

The Advent REVIEW And Sabbath HERALD



WASHINGTON, D. C., THURSDAY, APRIL 26, 1906

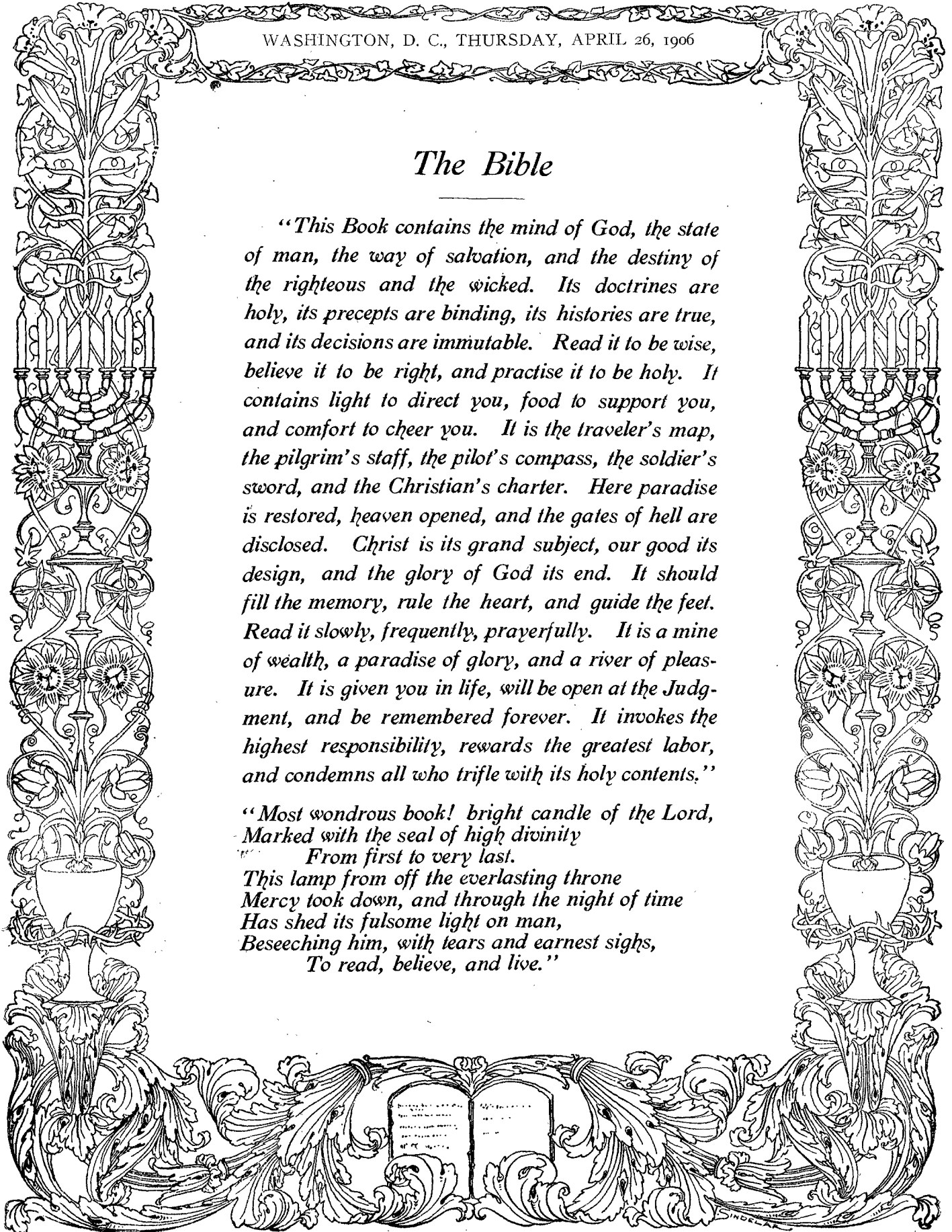
The Bible

“This Book contains the mind of God, the state of man, the way of salvation, and the destiny of the righteous and the wicked. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be right, and practise it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler’s map, the pilgrim’s staff, the pilot’s compass, the soldier’s sword, and the Christian’s charter. Here paradise is restored, heaven opened, and the gates of hell are disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open at the Judgment, and be remembered forever. It invokes the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents.”

*“Most wondrous book! bright candle of the Lord,
Marked with the seal of high divinity*

From first to very last.

*This lamp from off the everlasting throne
Mercy took down, and through the night of time
Has shed its fulsome light on man,
Beseeching him, with tears and earnest sighs,
To read, believe, and live.”*



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.

❖ ❖ ❖

WE frequently receive inquiries for publications in the Japanese language, and we will announce the following: "Steps to Christ," "His Glorious Appearing," "Marshaling of the Nations," "New Testament Sabbath," "Second Coming of Christ," "True God and His Sabbath," "Way of Salvation."

❖ ❖ ❖

IN California, a worker in thirty-six hours — one week's work — took seventy-two orders for "Heralds of the Morning." Value, \$108.50. The week before, in addition to his canvassing, he delivered eighty "Heralds of the Morning" in nine hours' time. This means a book delivered for every $6\frac{3}{4}$ minutes.

❖ ❖ ❖

"HISTORY OF THE SABBATH," by Elder J. N. Andrews, has been out of print for a time. We have recently bound some of the three-volume pamphlet edition in full cloth, one volume. The margins have been trimmed down a little, making the book a little narrower and shorter, but the contents are the same as in the former subscription edition. These are bound in dark-brown cloth, title stamped in black on the back only. This edition will be sold on the trade-book basis. Price, \$1.

❖ ❖ ❖

THE new magazine, *Liberty*, has met with universal approval by our people in all parts of this country. They have sent in liberal orders, and as an evidence of the way the magazine is accepted by the people at large, we quote the following from a letter just received from one of our school-teachers: "The 100 copies of the magazine, *Liberty*, have arrived, and the school has had, and is still continuing to have, splendid success in selling them." Now is the time to place this magazine in the possession of the people. It contains the principles much needed for this special time. Let others follow the example of the school referred to above. Send us orders for *Liberty*, and place it in the homes of the people.

❖ ❖ ❖

AFTER years of careful observation, Horace Mann declared that the "school-teachers of America were a disgrace to the nation." He was asked for a remedy, and replied, "Make good teachers; train them in normal schools;" and he immediately started one himself. There is universal recognition of the need of trained workers in the Sabbath-school. To meet the demand the editors of the *Sabbath School Worker* have secured a carefully prepared series of "Normal Lessons for Sabbath-school Workers," which furnishes a most excellent outline for the study of right principles and methods in Sabbath-school work. This series will begin in the June number of the *Worker*. All schools that have not yet sent in an order for the journal should do so at once, that they may have the benefit of the complete series. Single subscriptions, 35 cents. In clubs of two or more to one address, 25 cents a year.

THE power of our literature is daily illustrated by letters coming to our publishing houses announcing the reception of the message through reading some of our books. These silent messengers are accomplishing a wonderful work wherever they are placed. All interested persons ought to be doing all in their power to extend the circulation of our books and periodicals.

❖ ❖ ❖

"HIS GLORIOUS APPEARING" is a small book in paper and cloth covers, containing a verse-by-verse study of Christ's prophecies recorded in Matthew 24. It brings a thrilling message to the world of Christ's second coming. The signs of the times foretelling this great event are clearly yet simply explained. Three hundred and eighty-five thousand of this excellent little book have been sold. This is a good testimonial in its behalf. Published in German, Danish, Swedish, and Italian; in plain cloth covers, 40 cents.

❖ ❖ ❖

"Do not wait to *feel* that you are made whole, but say, 'I believe it; it is so, not because I feel it, but because God has promised.'" The above quotation was read by an unconverted person as he sat beside another individual in a street-car, who was reading from a pocket edition of "Steps to Christ." It so impressed him that he asked where he could get a copy of the book. There are thousands of people on street-cars every day who would catch gems of truth from our publications if our REVIEW readers would display them more. This edition of "Steps to Christ" is neatly bound in limp leather, of convenient size to carry in the pocket. It is an excellent book for every man to carry in his pocket to read in spare moments. Price, 60 cents.

❖ ❖ ❖

THE May number of *Life and Health* is just out. The three general articles in this number are alone worth the price of the journal for one year: "Divine Healing," teaching conformity to the physical and moral laws in restoring and maintaining health and happiness; "Experience Not Always Reliable," illustrating in story form erroneous conceptions and practises of *self-made* invalids; "The Woes of the Sensitive," prescribing the remedy of *applied common sense* in the prevention and cure of all sensitiveness, and revealing the way for all sensitive persons to have peace in the place of pangs and constant irritation. The contents of the entire number are very practical, and will not only be beneficial to the general public, but will be appreciated by them. The journal is self-supporting in that it gives the worker a good commission for his services. A number of agents have sold more than 1,000 copies each of the March and April numbers. Send for samples with Suggestive Canvasses and Suggestions on Methods of Work.

❖ ❖ ❖

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

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

THE REVIEW AND HERALD

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

VOL. 83.

WASHINGTON, D. C., THURSDAY, APRIL 26, 1906.

No. 17.

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

ISSUED EACH THURSDAY BY THE
Review and Herald Publishing Association

Terms: in Advance

One Year.....\$1.50	Four Months.....50
Eight Months.....1.00	Three Months.....40
Six Months......75	Two Months.....25

No extra postage is charged to countries within the Universal Postal Union.

Address all communications and make all Drafts and Money-orders payable to—

REVIEW AND HERALD, 222 North Capitol St., Washington, D. C.

[Entered as second-class matter August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

Editorial

MANY have been the warnings that have been given to this people concerning the destruction which is to be visited upon the great cities of this land, and urgent have been the exhortations not to build up great institutions in these crowded centers of population. On account of this instruction we have been establishing plants in the country in recent years. Sanitariums, schools, and publishing houses have been located in retired places amid rural surroundings. We have recognized the message to get out of the cities as a heaven-sent warning of coming troubles, designed to make it possible for us to continue our work of warning the people even after destruction was visited upon the populous cities. The recent overthrow of San Francisco emphasizes the timeliness and the value of this instruction. While some are seeking to prove that the spirit of prophecy is unreliable, the logic of events is demonstrating its truthfulness in a most striking manner, and even those who are denying its accuracy are fulfilling its predictions to the letter. Those who have clear discernment can see many marked indications that the end of all things is at hand, and their confidence in this great second advent movement will be steadily increased. Now is the time to be gaining that experience which will prepare us to stand through the trying scenes upon which we are even now entering. All that the Lord has said will surely come to pass, but we may find a refuge in him from the approaching storm.

The Voice of Disaster

WE are appalled at the greatness of the disaster which has befallen the people of California. By the great earthquake and the subsequent conflagration hundreds of lives were lost, and many millions of dollars' worth of property destroyed in a few short hours. One day changed a great and prosperous city into a heap of ruins with many morgues crowded with the dead and the dying. It is impossible to express in words the terror of the panic and the horror of the experiences of such a dread calamity. When the very foundations of the earth are convulsed, and huge structures of stone and brick are tossed about like a child's plaything, all sense of security vanishes, and fear runs riot in the hearts of men. Even the scoffers may lose their boasted confidence and grow serious under such circumstances, and surely believers will inquire for the meaning of these things. What is the message of this terrible disaster? Has it a voice which speaks to us? We need not seek long for a reply if we are willing to accept the instruction which the Maker and Ruler of heaven and earth has already imparted to us through his servants who have been commissioned to speak for him. Hear it: "The earth quaketh before them; the heavens tremble; the sun and the moon are darkened, and the stars withdraw their shining. And Jehovah uttereth his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of Jehovah is great and very terrible; and who can abide it? Yet even now, saith Jehovah, turn ye unto me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto Jehovah your God; for he is gracious and merciful, slow to anger, and abundant in loving-kindness, and repenteth him of the evil." "In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes, and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. . . . These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast." The voice of disaster declares that the great day of the Lord is near. O that all would heed the warning!

The Destruction Predicted

THOSE who have read and believed the statements which have been made through the spirit of prophecy during recent years concerning the calamities which were to come upon the large cities have been in a measure prepared for such a catastrophe as has befallen some of the cities of California, and which has found its climax in the utter overthrow of San Francisco. We are inexpressibly shocked by this disaster. Our sympathies are stirred for the homeless and suffering thousands, and for the many who have lost all their earthly possessions, and it would be nothing short of satanic to indulge in the least degree of satisfaction because of the testimony which this terrible devastation bears to the reliability of the spirit of prophecy. Nevertheless, just as certain as this third angel's message is true, just as certain as the Lord has spoken through his servant in giving warning and counsel concerning this advent movement, just so certain is it that this is but the beginning of the things which will soon come upon the world. It is our duty to point this out, and to give the warning with increased earnestness.

It seems fitting, therefore, to call attention to some of the predictions made only a short time ago which foretold the destruction of some of the great cities, even where every effort had been made to build structures which were regarded as absolutely fire-proof. On June 19, 1902, the following instruction was given by the mouth of Sister E. G. White:—

We are on the verge of the eternal world. Some may say, "How do you know this, Sister White?" I know it by the judgments of God that are in the land. These judgments are given to bring men and women to their senses. God has a purpose in everything that he permits to take place in our world, and he desires us to be so spiritually minded that we shall perceive his workings in the unusual happenings that are now of almost daily occurrence. Already his judgments have begun to fall upon the inhabitants of the land. He can touch the largest so-called fire-proof buildings, and in two or three hours they are as nothingness—burned to the ground.

We have before us a great work,—the closing work of giving the last warning message to a sinful world. But what have we done in the world? Look, I beg of you, at the many, many places that have never been entered. Behold the Southern field with its millions upon mil-

lions of souls. Who is interested in their salvation? Look at the large buildings that have been piled up in a few places. Witness the showing in Battle Creek and in a few other centers of our work. Consider the amount of time, the effort, the means, that have been expended in making a great showing in a few places. Look at our brethren and sisters treading over and over the same ground, while around them is a neglected world, lying in wickedness and corruption,—a world as yet unwarned! To me this is an awful picture. What appalling indifference we manifest to the needs of a perishing world!

We should not fail to note that the lesson to be conveyed to us by the warning of these coming calamities is the responsibility resting upon those who know these things to use their means and their capabilities to the best possible advantage in giving this message in all parts of this world doomed to destruction. There is only one way of escape. God has a message of deliverance from these calamities, and of preparation for the coming of the Son of man. He has entrusted that message to this people. Woe to this people if they do not give it to the world.

At another time when plans were under consideration for the erection of a large building in Chicago to be used in the medical work, Sister White sent a Testimony of warning, and counseled that the proposed work should not be undertaken. The following paragraph is taken from that Testimony:—

At the time that I saw this representation, scenes that would soon take place in Chicago, and other large cities also, passed before me. As wickedness increased, and the protecting power of God was withdrawn, there were destructive winds and tempests; buildings were destroyed by fire and shaken down by earthquakes. I saw the expensive building above referred to, fall, with many others.

A further and more particular description of the downfall of cities is given in a communication dated Feb. 15, 1904. We quote the following:—

When I was last in New York, I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fire-proof, and they were erected to glorify the owners. Higher and still higher these buildings rose, and in them the most costly material was used. Those to whom these buildings belonged were not asking themselves, "How can we best glorify God, that we may enjoy him forever?" God was not in their thoughts.

I thought: O that those who are thus investing their means could see that this display does not give them one iota of advantage with God! They are piling up magnificent buildings, but how foolish in the sight of the Ruler of the universe is their planning and devising. They are not studying with all the powers of heart and mind what they may do to glorify God, that they may enjoy him forever. They have lost sight of this, the first duty of man.

As these lofty buildings went up, the owners rejoiced with ambitious pride that they had money to use in glorifying self and in provoking the envy of their neighbors.

Much of the money that they thus invested had been obtained through exaction, through grinding the faces of the poor. In the books of heaven an account of every business transaction is kept. There every unjust deal, every fraudulent act, is recorded. The time is coming when in their fraud and insolence men will reach a point that the Lord will not permit them to pass, and they will learn that there is a limit to the forbearance of Jehovah.

The scene that next passed before me was an alarm of fire. Men looked at lofty and supposedly fire-proof buildings, and said, "They are perfectly safe." But these buildings were consumed as if made of pitch. The fire-engines could do nothing to stay the destruction. The firemen were unable to operate the engines.

I am instructed that when the Lord's time comes, should no change have taken place in the hearts of proud, ambitious human beings, men will find that the hand that has been strong to save will be strong to destroy. No earthly power can stay the hand of God. No material can be used in the erection of buildings that will preserve them from destruction when God's appointed time comes to send retribution on men for their insolence and their disregard of his law.

