more rapidly. We as people with the last warning message should not delay longer. We are glad to know of some hearts that are burning to come to the aid of this people. These desire to move intelligently in entering a new field.

For this reason, I have tried to find a few statistics outside of my own observations. Portugal is slow in publishing these, so the most that I can do is to give some of the year 1892, with a few comparisons.

The number of deaths by disease: General diseases, 34,611; nervous diseases, 3,817; diseases of the organs of circulation, 3,985; of the respiratory organs, 10,050; of the digestive organs, 5,943; children, different diseases, 4,150; accidents, 669; voluntary, 161; criminal, 100; not classified, 41,282; total, 104,768. This is over one fiftieth of the population of that date. But the ranks are filled up with the birth of 146,541, of which 19,288 were illegitimate.

Of those who can neither read nor write, 1,762,842 are males, and 2,238,115 are females. It is evident that the women are secondary in the affairs of Portugal; they are more the slaves of mankind. We see many women and girls doing the hardest and the dirtiest work. The boy is trained for the shop, for commercial work, for the life of a soldier, or for a place in the standing army.

The educational figures have improved by probably two per cent, but those of disease run the downward way. In 1903, reports were called for on the cases of tuberculosis, and only a few physicians responded. There was in this count 3,379 cases; but as the majority of the doctors did not report, a conservative guess was made of ten thousand cases. This is about one in every five hundred persons in the kingdom. We can see, nevertheless, from the figures given above, that a great army of people is dying every year. There is no doubt in my mind that for the time we have been here, an army of over one hundred thousand persons has died, without knowing the real virtue of the cross of Christ.

Another interesting thing to me is the number of emigrations every year. During 1892 there was a total of 21,325, and there must have been nearly the same number every year since. Of these, 2,141 went to the United States of America, and 17,321 to Brazil. Why can not we send the truth with these people? Right at the source of the outflow is the place to start the work of preparing people who in emigrating will carry the truth wherever they go. I hope some dear Christian friends will see something forcible in some of these figures and suggestions.

To combat the diseases already mentioned, are quite a number of institutions, or sanatoriums. But many who can not afford a doctor must die. Although it is very difficult for a foreign doctor to begin practise, yet one of our physicians could, by judicious managing with some native doctor, gain a prestige which would carry him through. Nurses can, without much trouble, find plenty to do without the doctor; and with a doctor they could do very well. We know this by experience.

Some of the habits of this people are



not inclined to benefit the health. As there are many vineyards, they have sufficient wine, which is cheap. For the country people, some wine with coarse bread is the chief diet. Every village has its wine shop, and on the feast days, of which there are many, the people congregate, the men carrying a long staff; and when enough wine is imbibed, a general fight ensues, and these clubs come in good play when one defends himself from the attacks of another.

A great variety of fruit abounds here; but either because there is not sufficient to supply the demand, or because of a tax to be paid on going through Lisbon, it is quite expensive, with the exception of grapes in their season. The people lack the glass jars, or even the tin cans, to preserve fruit properly. If we had such, we might live quite cheaply. Of coarser products, there is no lack. Fish is a favorite article of diet, as many of the men living along the coast are fishermen. Dried codfish and sardines are used by many.

Not wishing to disparage the work in other fields, I wish to compare Portugal with China, where, with their companions, are my wife's sister and my own. If I am not mistaken, almost everywhere there the Bible may be freely circulated. The truth flies like fire in dry grass, among people who have not been deceived by a mock religion. Counting the different Protestant denominations, there are more missionaries in China, to the same number of people, than there are in Portugal. Here, we must contend against the laws; there, they are free. Here is a mock religion of Christ; there is heathenism. Without the real truth, both are lost. But, as is said by many, a professor of religion is harder to reach than an out-and-out heathen. It is true that we have daily papers, railways, and many facilities that might be used; yet the government watches "heretics." Truly Portugal is needy.

With our limited resources, we are doing what we can. It does not seem practicable to begin selling literature until I have a good conversational use of the language. For a few months I had five hours a week with a teacher, and one month ten hours a week. During this time I translated twenty numbers of *The Family Bible Teacher*. I should like to have the twenty-eight numbers in a small book, later on. In the meantime, we have made friends with many Portuguese, who are reading the papers. Last week a girl of fifteen years bought a Bible, and is eagerly reading it. Who will help us, by gifts of lives and means for Portugal? May God bless the great cause.

DURING the last eight years, the British Bible Society's expenditures have exceeded the income by over half a million dollars. Drafts upon its reserve capital have enabled it to avoid heavy debts, but the Society is appealing for increased gifts to meet increasing demands.

## THE FIELD WORK

### Quebec Camp-Meeting

THIS meeting was held according to appointment, September 6-16, at Ayre's Cliff, Quebec, where about fifty of our people were assembled. Other camp-meetings had been held in the same place in previous years, and so it was no new thing for the community to have an Adventist camp-meeting. Besides this, the First-day Adventists have an organized church at this place, and did what they could to keep the people away by holding services each night during the first part of our meeting.

The grounds were beautiful; and the accommodations, including sheds for the horses and commodious buildings for other purposes, made the location quite desirable.

The conference laborers, together with Elders Thurston, D. E. Lindsey, C. H. Keslake, Wm. Guthrie, and the writer, were present during all or a part of the meeting. Brother Rickard, the president of the conference, could be present during only a part of the meeting, owing to the state of his health.

Owing to Brother Rickard's ill health, Elder Thurston, the president of the union conference, acted as presiding officer through the session of the conference, and for the same cause it seemed necessary to elect another man as president of the Quebec Conference. Brother D. E. Lindsey, of Ohio, was elected by a unanimous vote of the conference to fill this important position, and he will enter at once upon the duties of his office. It is hoped that the Ohio Conference will continue Brother Lindsey's support for the coming year, and thus enable the Quebec Conference to put another laborer into the field.

The financial condition of the Quebec Conference is quite encouraging. They have sufficient funds with which to pay all laborers, and a remainder of eleven hundred dollars in the treasury. This is encouraging to the incoming administration.

The attendance from the outside steadily increased during the meeting, and there was some interest awakened on the part of the citizens to hear further in regard to present truth.

The Sabbath question, the mark of the beast, and the lines of prophecy were plainly presented during the meeting. It is hoped that one of the conference laborers will remain in the vicinity during the fall and winter, and thus by earnest efforts persuade some of the people to obey the truth.

During the day services, God came especially near his people and spoke to their hearts. Confidence and unity came in, and nearly the whole company of believers sought a new experience in the things of God. It made our hearts rejoice to see the cloud lifted from many a soul, to see hope, courage, and faith take the place of doubt and fear. If the conference will continue to pull together in unity and sympathetic co-operation, there is no question but there are brighter

days in store for the Quebec Conference.

The meeting closed with a song of victory from nearly every heart. All in all, it was a good meeting, and it was indeed good to be there. We hope for prosperity and growth in the Quebec Conference in days to come.

I. H. EVANS.

### Texas Conference Proceedings

THE twenty-ninth annual session of the Texas Conference of Seventh-day Adventists was held in connection with the annual camp-meeting at Alvarado, Tex., Aug. 2-12, 1906.

At the opening meeting of the conference the president, Elder C. Santee, read his address to the delegates, rehearsing the progress of the message in the home field, and also touching upon events of general interest which show the rapid fulfillment of prophecy. The address was listened to with much interest.

According to the conference treasurer's report there had been received during the year, for all purposes, \$18,316.49; the tithe amounted to \$14,504.21, an increase over the previous year of \$3,538. The annual offering came to \$588.67, the offering for foreign missions to \$603.73, Sabbath-school offerings to \$639.62; and the total amount raised during the year for purposes outside the conference was \$2,350.43. During the year the Lord has blessed us financially as well as otherwise. The labors of the workers have been accompanied with a measure of success; but we hope for much greater success during the coming year. Over two hundred have embraced the message during the past year.

The annual report and financial statement of the Texas Tract Society showed that during the year there had been a gross gain of \$1,360.18; net gain, \$415.52; present worth, \$6,629.04. The sales of books, Bibles, stationery, and periodicals amounted to \$15,000.

The field missionary rendered a report of the subscription book work for the first seven months of the present year, which is as follows: 11,241 hours; 5,759 orders; value, \$15,142.50; number delivered, 828; value of books delivered, \$2,007.50; helps, \$1,061.70. The increase during the present year over the two previous years is as follows: orders, 1,570; value, \$4,494.50. Special effort has been made to persuade the agents to put in more time in the work, and to get them to remain in the field from nine to ten months in the year.

The report of the secretary of the Sabbath-school Department was very encouraging. There was a healthy growth during the year. The present standing of the Sabbath-school work is as follows: Number of schools, 47; number added, 15; number dropped, 5; average membership, 1,168; membership last quarter, 1,266. The total contributions received by the schools during the year was \$822.24; of this amount there

was sent to foreign missions \$639.62.

We were glad of the labors of Elders G. A. Irwin and J. N. Loughborough. Their daily studies were very valuable at this time, and were highly appreciated by the brethren and sisters. The attendance at these studies was good, and a great many heard Elder Loughborough for the first time. Elder Haffner and Brother O. R. Staines, of the Huntsville school, were also present and rendered valuable help.

The committee on plans submitted the following report:—

"1. *We recommend*, That this conference agree to raise two hundred dollars toward a fund of five hundred dollars to be placed in the hands of the Southwestern Union Conference, to be used in developing the work among the Spanish-speaking people among us.

"2. *We recommend*, That a fund of one thousand dollars be raised with which to purchase a new pavilion, needed family tents, and to pay for the tent seats already purchased.

"Whereas, It seems necessary for the best interests of the cause, and particularly for the welfare and advancement of our people in the message, that they be kept in close touch with its progress, both at home and in other fields, therefore,—

"3. *We recommend*, That our laborers make an earnest and determined effort to place the REVIEW AND HERALD, Watchman, and the Southwestern Union Record in the home of every Sabbath-keeping family in the State, and that our churches be urged to take clubs of the Watchman and Sign of the Times for use in aggressive missionary work.