When read in the light of the terrible catastrophe of last week, this seems more like a description than a prediction. Note the statements: "The fire-engines could do nothing to stay the destruction. The firemen were unable to operate the engines." This was the precise reason why the fiery avalanche swept over San Francisco. The fire departments of that city and of the neighboring cities were utterly helpless, and could not use their engines because the water system was wrecked by the earthquake. Lofty buildings which were regarded as fire-proof offered no effective resistance to the onward march of the fire monster. The old wooden structures and the modern piles of stone, brick, and steel were all destroyed together. The besom of destruction swept the city.

Will this dread visitation, perhaps the most shocking in the history of America, arouse us to greater zeal in proclaiming God's message of warning and salvation to the inhabitants of the world? "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." "Destruction upon destruction is cried." "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Let the fires of our zeal be kindled by the fires of destruction, that

the way of deliverance may be pointed out to all who will give heed to the warning message.

Prepared for the Closing Work

THE government Bureau of Statistics has just published a map of the world, showing the routes of railway and steamship communication over all the earth. It bears witness to the fact that suddenly this development has come, mostly within this generation. The *Washington Times* refers as follows to the showing of the new map:—

Within the lifetime of men and women now living, the world had not a single mile of railway, or a single steamship crossing the ocean. To-day the world has on land five hundred and fifty thousand miles of railway, and on the ocean six million net tons of sail carrying power, and eighteen million net tons of steam carrying power.

The development of railways has been, up to the present time, chiefly centered in the temperate zone, particularly Europe, and the United States, Mexico, and Canada in America, though Japan, in the Orient, and India, in the tropics, are now fairly well supplied with facilities for land transportation. The great trans-Siberian railway is the sole transcontinental line between Europe and the far East, while Australia's railways are confined chiefly to a line skirting the southern and eastern coasts, and a half dozen short lines tapping the interior.

In Africa the British colonies at the south are fairly well equipped with railways, while the proposed Cape-to-Cairo transcontinental line is making substantial progress from Cairo, its terminus on the north, and Cape Town, its southern terminus, considerably more than one half of the road being now completed and in operation. South America is still without any great railway system, her facilities being confined chiefly to eastern Brazil, northern Argentina, Chile, Paraguay, and Uruguay.

The youth and middle-aged of to-day can scarcely appreciate the suddenness with which these developments have come about. Here is a quotation from Woodbridge's *Universal Geography*, published in Boston in 1833, which emphasizes the changes since that date:—

New England and the greater part of the Middle States are intersected in every direction by roads, which are usually well constructed and in good repair.

The great increase of facilities for transportation, and the opening up of all lands, has clearly come in these days as the preparation of Providence for a quick work in publishing the tidings of the coming King. Dr. Edward Lawrence, in a strong paragraph on "Providence in Missions," says:—

There was one other force which was needed to fully equip the church for its universal activity, and to draw the nations of the world together into a net, as the peoples of old had been drawn into the Greco-Roman empire. That was the power of steam, which was to

bind the lands together with bands of steel, turn the oceans into a Mediterranean, make the locomotive an emissary of God's kingdom, and the steamer a moving-star to herald the day. That invention was not ready to begin its task of annihilating space until the dawn of the nineteenth century. But it was ready in time, for not until then was the purified church itself roused to a fidelity grand enough to undertake the work for which God had been preparing this equipment. It was in 1807, while the young men at Williamstown were praying and studying about missions, that Robert Fulton was making the first trip of the "Clermont," from New York to Albany.

The way has been prepared by which the message of God's judgment hour shall yet be proclaimed in the ears of all peoples at the same time. It is not to be as in former times, when reforms spread slowly from land to land. All together the nations and tribes of earth are to be called to the bar of truth. "The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." W. A. S.

The Sabbath and the Calendar

CAN the Sabbath be kept on a round world? This question is often raised, and answered in the negative, by opposers of the seventh-day Sabbath, and some good people are troubled by the seeming difficulty which is presented. It is worth noting, at the outset, that this argument against Sabbath-keeping was never brought forward before men heard the reform message which calls attention to the claims of the seventh day. It is an argument used only by those who adhere to Sunday in opposition to the Sabbath of the fourth commandment.

The question whether the Sabbath can be kept on a round world or not is one that God himself has answered. He has answered it by commanding men to observe the Sabbath—to "remember the Sabbath day to keep it holy." Does not the Creator, who made the world, know that it is round? and does he not know the difficulties, if there are any, in the way of keeping the Sabbath on such a world? Whoever has confidence in the wisdom and goodness of the Creator can certainly entertain no doubts about the feasibility of doing what he has commanded to be done.

But an answer may likewise be obtained from human experience. Did any person ever find any trouble in keeping the seventh day because of the shape of the earth? Many individuals have found it inconvenient to keep the Sabbath for various reasons connected with worldly interests, but we never heard of any person who found more than a theoretical difficulty in observing the Sabbath because of the spherical shape of the earth.

All over the habitable globe there is a succession of day and night, and the seventh day comes and goes, and nobody has any difficulty in knowing what day of the week it is, or when it begins and ends, nor is there any confusion in business calculations because the day goes around a round world. Why, then, should there be any trouble about observing it? If no trouble arises from this in business, why should there be any in religion? All people on the earth, it is true, can not observe the Sabbath at the same period of time, that is, simultaneously, but men are not required to observe such a period of time; they are required to observe the day, and to keep the Sabbath when it comes to them.

There is a day line running north and south through the Pacific Ocean, upon crossing which men change their reckoning of the days. Is this any reason why people in America, or in Europe, or in Africa, or any other place, should not keep the Sabbath?—Not unless it can be shown that the existence of the day line makes it impossible for men to determine the identity of the days of the week. But as a matter of fact there is no difficulty anywhere on this point. All over the world, there is no trouble in knowing the correct day of the week.

Many excuses are raised by people for not doing what God commands, which will not prove valid in the Judgment. Excuses based upon theoretical difficulties will not hold good for a failure to do that which is practically possible. If we are where we can obey God's command, our duty is to obey it, irrespective of what might be possible in other places or under other conditions. The objection that Sabbath-keeping is impossible because the world is round is a theoretical objection wholly; it never arises in practical experience. The service of God—obedience to his commands—is a practical thing, and it is enough for the Christian to find that such service is practically possible under the conditions in which he lives. L. A. S.

The General Conference Committee Council

WE have just closed a very pleasant, profitable, and encouraging council of the General Conference Committee. Owing to the pressure of work in all parts of the field, and the arrangement to hold a full meeting of the committee in the spring of 1907, it was hoped that it would not be necessary to call a meeting this spring. But during the winter so many important questions came from all parts of the great field in which we are operating for the officers of the General Conference Committee to deal with, it was deemed necessary to call a

meeting of the members residing in North America.

About thirty persons attended this meeting. These consisted of the officers of the General Conference, seven union conference presidents, three vice-presidents, the chairman and secretary of the Sabbath-school Department, chairman of the Educational Department, chairman and secretary of the Medical Department, Brethren Haffner, Reinke, and Mortensen of the Foreign Department, G. M. Brown, superintendent of the Mexican Mission field, and Elder A. O. Tait, representing the Pacific Press, and the officers of the publishing committee; Elders C. H. Edwards and Morris Lukens, who were called in to aid in the auditing work, attended a portion of the council. We were pleased to invite Elder J. H. Morrison, who was in Takoma Park, to be free to attend our meetings.

The council did not attempt to deal with the details of administration. Only the large, weighty matters were taken up. These related to every department of our work in both home and foreign fields. The following were some of them: Time and place of the full meeting of the committee which is to be held in 1907; the subject of the next week-of-prayer readings, and the selection of the writers; supplying help for the summer camp-meetings; the next fall and winter missionary campaign; the educational convention for 1906; the fall campaign for the special number of *The Signs of the Times*; organizing and developing the Medical Department of our cause; development of the Foreign Department work; strengthening the work in all Canada, especially the western part; providing General Conference laborers to attend union conference sessions in Europe, Africa, and Australasia; holding general council meetings in India, China, and Japan during the winter of 1906-07; raising funds for the rapid extension of our work in all lands, and selecting efficient young men to fill a number of pressing calls in mission fields.

We arranged to hold three sittings each day—from 9 to 12 A. M., and from 2 to 4 and from 5 to 7 P. M. The early morning and evening hours were given to the committees to prepare reports on questions assigned them. The council was appointed to hold one week, but it continued ten days. One afternoon was taken by the brethren to visit the Supreme Court then in session, and the Senate and House of Representatives. During the entire council the members gave close, earnest, serious attention to the weighty matters before them.

Some of the questions were very perplexing and far-reaching in character.

But they were dealt with in a patient, harmonious, courageous manner, that solved many of the difficulties and brought relief and courage to the officers of the General Conference. The most important decisions will be written up for the REVIEW from week to week.

It was a pleasure to have with us at this meeting, Elder Geo. I. Butler, who has had a long, varied, and valuable experience in this cause. Brother Butler is enjoying the best of health, and is hopeful regarding the final triumph of this message. His firm, sturdy, courageous counsel from the beginning till the close of the meeting was greatly appreciated.

To our brethren and sisters it may be said that the outlook before us never appeared brighter than it does this day. Let us all thank God and take courage.

A. G. DANIELLS.

The Lesson of the Earthquake

THESE are days when the world has nearly forgotten God. They have forgotten him in the idea, which is ever struggling to be uppermost in men's minds, that their sufficiency is of themselves, and that by their own wisdom and power they live and move and achieve success in the pursuits of life. But there are times when men have a rude awakening from this comfortable delusion, and are forced to lay their glory in the dust before a power compared with which their own is but a bubble, and remember the forgotten lessons of their childhood, about a God whose throne is in the heavens, and in whose hand is the breath of all living creatures.

God has not forgotten those who have forgotten him. He is endeavoring to bring the world to its senses, and to teach men the lesson upon which their eternal welfare depends. Heroic measures are needed to awaken this proud, self-sufficient generation to a sense of their own nothingness and their need of a personal God who has power unto salvation. It is a personal God upon whom men call in the hour of trouble. When men are in the midst of earthquake and fire, they do not fall on their knees and cry to a "cosmic force."

The tendency of men to glory in their own achievements has frequently to be repressed by events which lay all man's glory in the dust. Not much occasion have men to boast of their mastery over the forces of nature. Not much occasion is there for thinking that any human power can ever for a single moment successfully grapple with the titanic forces which nature has in reserve, hidden out of the reach of man, or that any human wisdom can ever foresee the moment at which these forces may become suddenly

active. Man is forced to admit that, after all, he is but a pygmy in the grasp of other and higher powers which inhabit this world of which he has been accustomed to consider himself the master.

All human calculations are upset by such events as that which has brought such sudden and terrible ruin to San Francisco and the surrounding territory. Earthquake, volcano, fire, cyclone, and flood, all bring agencies of destruction before which man is helpless, and has but the one recourse of flight to save his life. But often the destruction comes with such swiftness that there is no escape.

These destructive agencies are becoming alarmingly active, and the fact should cause sober reflections in the minds of thinking people. The Word of God will throw light on the situation to those who seek light from that source. It is the hour of God's judgment. The divine judgments are in the land, and the work of judgment must become more and more marked until the climax of God's controversy with sin in the earth is reached, and the day comes of the visible appearing of the Son of man in the clouds of heaven with his angels, to reap the harvest of the earth.

L. A. S.

Note and Comment

SPEAKING of Sabbath observance, the *Ram's Horn* says:—

The Sabbath is meant to promote man's physical, mental, and moral welfare. This involves two things, rest for the body and worship as the solace of the spirit. We are to rest, but not from all activity, for absolute inaction is not rest. On the other hand, the rule, "Thou shalt worship," must not be so enforced as to involve the sacrifice of rest to the animal nature. All legislation therefore enforcing its observance should guarantee to all the blessings it confers, should forbid any man to rob himself or—still more—others of these benefits.

If legislation could secure to the people the blessings of Sabbath observance, it would be justifiable. But what alone it can secure is simply that "absolute inaction" which "is not rest." The Sabbath is not a blessing to men apart from religion.

RUSSIA is facing civil war. A St. Petersburg dispatch says:—

The resentment against the terrible repressive measures of the government is arousing the people, especially the workmen in the cities, to fury. This is playing into the hands of the revolutionists, who are planning a political strike and a general uprising. They believe that the right moment will come in mid-April, and both sides are preparing for the fray. If it comes, it is likely to be

bloodier and more terrible than anything previously witnessed in this country.

The central bureau of the Pan-Russian railroad employees has issued a circular instructing the members to prepare for a struggle, and to wait the decision of the railroad congress which is to be held next month. The St. Petersburg authorities are dispatching troops and sending out supplies of ammunition to many places, and in that city and Moscow Cossack troops patrol the streets day and night. A reactionary cabal is busy at the czar's court. The dove of peace is yet a long ways off from Russia.

IN a letter to the New York *Sun* "Father Tiernan," of Camden, N. Y., raises the question of the proper authority for the observance of the first day of the week, in this manner:—

I have just read the report of the innovation requested by the Rev. Dr. Warren H. Wilson, of the Arlington Presbyterian Church, Brooklyn, that the two hundred women of his congregation remove their hats during the service. I would ask the Rev. Dr. Wilson and the thirty women who refused to remove their hats whether the Quakers, the Jews, or the Bible, in its New Testament reference to the verses of 1 Corinthians, have for Christendom made this law, which has been observed in church for nearly nineteen hundred years? May it not be that neither the Bible nor the private judgment of men on the Bible has made this dogmatic custom as well as the observance of the first day of the week instead of the Sabbath?

It has been announced that Governor Curtis Guild, Jr., of Massachusetts, vice-president of the Congo Reform Association, has made an appeal to the United States government to intervene in the affairs of the Congo Free State to secure protection to the natives against the cruelties practised upon them under the rulership of King Leopold of Belgium. Speaking on this subject recently, the Rev. Herbert S. Johnson, a Baptist pastor of Boston, who has spent three months in that part of Africa for the special purpose of securing information, said:—

I got my information from the report of King Leopold's own commission of inquiry and from Protestant and Catholic missionaries. The report states that in six months six thousand right hands were cut off from subjects whom King Leopold compelled to work for him without remuneration. . . . When a slave falls short in his day's work, he is stripped and held face downward, while the *chicotte* [a sharp whip] is applied. Ninety lashes is the usual punishment. In many instances death results before the full punishment is meted out.

All this array of evidence stands over against Cardinal Gibbons's attempted vindication of the conduct of King Leopold as being that of a Christian ruler. King Leopold is a faithful Catholic.

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.

Watching for the Master

LONG has the world, the Master's rule disowning,

Hating his presence and his holy sway,
Cried, "Where is now the promise of his coming,

And where the signs of the long-promised day?"

But still above the scoff, and taunt, and laughter,

The still small voice ariseth, "Watch and pray;"

And still to cheer the hours of lonely waiting,

"Behold, I come," I hear the Master say.

It may be that the night will yet grow darker,

It may be that the storms are not yet spent;

It may be that the times will wax more evil,

Earth braving heaven and scorning to repent.

It may be that the church's eye shall weary,

That hope, so long deferred, at last shall faint,

That dark delay the buoyant heart may sadden,

And shake the faith of many a weary saint.

Still as we hear the Master's daily saying—

"Behold, I come; awake, arise, prepare!"

For but a little, then there sounds the summons,

"Ascend, my saints, to meet me in the air!"

Then end at once our weary days of watching;

Cometh the vision and the vernal day,
Cometh the Master to the waiting household;

'Tis sunlight bursts, the shadows flee away.

Error and darkness hide their heads forever,

Truth, life, and righteousness make up our morn;

Earth shall at last arise in holier splendor

Than when at first in perfect beauty born.

—Selected.

A Message to Church-Members

MRS. E. G. WHITE

God has instructed me to say to his people, ministers and lay members, "Take your stand on higher ground. Move steadily onward and upward in the path that Jesus trod. Do not trust in your own opinions. Sanctification through the truth is your only safety." The Lord God of Israel would have his people stand in his strength, and in his

might, receiving to impart. He will uphold and sustain those who serve him with mind and heart and strength.

We need to understand what it means to put on Christ, what it means to have an experimental knowledge of the grace of Christ, and a continually increasing faith.

Speaking of the mystery "which from the beginning of the world hath been hid in God," Paul says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery; . . . to the intent that now unto the principalities and powers in heavenly places might be made known by the church the manifold wisdom of God." Not only to those living in this world, but to the principalities and powers in heavenly places is the church on this earth to reveal the glory of God.

A Royal Name

God chose from among the Gentiles a people for himself, and gave to them the name of Christian. This is a royal name, given to those who join themselves to Christ. It is of this name that James is speaking when he says, "Do not rich men oppress you, and draw you before the judgment-seats? Do not they blaspheme that worthy name by the which ye are called?" And Peter says: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." "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. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."

O that God's people would take him at his word, and lay hold of the wonderful treasure of knowledge opened to them! O that they could realize the simplicity of the faith and love that means so much to them!

Words of Instruction

"The elders which are among you," Peter says, "I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed." He who is chosen to fill the office of elder is not, because of this, to become self-exalted. Let him remember that the office does not make the man, but that before angels and before men he is to honor his office.