"4. *We recommend*, That our brethren and sisters constantly endeavor to interest our young people to attend Keene Academy to prepare themselves for usefulness in the closing work for this generation.

"Whereas, We are told that 'in evangelistic canvassing young men may become better prepared for ministerial labor than by spending many years in school,' and 'those who are fitting for the ministry can engage in no other occupation that will give them so large an experience as will the canvassing work,' therefore,—

"5. *We recommend*, That young men aspiring to the ministry be encouraged to enter the canvassing work and obtain that schooling and experience that will better fit them for the ministry, rather than spend too much time in school.

"Whereas, The importance of circulating our literature as found in our books and periodicals is being continually urged upon us by the Lord, therefore,—

"6. *Resolved*, That we pledge ourselves to greater diligence in seeking out and encouraging suitable persons to engage in this work, and that we co-operate with the field agent to this end.

"Whereas, We recognize in the Canvassing Fund a valuable aid to the canvassing work, therefore,—

"7. *Resolved*, That we encourage our people to contribute to this fund.

"In view of the fact that a large proportion of the population of the State is in its cities and larger towns, and further, that we have been repeatedly admonished to get out of the cities,—

"8. *We recommend*, That a special effort be made the coming year to give

the message in such cities as Dallas, Fort Worth, San Antonio, Waco, Houston, Austin, and many others.

"Whereas, We believe there is not always sufficient caution observed by church officers in receiving members into their fellowship, especially where the candidate has at some previous time been a member of one of our churches, and has been dropped for some cause; and, believing this to be a frequent source of trouble, therefore,—

"9. *We recommend*, That more care be exercised in this respect, and that where the applicant is known to have formerly been a member of one of our churches, he be required to bring from that church a statement that harmony now exists between him and that church, and that they know of no reason why he should not now be received into fellowship.

"Believing the Sabbath School Worker to be a very valuable help to all engaged in the Sabbath-school work,—

"10. *We recommend*, That the officers and teachers of all our schools be urged to supply themselves with this excellent journal.

"Realizing the perils and temptations which surround and threaten our youth in this last time, from which we should do all in our power to shield them,—

"11. *We recommend*, That parents co-operate with their church officers in organizing Young People's Societies in every church where possible, and by their counsel and suggestions assist in making them both interesting and profitable, and the means of holding the young people firm in their allegiance to the truth.

"Since the Lord has spoken so plainly in regard to the importance of our medical missionary work, calling it the right arm of the message, and has stated that treatment rooms and cafés should be established in the cities, therefore,—

"12. *Resolved*, That at this critical stage in its progress, we give to this important branch of the work of God our full and united support, when conducted in harmony with the principles set forth by the spirit of prophecy."

The preceding resolutions were passed unanimously; and the following funds were raised in cash and pledges: for the Tent Fund, \$780.15; for the Spanish work, \$82.35; for the work for the blind, \$148.25; Sabbath-school offerings, \$38.98; First-day offerings, \$49.76. Toward operating a tent factory \$150 was pledged.

The officers elected for the coming year are as follows: Conference President, Clarence Santee; Conference Secretary and Treasurer, E. Harris; Field Missionary, W. W. Eastman; Secretary of Sabbath-school Department, Mrs. Grace Corwin; Field Secretary of Young People's Societies, E. S. Taylor; Transportation Agent, C. N. Woodward; Superintendent of Church-schools, Lottie Farrell; Tract Society Secretary and Treasurer, appointment to be made by conference committee; Executive Committee, Clarence Santee, D. U. Hale, W. M. Cubley, C. W. Miller, E. B. Hopkins, W. W. Eastman, T. W. Field.

Credentials were issued to Clarence Santee, C. W. Miller, E. B. Hopkins, T. W. Field, H. B. French, W. W. Eastman, D. U. Hale, W. A. McCutchen, W. M. Cubley, N. V. Willess, A. W.

Jenson, N. J. Etheridge; ministerial license to E. L. Neff, W. L. Brandon, J. I. Taylor, E. S. Taylor, Henry Schmidt, G. A. Lagrone, W. F. Field, W. R. French; missionary license to E. Harris, Lottie White, Jessie Hunter, Mrs. E. L. Neff, Mrs. Ella E. Hughes, Mrs. J. I. Taylor, Isora Watts, Berta Taylor, Mrs. W. M. Cubley, Ava Hopkins, Mrs. N. V. Willess.

This was the largest camp-meeting that we have had in Texas. We sincerely hope that it will prove a lasting blessing to all the believers in Texas, and that between now and the time of the next camp-meeting there will be seen greater diligence on the part of all to make known to the inhabitants of the "Lone Star" State the great things of God; for they have made void his law. The majority of the campers stayed until the close. We are hoping for greater things than we have yet seen in the work here.

CLARENCE SANTEE, *President*,  
E. HARRIS, *Secretary*.

### The New York Camp-Meeting

THE forty-fifth annual session of the New York Conference was held in connection with the camp-meeting at Phelps, September 6-16. The camp was located in a small park in the village. The attendance of our people was quite good, most of the churches being represented by delegates. Besides the conference laborers present, Elders A. G. Daniells, W. A. Spicer, E. W. Farnsworth, O. E. Reinke, Prof. F. Griggs, Brother F. E. Painter, and the writer were present during some part of the meeting.

The death of Elder S. H. Lane, president of the conference, having occurred but a short time before the opening of the meeting, the conference was left without a presiding officer. The committee, however, made all the necessary arrangements for the meeting, and Elder E. W. Farnsworth, president of the Atlantic Union Conference, was invited to act as chairman during the session.

Expressive of the sorrow and loss occasioned by the death of Elder S. H. Lane, who for many years has been an active laborer in the work of the denomination and for a number of years president of the conference; also for the death of Elder D. A. Ball, who for many years was a devoted and highly esteemed laborer, the following resolution was passed:—

"Whereas, Death has removed from our midst, during the last conference year, two of our esteemed laborers, Elder S. H. Lane, who for many years served as president in our conference, also filling leading official positions in the cause elsewhere; and Elder D. A. Ball, for many years a laborer in our midst, therefore,—

"Resolved, That while we humbly bow in submission to the will of our Heavenly Father, we desire, hereby, to express our appreciation of the long and faithful labors of these brethren, and our sorrow occasioned by their removal; and further, that we extend to the bereaved companions and relatives of the deceased our Christian sympathy and love in this hour of their sorrow and great loss."

The chief item of business was the division of the conference territory. After mature and prayerful deliberation, the delegates voted that the territory of the New York Conference be divided into two conferences on a line running along the eastern borders of Cayuga, Tompkins, and Tioga Counties, the territory thus divided to be known as the New York Conference. As soon as arrangements can be made concerning the name of the legal association, it will be known as the Eastern New York Conference, and the Western New York Conference. This makes almost an exact division as to population, number of churches, and amount of tithe paid, and each of the conferences is sufficiently strong to do aggressive work. As far as we were able to discern, all the arrangements were perfectly satisfactory.

The business of the session was carried on with the utmost dispatch, and the greatest unity possible was seen in all the deliberations. The special blessing of the Lord was manifest in the meeting from beginning to end, and it was evident to all that the Holy Spirit was present, directing in a most marked manner in all the proceedings. We have never attended a meeting where this was more evident. The Lord blessed in presenting the truths of the message, and the last day of the meeting twenty-nine were baptized. Many said it was the best camp-meeting they have attended for a long time. Most of the laborers have been working in new fields during the past year, and three churches were admitted to the conference at this meeting.

Elder F. H. De Vinney was chosen president of the eastern conference, and Elder H. W. Carr of the western. A strong committee was elected in each conference, and such departmental secretaries as are necessary to fully organize and carry forward the work. There is no doubt but the step taken in the organization of two conferences will place a new mold upon the work of God in this field, and mark a new era in its progress.

The third angel's message was forcibly and clearly presented from the desk. Special studies were given regarding the subject of the spirit of prophecy. The following resolution, which was passed unanimously, expresses the attitude of the delegates present regarding the apostasy which has developed among us:—

"Whereas, The prospering hand of the Lord has been over us for good during the past year in preserving and extending our work, and,—

"Whereas, This care has been the more manifest in view of the fact that by means of leaflets sent out from Battle Creek, an effort has been made, the tendency of which has been to discredit the work of the spirit of prophecy, and the General Conference management, therefore,—

"Resolved, That we hereby express our deepest gratitude to God for his loving watch-care over us, and further, that we anew express our confidence in the integrity and reliability of the spirit of prophecy which has been manifested among us from the rise of the message, and that we pledge greater faithfulness to the instruction which comes thus to us from the Lord, and that we further

express our confidence in our General Conference organization and management, and that we extend to them our hearty support in the work of advancing the third angel's message throughout the world."

Steps were taken at the meeting to strengthen and develop the industrial school which has been started at Tunesassa. A local board of management was elected, and about nine hundred dollars was raised to complete the building which has been in course of construction during the summer. It was also voted to move the Buffalo Sanitarium to some favorable location in the country, in harmony with the instruction of the Testimonies that our health institutions should be located in the country. About seven hundred dollars was raised for this purpose.

Much interest was manifested in the progress of the message in the regions beyond. The stirring talks of Elders A. G. Daniells and W. A. Spicer regarding the rapid advancement of the message in foreign fields brought cheer and courage to every heart. A large number of young people were present at the meeting, and from these we trust many capable workers will be raised up to help spread the message in these needy fields.

I enjoyed, personally, the privilege of attending this meeting and once more seeing those whose association I was permitted to enjoy during the years I was laboring in the conference. I was also glad to meet some who have recently embraced the truth. The spirit which characterized this meeting was certainly encouraging, and I believe it is a token that the power of God is to be especially manifested in his work in this field in the future. We are in a crisis in the work; we have reached the shaking time to which we have looked forward. But the days of final victory are just ahead, and while the enemy may enter our ranks and cut down our laborers, and otherwise seek to hinder our work, our duty is to fill up the ranks and march on to victory.

G. B. THOMPSON.

### Georgia

DALTON.—This is a place of about five or six thousand inhabitants, and is located one hundred miles north of Atlanta, Ga., and forty miles south of Chattanooga, Tenn.

Oct. 4, 1905, Elder W. W. Steward, his wife and little son, of Boise, Idaho, and my wife and I came to this place to introduce present truth. We began by canvassing the town and its vicinity for "Daniel and the Revelation" and other books.

Soon, however, Elder Steward began house-to-house work with *The Family Bible Teacher*, which has proved a very good way of presenting the three angels' messages.

But, owing to poor health, Elder Steward and his family left us after about four months' work, and then we took up the house-to-house work, which he had started. This was our first experience in this kind of work. The Lord has blessed us, and has enabled us to place a full set of *The Family Bible Teacher* in more than two hundred homes, and to

make many friends. But before we had finished our course of readings, he had impressed two honest souls with the importance of keeping all the commandments of God. These two had bought and read "Daniel and the Revelation," which helped them to take their stand for the truth.

About this time Elders R. M. Kilgore and Geo. W. Wells, and Brother and Sister M. L. Woodall pitched a tent for a four weeks' meeting, which was well attended by an intelligent and attentive congregation.

We now have a Sabbath-school of eight, and are holding Bible readings with several interested families. I think some of these will soon take their stand for the truth.

Of course we have had some opposition from the preachers, there being about twenty white and fifteen colored ministers in and near this little town. But it has only caused the honest and thinking people to think more, and to watch as well as pray.

Just here I wish to thank those who have sent me literature for the work here. I could use much more, and hope to continue to receive good, clean copies of our papers, post-paid. These papers and tracts are doing good.

ARTHUR L. MANOUS.

### Camp-Meeting in the Tennessee River Conference

THIS camp-meeting was held from August 23 to September 2, in Nashville, Tenn. The ground upon which the camp was located was the same ground, and the meetings were conducted in the same pavilion, used by Elders J. S. Washburn and G. I. Butler during a series of tent-meetings which they conducted this season. The ground was of sufficient size for a goodly number of family tents, and also a dining tent. The meeting was quite a typical Northern camp-meeting. It was said to be not only the largest camp-meeting ever held in the Tennessee River Conference, but the largest meeting ever held in the Southern Union Conference.

In the main, the weather was ideal during the meeting. The work of the camp-meeting was well organized, every phase receiving its share of attention. There was perfect freedom in the discussion of the various questions that were brought before the conference. The attendance of the citizens in the vicinity was good, and such subjects were presented as were calculated to make them acquainted with the cardinal features of the third angel's message.

Arrangements had previously been made to report the meetings as fully as possible through the public press of the city, so each day the papers contained a report. Much, I believe, has been lost by failing to make use of this feature in connection with our meetings. The smaller the meeting, the greater the need that truths which are being presented be reported; in this way thousands can be reached when only a few would otherwise hear the precious messages of love which are being proclaimed. By exercising tact and wisdom in interviewing the leading newspaper men in the vicinity of the camp, arrangements can be made that will guar-

antee the publication of any reasonable reports that are neatly prepared for them.

Nashville being the headquarters of our work in the Southern Union Conference, quite a large number of workers were present at this meeting. The following is a list of some of those who were in attendance: Elders Geo. I. Butler, R. M. Kilgore, J. S. Washburn, C. P. Bollman, and R. S. Donnell, Profs. J. E. Tenney, E. A. Sutherland, and Thomas D. Rowe, and Drs. Frank Washburn and M. M. Martinson. We also had with us Dr. R. H. Harris, of Battle Creek, Mich.

Elder W. R. Burrow was unanimously elected president of the conference for the ensuing year. Elder Geo. I. Butler spoke several times during the meeting, with power.

Both Sabbaths of the meeting were attended by manifestations of the Holy Spirit's power in the conversion of souls, especially the last Sabbath, when a large number responded to the call to surrender to the Lord, some for the first time. Twenty-two precious souls followed the Lord in the sacred rite of baptism.

A camp-meeting for our colored people in the Tennessee River Conference was in progress at the same time as this one, it being held in another part of the city. This also was a pronounced success. The outside attendance was very large. There were eight persons baptized as the result of this meeting. An impressive ordination service was conducted on the afternoon of the last Sabbath of this meeting, at which Brother M. C. Strachan was set apart for the gospel ministry.

I took occasion to visit our publishing house in Nashville after the meeting, and was gratified to find such an extensive plant, and one so well equipped for all kinds of publishing work. Surely the Lord has been preparing the way for an effective work to be done soon in the Southland.

The Nashville Sanitarium and its location I consider to be ideal, and I bespeak for it an excellent patronage in view of its being located in a place so accessible to the city.

I can report that my first visit to Nashville was a most pleasant and satisfactory one, and I feel sure that it has resulted in deepening my interest in the work in that needy field.

K. C. RUSSELL.

### Virginia

MUCH has been said in history regarding Virginia as a colony and as a State. In both conditions it has been kept prominently before the world. In the great closing work of the third angel's message, Virginia will have a part to act, and we believe it will be quite a prominent one, as it is so situated that nearly all traffic and travel from the North to the Southern States passes through it; thus it becomes a natural gateway to a vast section of territory which awaits the sound of this message. A number of inquiries have come to us, which have been answered the best we know how. Several persons have come and settled among us, and are determined to do what they can to give the message to all with whom they come in contact. Brother Wirth, one of these

brethren, expects to help scatter the literature containing the message wherever he goes. There are others who are looking for places where they may do good, effective work for the Master. To such we wish to say, Virginia offers a large territory. Write to us, and learn what you can before you start; then come and work till the Lord comes.

W. H. ZEIDLER, *State Agent.*  
1312 North Twenty-eighth St., Richmond, Va.

### Italy

ROME.—We shall soon open up the guns on Torino, the ancient capital of Italy. Already Brother Benezet has been there for some weeks, getting things in shape for a vigorous campaign this winter. The Professor will leave for Torino the first of next week. He has not been able to get away from his place until now. The heads of the institution would have him stay at any cost, as they had been counting on him as director of a larger institution that they intend building this fall. But he told them it was impossible, and they would have to think of providing a successor for him, as he was determined to go. Finally they have decided to release him, and have appointed a successor, who will occupy the place until a permanent director can be found. The Professor is enthusiastic about the work, and is entering into it with his whole soul. We hope for good results from the work at Torino.

I am working diligently again at Rome. I am giving three studies a week on the truths of the message to the canon of whom I wrote, and he seems very much impressed with the beauty and force of this truth. He told me the other day that he is beginning to feel a peace and a tranquillity that he has never known before, because he has learned to know God as a father.

CHAS. T. EVERSON.

### British Central Africa

NYASSALAND.—Some of our boys have been with us nearly three years, and they are striving hard to learn to read the English Bible, as there are only parts of the New Testament translated, and those are very faulty. A few of our boys, with a little help, translate very nicely. One has translated several songs from the "Gospel Song Sheaf." One of the songs is "Would you know why I love Jesus?" I wish you could hear them sing it. I am sure it would do you good, for they sing it heartily, and with deep feeling.

The work for the people is moving slowly; but I am encouraged, for I can see the hand of the Lord in it in many ways. I have a large class studying for baptism. The women are beginning to read the Bible, and are interested as they have not been before. A goodly number of them are in the baptismal class. They are so delighted that they can read the Bible that they often sit up far into the evening, a thing not common for women. True, in the villages, when there is a dance or beer-drink, they sit up all night; but at a mission they retire early.

We have three little girls who were

slaves, but ran away from their masters, and sought protection at the mission. We are caring for them and teaching them to work, and they attend school. I believe that God is sending many of these young people to be trained for his service; for ere long, in this dark land that has waited so long, God will do a great work in breaking the bands of sin, and letting the prisoners go free, through the belief and faith in the blood of Jesus. Then we shall see the lost ones, who are now in the dark corners of the earth, coming to the light. I am glad to hear of the onward march of the message, and of its taking hold of the people in German East Africa and other remote portions of the earth. Praise the Lord! This is, indeed, his doing.

At this writing we are all well, and are pushing on with the work. We need your prayers that God will give us wisdom to carry forward his work, to the blessing of many, and the glory of his name.

THOMAS H. BRANCH.

### Mexico

CELAYA.—We are still getting on nicely. Medical work has been nearly as good as last month, while collections were much better.

Mrs. Fattedbert has gotten along well with school work. She has two adult classes in English; general work, two and one-half hours daily, with some American girls. A new class of two Mexican girls begins Monday. These latter are more satisfactory, as the enrolment from among this class will increase, and thus openings will be made for teaching the gospel. Although the American girls are all Catholics, they enjoy the Bible study most of all, I believe.

W. C. FATTEBERT.

### Tsoan Chiu and Kulangsu, Amoy, China

ONCE more the hand of the Lord has been plainly manifested, guiding the work in this province. When Elder Keh began observing the Sabbath, a former pupil of his, residing in the city of Tsoan Chiu, heard of the stand he had taken, and obtained one of his Sabbath tracts. After carefully investigating the matter for himself, he, too, began to obey.

His father and a young brother bitterly opposed his keeping the Sabbath; but he remained firm until his death, which occurred more than a year ago.

Although the fact of his keeping the Sabbath was known to but few, and was not known here at Amoy until after his death, yet to-day the results of his faithful adherence to the truth are clearly seen.