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

The teachers of the word of God are first to learn of Christ, that in spirit and word and act they may represent him.

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

"Likewise, ye younger, submit your-

selves unto the elder. Yea, all of you be subject one to another, . . . for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." You may sometimes feel that you are wronged, abused, misjudged, but looking to Jesus, remember the words, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Our Example and Our Rule

We have before us the highest, holiest example. In thought, word, and deed Jesus was sinless. Perfection marked all that he did. He points us to the path that he trod, saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

We have a perfect rule—the word of the living God. This word he has given us as our guide and counselor. The psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee." And in Paul's letter to Timothy we read, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Christians, those who are to represent God in the world, are not to seek for doctrines that are new and strange. They are not to pry into the mysteries of the future life. Their part is to make their life in this world such as God can approve. They are to practise the lessons that God has given.

Different Instrumentalities

God has not given to any one man all the knowledge and wisdom. He entrusts to different ones the different gifts needed for the accomplishment of the work to be done in this world.

When God gave Moses instruction regarding the building of the tabernacle, he said:—

"See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. . . . And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee."

Many of God's people are to go forth with our publications into places where the third angel's message has never been proclaimed. The work of the canvasser-evangelist, whose heart is imbued with the Holy Spirit, is fraught with wonderful possibilities for good. The presentation of the truth, in love and simplicity, from house to house, is in harmony with the instruction that Christ gave his disciples when he sent them out on their first missionary tour. By songs of

praise, humble, heartfelt prayers, and a simple presentation of truth in the family circle, many will be reached. The divine worker will be present to send conviction to hearts. "I am with you always," is his promise. With the assurance of the abiding presence of such a helper, we may labor with faith and hope and courage.

Every church should be a light in the world. If there is in your church a deadness, a stagnation, come together, as the disciples did before the day of Pentecost, and plead with God until you receive the light of life. Then let the light shine to all around you. Do not go on from week to week, from year to year, without knowing whether or not you are in the love of God. When Jesus went away, he promised to send the Holy Spirit, and we have a right to claim that promise. God wants us to work in the power of the Spirit. He wants us to be guided and controlled by the living, abiding principles that will keep us in the truth.

God has not placed any soul on the judgment-seat. We are not to dissect the work and character of others. Each one has enough to do to attend to the work that has been given him. Every one is to bear his burden in the place where he has been appointed to labor, doing his work with the perfection that will give character and influence to the cause of God. This is what the Lord expects of every conference president. It is what he expects of every worker in every line, and of every church-member. Each one is to stand at his post of duty. When God's people act their part, in their appointed places, there will come to them a freedom, a light, a power, that will enable them to endure the seeing of him who is invisible.

Does God Forsake an Old Prophet?

S. N. HASKELL

ANY humane government pensions its old soldiers. A responsibility is felt to look after every dependent family whose husband and father has served the government faithfully until old age has come upon him. Provision was made in the law of Moses for those who had officially served the Lord fifty years. God never leaves his people because they are old, if they have continued faithfully in his service. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." These were the words of David in his old age. The prophet Isaiah uttered the following: "Thus saith the Lord that made thee, that formed thee from the womb, which will help thee: Fear not, O Jacob, my servant." Again, "Harken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: and even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." Such is the character

of the God of the Bible. It is the God that I am serving and have served for over half a century. I love him, for he first loved me. It is a common thing for man to be deceived, but we can not deceive God. When God calls a man or a woman to stand in the forefront of the battle for over two thirds of their lifetime, then in their old age do you think that God will leave them to the buffetings of Satan?

There are two principles in the work of God that should never be forgotten. God never had two leading prophets at the same time. There were often many prophets in Israel. At one time there were over seventy. There are eighteen mentioned in the New Testament. He never has been in such straits as to confine himself to one when he chose to speak through more than one; and yet he never has set an aged prophet aside when faithfulness has marked his life. David was an old man, and he committed very grievous sins, but God established his testimony even upon his death-bed. No one took his place until he closed his eyes in death. There were other prophets while he lived, even when driven from his throne because of his sin, but none of them took his place. God gave him an opportunity to repent, which he did, and the Lord restored him to his throne. The story of this is familiar to the readers of this paper.

Another principle should never be forgotten. To speak against any prophet whom God has given the most prominent place in his work has always been a grievous sin, even if he did do things which to the eyes of men seem strange. Miriam and Aaron, both prophets, tried it with disastrous results. Nothing but the prayers of Moses restored Miriam from her leprosy that came in consequence of it. Numbers 12. In the New Testament history, the apostle Paul occupied a place much like that occupied by Moses in the Old Testament. There were other prophets and apostles in the church at the same time. There were a number of prophets in Corinth; for they had all the gifts in the church at one time. On one occasion some of these prophets got out of place; so the apostle wrote them some very plain instruction upon this point. The gift of prophecy does not destroy the sense of propriety; but it seemed to do so with some of these prophets. They had forgotten, if they ever knew, that the spirits of prophets were subject to the prophets, and that they were all subject to the leading prophet, the one who had been the instrument in the hands of God of bringing the church into existence. After laying down these principles, which would bring order out of the confusion that existed, Paul then concludes the fourteenth chapter of First Corinthians with these words: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant [or deny this principle], let him be ignorant. Wherefore, brethren, covet to

prophesy, and forbid not to speak with tongues. Let all things be done decently and in order."

It is God's order, when he has a prophet in the position of responsibility, that he is responsible for him and will not forsake him. And if his Spirit should rest upon others, they, too, will respect and honor the leading prophet with that honor and respect that will give their testimonies due weight. These principles are as eternal as the throne of God. They will be established in the last days and confirmed. God does not inculcate the worship of any man, but when he chooses an instrument to work through, he does not forsake him even in his old age.

San Bernardino, Cal.

The Real Issue*

I RECEIVED a letter this week containing a question. For some time I was in doubt whether I ought to pay any attention to it. But as it is a question many others in Battle Creek are asking, and it is one in which thousands of people in this city are interested, it has seemed best that I should try to answer it. I believe it to be an honest inquiry, and I will endeavor to answer it honestly. The letter reads as follows:—

"Dear Brother Farnsworth: Will you be so kind as to state in a word what you understand to be the real issue in the controversy here in Battle Creek? Is it money, administration, doctrine, or what is it? If you would briefly answer this from the pulpit, you would greatly oblige one who is seriously involved, and many others for whom he writes."

I sincerely hope that nothing I shall say will have a tendency to create strife. You will bear me witness, brethren, that since coming here I have not engaged in controversy with any one. I did not come here for that purpose. I have not done so in the past, and do not intend to do so in the future.

If I should simply give my opinion as to what is involved in the present perplexity, it would be worth very little. The opinion of any other man might be even better than mine. But I take it for granted that this congregation believes the Testimonies the Lord is sending us, and that what is stated in them is authoritative, and so in answer to this inquiry I shall read considerable from them.

What is the issue in this controversy? I read from a Testimony which was written in 1903, and which has recently been printed in "Series B, No. 7." I might read some of later date, but I read this purposely because it has been so long before the people.

"I am now authorized to say that the time has come to take decided action. The development seen in the cause of God is similar to the development seen when Balaam caused Israel to sin just

* Abstract of a sermon delivered by Elder E. W. Farnsworth in the Tabernacle, Battle Creek, Mich., Feb. 17, 1906.

before they entered the promised land. How dangerous it is so to exalt any man that he becomes confused, and confuses others in regard to the truths that for the last fifty years the Lord has been giving his people."

Then the confusion that has arisen is in reference to the truths which God has been giving his people for the past fifty years. Then it is not a quarrel between men, it is not a personal matter between men, and men are involved only as men stand for principles.

"Few can see the meaning of the present apostasy." That is certainly a clear statement: "Only a few can see the meaning of the *present apostasy*." Please notice what the Spirit calls it. "But the Lord has lifted the curtain, and has shown me its meaning, and the result it will have if allowed to continue. We must now lift our voices in warning. Will our people acknowledge God as the supreme Ruler, or will they choose the misleading arguments and views that, when fully developed, make him, in the minds of those who accept them, as nothingness."

I hope you will note that the theories taught, carried to their logical conclusion, make God as nothingness.

"These words were spoken to me in the night season. The sentiments in 'Living Temple' regarding the personality of God have been received even by men who have had a long experience in the truth. When such men consent to eat of the fruit of the tree of knowledge of good and evil, we are no longer to regard the subject as a matter to be treated with the greatest delicacy. That those whom we have thought sound in the faith should have failed to discern the specious, deadly influence of this science of evil, should alarm us as nothing else has alarmed us."

I say, brethren, when the Lord talks that way, it is time for us to stop and listen. I don't know how language could be stronger.

"It is something that can not be treated as a small matter that men who have had so much light, and such clear evidence as to the genuineness of the truth we hold, should become unsettled, and led to accept spiritualistic theories regarding the personality of God. Those doctrines, followed to their logical conclusion, sweep away the whole Christian economy."

Now the question is, What issue is at stake? I answer, It is the whole Christian economy. It is not walls of brick and mortar. It is not a question of dollars and cents. It is not simply a question of administration. These things all enter into it, but they are simply symptoms that grow out of a diseased condition. That which is involved is all for which Seventh-day Adventists have stood for fifty years. That demanded, though it may not be apparent to all,—for the Testimony clearly states that few see all there is in it,—is the absolute surrender of every truth which Seventh-day Adventists have held for fifty years.

"These doctrines followed to their

logical conclusion, sweep away the whole Christian economy. They estimate as nothing the light that Christ came from heaven to give John to give to his people. They teach that the scenes just before us are not of sufficient importance to be given special attention."

That is, the second coming of Christ and all things connected with it, are not of sufficient importance to receive special attention.

"They make of no effect the truth of heavenly origin, and rob the people of God of their past experiences, giving them instead a false science.

"During the past night I have been shown more distinctly than ever before that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers, the truths of the Word of God. Some one high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, 'Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? How can they be silent?'"

And I wish to appeal to the watchmen who may be here on that point. The Spirit of the Lord says, "Where are the watchmen?" I can tell you where some of them are. They are on the fence, and they think it is a very meritorious position to occupy to be able to say that they are "neutral." But I tell you, my friends, when God marshals his hosts for a great and mighty work, to be neutral is treason. When a great issue is to be met, the neutrals go to the rear, and the men of conviction come to the front. We may say that these things amount to but little, but when God speaks in this way, you may depend upon it that the very foundations of the faith are involved.

And I appeal to every one, especially to my brethren and sisters engaged in medical work, I appeal to you in the name of the Lord, let us stand right on this question.

"The heavenly messenger turned to those professing to be medical missionaries, and said, How could you allow yourselves to be led blindfold? How could you so misrepresent the name you bear? You have your Bibles. Why have you not reasoned from cause to effect? You have accepted theories that have led you away from the truths that are to stamp their impress upon the characters of all Seventh-day Adventists. Your leader has been moving the foundation timbers one by one, and his reasoning would soon leave us with no certain foundation for our faith. He has not heeded the Testimonies that God through his Spirit has given. The books of the Bible containing most important instruction are disregarded because they say so much about a personal God. He has not known whither his feet were tending. But in his recent writings, his tendencies toward pantheism have been revealed.

"The enemy of souls has sought to

bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and *engaging in a process of reorganization*. Were this reformation to take place, what would result?"

Now here are words I would like to have you particularly notice:—

"The principles of truth that God in his wisdom has given to the remnant church would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the past fifty years would be accounted as error. A new organization would be established."

A new what?—"A new *organization* would be established. Books of a new order would be written." I tell you we are not so far from these things as some of you may imagine.

"A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities and do a wonderful work."

Please don't forget that part of it. They "would go into the cities and *do a wonderful work*. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.

"Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?"

I will read just one statement further from "Testimonies for the Church," Series B, No. 6, page 50:—

"Behold," Christ declares, "I come quickly; and my reward is with me, to give every man according as his work shall be." God calls upon us to voice the words, 'Even so, come, Lord Jesus.' God will do much for his people if they will have faith in him. Infidelity is stalking abroad through the land. Satan has laid his plans to undermine our faith in the history of the cause and work of God. I am deeply interested as I write this. Satan is working with men in prominent positions to sweep away the foundations of our faith. Shall we allow this to be done, brethren?

"My soul is stirred within me. I shall trust in God with heart and soul. I shall proclaim the messages that he has given us to proclaim. I testify in the Lord that our youth should not be encouraged to go to Battle Creek to be made infidels. God will help us to see what can be done to prevent this. We are now to work

earnestly and intelligently to save our youth from being taken captive by the enemy."

Such words have a terrible significance to me as I read them. Fathers and mothers have a right to know what kind of an education their children are receiving; they have a right to know whether their children are being educated in the truth or out of it. They have a right to inquire whether they are being educated to believe the message or to doubt it. They have a right to know whether the minds of their children are being filled with theories which would eventually not only sweep them away from the message for this time, but from Christianity itself.

Now when this inquirer asks me to tell him what is at stake in this controversy, I reply, First, it is every truth that Seventh-day Adventists believe or teach; and, second, involved in this issue are the children and youth of our denomination. When the truths of God and our children are to be taken from us, then I must protest. We have the right to protest. We do it in all kindness. We plead with all our souls that every one who has been deceived in this matter be undeceived. We speak with charity for all, and with malice toward none. But I say it is criminal for a watchman to see that coming in that will sweep away the foundation of truth, and keep silent, on the plea that it will hurt the feelings of somebody, or that he prefers to remain neutral. Brethren, let us pray that God will help us to stand loyal to him and to the truth.

There is an expression that occurs many times in the book of Judges: "And the children of Israel did evil in the sight of the Lord, . . . and he delivered them into the hands of spoilers that spoiled them;" and "the children of Israel did evil again in the sight of the Lord; and the Lord strengthened Eglon the king of Moab against Israel;" "and the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years;" and the children of Israel did evil in this, and they did evil in that, and as the result of the evil that they did, they were so harassed by their enemies on every hand that they were never entirely freed from them.

What is it that weakens people now? What is it that separates them from God so he withdraws his protection?—It is sin, and sin alone. That was the difficulty then; it is the difficulty now. The trouble in olden time was not with one man or two men, but it was this: the spiritual vitality of the nation was so weakened that God could not work in their behalf.

In "Patriarchs and Prophets" is found a history of how serpents bit the children of Israel. The people were protected until they came to the border of the land of Moab, and then the serpents entered the camp, many people were bitten, and many died. Why were they not bitten before? They had been living in a land of serpents for forty years, but the ser-

pents had given them no trouble. The difficulty lay in the fact that when they had almost reached the border of the promised land, they committed a great sin. They murmured against God and spoke against those whom he had appointed as their leaders; the protecting hand of God was withdrawn, and it was then that the serpents entered the camp, "and much people of Israel died."

The lesson taught is this: It is only when the spiritual vitality of the church is low that the enemy gains the advantage. It is when the people lose sight of their mission and the work God has given them, that obstacles and difficulties multiply. The real difficulty, then, is in the people themselves.

Of course there was no excuse for the Philistines oppressing God's people in olden time. The fact that Israel sinned did not lessen their responsibility. It gave no good reason for the Canaanites coming in, nor for Jabin to come down, and others. That did not lessen their crime; but if God's people had been what they ought to have been, the kings of the Hivites, the Jebusites, and all these other nations could have had no power over Israel. When the enemy takes Israel captive, it is simply the result that follows a state of low spiritual vitality.

Brethren, if, as a people, we had spent our energy and our means to give the third angel's message,—if we all had been arduously at work these years in doing the work God called us to do, he would have blessed us wonderfully, and it is my opinion that many of the difficulties we face to-day would never have had an existence. There is a great body of our people in the United States, fifty thousand or more. During the past few years the majority of them have been as fully absorbed in cultivating their farms, raising stock, and in other worldly enterprises as their neighbors who have no faith in the message at all; and the means which came into their hands, and which God designed should be used in sending the truth for this time to every land,—that money is represented by houses and lands, it is invested in stocks, and laid away in banks, as treasure accumulated on earth, instead of its being treasure laid up in heaven.

These things are simply an index of where the hearts of the people are. Many have left the work of God, and have turned every man to his merchandise. One says, "I have bought a piece of land, and I must cultivate it." Another says, "I have just built a new house, and I must furnish it." Yet another excuses himself by saying, "I have married a wife, and therefore I must stay at home." Thus one excuse after another is offered, and the people chosen of God and sanctified by him for a certain purpose and for a certain work,—they have turned away from that which God gave them to do; they are attending to earthly things, and it is no wonder that the Philistines come; no wonder that the Canaanites are prowling about our borders; no wonder that serpents enter the camp, and that the people

are bitten; no wonder that a thousand difficulties face us, and that at times we know not which way to turn.