A deacon in the Presbyterian church at Tsoan Chiu learned of the Sabbath from this brother a while before his death, and has been down to Amoy a number of times, inquiring about the truth. About the time Elder B. L. Anderson arrived in Amoy, we received a letter from this man and nine others, asking us to come to that place and begin work. We could not go just then, but last Tuesday Elder Anderson, Elder Keh, Brother Tan Khi, and myself went to Tsoan Chiu.

Elder Anderson and I came back be-

fore the Sabbath, but Elder Keh and Tan Khi stayed over Sabbath and Sunday. As the result of this trip, the deacon of the Presbyterian church went to his pastor, and gave notice of his intention to sever his connection with that church, and to keep the Sabbath. Then on Sabbath an aged elder of the same church came to hear Elder Keh preach at the home of this brother. At the end of the service, this old man told Brother Keh that on Friday he had asked the Lord to help him to know whether or not the Sabbath was right. He told the Lord that he was going the next day to hear Elder Keh preach, and asked that if the Sabbath was right, he might be given a clear mind to hear and understand what was preached; while if it was wrong, his mind might be confused so that he could not understand. The result was that he left the service happy in the knowledge that the Sabbath was right; for his mind had been clear, and the sermon had been very plain.

Besides this, the man who was so bitterly opposed to his brother's keeping the Sabbath now believes it, and asked Elder Keh to come to his house and preach the truth to his father.

There are between ten and twenty who met last Sabbath to hear Elder Keh, and who are now looking for some suitable empty building which they can use as a chapel. We shall probably go to this place again in about two weeks.

August 7 I had the privilege of baptizing Elder Keh's wife, Tan Hu's widow, and a former Bible woman of the Presbyterian mission, who united with us about a year ago, and who has been doing Bible work among the women at one of our country stations.

We hope to organize a church here at Kulangsu in a week or two. There are a number of interested ones both here and in the country, who we hope eventually will be ready for baptism. We feel that God is guiding the work here, and that to him belongs all the glory. We are happy in our labors, and are glad that God has called us to this place. Pray for us, that the work here may grow, and that we and our native helpers may have wisdom to direct its growth in the right channels. We are all well, and are standing the heat much better than we did last year, thanks to our pleasant quarters by the seaside.

W. C. HANKINS.

### Portugal

CARCAVELLOS.—Some time ago I received a few copies of the special earthquake number of the *Signs*, second edition. I sold a few copies to English and Portuguese friends, turning the money over to our printing fund. One copy I sent to a daily paper of wide circulation. In the number of July came out engravings of the Stanford University, library, and arch, also city hall of Santa Rosa, accompanied by the statement by President Jordan, and comments upon the editor's sermon preached in Oakland. It says:—

"The interesting American weekly, *The Signs of the Times*, printed in Mountain View, Cal., published a second edition of its number of May 23, entirely consecrated to the frightful earthquake of San Francisco. The four

hundred thousand copies that constituted the first edition were exhausted promptly. It is a publication principally religious, and that consigns as signs of the times all the disasters that happen throughout this world, attributing them to celestial choler. In this special number, in an article entitled 'There Is No Sure Refuge,' it says that in this land of perdition, in this cursed world, there is nowhere to flee, and adds: 'We can not flee to Oakland, neither to Chicago, nor New York, nor London. The first great convulsion of the earth may devour one or all of these cities; and the most solid towers, the proudest constructions of steel built by men, may be in a moment reduced to heaps of scraps.'

"And after various convenient Bible quotations, it concludes, therefore, that in the earth there is no possible refuge, and ends inviting every afflicted soul to find the heavenly Jerusalem his only refuge.

"The counsel will not be very consoling to humanity, evidently surrounded with perils, and to whom the classic *terra firma* is as solid as the revolving waves of the ocean; but nevertheless it is a counsel; and as a last recourse it is efficacious so far as possible, 'given to the miserable life that man wastes upon earth.'

"We record this curious and extensive article of *The Signs of the Times* to show the Puritanic disposition of the American periodical, published in this land of Quakers, of Positivists, of Puritanism, and of trusts, true Babel of modern times."

In this experiment I see possibilities for the future in getting truth before the people. With the help of Elder Schwantes, I shall see if they will publish an outline of our faith, with something on religious liberty; for I see the people are earnestly seeking for liberty—of course it is civil liberty, right of free speech, free press, etc. There is on foot a Sunday-closing movement, with plans to formulate a law upon the meeting of Parliament. I am sure that some of the papers will publish something on liberty.

C. E. RENTRO.

### Mississippi

WE are glad to report that after a two months' absence from Mississippi, we are again in our field of labor. We were obliged to leave this State and seek a little rest on account of Mrs. Bellenger's poor health. We enjoyed a change of climate, the association of old friends and relatives, and we especially thank our dear Heavenly Father for the restoration of health and strength, and for the privilege of again engaging in our work.

Sabbath, August 18, we enjoyed a good meeting with the Hatley church. One was baptized. We also visited the church at Greenbrier, and found the brethren and sisters of good courage. One precious soul awaits baptism at this place. It makes my heart rejoice to see these dear young people giving their hearts to Jesus.

Sabbath, the twenty-fifth, I enjoyed a good meeting with the Ellisville church. I am now on my way to Picayune, Miss., where we expect to conduct a tent-meeting.

Our church-school question is one of

intense interest to us here this fall. We shall need about three more good, self-sacrificing teachers by the middle of October. Is not some one's heart touched with sympathy for the thousands of perishing souls in this needy and destitute field, and especially for our little ones? Now is the time to work the Southern fields. Our courage is good; and we are glad we can have a part in the great work.

JAMES BELLENGER.

### Report From Elder Loughborough

✓ It has been some time since I reported in the REVIEW. It was my lot to be in the great California earthquake of April 18, being then at my home in Mountain View. Although our house is only three blocks from the Pacific Press, the walls of which were shaken down, all the damage we received was made whole for less than one dollar. While the chimneys round us were toppled over, not even a crack could be found in ours. After the earthquake a clerk for one of the merchants in Mountain View whose damage was about five thousand dollars, said to me, "And how much were you damaged by the earthquake?" I replied, "One dollar will cover all the property injury we received." With a peculiar look, and with great earnestness, he said, "Well, God must smile on you." In response I said, "I am no better than others, but these are the facts in the case."

During the earthquake we calmly trusted in God, but for several days after the shock there was a strong electric pressure in the atmosphere which was very debilitating to feeble persons. The astronomer in charge of the Mount Hamilton Observatory, near San Jose, said, "In a scale of ten the electric pressure is nine and one-half, and if it goes half a degree higher, I do not know what will happen." As we began to rally from the electric pressure, I received a request from Elder Santee, president of the Southwestern Union Conference, to attend their annual camp-meetings in Texas, Arkansas, and Oklahoma. I told the Lord if my health improved, I would take that as an evidence that I should go. So much better in health was I at the end of one week, that I responded that I would comply with the invitation. This promise I fulfilled by attending, from August 2 to September 2, these camp-meetings.

It had been ten years since I had visited those conferences, being at that time superintendent of district number five. I could see a marked growth in numbers in all three of these States, and also a good showing in their finances. Especially was I pleased to find Arkansas free from the heavy financial embarrassment of ten years ago; then they hardly saw how their obligation could ever be canceled. The spiritual interest in these meetings was good. I enjoyed the opportunity of speaking of the hand of God so manifest in the rise and progress of the great second advent movement.

It was a pleasure to be associated again in labor with Brother Irwin as he attended all three of these camp-meetings. So also I was again with Brother Santee, whose society I had formerly shared in other States. At the Oklahoma meeting, Elder Thompson,



from the General Conference, and Elder Porter, from the Kansas Conference, were present, and I had opportunity to renew and form pleasant acquaintances with the local laborers in these States.

As I looked upon the great number of young people, both youth and children, assembled on those camp-grounds, and thought what a power they might be for the advancement of the truth in the world if fully consecrated to the Lord, I could but pray that the Lord would keep them from the follies of this world, and that he would bless the efforts of Brethren Hughes, Giddings, and others who have labored so earnestly in their behalf.

As others have reported particulars respecting these meetings in the Southwestern Union Conferences, I need not repeat. September 7 found me again safely at home in Mountain View. Although weary with much travel and almost a month of constant meetings, with a few days' rest I found myself really in better health than before I went to Texas; so much so that, in response to a call to come to Michigan for a few weeks' labor, I am on the way, writing this as our train glides rapidly through Missouri. For all these mercies I praise the Lord. Brethren, pray for me that God may still give me strength to speak of those things I have seen, and heard, and known, and handled in the rise and progress of this great second advent movement. J. N. LOUGHBOROUGH.

### Burma

INSEIN.—Our work is encouraging. We only desire grace to be able to rightly represent our Lord. I am more and more convinced every day that Burma will be a fruitful field. As the days go by, and our work advances, we shall find it absolutely necessary to give the responsibility into the hands of the Burmese themselves.

Brother Maung Maung has recently been out into the districts, and he found a company of Karen Christians, who own their meeting-house, and they said, the very first thing, "Now you preach what we do not already know. Preach to us about the Sabbath." He preached, and one of the men who came to Rangoon said, "Maung Maung is the best man," and the people said, "This is truth!" Two or three men seemed to have seen the Sabbath before our brother went there.

We are making good progress in language study now. We can read quite a little. Mrs. Votaw will be able to speak before I can. In fact, she can make herself understood in household matters quite well. It is said that the women invariably learn to speak before the men do. H. H. VOTAW.

### West Africa

FREETOWN, SIERRA LEONE.—Our boys are making a road up to our house, from the main way, so that we can get up and down more conveniently. The reason for building so far from the road was to be at an elevation. When we were erecting the stone work of the house, I saw more than one hundred native Africans—men, women, and children—in a desperate fight, just in front of our

building, and if I had not been on a high elevation, I do not know just what I would have done.

You can scarcely imagine the disposition of these heathen people until you have had some experience with them. A few days ago two of our own boys came rushing up to our bedroom, all ready for a fight. I told them they must not come up in that way to get me to settle their difficulties, but to go down and I would come at once. I went down as quickly as possible, but before I could reach the bottom of the stairway, I heard pounding and beating such as I never heard before. When I got outside, they were clinched like tigers. The Lord gave me strength, and I soon had them out at arm's length, and held them until they agreed to stop. In just a few minutes they were as good friends as ever.

Such experiences are not very encouraging, but we can not stop because the way looks dark. I believe that we can soon have a good school of these Mendi boys, and I have great hopes of seeing much good accomplished through them. We are planning to start a school in the basement of the mission house by the first of next January.

Until about the first of November I will do what house-to-house work I can, and then begin a tent effort in the city. We can have about seven months of good weather for tent work, and I am sure that a strong effort will result in much good for the work here. I hope that the Board can see their way clear to send me some good help by that time. I am going to ask you to send a tent. I will endeavor to get everything fitted up about our property before tent season begins, so that we shall be free to carry on aggressive work. There is a demand for our books, as well as for meetings. I was out to-day and sold books to the amount of \$7.32.

D. C. BABCOCK.

### Spain

BARCELONA.—Our work is meeting with encouragement. Hardly a day passes but some new opening comes for Bible readings. We are not able to answer half the calls.

Last week an intelligent young man began to obey the truth. We had had but one or two personal talks with him. He became convinced by attending a few Sabbath evening meetings in the city of Sabadell. In *El Mensajero de la Verdad* he read of the evils of wine and tobacco; so gave them both up. In the face of great opposition, he accepted the truth, his wife and other relatives doing all in their power to keep him from taking the step. But Christ gained the victory, and he is now rejoicing in the light. Two or three days after making his decision, he lost his position, because of the Sabbath. But his courage is good. Last Monday he walked twenty miles to spend the day in study with us.

On the second day of this month [August] three souls were buried with their Lord in baptism, and four or five others are planning to be baptized next Sabbath.

Times are hard in Spain at present, and as provisions are dear, there is much suffering. We are anxiously watching the signs of the end about us, and are

determined to be instruments in God's hand for hastening that glad, yet solemn day. Pray for this needy field.

WALTER G. BOND.

### Barbados

St. JAMES.—Since my last report, I have attended our conference in the island of Trinidad, and returned.

The work recently opened up in The Garden is onward. Prior to my leaving for the conference, eleven precious souls—all adults, and varying in age from twenty-one to fifty years—were buried with our Lord in baptism, and received into church fellowship. Later these new members were organized into a tract society, and are doing good work with our literature. Since my return, many who were halting have begun the observance of the Sabbath, and are preparing for baptism, while others are on the verge of decision. This is indeed encouraging. Last month we organized a Young People's Society, and it is working admirably. We meet every Sunday afternoon at four o'clock.

The work in Speightstown and St. Lucy is also moving on, but slowly. We have a small company of believers in each of these districts, who see a minister about once a month, sometimes less than that. On visiting these companies last month, we found them all moving forward, in spite of the workings of the enemy. Each company presented a candidate for baptism, which took place at Crab Hill, St. Lucy, on August 23. We had quite an orderly attendance, and many realized the importance of the occasion. One of these newly baptized members is a brother who lives on the borders of an unentered parish, St. Andrew. He sells the *Caribbean Watchman*, and uses *The Family Bible Teacher* quite successfully. Thus the work is opening up eastward. The Lord is working mightily with his people. It is only about two years ago that a systematic effort was made in behalf of the people to the north of Barbados, comprising five parishes, by the living preacher; to-day we have believers in three of these parishes, with a total membership of about forty, and the fourth is calling for a laborer. The greater number of these members pay tithes and offerings. In spite of their poverty, they endeavor to meet their church dues, and send donations to other missions, quarterly.

We are now putting forth strenuous efforts for a church building of our own. At present the only place we can hire for our meetings is a room in a dwelling-house, or possibly a local friendly society might let or sublet its lodge to us. Very many people, especially those of the better class, have a prejudice against attending divine services in such places. Consequently, a church building of our own would assist us materially, for it would be the means of helping some to accept the truth who could be of some financial benefit to the cause.

We have distributed quite a number of Contribution Cards, but what the harvest will be we know not; but this we do know, unless we obtain some help outside of our efforts, we may not be able to begin operations just now. We are praying that the Lord will come to our assistance, by touching the heart of some

one with whom he has entrusted his goods, and bountifully blessed in temporal things, to give to this noble cause. We are greatly in need of a church building. There is only one such building in the whole island, consequently we labor under the circumstances that are spoken of by the servant of the Lord when she says: "In many places where the message has been preached and souls have accepted it, they are in limited circumstances, and can do but little toward securing advantages that would give character to the work. As persons become interested in the truth, they are told by the ministers of other churches [and these words are echoed by the church-members], 'These people have no church, and you have no place of worship. You are a small company, poor and unlearned. In a short time the ministers will go away, . . . then you will give up all these new ideas which you have received.'"

May the Lord hear our prayers and answer them, and may the day be not far distant when we shall have in northern Barbados a humble house of worship as a sign, a memorial, of God's Sabbath, a light amid the moral darkness.

J. GERSHOM DASENTE.

### Canadian Union Conference

THE third biennial session of the Canadian Union Conference was held at Paris, Ontario, Aug. 23 to Sept. 2, 1906. This union conference comprises the conferences of Ontario, Quebec, and Maritime, and the Newfoundland Mission Field. Each conference and mission field was represented by at least one delegate. There were six meetings held during the session. The first three meetings were largely given to the address of the president, Elder W. H. Thurston, and the reports of the local presidents and the superintendent of the Newfoundland Mission.

Resolutions were passed as follows:—

"Whereas, There is great need for a faithful work in the city of St. John, New Brunswick, therefore,—

"1. *Resolved*, That Elder J. O. Miller, of Academia, Ohio, be invited to enter that field; and that we petition the Ohio Conference to release Elder Miller for this work, and to continue his support for one year.

"Whereas, There is a pressing demand in all branches of the third angel's message for more laborers to enter the field, therefore,—

"2. *Resolved*, (a) That we urge our young people to seek a preparation for taking up some line of work in connection with this message; (b) that we urge upon parents and students the advantages offered by our denominational schools in acquiring the necessary preparation for successful work in connection with the third angel's message; (c) that a great effort be put forth to educate our people to realize the importance of giving their children an opportunity to receive a thorough education that they may become master workmen in this cause.

"Whereas, The book business in our territory could be greatly increased by a competent and energetic district canvassing agent, therefore,—

"3. *Resolved*, That this Canadian Union Conference secure a good, com-

petent man to take up the work of circulating our literature in our territory.

"4. *Resolved*, That institutes for the training of workers be held at such time and place as the general agent and the local conference committee may mutually arrange.

"5. *Resolved*, That the general agent canvass such time as his services are not needed in general field work, turning over the proceeds from his sales to the Canadian Union Conference.

"6. *Resolved*, That we urge the people everywhere to co-operate with our Canadian Union Conference to revive the circulation of our denominational literature (a) by selling as many books as possible, (b) by circulating our periodicals, (c) by urging their sons and daughters to engage in the canvassing work.

"Whereas, Ottawa, the capital of Canada, is a city of some ninety thousand inhabitants and a city of vast importance to the Canadian field, therefore,—

"7. *Resolved*, That we invite Elder O. F. Butcher, of Detroit, to make that city his field of labor; also that we petition the East Michigan Conference to release Elder Butcher for this work, and to continue his salary for one year.

"8. *Resolved*, That we encourage our people to honesty and faithfulness in paying tithes, and in bringing in offerings, that the work of God may prosper, and the promised blessing be received.

"Whereas, Experience has proved that tent work in Newfoundland can not be carried on successfully on account of climatic conditions, and,—

"Whereas, It is impossible to hire halls and other like places, therefore,—

"9. *We recommend*, That a portable tabernacle be provided for work in Newfoundland.

"Whereas, It has been planned by religious bodies in Newfoundland to have a representative of the Lord's Day Alliance of Canada go to that country at an early date, in behalf of Sunday observance, and,—

"Whereas, It is essential that the people should be given the opportunity of knowing the evil underlying such work, therefore,—

"10. *We recommend*, That steps be taken at once to provide suitable literature, and that such other steps as may be thought advisable be taken with a view to properly warn the people of Newfoundland of the danger impending.

"Whereas, The book 'Ministry of Healing' has been set apart by the author for the relief of, and the establishment of, sanitariums,—

"11. *We recommend*, That our workers and people everywhere purchase the book, and also sell as many as possible for the advancement of the sanitarium work in the union conference.

"Whereas, The Bible clearly teaches that the spirit of prophecy will continue in the church till the end, therefore,—

"12. *Resolved*, That we urge all our people to study the spirit of prophecy in connection with the Bible, that it, the spirit of prophecy, may be confirmed in the church, so that we shall come behind in no gift, waiting for the coming of our Lord Jesus Christ.

"13. *We recommend*, That as a conference we approve of the recommendation of the General Conference to raise

the sum of one hundred and fifty thousand dollars, and that we co-operate as far as consistent with the needs in our own field, in raising the money."

Officers were chosen for the next biennial term as follows: President, W. H. Thurston; Vice-President, Wm. Guthrie; Secretary and Treasurer, B. B. Nofstger; Conference Committee, W. H. Thurston, the presidents of the local conferences, superintendent of the Newfoundland Mission Field, T. H. Robinson, E. Leland, E. E. Gardner, and Geo. H. Skinner; directors of the Newfoundland Mission Field, C. H. Keslake (Superintendent), J. R. Johnston, G. H. Morgan, W. H. Thurston, and Wm. Guthrie.

Ministerial credentials were granted to W. H. Thurston and C. H. Keslake, and ministerial license to Fred Johnston.