But there is a remedy, and a way, and only *one* way, in which we can safely go; that is for this people to once more face about and take the truth of God wherever he indicates it should go. God is desperately in earnest with this people. They will do his work, or some one else will do it. The people he has chosen will wear the crown of life, or some one else will wear it in their stead. May God help us to repent of all evil, and so give us the victory over all our enemies.

Prevailing Prayer

NORA EVELYN HARVEY

It is the privilege of every Christian to prevail in prayer. It is the privilege of the Christian to know what the Lord wants him to do. It is his privilege to know what is right. Through prayer the way is made plain to us.

To obtain the assurance of the pleasure and will of God we must pray intelligently, in other words, we must understand the attributes of God, and we must know where to address our prayers. In our minds, and by faith, we must see him in the most holy place of the heavenly sanctuary. We should pray submissively, being willing for God's will to be done, even though it might cause us suffering.

Under these conditions how sweet is communion with the Lord! O, the blessedness of prayer! What a privilege to talk with our God!

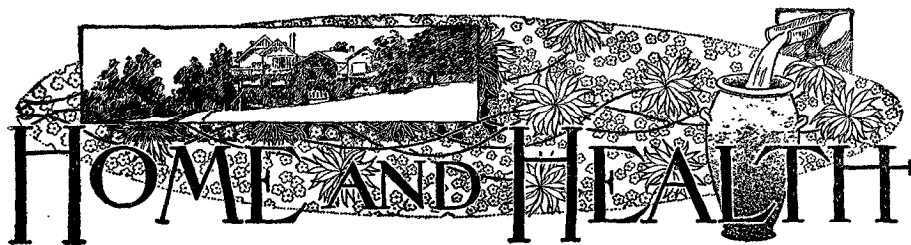
When we have asked the Lord to lead us, then let us believe and remember that he is leading us. We often keep the Lord from working by unbelief after we have asked him to lead us.

The urim and thummin were oracles by which the Lord spoke to his people in ancient times. When a halo of light was seen about the urim, it was an evidence that the Lord was pleased with the request, and the right way was thus made plain. The Lord's displeasure was shown by the cloud at the thummin. It is the Christian's privilege, when praying, to know if the light encircles the urim, or if the cloud is at the thummin. O what a joy to be living in this experience! We may have it. Let us obtain it. Let there be a urim and thummin in the experience of each one. When the Lord grants our requests even while we ask, what light and joy come into our souls, and what wonderful and blessed peace follows! If, to answer according to his will, it brings a cloud over our life's experience, then we are to know that he does what is right, and good, and best for us.

"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." Job 22: 21.

Mankato, Minn.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isa. 6: 8.



Two Points of View

WHEN I am tired and weary,
And nothing goes my way,
I thank the Heavenly Father
For two nights to every day.

But when, once more, I'm rested,
And all the world looks bright,
I thank him that he sends me
Two days to every night!

There's the pause before the battle,
There's the respite from the fray;
And that is how I reckon
Two nights to every day.

When the sunset glow has faded,
In a little while 'tis light!
And that is how I reckon
Two days to every night.

And so 'tis due, believe me,
To the way we look at things,
Whether we sigh and falter,
Or whether we soar on wings!

—Helen Knight Wyman, in *Good Housekeeping*.

No Cause for Envy

THE following dialogue is reported as having taken place between Mr. Jacob Ridgway, a Philadelphia millionaire, and a young man who thought Mr. Ridgway was greatly to be envied on account of his wealth. "Think," said the young man, "of the thousands your income brings you every month."

"Well, what of that?" replied Mr. Ridgway. "All I get out of it is my victuals and clothes; and I can't eat more than one man's allowance, or wear more than one suit of clothes at a time. Pray can't you do as much?"

"Ah! but," said the youth, "think of the fine houses you own, and the rental they bring you!"

"What better off am I for that?" replied the rich man. "I can live in only one house at a time; as for the money I receive for rents, I can't eat it, or wear it; I can only use it to buy other houses for other people to live in; they are the beneficiaries, not I."

"But you can buy splendid furniture and costly pictures, and fine carriages and horses; in fact, what you desire."

"And after I have bought them," responded Mr. Ridgway, "what then? I can only look at the furniture and pictures, and the poorest man who is not blind can do the same. I can ride no easier in a fine carriage than you in an omnibus for five cents, with the trouble and attention to drivers, footmen, and hostlers; and as to anything I desire, I can tell you, young man, that the less we desire in this world the happier we shall be. All my wealth can not buy back my

youth, can not purchase exemption from sickness and pain, can not procure me power to keep afar off the hour of death; and then, what will all avail when, in a few short years at most, I lie down in the grave and leave it all forever? Young man, you have no cause to envy me."

The Truth About Beer

THE wide-spread idea that beer drinking is a comparatively harmless form of self-indulgence, is combated by the following testimony of two eminent physicians of Toledo, Ohio, the inhabitants of which are greatly addicted to the use of that beverage:—

"I think beer kills quicker than any other liquor. My attention was first called to its insidious effects when I began examining for life insurance. I passed as unusually good risks five Germans—young business men—who seemed in the best of health, and to have superb constitutions. In a few years I was amazed to see the whole five drop off, one after another, with what ought to have been mild and easily curable diseases. On comparing my experience with that of other physicians, I found they were all having similar luck with confirmed beer drinkers, and my practise since has heaped confirmation on confirmation.

"The first organ to be attacked is the kidneys; the liver soon sympathizes, and then comes, most frequently, dropsy or Bright's disease, both certain to end fatally. Any physician who cares to take the time, will tell you that among the dreadful results of beer drinking are lockjaw and erysipelas, and that the beer drinker seems incapable of recovering from mild disorders and injuries not usually regarded of a grave character. Pneumonia, pleurisy, fevers, etc., seem to have a first mortgage on him, which they foreclose remorselessly at an early opportunity.

"The beer drinker is much worse off than the whisky drinker, who seems to have more elasticity and reserve power. He will even have delirium tremens; but after the fit is gone, you will sometimes find good material to work upon. Good management may bring him around all right. But when a beer drinker gets into trouble, it seems almost as if you have to recreate the man before you can do anything for him. I have talked this for years, and have had abundance of living and dead instances around me to support my opinions."—*Dr. S. H. Burgen*.

"That beer is foreign to nature's demand is plainly evident. The whole

organism at once sets about its removal. Every channel through which it can be got rid of is brought into play, and does not cease till the last trace is gone. Reaching a certain end depends only on the frequency of the repetition. The whole is made up of the parts; every drink counts one. These 'ones,' added together, make the wreck; to secure this result it is only necessary to make the single numbers sufficient. Each leaves its footprints in one way or another; and the idea that, because you stop before you stagger, the system takes no note of the damaging material you put into it, is a ruinous delusion."—*Dr. J. T. Woods*.

Gardening for Pleasure

MRS. THEODORE THOMAS, who is a practical believer in the satisfaction of raising simple flowers, says in *The World To-day*:—

"The pleasures of gardening are twofold. First comes the pleasure of making green things grow and blossom, and afterward the artistic delight of using their form and color to decorate the landscape. For neither of these pleasures is it necessary to own a large and picturesque estate. I have seen splendid flowers raised in the window of some poor old woman, with no better place to grow in than an old tomato can, and by tasteful planting the ordinary city backyard can be transformed from a dumping-ground of household refuse into a delight to the eye. Nor is it needful to have professional assistance of much horticultural knowledge to achieve the best results. When I started my garden, I knew nothing at all about the culture of flowers, but I learned by experience in a few years how to grow the simple kinds of plants. There are so many of these, and they are so beautiful, that it is not necessary for amateurs to attempt to raise those which require hotbeds, winter storage, grafting, transplanting, pinching, pruning, and all the other special processes which professional florists practise. By a little thought in the matter of grouping, one can make almost any ordinary flower effective in the garden. The common foxglove, for instance, which usually blossoms in a very ugly shade of magenta, and is inharmonious in a bed of mixed colors, is very decorative planted in masses together with the white variety among a quantity of green shrubbery, and with all the scarlets, blues, and yellows at a respectable distance. It is wonderful what can be done in this way with the simplest plants, and it adds immeasurably to the pleasure of flower growing to take some common, despised flower or weed and see what one can do with it by setting it in the best surroundings."—*Selected*.

"FREELY ye have received, freely give." Matt. 10:8.

"WHEN the Word is hidden in the heart, it is seen in the life."

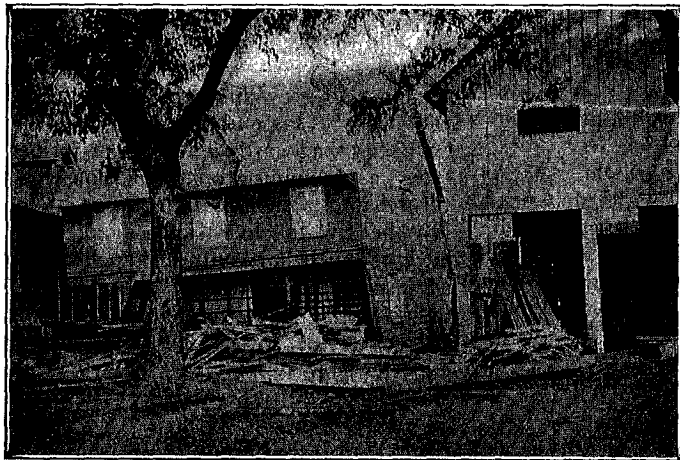
THE WORLD-WIDE FIELD

The Society Islands

MRS. B. J. CADY

SOME time in January, while we were yet on the island of Huaheine, we wrote a report for the REVIEW, and mailed it. The mail sent from the adjoining islands to foreign countries is first brought to Tahiti, and is taken from here by steamers to the United States or to New Zealand. Last month, when most of our mail was here waiting, a hurricane came, and the post-office here in Papeete was entirely destroyed by the sea. We understand that the mail was not saved, so we suppose that our report never reached the REVIEW.

After we had labored for three months on Huaheine, our hearts were rejoiced to see a number of souls take their stand to keep all the commandments of God.



A SCENE IN PAPEETE AFTER THE HURRICANE

At that time they began attending our Sabbath meetings, and came nearly every evening to study the Bible with us. There are two families and two other adults who were keeping the Sabbath at that time. Others were interested, and were still investigating the truth. Our Sabbath-school numbered twenty-one. During the last few weeks that we were there, as the leaders of the established church denounced it as sin for their people to study the Bible with us, some of our readers dropped off; so we appointed a meeting for the women and two for the children each week, and did what we could to strengthen and build up those who had taken their stand with us.

The white minister, who has charge over the established church in the Leeward Islands, has waged warfare against us from the first through a little Tahitian paper which he edits. As we had the sword of the Spirit (the Word of God) on the side of the truth, he could not use that effectually, so he resorted to ridicule, and has manifested a spirit very unlike that of the meek and lowly

Jesus. But we trust that the Lord will not permit one honest heart to be deceived by the sophistries of the enemy.

Brother Beckner and his wife remained at Huaheine, and we went to Raiatea the last of January, where we spent one month. While there, the hurricane which I mentioned took place. The wind was very strong the afternoon and night of February 7 and all the next day, but the most damage was done in the night, when the wind raged the hardest. Large trees were uprooted, branches broken off, and houses blown to pieces. Mr. Cady was in town that night. When he found that he could not get home on account of the storm, he planned to put his horses and buggy under a shed for shelter, but afterward concluded to leave them outside. The next morning he found that two large trees had fallen on

the shed, and if the horses had been under it, they would probably have been killed. Trees fell on either side of the buggy, but it was not injured. The minister who has been opposing us so bitterly, had the roof blown off his house, and his furniture was damaged by the rain. On account of many breadfruit, plantain, and banana trees being

destroyed, food will be quite scarce for a while, and it will be hard times for the natives. Some lost many of their coconut trees, which is their principal source of income. Our loss was very little, only about twelve coconut trees and four breadfruit. The thatched-roofed buildings on our place were blown down, but twenty-five dollars will repair them. We felt very thankful for the protecting care of God at this time.

The last of February we came to Tahiti, and here we saw some of the ruin wrought by the sea during the storm. Many houses were entirely destroyed. Our property here was unmolested, for which we feel to praise the Lord.

We recently had a letter from our new Sabbath-keepers on Huaheine, in which they tell us not to fear that they will be led away by the tempter, for they are trying instead to lead their friends and neighbors to see and obey the truth.

Papeete, Tahiti.

"THE morning cometh, and also the night."

The Third Angel's Message in Syria

(Concluded)

W. H. WAKEHAM

LEAVING Sidon, we started toward snow-covered Hermon; and three hours after leaving orchards yellow with luscious oranges, we were traversing fields of snow, greatly to the chagrin of our bare-legged muleteers. Not being able to get to our destination that night, we were obliged to stop at a small native village, the inhabitants of which were Moslems and Catholics. As we were wondering where we should find shelter for the night, Providence led us to a Catholic family, the father of whom had met Brother Zarub some time before, and had received from him some of our Arabic tracts. This man has the reputation of knowing more of the Bible than any other man in the village, and as a result is really a Protestant at heart. This family received us most cordially into their humble abode (the house consisted of one large room with two doors and no windows), and provided us with a bountiful meal and fairly comfortable bed. The entire family listened eagerly to the truth we presented. We left some more reading-matter, and urged them to walk in the light they had received.

At Der Mimas, the next town we visited, we were detained five days by almost continuous rain and snow. Two brethren here are keeping the Sabbath, the result of Brother Zarub's labors, who was stationed at this place when the Sabbath came to him. These brethren were strengthened and encouraged by our visit, and we hope they will remain faithful to the end. While here we visited a Jewish colony situated near the headwaters of the Jordan River, and not far from a peak of Hermon supposed to be the mount of transfiguration, close by the village of Casarea Philippi. Here we found a real Christian Jew, one who does not think it necessary, in order to follow Christ, to give up the Sabbath of Jehovah. He is a teacher of Hebrew in the school of the colony and is trying in a quiet way to sow the seed of truth among his people. He is a German by nationality, but having lived in England for some time, he knows English well. He seems to be walking in the light as far as he sees it. He has read some of our tracts, and I promised to send him more.

Leaving the snowy hills of Hermon, we came again to the seashore, and visited the site of the old city of Tyre, the former metropolis of Phoenicia. The old city is barren and desolate, a striking fulfillment of the sure word of prophecy. The new city is builded on what was formerly an island, but is now connected with the mainland by a narrow stretch of sand. Here we remained one day, visiting some interested persons, speaking the truth as opportunity afforded, and distributing some tracts. The population of the town is about five thousand, almost wholly Moslem and Catholic. A few families of Protestants live here, and

some English ladies are carrying on a mission school.

From Tyre we traveled on mules to the village of Alma. This is Brother Zarub's native village; and the seeds of truth have been sown here. A few are interested, and one young man is keeping the Sabbath, but still holds onto that curse of the Orient, the cigarette. The people in most of these Syrian villages are very poor, and live under wretched conditions, especially in winter time. Many are in financial bondage to their religious leaders. It has been the policy of these men to loan the people money or rent them land under easy conditions, which make them seem benefactors. But let one of these poor people begin to keep the Sabbath, and immediately these overlords begin to draw the cords, so that their very existence seems threatened.

The houses are dark and dismal in winter time, as few of them have any windows. Fires are built in one corner of the room, and the smoke gets out where it can. Men, women, and children live together under one roof with horses, cows, donkeys, chickens, etc., and many of these houses have but one room. Such articles of furniture as tables, chairs, bedsteads, etc., to say nothing of bureaus, commodes, and wash-stands, are usually conspicuous by their absence, to use a hackneyed phrase. Knives, forks, and spoons for eating purposes are considered superfluous. When eating, you must sit *a la Turk* on a mat or cushion. One or two dishes are placed before you on a small tray or mat, and bread in the form of immense griddle-cakes, eighteen or twenty inches in diameter and as thin as brown wrapping paper, is placed on the floor beside you. You tear off a piece of the paper-bread, wrap up a portion of the food from the dish before you, and put it into your mouth. If the food is liquid or semiliquid, as soup, milk, or kumiss, you form a piece of the bread into a small scoop and convey the food to your mouth, eating the improvised spoon, and then forming a new one for the next mouthful. If one were alone, it would not be so bad, but when he knows that a dozen curious eyes are watching every move he makes, ready to laugh at the least slip, one longs for a good English spoon with which to defy the gaping, impertinent crowd.

From Alma we went direct to Acre, the Ptolemais of olden time, and the scene of the great Napoleon's defeat in modern times. This is still considered an important military post. Here we stayed only long enough to secure a carriage for Haifa, a rapidly growing town at the foot of Mt. Carmel.

This ended our trip through Syria; for Haifa is in Palestine, and an account of the progress of our work in the holy land must be reserved for another article. Altogether, Syria is an interesting, though difficult field; but the third angel's message is firmly planted there, and we believe that it will grow until every soul shall hear the message, and the Lord's work be finished in righteousness.

Cairo, Egypt.

Portugal During the Eighteenth Century

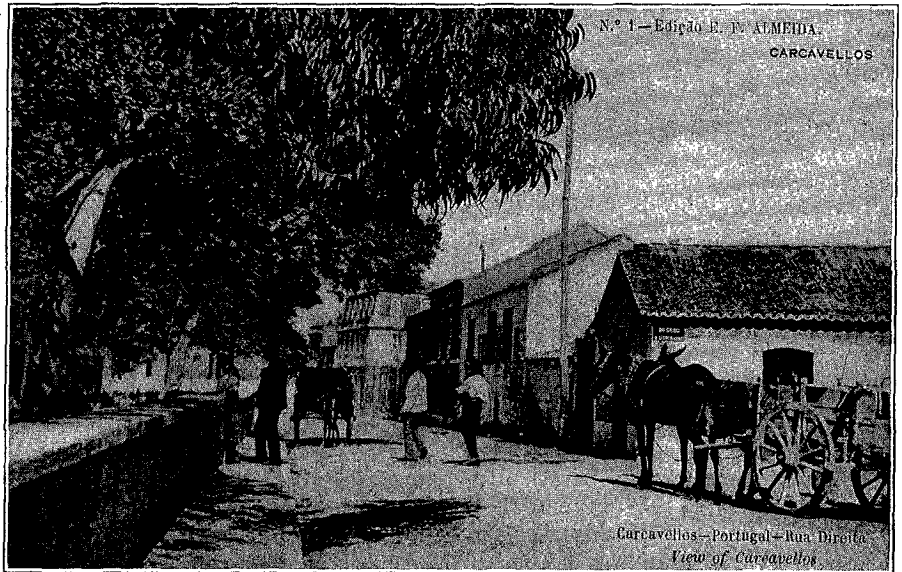
C. E. RENTFRO

MANY are the interesting items in the history of this small country. As the Portuguese seemed to be foremost in opening the world to the travels of later generations, during the fifteenth century and the opening of the sixteenth, so we find them among the foremost in advocating the freedom of mankind. I will proceed to show this by giving some results of researches in Portuguese histories.

In this work of reform figures very highly a noted statesman named Sebastian Joseph de Carvalho Mello, whose title was first Count of Oeiras, because of his lands near a village of the same name, and afterward named Marquez de Pombal. He was born May 13, 1699, at a place in Lisbon where now is published a daily paper called *O Secula* (The Cen-

Slaves in Portugal were given freedom, and the natives of India were put on a par with humanity in general by a special law. In those days there was a distinction between persons who by birth were Catholics, and others who had been converted to Catholicism by fear or otherwise. These were called Old Christians and New Christians. The new Christians, mostly Jews, were much despised by the Jesuits, and were subject to noxious laws and penalties of the Inquisition. The reforms of this statesman gave them shelter from the insults of the old Christians. Thus ended distinctions most odious between nobles and plebians, lords or masters and slaves, and new Christians and old Christians.

Following these reforms, work was begun to increase national riches. He founded companies to fish whales and tunny fish, and others for exploration, for commerce with South America, and



A STREET SCENE IN CARCAVELLOS

tury). He lived to reach the age of eighty-two years, dying about six years before Washington was elected president of the United States. One may see at once that his were stirring times.

This man served his country as ambassador to England in 1733, procuring for his country a concession of important rights. Also he represented the Portuguese government as mediator between the courts of Rome and Vienna, in 1745. Finally he was raised to the position of prime minister of the kingdom, in which position he was enabled to bring about many important reforms. As these were times when the lords were tyrannizing over their vassals, and the Jesuits with the Inquisition were in control of affairs, his acts assumed great importance.

Two great principles were expressed by the historian. "In the land of the free all are free." "Among Christians all are Christians." These have been brought together in the United States under civil and religious liberty. For this liberty men in those times were seeking. The Indians of Brazil who were in slavery had their liberty proclaimed by one of the first acts of the marquez as prime minister, in 1751.

for other purposes. He attempted to create a greater interest in agriculture, and started industries in different lines, and protected those already begun. Some important factories were those of wool and silk and paper.

It was during the reign of Don Jose I, and while the marquez was prime minister, that the great Lisbon earthquake occurred. The latter was asked what he would do in view of so great a disaster. He replied, "Bury the dead and look after the living." He rebuilt the city, arranging the different trades, shops, etc., in separate streets, calling the street by the name of the goods sold there or by the industry carried on. These are seen yet, such as Gold Street, Silver Street, Silk Street, Linen Drapers Street, etc.

One of the most important acts of the Marquez de Pombal was the expulsion from Portugal of the Jesuits, Sept. 3, 1759. From his early public life he was convinced that they were a hindrance to reform, and sought to find proof for a foundation of his accusations. They dominated everywhere, reigned in the consciences by confession. In the education they were the teachers, so that what-

ever was done by them brought to the country naught but ignorance, superstition, and eternal degradation. They claimed that the earthquake came as a judgment on account of the grand reforms in the years preceding. After their expulsion from Portugal, Spain, France, and Naples, followed suit in driving them out, but they were readmitted in the other countries by Pope Pius VII, Aug. 7, 1814. But Portugal refused to admit them; yet they have come in one by one until their power is felt in private to a great extent. The present Marquez de Pombal, a grandson of the former, is said to be a Jesuit also.

It was under the power of this strong-minded prime minister that the Inquisition lost much of its power in Portugal. One may see what determination will do in reading of the life of this great statesman, one of the greatest in Europe, especially in his days. The people are raising a subscription to erect a statue to him.

Surely since Portugal at one time was swayed by a great reform, it can and will be moved from one side to the other, from king to the lowliest subject, by the greatest reform message the world has ever known. May God grant that the threefold message may go with power in this land, and the coming of the King of kings be hastened.

Lisbon.

Among the Santals, India

W. A. BARLOW

SOME time ago while traveling through the jungles, I came across a Santal shepherd boy, with his herd of cattle. I noticed a small bundle on his shoulder. On asking him what it was, he opened the bundle and showed me a Gospel of Luke, which he takes with him when looking after his cattle. I turned to Luke 15, and asked him to study the parable of the lost sheep. He is a student in our Seventh-day Adventist school, and had secured the Gospel from the school. At this time he was enjoying his winter holiday for one month.

Early one morning a man came to ask me to lend him one rupee, or about half a dollar, to help him bury his poor old father, who died very suddenly the night before. I inquired the cause of his death, and the poor man could not tell me the story in full, his heart was too heavy and sad; but I learned from others that his father had come to visit him, and after offering the annual sacrifice of a pig, etc., to Satan, and dining from the same, he went out into the garden and died. His body was burned near our place on the banks of a river, and a small bone preserved and carried many miles to a sacred river, and there buried in the sand on the river bank with some eatables, etc., his son believing that this act will land the poor old father in heaven at last. How these poor heathen souls are deluded and bound by Satan, who is their principal object of worship, not from love, but from fear. They

worship evil spirits, and the chief spirit is Maran-burn, or the devil, also river spirits, jungle spirits, mountain spirits, and a host of others. They appease their anger by offerings of pigs, goats, fowls, etc.

They are troubled by witches also. It is a common sight to see a number of men going off to inquire from the "Janguru," witch-finder, the reason of sickness and death in their village. The witch-finder pretends to be inspired, and reads from an oiled sal-leaf, afterward charging a fee of about a dollar or less. They need the love of God in their hearts, homes, and villages, and this is the reason I have given my life to labor among them, that I might win some for Jesus.

While visiting a new village a few Sabbaths ago, with our school-teachers and students, we met a poor crippled Santal man, about twenty-five years old, blind and lame, but glad to hear us sing the song of Jesus and his love for poor sinners. After some gospel songs and a talk on God's love, he began to sing a song which he had learned by heart from some preachers in his old home many miles away. I got him to sing it over and over again with our singing band and my violin, and I tell you it touched my heart. I felt so happy to see this poor blind cripple singing a song of heaven, learned from some humble village preacher.

A few days ago I went down to Karmatar with a candidate for baptism, and he was baptized with five other students from our Karmatar girls' school by Elder W. W. Miller in a large sheet of water near the mission compound, who was assisted by Brother and Sister J. C. Little, Sisters Burroway and Whiteis, Belchambers and others. I had the pleasure of giving an address to the students and others in the evening on the three baptisms, of water, the Holy Spirit, and suffering, and we closed with hearts full of joy and praise.

The next day Elder W. W. Miller, Brother J. C. Little, and the writer visited Koro village, a few miles from Karmatar, to look for a plot of land for the medical missionary work among the villages around Karmatar. David, the man who was baptized by Brother Miller, went with us, and gave us much help, speaking and singing to the Hindus and Bengalese along the highways and byways. Brother Little was very busy distributing tracts to all who could read. God was with us, and blessed us in speaking a word for him.

I left for Babalmohal the same day, via Simultala. We are busy with the school, village preaching, and building a house which we will occupy until we have a mission house built, and then it will be used for school and other purposes. We have one of our Santal teachers stationed about fifteen miles away, among the heathen, teaching school half a day and preaching half a day. Pray for us here in the Santal jungle life.

Simultala, India.

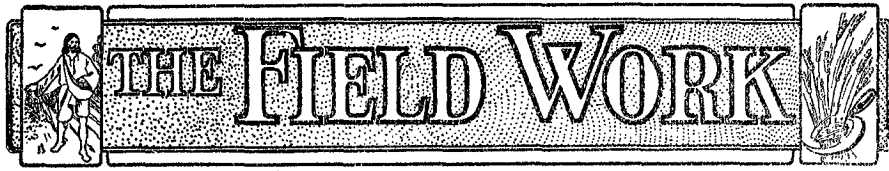
Mission Notes

It has been estimated that in Palestine there is one missionary for every thousand Jews.

"Go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared." Neh. 8: 10.

THERE are three hundred million Buddhist women, with no hope of immortality unless in some future transmigration they may be born again as men.

THE tendency toward insufficiency of income to do the work of missionary societies is not yet overcome. The Church Missionary Society, with an income (1904-05) of \$1,643,582, reports a deficit of \$220,029. The London Missionary Society reports an income of \$864,835, and a deficit of \$129,843. The Berlin Missionary Society is nearly \$125,000 in debt. The Presbyterian Board (North) spent about \$4,000 more than it received. The Paris Missionary Society is about \$30,000 in arrears. These deficits arise not so much from falling off in interest in the missionary enterprise as from the tremendous pressure upon missionary societies caused by their success in getting a hearing. It is easy to say, as to a man who lives beyond his income, Cut down your expense. But pagan peoples are demanding teachers. What shall we say to them? As the secretary of the Paris Missionary Society says: "Mission means a sending. What becomes of the missionary society which ceases to send?" The fact is that we have occasion to meditate upon the truth that Christians belong to a growing body. The kingdom is being established, and Christians can not escape responsibility to God for meeting the expense of it. This is the Christian's burden. To bear this burden is a duty springing from profession to follow Jesus Christ. There is grandeur, then, in the attitude of the Paris Society under this stress. One expects to see in its *Journal of Missions* frantic appeals for funds, arguments from the success of the missions, pleas to those who have put their hand to the plow, not to look back. The emphasis in the February number, however, is not laid on the question of finance, but on an appeal to the people, first, to extend their sphere of vision beyond their own mission fields to take in the majestic advance of the kingdom in all the world, and second, to pray, with hearts thus kindled, for a new baptism in the Holy Spirit. The basis of the stability of missions is touched in this appeal. The true need of missions is not satisfied with money. The need everywhere is an outpouring of the Holy Spirit. There is great significance in the unanimity with which missionary societies in England and America also are now urging continual and systematic prayer for missions.



THE FIELD WORK

Colorado

DENVER.—The work in this city is progressing. Several have recently accepted the truth. Next Sabbath baptism will be administered to a number of earnest souls. I think we are having the best interest in our work in Denver that we ever had. We are trying to warn every family in this large city, and are praying that God will give the increase. If any of our people having friends in Denver will send us their names, with street and number, we will call upon them.

G. W. ANGLEBARGER.

Mexico

CELAYA, GUANAJUATO.—The State of Guanajuato is the second in population in Mexico, having over a million inhabitants. It has a number of large towns, Leon, Guanajuato, Silao, Celaya, and Irapuato, with populations ranging from seventy thousand down to twenty-five thousand.

Celaya has two railroads, with eight trains daily. It has several mills and factories, while a woolen mill, a cotton mill, an ice plant, a tannery, and a flour mill are either building or to be built shortly. Most of the country around is agricultural, producing corn, beans, and vegetables in summer, and wheat, barley, and *garbanzo*, a kind of large pea, in winter. The rainy season lasts from June or July to September, while the winter crops are mostly raised by irrigation, dams being built to hold the rain-water. Horses, cattle, sheep, goats, and hogs are raised, but few of the landowners, who hold the land in large tracts, devote themselves to any one line. Among the mountains around Guanajuato are rich gold and silver mines. I give this description because several have written me, asking about possibilities in agriculture and stock-raising.

This is one of the most fanatical States in the republic. The Methodist Episcopal Church has tried every town of any size, and during the last twenty years has been driven out of some, in some cases several times, literally frozen out, and has hardly had anything like real success, except where they have medical work. They have sanitariums in Guanajuato and Silao, and a physician in Leon.

I am the only Adventist in the State. I have been here four months, and am slowly building up a practise. I have rented a good house, where I can keep a few patients; while in the rear, fronting on another street, are a few small rooms that would do nicely for a bakery, which could be established at little cost, and would help to support other lines of work. A school is needed here, and would pay expenses after a while, but any line of work requires a knowledge of Spanish, and of the customs and habits of thought of the people. The latter applies to all parts of the world, and workers should enter the field as

soon as possible. The best training is to be had in the field itself, but let none think it can be had without hard work. The results come slowly, and may appear small, but our work is to sow the seed. The Spanish field will give its share to the kingdom of God.

U. C. FATTEBERT, M. D.

Locating in Korea

OUR party, consisting of Brother Smith and his wife and little one and myself, left Tokyo, Wednesday, October 18, and after a continuous ride on the cars, reached Shimoneseki soon after 5 p. m. the next day. That evening we took the boat across the strait, and early next morning reached Fusan, Korea. We remained in Fusan over the Sabbath, finding lodgings at a Japanese hotel.

While there, we made some inquiries about the company of Koreans who have recently become interested in the truth in that place. But as we had no translator, and no definite information as to their location, we did not succeed in finding them. We also made inquiries about a suitable dwelling, in case it was thought best for Brother Smith to locate there. We were shown a number of small rooms, clean and wholesome, in a very good location, but they would afford rather limited quarters for even a small family.

On Sunday morning we proceeded on our journey, reaching Seoul late that night. The rates at the only foreign hotel are from two dollars and a half to four dollars a day, so we found lodgings at a new Japanese hotel, and bought our food at the provision stores. The next day we looked about the city, and obtained some books on the language that Brother Smith will need.

On Tuesday we called on Rev. H. G. Underwood, of the Presbyterian mission, to inquire about obtaining a copy of his manual on the language. We found Mr. Underwood and his wife very kind and pleasant people to meet. We had about given up all hope of finding a house in Seoul, so did not mention the matter. But that evening Mr. Underwood called on us, and said he had heard that we were looking for a house. He then told us of one that he has the disposal of, which belongs to a high Korean official; and in these uncertain times, the owner of this house would like to have it occupied by a foreigner. I asked Mr. Underwood what the rent would be, and he replied, "Nothing." This seemed like a special providence, and incidentally casts a strong side-light on political conditions in Korea.

The next day we went to see the house. It is of Korean architecture, one story in height, with brick and plastered walls and tile roof, and contains four good-sized rooms, an entry, and one smaller room. There is quite a large yard in front of the house, surrounded by a wall. We at once decided to accept the house, and spent the rest of the day in cleaning up some of the rooms, and

getting some furniture into them. One reason why it is desirable to have our workers settled in Seoul, at least for the present, is that the language spoken at the capital is regarded as the standard, and is quite generally understood. Then, too, Seoul is now within easy reach of those localities where our believers are; making it convenient to visit them from there. Also, a competent language teacher could more easily be found at Seoul than in most places. So with the difficulty of securing a house removed, it seemed best to locate the workers there.

During this trip I was able to collect quite a little information about missionary work in Korea. We secured a copy of a book by Mrs. Underwood, published by the American Tract Society. It is entitled "Fifteen Years Among the Top-Knots; or Life in Korea," by L. H. Underwood, M. D.

The brother of one of the missionaries in Korea personally supports five missionaries in Korea, and one in Persia. O, if more of our brethren of means would do likewise! How the new recruits would cheer the hearts, and make strong the hands of the little groups already in these great needy Eastern fields. And we can at least pray that this may be.

F. W. FIELD.

Iowa

WAUKON.—Many now prominent workers, and scattered even to the dark corners of the earth, can look back to some precious season or blessed experience which came to them in the Waukon church.