The financial report of the treasurer showed receipts amounting to \$12,938.43; disbursements, \$12,569.05; and cash on hand, \$369.38.

B. B. NOFTSGER, Secretary.

### Fiji

MUALEVU, LOMALOMA.—Our week of prayer for Fiji closed last night. I met with the company here and the one at Cikobia. We had a refreshing time, and the softening and melting presence of the Holy Spirit was felt. Though these companies are poor, an offering of twenty dollars was made. This will be largely increased when the amounts from the other companies are added.

Since my last report, we have sold our launch for two hundred pounds, and have bought a ten-ton yacht for two hundred and fifty pounds. Our launch could be used only inside of the reefs, and we could not go from island to island in it. As I must make these trips, and as our small cutter was not safe and convenient for this, it was thought best to dispose of the launch, and get a ten-ton vessel. The boat we have bought was held at three hundred and fifty pounds, but through the help of the Lord the owner dropped the price, though the boat is worth the former price. It is only two years old. After our cramped conditions in our small boat, this seems like a palace to us. It is the Lord's doings, and is marvelous in our eyes.

We know not how long we shall be able to stand this climate, but our prayer is that we may be spared to this work till the great roll is called. We love this dark-skinned people, and it would seem like death itself to be separated from them. Our lives are bound up in them, and the difficulties are lost sight of in the joy of seeing some of them responding to the message.

C. H. PARKER.

### Central America

LA CEIBA, SPANISH HONDURAS.—We need a Spanish-speaking minister, one of experience. My hands are more than full in the book work, and, in fact, I am not doing one third of what I could do if we had some one to instruct the interested ones. There are nine adults who have begun to keep the Sabbath here on the mainland since we began work here. None of them are baptized yet, and all need good, thorough work done

for them, to bring them up to the standard for church fellowship. This Elder Goodrich could not do, even if he were not overburdened already, for he can not speak Spanish.

We must have help, if the work continues to advance. We are doing what we can to keep things going forward, but a minister could do so much better. We now have a Sabbath-school with both a Spanish and an English division, and quite a large class of children.

Brother Peebles is faithfully pushing the printing work, the expenses of which are entirely paid by Brother Moncada. Mrs. Allen has a day-school of seventeen children, and more will soon come. In my work as colporteur, seeds of truth are continually being sown, which I hope will not be in vain.

A good start has been made, but we feel that the time has come for a greater effort in behalf of the Spanish people. I believe God never opens a door unless he has some one prepared to fill it. May there be such a movement on the part of God's people that each one may soon find himself where God would have him, and the chosen people soon be gathered out, and the Saviour appear, to take his people home.

A. N. ALLEN.

### A Missionary Meeting

EVERY fourth Sabbath service in our church at Mountain View, Cal., is arranged for by our missionary committee. Since the fire our church has been divided, and two companies meet in the churches offered by the brethren of other denominations.

Home missionary work was the general subject studied at both churches at the Sabbath service two weeks ago, and the meeting I attended was an excellent one.

Elder M. C. Wilcox, editor of *The Signs of the Times*, gave briefly the history of our pioneer missionary paper; he spoke of the great work for which it stands, and the need for its existence. He referred to the present-day fulfillment of prophecy, the intensity in business, social, and political circles, the great Protestant Church Federation movement, the great federation now being formed known as "The American Federation of Catholic Societies"—all striking signs of the times. *The Signs of the Times* had a special representative at the Catholic convention just held in Buffalo, N. Y., and a series of articles, beginning with the issue of September 5, reporting this and pointing out its meaning in the light of prophecy, is now appearing in that paper.

Brother Corliss in his talk told how the *Signs* pioneered the way for evangelical work in the early days. In those days the tract and missionary societies were faithfully sending the paper to people in communities where as yet our ministers had never gone. Calls frequently came to workers from those who were keeping the Sabbath as a result of reading the *Signs*. In one place in Colorado in this way a church of twenty-eight members was organized. The *Signs* has been growing in influence since then, and from reports constantly received, we know that where faithfully circulated, it is doing an equally effective work now. When, then, shall we work?—Now. Brother Corliss

asked for a definition of the word "now." He gave one given him recently by a ten-year-old boy at a meeting in Salt Lake City. It is, "The time we can not get away from."

With a new awakening as to the times in which we live, and with facts presented showing what *The Signs of the Times* is actually accomplishing, the members of our society were convinced that the time to renew missionary effort is now.

Our society uses a large club of *Signs* each week, mailing them to lists of names furnished by members or secured from agents and from other sources. At this meeting the plan of subscribing for papers in this club was made clear. At the club rate the cost for papers to the member subscribing is just two cents for each copy per week. For example, if a member subscribes for five copies, it costs just ten cents a week. The librarian attends to ordering papers, and collects from the members every four weeks.

As a result of this missionary meeting, over one hundred copies of the *Signs* were subscribed for to be added to the one hundred and twenty-five already being taken. The Young People's Society has increased its club from one hundred and forty to two hundred.

Perhaps you would like to read the booklet outlining this plan in detail. It is written by the secretary of the California Tract Society. A copy of this *Signs of the Times* booklet may be obtained free from your State tract society.

J. R. FERREN.

### Field Notes

AT Loveland, Colo., nineteen have taken their stand for the commandments of God and the faith of Jesus, and still others are interested.

As a result of a three-weeks' tent effort at Natchez, Miss., nine persons have accepted the truth, while others are still in the valley of decision.

THERE are prospects of a goodly harvest of souls as a result of the tent-meetings now being conducted at Niles, Mich., by Brethren Pitton and Collier.

WEST MICHIGAN has secured a strong corps of church-school teachers for the present school year, nineteen in all. Four of these are for the school at Battle Creek.

THE series of tent-meetings at New Haven, Conn., has closed, and twelve persons have joined the church there as a result. Eight of these were baptized on September 22.

NOTWITHSTANDING very unfavorable weather conditions for holding tent-meetings, four persons have accepted the truth at Petersburg, Va., as a result of the tent effort there.

A YOUNG People's Society of seventeen members has been organized in Upper Huon, Island of Tasmania. They have subscribed twenty dollars for the support of a native worker in the islands, and are taking a club of our papers for missionary work.

ELEVEN persons were baptized at the sanitarium at Melrose, Mass., September 22. Two were members of the sanitarium family, and the rest were mostly the fruit of the tent effort at Everett. Six others are desiring baptism in the near future. The tent has been pitched for another effort, with good prospect of success.

### Current Mention

—Three hundred government inspectors began work at the Chicago packing-houses on October 3.

—A boat containing 200 persons was overturned while crossing the River Indus, on September 24, and 170 of the passengers were drowned.

—The new State capitol building at Harrisburg, Pa., was dedicated on October 3, President Roosevelt delivering the principal speech of the occasion.

—President Joseph Smith, of the Mormon Church, has been arrested. The warrant for President Smith's arrest was sworn out after the alleged birth of his forty-third child by his fifth wife.

—The chairman of the Panama Canal Commission is arranging specifications covering the work of excavating the canal ditch, and will soon advertise for competitive bids for doing the work.

—The trustees of the Peabody Education Fund for the education of Southern blacks and whites, held their annual meeting at New York on October 3. The report of the general agent showed a distribution of \$78,000 for that purpose.

—At Pocahontas, W. Va., on October 3, an explosion occurred in one of the coal-mines of the Pocahontas Colliery Company, entombing 100 miners. Nineteen of the dead had been taken from the mine up to the morning of the following day.

—Sunday, October 21, is to be observed in all the churches of the District of Columbia as Temperance Sunday, and all pastors are expected to address their congregations upon the subject of opposition to the liquor traffic on that day. This arrangement is made under direction of the Anti-Saloon League.

—Eight steamers of the Baltimore, Chesapeake, and Atlantic, and the Maryland, Delaware, and Virginia Railways are now tied up at Baltimore on account of a strike of all the licensed officers of those vessels. The men are striking for more pay. A meeting has been called between the directors of the companies and a committee of the steamboat officers.

—A severe earthquake shock was felt throughout the island of Porto Rico on September 27. The shock lasted thirty seconds, and seemed to increase in intensity. No serious damage was done, and no lives were lost, though there was much excitement among the people, and serious panics were narrowly averted in crowded buildings. The shock was also felt on the island of St. Thomas.

—In a rear-end collision between a regular passenger-train and a military special at Lansingburg, N. Y., on October 4, five persons were killed and thirty injured. The passenger-train was stalled by a faulty air brake, and the engineer of the military special was unable to operate the brakes of his train.

—Anarchy has become well-nigh supreme in Morocco during the past few weeks, and the sultan seems powerless to control the situation. The United States is pressing its demands for the settlement of the Perdicaris case, and it is reported that war-ships now at Gibraltar are to proceed to Morocco to enforce the demand.

—Germany has sent an energetic warning to Russia concerning the protection of the lives and property of Germans living in Russia. There is no doubt that Russia would heed the warning if she could; but just now even the czar would be glad of some plan by which he could guarantee the protection of his own life. It is reported that his recent yachting trip was superinduced by the information that the terrorists had purchased two air-ships from which they were planning to drop bombs upon the imperial palace.

—Further details of the storm along the Gulf Coast and through the Southern States, reported last week, indicate that about 125 persons lost their lives. Thirty vessels were wrecked, and property to the value of about \$8,000,000 was destroyed. At times the velocity of the wind was said to have been as high as 109 miles an hour. Heavy vessels were forced up out of the water and carried considerable distances inland, trees and houses were leveled, fortifications destroyed or seriously damaged, and towns flooded to a depth of six to eight feet by the water driven up out of the Gulf by the fierce wind.