The spirit of missionary work is still burning, as may be learned by a glance at the weekly reports. Not only are truth-laden papers and tracts placed in the hands of the people, but missionary visits, gifts of clothing, bedding, and food, and the weekly offering to foreign fields bear witness of the interest felt in the salvation of fellow men.

Five hundred sets of the special *Signs* were ordered, also one hundred and ten of the foreign papers, and some tracts and Signs leaflets. One brother took one hundred and five sets, several had fifty, others less. This brother sold all of his, and about forty sets more; and the spirit in which he worked can be seen by his words: "After seeking God earnestly several times, I started out, but I did not sell the papers myself at all; I carried them, and the Lord did the work. Those to whom I thought I could sell refused, and others whom I had no hopes of interesting seemed glad for them. I knew the brethren and sisters were praying for me, and it strengthened me." Comparatively few sets are not yet out spreading the gospel message.

Meetings were held regularly all winter, although it was impossible for many to come, especially those living in the country. The Lord manifested his approval by blessing each heart as his Word was studied.

Additional blessings were experienced the first of this quarter as Elder E. G. Olsen held four meetings, each time having very attentive audiences, a goodly part of whom were those not of like precious faith. He also led in the celebration of the ordinances of humility and the Lord's supper. Some of the members came from quite a distance to

mingle their voices in praise to God; four reported by letter, telling of strong faith, hope, and courage.

During the past few months one strong young man has entered the canvassing work, one sister has been away teaching a family church-school, and two have been claimed by death, causing the promised resurrection to be even more precious than before to the bereaved ones. One member was added by letter, another, formerly a Baptist, on profession of faith.

Alice I. Teeple,
Missionary Secretary.

Panama

BOCAS DEL TORO.—Many of the brethren write us from the States rather complainingly, because, they say, "We so seldom see a report in the REVIEW from you." We are truly glad that they are interested in the work in this field. Often we think of writing, but our life is a busy one; and when we come in from our work, we feel so tired that we put off writing until to-morrow; and we find the days slipping away into weeks, and we still have the "mannana" fever, not that we have adopted the motto of this country, "Never do to-day what can be put off till to-morrow."

The work is still moving forward in a very satisfactory way. Our numbers are steadily increasing. Of course there are some discouragements to meet. Where can a place be found that has none? But we never feel to give up and retreat. Our brethren here are true, many of them an honor to the cause.

We are experiencing hard times financially, due largely to the failure in the banana crop, the only source of income to many of our people. In some instances a disease of the plant has entirely destroyed the plantation. But our brethren are still of good courage, believing that misfortune is often a blessing in disguise. I wish you to read this letter, which I received to-day from one of our brethren. He says:—

"We are passing through very hard times, owing to the failure of the banana business and sickness among the plants. My coconut grove that has yielded me from eight hundred to one thousand a month, now gives me from two hundred and forty to two hundred and fifty. The trees are dying. Do not think we are discouraged. I must tell you how God is working for us. I bought this home a few years ago. I have tried time and again to raise vegetables, etc., to live on, but have entirely failed. The ant called the 'we we ant' swept everything clean as fast as it would come up, even coming into the house and eating our rice. But this year I have been paying a faithful tithe, and I made up my mind to test Mal. 3:10, 11. 'Surely,' I said, 'the Lord has said that he will rebuke the devourer if we return him what is his.' So my son and I began planting corn, beans, pumpkins, etc. They came up, green and beautiful. I watched them. The ant came, but made a path around each plant, never once touching the plants. The neighbors pass by and are surprised to see my garden so green when, as you know, the drought has been so severe. I then can explain to them why this is so—'all because we pay an honest tithe.' Sister Knight, come over and see with your own eyes what God

has done, and have a dish of beans from those vines. I can not express by letter my feelings; but He knows. My daily income is so small that it is insufficient to feed one child, and still with that amount we never go to bed hungry. [To my knowledge this family of six lived on twelve dollars of this money—that means six dollars of American money—for one month, and paid their tithe out of that.] Dear sister, I am of great courage in the message. I know it is only a little time, and then comes our new home. The Lord bless you."

This shows the spirit of our people here. You who are in the States know nothing of hard times. O, remember the poor brethren abroad! Mr. Knight has gone to Nicaragua, and will not return for some weeks; all the work here devolves upon me, but God is with me, and daily gives me strength for the work. Pray earnestly for us.

Mrs. Carrie Knight.

Decisions and Recommendations of the General Conference Committee

THE following are some of the more important actions taken at the recent council of the General Conference Committee in Washington:—

That the time of the week of prayer be set for December 15 to 23 inclusive, that the general theme be that of the Ministry of the Holy Spirit, and that the readings be published in the REVIEW AND HERALD, as last year.

To take favorable action in response to the request of Elder Gates for help in the Philippine Islands, and that we ask the treasurer to ascertain by correspondence the amount required.

To authorize the officers of the Board to appropriate a sum not to exceed five thousand dollars for this purpose.

That it is the sense of this council that the biennial council of the General Conference be held in Europe, at such time and place as may be agreed upon by the European brethren in counsel with the General Conference Committee.

The following action was adopted relating to the support of aged workers and the families of deceased laborers:—

"1. That we urge upon every State conference, union conference, and mission field both the duty and the privilege of supporting faithful dependent workers and their families who are unable to support themselves because of sickness, declining years, or death.

"2. That we advise that workers be supported, as far as practicable, by the conference or mission field where their labors cease, or by the conference where the principal part of their work has been performed.

"3. That this support be given cheerfully as unto the Lord, and that all embarrassment of having to ask or petition for the same be removed by the respective conferences and mission fields placing these workers upon their regular pay-roll, and remitting to them as to workers who are actively engaged in service.

"4. That we urge our General Conference men to request State and union conferences not to endeavor to shift the responsibility of supporting these workers, but to show a warm, hearty loyalty to dependent ministers and their families, and make arrangements for

their support where they have done their work, and where they may be located."

The committee appointed to make recommendations concerning the policy which the General Conference advises to be followed in the organization, holding, and operating of denominational institutions throughout the country, submitted the following report:—

"Whereas, The General Conference Committee has been requested to give information concerning the policy they recommend in the holding of institutional property, which is built up and maintained by the donations and sympathetic co-operation of the people; therefore,—

"We recommend, (1) That we recognize the principle that the people who build up and support an enterprise should own and direct the control and management of said property; (2) that future corporations for holding property be organized on a membership basis; (3) that the membership of such institutions be not placed upon a monetary basis, but be so arranged as to make the constituency represent the field from which the support is to come; (4) that all institutions or enterprises built up by the contributions, and fostered by the patronage and sympathy of the denomination, shall have their property held by a corporation whose membership is representative of the people, and whose charter and by-laws are subject to change by the membership only and secures the property to the denomination."

It was voted to notify the secretary of the Centenary Conference that the Seventh-day Adventist Mission Board accepts the invitation to send a representative to attend that conference, which is to convene in Shanghai, April 25, 1907.

The following recommendations relating to the work in the South and in Washington, D. C., were passed:—

"Whereas, The Southern Union Conference has petitioned the General Conference Committee to assist it in raising the sum of forty thousand dollars for the development of its institutional work in the South; and,—

"Whereas, The spirit of prophecy has repeatedly instructed this denomination to assist the South in opening up its work in many of its large cities; and further,—

"Whereas, The work at Washington, D. C., is still in need of additional help to finish the buildings which have already been started, and to place them in a condition where they can command the respect of the public in this important center; therefore,—

"We recommend,—

"1. That a fund of one hundred and fifty thousand dollars be raised for the work in the South, and to complete the work in Washington, D. C.

"2. That the first fifty thousand dollars received from this fund shall be donated to the work in the South,

"3. That the funds shall be sent to the treasurer of the General Conference at Takoma Park, Washington, D. C.

"4. That our church paper, the REVIEW AND HERALD, the Watchman, the Signs of the Times, and the foreign papers in the United States open their columns for suitable articles from various persons agitating the raising of these funds, and that a list of these donations be printed in the REVIEW AND HERALD.

"5. That the president of the General

Conference open up the campaign for these funds by publishing an article in the REVIEW AND HERALD and other papers, accompanied by the recommendations of the General Conference Committee favoring the raising of this fund.

"6. That the editors of these papers are invited to make frequent favorable mention of this fund.

"7. That in our efforts to raise this fund we earnestly solicit the sympathetic co-operation of our union and State conferences, and of our people everywhere."

It was also resolved,—

"That a collection for the International Publishing Association be taken the first Sabbath in November, 1906.

"That a publishers' convention be held in the United States at such time and place as may be decided later.

"That the matter of publishing Spanish books and literature be pushed from the Pacific Press, and that they secure such assistance from Prof. G. W. Cavinness as may be necessary in doing this work.

"That we fully approve of the plan of continuing the great missionary campaign inaugurated, on the same general plan as last year.

"That we recommend each union conference where the work with 'Christ's Object Lessons' is not yet finished to take steps for the early completion of this work.

"That from the information and data we have on hand, we are unable to suggest a better plan for the handling of the funds accruing from the sale of 'Ministry of Healing' than the one recently adopted by the Relief Bureau.

"That union conferences be advised to appoint a relief committee for the energetic prosecution of the sale of the book 'Ministry of Healing' within its territory, and by such other means as may be necessary take steps for the successful prosecution of this relief enterprise."

The following additional recommendations on finance were adopted:—

"1. Resolved, That we open a fund known as the Dollar Fund.

"2. That we endeavor to persuade our people to each donate one dollar a year to this fund, the same to be used in liquidating the obligations owing by the General Conference, and other imperative demands made upon it.

"3. That the ten thousand dollars called for with which to assist in establishing a much-needed school for Great Britain be raised by our union conference presidents in soliciting liberal donations from those who are best able to give.

"4. That articles be frequently printed in all our papers setting the needs of the school before our people.

"5. That we appropriate five per cent of the October donations for 1905 and 1906 to the development of the work among the colored people of Washington, D. C., the same to be expended under the direction of the District Executive Committee."

The matter of rendering help for the school in the Maritime Conference was presented by Wm. Guthrie. The present capacity of the school is filled, and it is necessary to provide additional accommodations. About sixteen hundred dollars is needed for this purpose.

It was recommended that two thousand

dollars be added to the call for the school in England, and that this additional two thousand dollars be used, when raised, for the Maritime school.

A number of other actions were taken regarding laborers for the different fields, also in reference to some other matters; but as it is necessary to correspond with the persons involved before definite arrangements can be assured, these, with later recommendations, are deferred till another time.

G. B. THOMPSON.

South Carolina

SPARTANBURG.—I am thankful to the Lord for the privilege of connecting with the work among the colored people in this most needy field. Because of the strong prejudice which exists against the colored people, the white workers can not work to any extent among them, and as there are no colored workers in this State, the knowledge of the truth among the colored people here is very limited.

Many years ago, however, a seed was sown by a white sister who was selling "Gospel Primers" in a colored community in this city; that seed found a fertile soil in the heart of an honest-hearted, truth-loving colored sister. The sower watched the growth of the seed, watering it frequently with tears of joy until it was strong enough to weather the gales of criticism and ridicule, then committed it to the custody of heavenly watchers. That seed has been bearing fruit now for years, and as a result there is a church of about twenty members here.

Our force has now been strengthened, and we are planning to carry this good work forward aggressively by the Lord's help. Our most urgent need at present is a church building. We have been meeting in the home of one of our sisters; but as the room is very small, we are in need of a larger place in which to hold our services, and have our friends come and be comfortably entertained.

Should any of our brethren feel moved upon to aid us in getting a little church building, their donation would be thankfully received, either through the Southern Publishing Association, Nashville, Tenn., or through Elder E. W. Webster, Greenville, S. C. In sending the donations it should be stated that it is for the colored church in Spartanburg, S. C.

There is a good interest awakening among some prominent people here. I met and talked with two of the ministers a few days ago on some of the most important points in connection with the Sabbath truth, and I sincerely believe, from our interview, that they will eventually take their stand for the truth. We earnestly solicit an interest in your prayers for the progress of the work here.

D. E. BLAKE.

"The Church Is Growing"

ONE of our brethren, in ordering his club of twenty-five *Signs* renewed, says:—

"Our work in this place is encouraging. The church is growing in numbers and spirituality. The interest is widening, and new faces are seen in the congregation almost every Sabbath."

There is not a very large church at the place from which this brother writes, still they are taking a club of twenty-five

copies of the *Signs*, and are distributing them from week to week. Please observe that as a result of work of this character they have a "growing" church, that their "spirituality" is increasing, and that "new faces are seen in the congregation almost every Sabbath."

Are not the foregoing facts suggestive to many of our other churches? Are you taking a club of the *Signs* in your church? Are you circulating them from week to week? Is your membership increasing? and are you growing in spirituality? If not, the fact is certainly due to your inactivity and negligence in this work.

If these paragraphs appeal to you, the undersigned would be glad to correspond with you concerning work with the *Signs* in your locality. Address in care of Pacific Press Publishing Co., Mountain View, Cal.

A. O. TAIT.

Memories of Early Days

ON receiving the REVIEW of April 5, containing the sad news of the death of Prof. August Kunze, my mind recalled some, to me, very interesting incidents of years ago. It was over thirty years ago that Elder S. N. Haskell visited the Lapeer (Mich.) church, and his earnest talks on the tract and missionary work encouraged me to do all I could to inspire our people to engage in that work.

About 1880 I was director of the tract and missionary work in District 13, and as our ministering brethren would raise up companies of believers, I used to go and organize them into tract societies. I shall always remember visiting Elder G. K. Owen and his wife, who had raised up a small company of believers. After giving some earnest talks on the importance of all engaging in the work of spreading the message through the printed page, Sister Owen said to me, "Brother States, don't you think you ought to give your life to the work of the ministry?" I had been thinking of that work for some time, but that was the first encouragement I had to enter that branch of the message.

Not long after that Brother Kunze visited our home and urged me to go with him to hold a series of meetings. That fall I attended the Michigan Conference, and Brother Kunze got them to give me my first license. For years whenever I met him, he was always an inspiration to me.

Elder Jerome Fargo was the president of the conference, and was always an inspiration to young men entering the ministry. Brethren Fargo and Kunze and Sister Owen await the first resurrection, but the Lord has spared our dear Brother Haskell to still encourage this people. While I am not able to do public work, yet the memory of these dear ones lingers, and I rejoice to see this message encircling the earth as we believed so many years it would.

One by one those who have labored so faithfully in the past are laying down the armor, and may those of us who are spared stand by the grand old truths we loved so long ago, and not be led away from the pillars of this message. Let us hold up the hands of our leaders whom God has called to bear heavy burdens in this critical time through which we are passing.

GEO. O. STATES.

San Jose, Cal.

An Encouraging Reminiscence

"Bread upon the waters cast
Shall be gathered at the last."

It was the autumn of 1878. A timid girl of sixteen was attending school at the Baptist College, Kalamazoo, Mich. A limited number of tracts on the third angel's message was issued from the office of THE ADVENT REVIEW, and she had supplied herself with quite a number of these, which she desired to distribute. How to do this was a problem long studied. There seemed no opening for their distribution.

Urged forward by a tender conscience, she set out one day. Calling at each house as she passed along, she would modestly present a tract to the person answering the ring at the door. Each was received with becoming respect. It is safe to presume that there was not another Seventh-day Adventist in the place at that date.

Just what became of this precious seed so faithfully, prayerfully, cast upon the waters we may never know. But the recent notice in the REVIEW of the death of Prof. August Kunze, recalls the fact that a little later we read that a student of theology in the Kalamazoo Baptist College, a German by the name of August Kunze, had discovered in the waste a Sabbath tract from the press of THE ADVENT REVIEW, and was led by perusing this tract to observe the Sabbath of the fourth commandment, and wrote requesting further doctrinal tracts which he had found advertised on the cover. Later Professor Kunze removed to Battle Creek, and became connected with the work there.

In an after acquaintance with Professor Kunze the young lady, while a student at Battle Creek College, never mentioned to any one the struggle with conscience and timidity, but could only wonder if that Sabbath tract "found in the waste," possibly might be a return after many days of the "bread cast upon the waters" amid such buffetings of Satan. Dear timid reader, remember the promise, "Cast thy bread upon the waters: for thou shalt find it after many days." Our kind heavenly Friend keeps account of these efforts made for his sake. He may not be able to trust us with the knowledge of results, but he sure "he knows." L. C. H.

A Personal Experience

ONE who has recently received the truth at San Diego, Cal., under the labors of Elder W. W. Simpson, writes as follows concerning his experience in coming to a knowledge of the truth:—

"In the autumn of 1904 I came to San Diego, Cal., from Oregon, and finding no work that was satisfactory, I returned to Oregon in the spring of 1905. Soon I found a very pleasant position, and could have remained the year round; but why I could not be contented to remain in Oregon I did not know. San Diego was in my mind continually, in spite of the fact that I had failed to find profitable employment there. The impression became so strong finally that I could endure it no longer, and so I left Oregon, and reached San Diego Oct. 3, 1905.