—At a special session of the Cuban Congress on September 28, President Palma and the members of his cabinet resigned, and American marines were landed to guard the treasury. As President Palma refused to reconsider his resignation, Secretary Taft, on the following day, proclaimed himself military governor of Cuba. Further detachments of marines were landed both at Havana and Cienfuegos, and orders for the mobilization of the American army of invasion were given. Secretary Taft issued a proclamation, setting forth the purpose of the United States to restore order in the island, protect lives and property, establish a provisional government, and supervise the holding of elections for officers of the future government of Cuba. He declared it to be the purpose of the United States to hold control of the island only long enough to restore order, peace, and public confidence. The work of disarming the soldiers of the Cuban government and the forces of the insurrectionists is going on slowly, but satisfactorily, under direction of American officers, and the disbanded troops are being sent to their homes. Mr. Charles E. Magoon, recently governor of Panama, has been appointed to take the place of Governor Taft as provisional governor of Cuba, and will soon sail for his post.

## NOTICES AND APPOINTMENTS

### To Whom It May Concern

THE committee of fifteen, as provided for by the constituency of the Michigan Sanitarium and Benevolent Association at the annual meeting held Aug. 21, 1906, have called a meeting to investigate the Battle Creek Sanitarium and its management. Any one knowing of anything wrong in connection with this institution or its management is requested to forward at once over his own signature the particulars of such wrong, whatever it may be, in order that the committee may have knowledge of everything of a wrong nature in connection with the institution or its management. Any information so furnished will be considered confidential if it is desired.

IRVING KECK,

Chairman of the Committee.  
Battle Creek, Mich.

NOTE.—Having been requested by the chairman of this committee to publish the foregoing notice, we deem it necessary to state for the information of our readers some facts bearing upon this matter. According to the tenor of the resolution adopted at the recent annual meeting of the Michigan Sanitarium and Benevolent Association providing for the appointment of this committee, it is its duty to investigate any rumors or charges concerning the management of the Battle Creek Sanitarium which it may regard worthy of such attention, and to report its findings to an adjourned meeting of the association. This committee is given ample power for carrying forward its work, is authorized to fill any vacancies which may occur in its membership, and the trustees of the association are directed to provide such funds as may be required to meet any expenses incurred by it.

This committee is composed of the following persons: Jesse Arthur, C. C. Nicola, A. T. Jones, H. G. Butler, Allen Moon (resigned), G. W. Morse, F. E. Belden, D. H. Robinson, David Paulson, C. M. Frederickson, M. J. Cornell, Irving Keck, M. W. Newton, R. H. Harris, C. D. Rhodes.

An examination of the personnel of this committee shows that two of its number are members of the board of trustees whose actions must necessarily come under review, that another, who presented the resolution in the annual meeting providing for the appointment of the committee, is the paid attorney of the trustees, that three others are in the employ of the sanitarium or corporations closely allied to it, and that still others have been connected either directly or indirectly with some of the matters which are to be investigated, or are generally considered as having taken sides with the management of the sanitarium in the controversy which has arisen in the denomination.

One of the leading questions at issue relates to the course taken concerning the sanitarium property at Guadalajara, Mexico. The chairman of the subcommittee especially charged with the duty of investigating this matter is a member of the board of trustees of the Battle Creek Sanitarium, and was a member of the Board when it took the title to the Guadalajara property, and was a member of the board of trustees of the International Medical Missionary and Benevolent Association when they voted to handle this property in such a way as to give "special protection" to the Michigan Sanitarium and Benevolent Association, its principal creditor.

It is not usual to place upon a jury the very persons who have been indicted, neither is it customary to place upon a committee of investigation those whose management is to be investigated. The verdict of a jury or the finding of such a committee is not likely to command public confidence.

In view of the facts here stated, the mem-

bers of the General Conference Committee who were invited to submit evidence to this committee did not deem it advisable to do so, and we can not advise our readers to respond to the invitation contained in the notice here printed.

### International Publishing Association

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

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

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

### Notice!

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

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

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

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

ST. HELENA SANITARIUM.

### Notice!

I WISH the addresses of all those who, a few years ago, corresponded with, and sent reading-matter to, persons whose addresses I furnished. More than one thousand names were thus given out. Some who accepted the truth at that time are now sleeping in Jesus. I wish to do a similar work the coming year, and would be glad to hear from those who wish to take up this work. Among those who corresponded for me before was one who wrote me that she was not keeping the Sabbath, but loved the truth, and would like to write letters and send reading-matter. This lady has since filled an important place in this message. Many can write good letters who can not leave home, and much can be done in this way to place the truth in many families. Enclose with your letter a stamped envelope addressed to yourself, and you may be sure it will return to you. There is a blessing in this correspondence work at both ends of the line. Address me at Toluca, N. C. Let us work while the day lasts.

D. T. SHIREMAN.

### Publications Wanted

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

the literature which you distribute teaches the truth.—Ed.]

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

W. B. Jenkins, R. F. D. 2, Blythewood, S. C., *Signs and Life Boat*.

Elcano Wilson, Edith, N. C., health and temperance literature, mostly tracts.

Smith McCallister, Tell City, Ind., *REVIEW, Signs, Watchman, Life and Health*, and tracts.

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

John W. Munck, 2838 W. Lanvale St., Baltimore, Md., *REVIEW, Signs, Instructor*, English tracts; German, Scandinavian, and all foreign papers and tracts.

J. H. Downes, 58 Fernthorpe Road, Streatham, London, S. W., England, *Signs*, tracts on Christ's second coming, and other subjects; can use large quantity.

### 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 AT ONCE.—A good Seventh-day Adventist baker, also a cook and a young man for delivery wagon. Address E. C. Ac-Moody, Takoma Park, Washington, D. C.

WANTED.—Energetic man for cycle and general repair work. Must be Seventh-day Adventist and well recommended. State wages required. Address H. R. Kitto, Box 324, Calgary, Alta.

WANTED.—Homes for two little girls aged seven and twelve years respectively, also a home for boy of eight years. For further information, address Emmanuel Children's Home, Mountain Grove, Mo.

WANTED.—To correspond with elderly or middle-aged man in regard to doing chores on farm; or would take a good boy. Sabbath-keeper preferred. Address George H. Hurd, R. F. D. 1, Union, N. H.

WANTED.—A position as assistant cook in a sanitarium. Have had about fifteen months' experience cooking in a sanitarium. Address, with full particulars, B. A. Taylor, Takoma Park Station, Washington, D. C.

WANTED.—A brother desiring to get out of Battle Creek would like to get a medium-sized farm on shares, with everything furnished, near Seventh-day Adventist church. Address Edson Davis, R. F. D. 7, Battle Creek, Mich.

WANTED.—A position is open for an all-round, experienced broom maker. Must be a Seventh-day Adventist, and able to do first-class work in all departments. State age and experience. Address Healdsburg College, Healdsburg, Cal.

WANTED.—To correspond with a competent person to act as salesman for sanitarium health foods. Must be conscientious Seventh-day Adventist, and come well recommended. None other need apply. Address the Iowa Sanitarium, Des Moines, Iowa.

WANTED.—Good, conscientious Seventh-day Adventist men to work in woods. References given and required. Wages, \$30 a month. Address Newton Blough, Onaway, Mich.

FOR SALE.—Keifer pears. One hundred barrels left. Don't write to know if we have them, order immediately. Money returned if pears are sold. Single barrel, \$1.15; five barrels or more, \$1 a barrel. Send money-order to Occoquan Fruit Farm, Occoquan, Va.

FOR SALE.—Pure extracted mountain honey, 5 to 7 cents a pound; ripe olives in gallon and quart cans at 65 cents and 70 cents; English walnuts, olive-oil, corn oil; also an excellent, nearly water-white vegetable cooking oil; peanuts. Small sample vials sent. Address W. S. Ritchie, Corona, Cal.

FOR SALE.—Special offer: Fever thermometer, one-minute register, metal or hard rubber case, post-paid, 60 cents; batter whip, 15 cents; fountain pen, 75 cents; non-alcoholic flavoring tablets, 10 cents. Free catalogues of household specialties, sanitary supplies, health foods, etc. Address Sanitarium Supply Co., Nashville, Tenn.

FOR SALE.—Twenty-one acres good fruit land, 1¼ miles from Graysville (Tenn.) school and sanitarium; improved as follows: five-room house, log barn, spring-water, over three hundred young peach-trees, fifty bearing, 2 acres strawberries, nineteen acres cleared, 2 acres timber; price, \$700. For particulars, write to C. H. Moyers, Graysville, Tenn.

## Obituaries

SWARTZ.—Died at Los Angeles, Cal., July 20, 1906, of bowel trouble, Lola May, infant daughter of Harry A. and Minnie D. Swartz, aged 10 months and 24 days.

B. E. FULLMER.

COREY.—Fell asleep in Stockton, Cal., Sept. 1, 1906, A. J. Corey, aged 74 years. For many years he had loved the third angel's message. For about a year past, his health had been failing; this led to a general breaking down, which resulted in his death. The funeral service was held in Fresno; text, Heb. 2:14, 15.

H. G. THURSTON.

BENNETT.—Died at Gravel Ford, Ore., Aug. 25, 1906, of bowel trouble, Edna May, oldest daughter of Brother J. D. and Sister Mary B. Bennett, aged 24 years, 2 months, and 11 days. She was a member of the Gravel Ford church, and possessed a sweet, Christian character. Words of comfort were spoken by the writer. Pastor L. F. Smith, of the United Brethren Church, assisted in the service.

F. S. BUNCH.

LENKER.—Died at his home in College View, Neb., June 3, 1906, of paralysis. Brother Peter Lenker, in the seventy-fifth year of his age. Brother Lenker accepted present truth under the labors of Brother Lawrence, of Michigan, at Wathena, Kan., more than thirty years ago. He loved the cause of God, and used his means freely to uphold it. Six children and a faithful wife mourn his death. 1 Cor. 15:26 was used by the writer as a foundation for consolation for the bereaved.

R. F. ANDREWS.

ENOCH.—Fell asleep at her home near Norcat, Kan., April 22, 1906, my dear mother, Henriette F. Enoch, aged 58 years, 5 months, and 8 days. Neuralgia of the heart was the immediate cause of her death. Mother accepted the truths of the third angel's message, was baptized, and united with the Seventh-day Adventist Church about twenty-eight years ago. She toiled unselfishly for her family and those about her. In the hour of sickness and distress self was always forgotten that she might minister to the needs of others. In her death father has

lost a devoted and faithful companion, my only brother and I a loving and unselfish mother. We sorrow, but not as those who have no hope. The funeral service was conducted by a German Baptist minister.

MRS. J. A. MORROW.

BECKETT.—Died in Little Rock, Ark., Sept. 12, 1906, Quillie May, daughter of J. W. and Sallie E. Beckett, aged 1 year, 7 months, and 6 days. Her parents are members of the Little Rock church, and hope for a glad reunion at the coming of Christ. Services were conducted by the writer; text, Jer. 31:15-17.

A. P. HEACOCK.

BROWN.—Died at Belize, British Honduras, after a lingering illness of over two months, Thomas Brown, aged 64 years. Brother Brown was born in Santa Cruz, West Coast, Africa, and came to Honduras seventeen years ago. Two years ago he accepted the truth through the efforts of his friend and countryman, Brother Thomas Toby, and was baptized only a few weeks before his death. During his last sickness, when unable to take any food, he often pointed heavenward, saying, "Jesus is my meat and drink." Funeral service was conducted by the writer.

H. C. GOODRICH.

GILDERSLEEVE.—Died at Napa County Infirmary, Aug. 5, 1906, Sarah Gildersleeve, aged 78 years, 3 months, and 20 days. Sister Gildersleeve was born in Cayuga County, N. Y. She was converted in early life, and was associated with the Methodist Church until 1885. In 1890 she accepted the advent faith, united with the St. Helena (Cal.) church, of which she was an exemplary member until her death. She ardently loved the doctrine of the coming of the Lord, and fell asleep sustained by the blessed hope of seeing Jesus in a little while. Funeral service and burial took place in Napa.

H. A. ST. JOHN.

LANE.—Died at Carmi, Ill., July 28, 1906, of peritonitis, Ralph, son of Mr. and Mrs. Eli Lane, aged 17 years, 11 months, and 2 days. When twelve years old, Ralph accepted Christ as his Saviour in a series of prayer-meetings conducted by the Missionary Baptist Church, and upon uniting with this church he became an active and successful worker. Two years later a knowledge of the truths taught by Seventh-day Adventists reached him, and he at once accepted the light as it came to him on all points of the faith. He loved the third angel's message and looked forward to the soon coming of Christ.

MRS. MINNIE E. LANE.

OSBURN.—Died at Mountain Dell, near Morgan Hill, Cal., Aug. 14, 1906, my beloved mother, Mrs. Margaret Adeline Osburn, aged 61 years and 8 months. Early in life she united with the Christian Church. Of late years she was much impressed with the third angel's message, and expressed a belief in the Sabbath. A gentle, loving mother, her life was one of sacrifice and unselfish love for others. Hers was a bright and cheerful disposition, beautifully adorned with the ornament of a meek and quiet spirit. Besides her husband, she leaves one son, two daughters, and two sisters to mourn their loss. But through our tears we can "see the gleams of the golden morning" that soon will burst the tomb.

MRS. M. H. MCCARTHY.

MILLER.—Died at West End, Ruatan, Bay Islands, Aug. 11, 1906, of dropsy and other ailments, Sarah Ann Miller, aged about 70 years. Sister Miller was a native of Jamaica, coming to Ruatan about forty-seven years ago. Fourteen years ago she accepted present truth under the labors of Elder F. J. Hutchins. She was always zealous for the Lord's Sabbath, and loved to hear of the progress of the third angel's message. Of six children three survive her, together with grandchildren and great grandchildren. We mourn for her, yet not as those who have no hope. We believe we shall meet her in the resurrection of the just. Funeral discourse by Mr. A. Bennett (Baptist).

H. C. GOODRICH.





WASHINGTON, D. C., OCTOBER 11, 1906

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

WE are requested to state that a camp-meeting will be held at Hooker, O. T., October 26 to November 5. Services will be conducted in both the English and the German language.

ANY who may desire to learn of the plans of work, expenses, etc., at Emmanuel Missionary College, Berrien Springs, Mich., should send for the calendar for 1906-07, in which full information is given. Address the president, N. W. Kauble.

THE brethren and sisters of the churches in Washington again had the privilege last Sabbath of listening to some of the brethren who have been attending the council of the General Conference Committee. Elder L. R. Conradi spoke at Takoma Park, Elder J. L. Shaw at M Street, Elder H. F. Ketring at V Street, and Elder S. B. Horton at Eighth Street. Elder G. F. Enoch spoke at the meeting of the Young People's Society of Takoma Park.

THE Shyenenne River Academy is the new name of the school formerly known as the Harvey Industrial School. The third annual announcement of this academy, just issued, contains the information required by a prospective student. This information is printed in two languages, English and German, a new feature in school announcements. Any correspondence relating to the institution and its work may be addressed to the principal, Prof. N. W. Lawrence, Harvey, N. D.

THE *Missionary Review of the World* for October has several articles on work among Mohammedans. One is by Dr. Samuel M. Zwemer, the author of "Arabia, the Cradle of Islam," who gives an account of his tour, "Across the Eastern Threshold of Arabia." Another contribution on a subject on which little is generally known, is a paper prepared for the Cairo Conference by Dr. A. Duncan Dixey on "The Mohammedans of Baluchistan." Dr. Dixey writes of the moral and religious condition of these people. The anonymous author of "Islam and Christianity" tells of her life and work "Among the Kurds" of Armenia and Persia. Other articles in this number treat of "Christ, the Ideal

Evangelist," "Reconstruction Without Revolution in China," "Josefa, a Kongolese Cripple," "Evolution in Missions," "Missionary Methods for Sunday-Schools," "Russian Women Students," etc.

IN the REVIEW of Sept. 24, 1895, a question concerning voting was asked and answered. By request we republish both the question and the answer as follows:—

Did Mrs. E. G. White publish in the REVIEW, about the year 1881, an article in which she discussed the duty of Christians to vote? If so, will you be kind enough to publish again her remarks on that subject? L.

Answer.—She did write something on this subject in the REVIEW of Nov. 8, 1881. On page 289, third column, lines 31-41, we find the following: "There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This can not be. Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and vote be on the side of temperance and virtue?" Again, on page 290, first column, lines 14-23, we have a little more on the same point, as follows: "The advocates of temperance fail to do their whole duty unless they exert their influence, by precept and example, by voice and pen and vote, in behalf of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple this giant foe, our motto, 'No compromise,' and no cessation of our efforts till victory is gained." We presume these are the points which our correspondent had in mind. U. S.

### The Council of the General Conference Committee

INASMUCH as the majority of conference presidents and others attending the General Conference Committee Council in Washington, are remaining also for the publishers' convention, further meetings of the council will be held from time to time during the convention.

In addition to the members mentioned in last week's issue, the following brethren joined the council: F. Griggs, W. C. White, E. R. Palmer, C. H. Jones, C. H. Edwards, G. F. Haffner, L. R. Conradi, of Europe, J. L. Shaw, of India, G. F. Enoch, of the West Indies.

A large part of the time of the council was given to a study of our rapidly spreading work in all the world-wide field. Full and free discussion was had of problems connected with the evangelization of the world in the closing days of this generation. Again and again members of the council expressed gratitude for the privilege of reviewing

needs and openings together, so that all could work unitedly to the same plan, and with a definite understanding of the situation.

The council made up the list of enterprises, in the South, in the North, and in lands abroad, which are to benefit by the special \$150,000 fund to be raised for the important aggressive movements to which the Lord calls this denomination.

The details of this plan will be announced by the representative committee assigned to lead out in the enterprise, composed of the officers of the General Conference, presidents of union conferences in North America, and the editors of the REVIEW and the *Signs*.

The council realized the special presence and blessing of the Lord as the details of the plan were worked out, bringing out as it did the splendid plan of organization which the Lord has given us, by which every officer and laborer and member may unitedly take hold of a given work as Providence sounds the call.

As the vote was taken, finally adopting the completed plan, the council very naturally resolved itself into a praise and testimony service, in which witness was borne to the conviction that the work is rapidly sweeping on to the ends of the earth, and that the calls to go forward, instead of being burdens to bear, are inspiring evidences that God is finishing the work and cutting it short in righteousness. The victory of the third angel's message is already in the hearts that believe that the Lord is actually coming soon.

In considering reports by the committee on home work, the council recommended the interchange of quite a number of laborers among the conferences. These recommendations will not be published until there has been time for laborers and conferences affected to accept the recommendations.

A few items of foreign mission business were dealt with, but most of the detail mission business still remains to be considered. It was voted to send another nurse to Japan. It was also voted that Elder H. F. Graf, of southern Brazil, should take a furlough in the United States, after twelve years of strenuous pioneer service in tropical lands.

Brethren A. G. Daniels, G. A. Irwin, H. W. Cottrell, and I. H. Evans, acted as chairmen through the council.

W. A. SPICER, Secretary.

### Special Collection, Sabbath, November 3

It has been decided by the General Conference Committee that a collection should be taken in all our churches, Sabbath, November 3, for the benefit of the International Publishing Association, at College View, Neb. This association publishes the following foreign denominational papers: *Hausfreund* and *Arbeiter* (German), *Sions Vaktare* (Swedish), and *Sendebud* (Danish-Norwegian), also books, pamphlets, and tracts in the foreign languages. This is a needy institution, and should receive the hearty support of all our people.

E. T. RUSSELL,  
Chairman Board of Trustees, I. P. A.