"When I refused a good situation in Oregon at good wages for six months,

and a free pass to the place of labor, the man who made this offer was surprised at my foolishness, as he considered it, and told me I would starve in San Diego; but to San Diego I came, nevertheless, and felt certain that there was something in this city for me more important than what I had found or been offered anywhere else. I did not know what it was, however, until a few days after arriving, when I was offered good pay to go twelve miles out of town and work at steady employment. I wanted work, and here was a good opening, but for some reason I could not take it. Something seemed to keep me back, and so I refused to go. I soon began work with a business firm in town, and have remained with them ever since. Soon after beginning work for this firm, I was offered a free pass to Isis theater by an acquaintance at the house in which I was rooming, and was told that I would hear good preaching if I would go that night to the opera-house. I said, 'I'll go;' and I went, more out of curiosity, however, than with any real expectation of receiving benefit from the sermon. The name of the evangelist was on the ticket that passed me into the theater, but I had never seen him before, nor heard of him.

"That night was the turning-point of my life. Many warnings had come to me in dreams and in other ways, but when I heard Evangelist W. W. Simpson preach in Isis theater on the subject of the millennium last October, and saw his charts, I knew that God was speaking to my soul, and I praise him that he gave me strength and courage to listen and obey. In a few weeks I was baptized by Elder Simpson. The one who gave me the ticket to the theater was baptized the same day I was."

The One Hundred Thousand Dollar Fund

AMOUNT reported	\$112,568 96
Chas. G. Berglin and family	500 00
Northern Union Conference	102 50
Oklahoma Conference	66 00
L. D. Pfender	25 00
Central Union Conference	23 27
Dr. M. C. Heilson	20 00
North Michigan Conference	12 48
Atlantic Union Conference	12 00
Central Union Conference	10 50
C. W. McAllister	10 00
Thomas Buck	10 00
Mrs. James C. Johnson	7 00

FIVE DOLLARS EACH

A. G. Thayer, W. W. Prescott, F. E. Wagner, J. S. Neall, Mary E. Gunn, Tobias Hicks, M. L. Keller, P. H. Mangan, H. R. Finch.

A friend (sale of brooms), \$4.05; Phebe H. Hamp, \$3; West Michigan Conference, \$2.95; H. C. Kranz, \$2.50; Alice I. Teeple, \$2.50; Pacific Union Conference, \$2.50; H. W. and B. S. Oliver, \$2; Wm. Stykes, \$2; Mrs. Ruckets, \$2; H. A. Stephenson, \$1.95; Mrs. John Ogren, \$1.90; Philip Porter, \$0.97; Ray Millet, \$0.50; Elizabeth Ruckets, \$0.24.

ONE DOLLAR EACH

Mrs. Henry Burke, Venice Burke, Mrs. Chas. Temple, W. H. Millet, Alberta McLeod, Lake Union Conference, sale of "Story of Joseph" by E. A. Bristol, I. T. Woodward.

Total reported \$113,449.77
I. H. EVANS, Treasurer.

Field Notes

Two new Sabbath-keepers are reported at Lynden, Ontario.

It is announced that three tent companies will be at work in Utah the coming summer.

FIVE persons received baptism on a recent Sabbath at the Chicago South Side church.

DEFINITE steps have been taken toward the erection of a church building at Antelope, O. T.

THE *Pacific Union Recorder* reports the recent baptism of four students of Walla Walla College.

TEN persons are keeping the Bible Sabbath at Sidney, Neb., as a result of the labors of Brother and Sister G. R. Hawkins.

THE Portland Sanitarium at Mt. Tabor, Ore., was taken over, on April 4, by the North Pacific Union Conference Association.

Two persons were baptized at Cleburne, Tex., the last Sabbath in March, and there is prospect of the organization of a church there.

SEVEN persons have accepted the Sabbath truth in Gunnison, Utah, as a result of recent work by Brethren Paul Iverson and Chas. Nelson.

A SABBATH-SCHOOL of twenty-eight members was recently organized at Crandon, Wis. Arrangements are also being made there for the opening of a church-school and the erection of a house of worship.

THE following item of interest appeared in the *Missionary News Letter* of April 12: "Counting converts as some people count them, there would have been quite a glowing report of the meeting held by Elder Franke in the Auditorium of the Odd Fellows' Hall, Philadelphia, one week last Sunday night, when out of an audience of approximately one thousand people about one hundred and fifty persons arose or raised their hands requesting special prayers. As a result of the meetings held thus far there have been a number of apparently genuine conversions, and several persons have told Brother Franke they are keeping the seventh-day Sabbath, and have asked him to baptize them. One of these writes as follows: 'I am glad to tell you I am happy in the Lord. The first Sabbath I am keeping is the best, the happiest, and the sweetest one in seven years. Brother Franke, I feel as if tons of weight had been lifted from me. I can praise the Lord now for his goodness and his love. Over fifteen years I have been under this burden. I praise God that he has sent you to this city to free me. I give God all the praise.' Elder Franke has recently received some letters of encouragement and commendation. One of these is from a Baptist minister, and another is from a physician who exhorts him for the Lord's sake to go on with the good work."

Christian Liberty

Reports, Notes, and Comments Pertaining
to the Current History of the
Rights of Conscience

Progress in New South Wales

THE following extract is taken from the recent address of the president of the New South Wales Conference:—

"This important work [the religious liberty work] has been too long neglected. The time has come when earnest, intelligent efforts should be made to redeem the time, and as the union conference is putting an able man into the field in the interest of this work, our local conference should make every effort possible to assist such laborers in placing the principles of religious liberty before the people in a proper light, thus helping them to stand upon the right side of this great question, when these important issues are pressed upon them. I trust these delegates will not overlook this line of work, but will lay plans to help it forward as the importance of the question may demand."

A further report of the New South Wales Conference says: "The much neglected phase of our message, 'religious liberty,' occupied the major part of Thursday's proceedings, and several important resolutions were adopted. Pastor W. A. Hennig, who was recently appointed secretary of the union conference Religious Liberty Department, was present, and earnestly appealed for greater vigilance on the part of every Seventh-day Adventist regarding this phase of the message. The burden of the committee's report was the creation of a department within this State for active service in the dissemination of suitable literature to our own and the outside people generally, and to maintain a live interest in the important question. The third Sabbath in each quarter was voted to be set apart to a study of religious liberty principles."

More Letters From Congressmen

"DEAR SIR: Replying to your letter of February 27, in which you state that you are sending me a document entitled 'Liberty,' I write to say that I shall take great pleasure in carefully perusing it, as you suggest.

"Very truly yours."

"DEAR SIR: I am in receipt of petition against H. R. 3022 and 10510. I shall take pleasure in presenting the petition to the House of Representatives. I am personally in sympathy with the petition.

Yours very truly."

"DEAR SIR: I am in receipt of your recent favor enclosing petition in regard to Sunday closing in the District. In acknowledging it I beg leave to say that I am glad to get this expression of opinion from the residents of my own district, and to advise you that it will give me pleasure to present the petition on the floor of the House.

"Very truly yours."

"DEAR SIR: Your kind letter of the thirteenth enclosing a petition from Michigan, remonstrating against H. R. 3022, has been received and noted. I thank you very much for sending it

to me, and I will be glad to have it presented to the House of Representatives. With great respect, I am,

"Very truly yours."

"DEAR SIR: I have your recent favor with the enclosed petitions in regard to the proposed Sunday legislation for the District. In reply I beg leave to say that I am glad to get this expression of opinion from the residents of my district, and have taken pleasure in presenting those petitions on the floor of the House to-day.

Very truly yours."

"MY DEAR SIR: I have yours enclosing petition. . . I will take much more than ordinary pleasure in presenting this petition to the House, and furthermore, I am in absolute sympathy with this protest against the bill mentioned.

Yours very truly."

"DEAR SIR: I have the honor to acknowledge receipt from you of six petitions against the Sunday bills now before Congress. Shall take pleasure in presenting these to the House. I have recently received several petitions from you from different parts of my district, which have not been directly acknowledged to you, but I have tried to acknowledge their receipt to some of the individual signers of the petitions.

"Very respectfully yours."

Experiences in Circulating the Petitions

FROM Michigan: "I believe we have the names of all the lawyers in the village, five of the bankers, two doctors, almost all the business men, also the president of the village, but we have not gotten the signature of a single minister as yet."

From Rhode Island: "I could have gotten more names if I had shown it to everybody, but I thought best to get men of influence on first. The list is headed by the head of the largest department jobbing house in New England. There are also some retail merchants, real estate owners, and a bank director."

From Kansas: "I know this petition work is a great means of educating the people. I have had many good experiences. Among these names are those of a lawyer, an editor, and a Catholic priest."

From Alabama: "I have not found it very difficult to get signers. My experience with this work has been good. I visited an infidel family to-day who were only too glad to sign, and requested that I get him two or three petition blanks, and he would circulate them."

From Wisconsin: "I live on a farm three and one-half miles from —, and I have seen but few people since I received the blank. I secured the names of all the people I interviewed except two. I do feel encouraged over this result now when the union of church is so imminently a fact in our land."

From New Mexico: "We have found comparatively few who refused to give us their names; and the most of these were courteous."

From Minnesota: "I did not have very much trouble to get signers. Some would not sign, but the most would. I hope and pray that the blessed Father will give us liberty a little longer to spread the precious truths to the world."

From Oregon: "Please find enclosed two petitions well filled out. One is the effort of one day, and the other is the work of about one week, and in doing this work I had many and varied experiences, and met with many men of as many different notions. But I feel that I have only done my duty. May the Lord bless the work."

From Idaho: "The experience has been good for me, and it will surely set those to thinking who have signed the petition."

From Texas: "After we had been at — about two weeks, we received some blank petitions to be signed by those who were opposed to 'Sunday legislation;' but as we were in an entirely new field, we agreed to wait until we had spoken on the Sabbath question, setting forth the truth before the people on that subject, then to preach once or twice on the Christian's relation to the 'civil law' or 'government.' Having done this, we presented the petition, and soon filled one and about half of another. The people seemed anxious to sign it. Some said, 'We are not signing away our rights, but are helping these people to have the same rights that we enjoy.' One man said, 'I believe every man in — would sign it.' This experience is an evidence that there are some yet who have at least a degree of sympathy for the people of God."

Christian Education

Conducted by the Department of Education of
the General Conference.

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

What Spring Means to Our Church-Schools

THERE is, perhaps, no other season of the year when nature is so abundant in her teachings as in the spring. New life is awakening everywhere and in everything. The teacher's opportunities are consequently never so great at any other season as this. These opportunities should be seized upon by every one of our primary teachers all over the country. The study of the birds that come north to build their nests and erect their homes is in itself a most delightful one. Even the study of the bird songs is indeed most charming and profitable. The springing of the flowers brings great opportunities for the teacher who is in love with nature and with its God. Children love flowers. This love seems inborn in every one.

Every teacher should seek to have a garden. To insure the most good from the garden and its proper care, it should be a missionary garden, so that after the school is closed, there may be a real interest in caring for it until it has been brought to maturity, and the things which are grown are harvested and disposed of, and the money turned over to the cause to which it may be assigned. The children should also be encouraged to plant and care for gardens at their own homes.

These different lines of study naturally break up the ordinary routine of study, and it is a wise teacher who can take the school out into the field and by the wayside and still preserve a spirit

of study and discipline. Hundreds of teachers are doing it continually, and every progressive teacher will seek to get from this outdoor work that knowledge and education which forms an essential feature of every system for the proper education of children. This work, though it requires extra study and effort on the part of the teacher, yields abundant returns in developing an active mind and spontaneity of thought. Children are more or less weary with the close confinement of the schoolroom during the winter. Here they have an opportunity for rest from it, and for recreation.

We hope that those teachers who have experience in this work, and have met and overcome some of the difficulties which are naturally encountered in it, will give others the benefit of their experience.

F. G.

Our Intermediate Schools

THE object of these schools is to provide Christian education for that class of our youth who, being somewhat advanced in their school work, fail to see the importance of continuing their studies, and therefore are in danger of listening to the offers which the world holds out to them, and having an inadequate education and no well-defined aims for their future, become lost in the mad rush to obtain the riches which perish with the using. There is no more dangerous point in the young person's life than just at this time; and fortunate is he if he has the opportunity of obtaining an education that is designed to give him a definite purpose in life,—a purpose to fill whatever place God has for him in his great work,—and in this to prepare for the life eternal. Nothing better can be done by the parents for their dear boys and girls for whom Satan is setting his shares, than to turn their attention and interests in that direction. And just such an end as this is involved in the establishment of our intermediate schools. If parents will awake to the importance of the situation, and will co-operate with conference workers in an effort to pluck our youth from the grasp of the world, encouraging them to enter the schools which are established and adapted for them, we shall see many in our training-schools or colleges getting a better fitting for God's work, and an army of energetic young men and women will soon go forth as soldiers for God and as workers in his vineyard.

Space is too limited to say what might be said on the possibilities for good in these schools. To our people in western Washington I can say from personal knowledge that the results already accomplished in the conversion of young men and women, bringing them to a definite purpose to devote their lives to God's work, and the excellence of the work done for them in educational lines and in good discipline, demonstrate what good may be done when all will work together to make these schools what they may and should be. A large percentage of those who have attended the two schools in western Washington or the schools of this class in western Oregon have experienced a good conversion, and are fitting themselves for a place in God's great cause for to-day. Praise the Lord for this, and let all the people

come to the help of these schools which so urgent a necessity has called into existence among us.

Who should attend these schools? This has been answered in what has already been said. Much more might be said, but lack of space forbids. However, in passing I will suggest that these schools are not designed for mere children. It is right that parents keep their children under their own care and under the influence of home till they reach a point where it is clear that their going from home will not jeopardize their moral and spiritual welfare, but that it will be for their best interests to go to such a school. There are many of each of these two classes; hence there is more than an excuse for the existence of the schools which have been established for them. We have an obligation which can not be evaded.

During my visit at the Meadow-glade School near Manor a program which the young people had prepared with the help of those in charge of the school and also of Elder T. H. Watson, was rendered in the Methodist church before a large and very appreciative audience. It can be said to the credit of these young people, and as an illustration of what can be done under properly directed effort, that the program and its rendering, and the exemplary and Christian conduct of the young men and women who took part in it, call for the highest commendation. As a result the community is thoroughly interested in our work. For some weeks the attention of the people near the school has been turned toward our people and their work in a favorable manner as a result of the work the school is doing, and many are inquiring about the truths which we hold. This program, which in so attractive and happy a way gave them so good an idea of many features of our work and message, came as a providential climax to the efforts that had been put forth. The Lord is at work in the school in a signal manner, and many marked conversions have resulted. We look for good days for these two schools in western Washington.

F. M. BURG.

Earthquake and Fire

THE following is a statement of facts obtained from press reports, descriptive of what is doubtless the greatest catastrophe in point of wide-spread destruction, that has occurred in modern times.

At 5:13 o'clock in the morning of April 18, a large section of central California adjacent to the coast was shaken by a terrific earthquake, several shocks following each other with diminishing severity, the first one being the most violent. The duration of the first shock was one minute, and in those places most affected the earth's surface was agitated during this time like a storm-swept sea. Many of the older and less substantially built structures collapsed, burying their occupants beneath the ruins, or were so damaged that they fell at the next vibration. Only the strongest modern steel structures were able to withstand the shock without serious damage.

San Francisco, the metropolis of the Pacific Coast, with its miles of lofty buildings and its four hundred thousand inhabitants, was of course the center of interest, destruction, and horror. The

cheap lodging-houses and hotels near the water front, where the shock was worst, collapsed at once, causing the loss of several hundred lives. The collapse or wreck of warehouses, tenements, and other structures in the low-lying district of the city was general. Some of the largest buildings were likewise demolished. The great city hall, to erect which required seven million dollars and twenty years' time, was laid in ruins; likewise the new two-million-dollar post-office. A great section of the shell of the Call building, the tallest structure in the city, fell to the ground. The roofs or top floors of other large business buildings fell in, and only the fact that they were not occupied at that early morning hour prevented great loss of life.

Awakened, and in many cases thrown from their beds, by the first violent shock, the inhabitants of the city rushed into the streets with no thought but that of escape from burial beneath the wreck of their homes. Thousands did not take time to dress. In the streets they were still menaced by swaying walls, with each recurring vibration of the earth. It was impossible to reach a place of safety. All lights in the city were extinguished. Confusion and consternation reigned supreme.

When the first dread agency of destruction had spent its violence, another at once took up the work which it had begun. Fire, from crossed electric wires and broken gas-mains, broke out in a number of places. The water-mains had also been broken by the violence of the upheaval, and the water system of the city was rendered useless. The firemen responded to a general alarm, but were without water to fight the flames. The fire made steady and rapid headway, fanned by an east wind which carried it directly toward the heart of the city. There remained but the one hope of saving the city from destruction by the use of dynamite.

It was nine o'clock before the police, firemen, and the troops from the fort at the Golden Gate, had the populace under control, and then by order of the mayor the city was put under martial law, and efforts began to arrest the conflagration by blowing up buildings in its path. No building was spared if its destruction seemed necessary, but every effort to stop the advancing sea of flame by this last resort was fruitless. Van Ness Avenue, with a width of ninety feet, was selected as a place to make a determined effort, and along this avenue a mile of buildings were leveled. But when the flames reached it, they leaped across the intervening space. Finally the supply of dynamite became exhausted, and even this last hope of arresting the onward march of destruction was gone. The city was wholly given over to the devouring element.

As the fire's grasp upon the city became more complete, and it became evident that no section would be spared, the terror-stricken people sought the wide open space of Golden Gate park and the Presidio, the only remaining refuge from the flames, except the sea. Here the greater part of the population were sheltered in tents, or slept in the open air, being supplied with food and water by the troops. Exit from the city, or ingress to it, was prevented by the troops, acting under orders; but before martial law had become established, many thousands took

passage across the bay to Oakland, where the earthquake had not inflicted serious damage. The streets of that city became lined with homeless, penniless refugees who had nothing to do but wait until some one came and offered them food and shelter. A description in the *Washington Post* says: "Every few minutes there float through the suburbs into the town these processions of miserable, smoke-blackened, haggard, weeping people which made yesterday the beginning of this hell. Now and then you recognize some man, dressed like a tramp, dirty, dragging a miserable woman, as a prosperous business man or a sleek clerk whom you have known in San Francisco. They come to us hungry, mainly penniless, fairly begging something to eat from the public kitchens which the soldiers have set up in the streets."

Speaking of the futile effort to stop the advancing conflagration at Van Ness Avenue, this description says:—

"At four o'clock Mayor Schmitz and Chief of Police Dinan decided that the only hope of saving the western addition, with its forest of frame dwellings, and the Richmond district, with its thousands of homes, was to check the fire at Van Ness Avenue, which crosses the city from north to south, where the residences begin. This avenue is ninety feet wide, and the possibilities of checking the march of the flames there looked hopeful. Huge cannons were drawn to the avenue to aid the dynamiters in blowing up the mansions of the millionaires on the east side of Van Ness Avenue. Every available pound of dynamite was hauled to this point, and the sight was one of stupendous and appalling havoc, as the cannons were trained on the palaces, and the shot tore into the walls and toppled the buildings in crushing ruins."

No account could portray in full the features of this appalling picture. "Marius sitting among the ruins of Carthage," says one writer, "saw not such a sight as presents itself. Ruins, stark naked, yawning at fearful angles and pinnacled into a thousand fearsome shapes, mark the site of what was three fourths of the total area of the city." Of the mental condition into which the people have been brought by the catastrophe, a survivor says: "We are so drunken and dulled by horror that we take such stories [of heroism and fatalities] calmly now. We are saturated." An observer in Oakland says: "People are crying, praying, muttering to themselves on the streets, and no one pays any attention. We have become a city of the mad."

Of San Francisco, the proud metropolis, little is left that would suggest a former abode of human beings. The very streets are gone, swallowed up beneath the heaps of debris left by the destroying elements. The destruction is more terrible and complete than that which came upon Chicago in the great fire of 1871. Hundreds of thousands of its former inhabitants are left homeless. How forcibly is the truth of the Scripture shown, "Thou knowest not what a day may bring forth!"

At some other places the violence of the earthquake was as great as at San Francisco, and the damage sustained was proportionally almost as great. The entire business sections of Santa Rosa and San Jose were laid in ruins. The buildings of Leland Stanford University at

Palo Alto were shaken down. Reports state that nineteen lives were lost at San Jose, and one hundred or more at Santa Rosa. Oakland, Berkeley, Santa Cruz, Healdsburg, and other places suffered from the visitation, though the damage was comparatively slight. Accurate estimates of the loss of life and amount of property destroyed are not yet obtainable, but all reports state that as regards the latter, this fire is the greatest in the history of the world, far outranking the great fire of London, and the destruction of Chicago in 1871. From \$200,000,000 to \$500,000,000 loss is the present estimate.

The one relieving feature of the situation is the promptness with which the entire nation came to the relief of the stricken populace of the ruined district, several millions of dollars being promptly subscribed for their relief. Supplies of provisions were speedily sent from all sides, and the danger of famine, which threatened the vast multitude camped in Golden Gate park and other open spaces of San Francisco was averted, but the problem of preventing an epidemic owing to the lack of sanitation, has become a serious one. The contents of the San Francisco banks were saved, and no one questions but that the city will be rebuilt.

L. A. S.

Current Mention

— A new union station to cost \$10,000,000 is to be built in Mexico City for the railways centering there, and \$60,000,000 is to be expended for new railway lines and improvements in that country.

— It is announced that The Hague peace congress which had been called to meet next summer, has been postponed to next October, to suit the convenience of the United States, which is soon to participate in a Pan-American congress.

— The final arguments to decide the question whether Senator-elect Reed Smoot, of Utah, is entitled to a seat in Congress, have been made before the Senate Committee on Privileges and Elections. The indications are that Mr. Smoot will be excluded from the Senate.

— Announcement is made of an association to be formed at Columbus, Ohio, May 1, 2, for the purpose of securing a more stringent enforcement of the Sunday law in that State. It is stated that "the formation of the organization is in the hands of Protestant clergymen of the State."

— Dr. Seale Harris, professor of medicine in the University of Alabama, is authority for the statement that the negro race is dying off in the South through the prevalence of tuberculosis among that class, and that the death-rate among the Southern negroes now exceeds the birth-rate.

— There is a disagreement between Russia and China over certain concessions held by Russia in Manchuria which the Chinese declare were never rightfully obtained. Russia wants the Chinese government to ratify the concessions, but the Chinese, it is stated, are bent on resisting everything in the nature of foreign aggression.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1906

ATLANTIC UNION CONFERENCE

Eastern Pennsylvania	.....	May 31 to June 10
Western Pennsylvania	.....	June 14-24
Virginia	.....	July 26 to Aug. 5
New Jersey	.....	Aug. 2-12
West Virginia	.....	Aug. 16-26
New York	.....	Aug. 23 to Sept. 3
Maine	.....	Aug. 23 to Sept. 3
Vermont	.....	Aug. 23 to Sept. 3
Southern New England	.....	June 14-24
Central New England	.....	Sept. 13-23
Greater New York	.....	Sept. 23 —
Chesapeake	.....	May 18-28

CANADIAN UNION CONFERENCE

Ontario	Aug. 23 to Sept. 2
---------	-------	--------------------

SOUTHERN UNION CONFERENCE

Louisiana	.....	Aug. 2-12
Georgia	.....	Aug. 2-12
South Carolina	.....	Aug. 9-16
Alabama	.....	Aug. 16-26
Tennessee River	.....	Aug. 23 to Sept. 2
Cumberland	.....	Sept. 6-16
North Carolina	.....	Sept. 7-16
Florida	.....	Nov. 1-11

LAKE UNION CONFERENCE

Southern Illinois	Aug. 2-12
-------------------	-------	-----------

NORTHERN UNION CONFERENCE

Minnesota	.....	June 1-10
South Dakota	.....	June 7-17
North Dakota (English)	.....	June 19-24
North Dakota (German)	.....	June 19-24
North Dakota (English)	.....	June 26 to July 1
Alberta	.....	July 10-17

CENTRAL UNION CONFERENCE

Iowa, Boone	.....	May 31 to June 10
Wyoming	.....	June 21 to July 1
Nebraska	.....	July 19-29
Missouri	.....	Aug. 2-12
Kansas	.....	Aug. 9-19
Colorado	.....	Aug. 23 to Sept. 3

SOUTHWESTERN UNION CONFERENCE

Texas	.....	Aug. 2-12
Arkansas	.....	Aug. 6-26
Oklahoma	.....	Aug. 23 to Sept. 2

PACIFIC UNION CONFERENCE

California, Willows	.....	May 6-13
California, Merced	.....	May 6-13
California, Dinuba	.....	May 20-27

NORTH PACIFIC UNION CONFERENCE

Western Washington, Puyallup,	.....	May 10-20
Wash.	.....	May 10-20
Upper Columbia, Milton, Ore.	.....	May 17-27
Western Oregon, Woodburn, Ore.	.....	May 31 to June 10
.....	.....	June 21 to July 1
British Columbia	.....	Latter part of May

AUSTRALASIAN UNION CONFERENCE

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

EUROPEAN MEETINGS

Norway and Scandinavian Union,	.....	June 6-11
Christiania, Norway	.....	June 13-18
Denmark, Randers	.....	June 13-18
Sweden, Westeras (near Stockholm)	.....	June 19-24
German-Swiss, Lake Zurich	.....	June 29 to July 4
Roman-Swiss and Latin Union, Gland,	.....	July 5-10
Switzerland	.....	July 5-10
General European, Gland, Switzer-	.....	July 11-15
land	.....	July 19-29
German Union, Friedensau, Ger-	.....	July 19-29
many	.....	Aug. 3-12
British Union, near Birmingham	.....	Aug. 13-19
Holland	.....	Aug. 16-19
France	.....	Aug. 21-26

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

"Save the Boys"

You can still get a supply of that 24-page anti-tobacco booklet, "Save the Boys," at the rate of 65 cents for 100, post-paid. You can do a good work by its distribution. There is yet room for millions of them. Order now. Address Save the Boys, Washburn Park, Minneapolis, Minn.

Notice!

I wish to correspond with young persons who desire to take a course in a preparatory school, and need to pay their way in work. Only those who wish to engage in the Master's work need apply. See my article in the REVIEW of April 5. Address C. G. Howell, Cumberland Industrial School, R. F. D. 2, Daylight, Tenn.

Annual Meeting

NOTICE is hereby given that a legal meeting of the constituency of the Iowa Sanitarium and Benevolent Association will be held in Boone, Iowa, Tuesday, June 5, 1906, at 3 P. M., in connection with the annual camp-meeting of the Seventh-day Adventists, for the purpose of electing members of the board of trustees, and transacting such other business as may legally come before it.

M. ALACE MANTZ, Secretary.

Notice!

At the last quarterly meeting of the church at Council Bluffs, Iowa, action was taken concerning members who still have their names on the church book, but who do not report. After considerable discussion it was decided to accept the advice given at the General Conference, and after four quarterly meetings have passed without receiving a report, to consider the member dismissed without further notice. The clerk was requested to kindly inform each one of this decision, and urge each one to report, also to send this notice to the REVIEW and HERALD and *Bulletin* for publication.

MARY M. GALLUP, Clerk.

To the Absent Members of the Battle Creek Church

At the last business meeting of this church, it was voted that all members whose addresses could not be learned should be placed upon what should be known as the retired list, and not be counted with the other members of the church. This is done with the understanding that as soon as any of these members are heard from, their names shall be added to the regular list of members, provided they have remained faithful in the truth.

All members who have not regularly reported to the church are hereby requested to do so, that the officers of the church may have proper information upon which to base a division of the members. Address A. L. Bayley, Clerk, 271 West Main St., Battle Creek, Mich.

Capital and Labor

ONE of the very best issues of *The Signs of the Times* that we have ever published was the one devoted to the discussions of the problems of "Capital and Labor" in the light of prophecy. Those who have seen it will remember the very strong and very striking picture that occupied the whole of the front cover page. That picture alone creates an impression that is not easily shaken off. The articles in the paper are invaluable and timely.

We still have several thousand of this Capital and Labor number of the *Signs*, and they are just as timely as ever. Do you not want to help distribute them?

Order your supply from the Pacific Press, Mountain View, Cal.; 50 or more for 1 1/4 cents a copy; in lots less than 50, 1 1/2 cents a copy. A. O. TAFT.

Please Take Notice!

ALL delegates and visitors designing to attend the Lake Union Conference to be held at Berrien Springs, Mich., May 8-18, should provide themselves with the following articles: straw ticks, sheets, pillows and pillow-cases, with blankets or comfortables for covering. Bedsteads and springs will be provided by the conference. In case two persons come together, they may be able to unite in providing for one bed, and arrangements will be made for them to occupy the same cottage and bed. Please observe these directions carefully.

ALLEN MOON, Pres. Lake Union Conf.

Review and Herald Publishing Association

THE members of the Review and Herald Publishing Association are hereby called to convene at 9 A. M., Wednesday, May 16, 1906, at Berrien Springs, Mich., for the transaction of such business as may properly come before the corporation. The members of this corporation are the board of trustees of the corporation; the executive committees of the following-named conferences: General Conference, Atlantic Union, Canadian Union, Lake Union, Northern Union; the executive committees of the local conferences composing the above-named union conferences; and the stockholders of the Seventh-day Adventist Publishing Association, a corporation formerly existing in the State of Michigan, who have duly transferred their membership to the Review and Herald Publishing Association of Washington, D. C.

By order of the Trustees,

W. W. PRESCOTT, President.

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.

FOR SALE.—New 4-room, plastered house; orange, lemon, and olive trees in bearing. Five minutes' walk from college. Price reasonable if sold at once. Address A. S. Booth, Fernando, Cal.

WANTED.—Baker or apprentice; young man that can furnish good reference, must be a Seventh-day Adventist in good standing. Address Geo. E. Keppler, 419 E. Chestnut St., Hamilton, Ohio.

FOR SALE.—640-acre homestead; 30 acres farm land, rest pasture. U. S. deed in 5 years. Price, \$150. Will hire farm-hand 7 months. Fully explained for two red stamps. Address J. B., Box 91, Rushville, Neb.

FOR SALE.—Vegetable cooking oil, odorless, fine shortener, good keeper. Prices, freight prepaid east of Colorado, west of Pennsylvania: one 5-gal. can, \$3.50; two cans, \$6.50; three cans, \$9.25. Address R. H. Brock, Arkansas City, Kan.

WANTED.—A gentleman nurse, to work in treatment rooms and do such other work as occasion may demand. A single man preferred, one who wishes permanent employment. Address R. L. Mantz, 201-4 Granby Blk., Cedar Rapids, Iowa.

RANCID-PROOF peanut butter, 10 cents a pound. Purest coconut oil, 15 cents in 5-pound, 14 cents in 25-pound, and 13 cents

in 50-pound lots. Agents wanted everywhere. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

WANTED.—A good industrious man to work on farm for the season or year. In replying state age, experience, and wages wanted. Send recommendations signed by responsible men. Come West and find your fortune. Address N. C. Kier, Hurley, S. D.

WANTED AT ONCE.—Ten young men, and fifteen young women, all Seventh-day Adventists who have had good religious experience, to make immediate arrangements for entering the Glendale Sanitarium nurses' training-school. Want those only who are desirous of fitting themselves for active medical missionary work. Address Dr. Winegar Simpson, Glendale, Cal.

FOR SALE.—Purest, most healthful, best vegetable oil for cooking or salads; no odor; keeps indefinitely. Gal. can, \$1.90; 5-gal., \$3.50. Also olive-oil of the purest grade; gal. can, \$2.50; half gal., \$1.35; quart can, \$1.75. Send for samples. Also finest whole-wheat flour in U. S. A. Will deliver free in Greater New York. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

I WILL start a few in a paying manufacturing business on a \$5 capital that will bring them a good living, enabling them to keep the Sabbath. I will find everything to start them, and give full instructions. Experience not necessary. This offer is limited, so write at once. Can not answer any from California, Oregon, Nevada, Washington, or Arizona. Address Alfred Mallett, Elkridge Sta., Baltimore, Md.

Addresses

THE address of Elder E. W. Webster is 1017 Pendleton St., Greenville, S. C.

The post-office address of Elder W. H. Thurston is 123 Albert St., Ottawa, Canada.

Publications Wanted

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

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

W. F. Mayers, Comfort, Tex., *Signs, Watchman, Instructor, Life and Health*.

Mr. J. A. Oppy, R. F. D. 1, Siloam Springs, Ark., *Signs, Instructor, Little Friend*.

John K. Lane, Corpus Christi, Tex., tracts on the Sabbath and immortality questions, also Spanish tracts.

Geo. R. Close, 201 Temple Court Bldg., Denver, Colo., *Signs, Life and Health, Little Friend*, and tracts.

I. T. Reynolds, 617 Napoleon Ave., New Orleans, La., periodicals and tracts in English and other languages.

J. A. Poteete, Box 4, R. F. D. 2, Cedar Grove, Tenn., a large and continuous supply of periodicals and tracts.

Mary Moore, Decatur, Ark., *Signs, Watchman, Instructor, Little Friend*, and tracts, especially those on the Sabbath.

Lorain Ave. Mission, 4223 Lorain (near Orchard), West Cleveland, Ohio, *Signs, Watchman, Life and Health*, and tracts.

Mrs. H. C. Lyle, Ridgefield, Wash., *Signs, Instructor, Life and Health* (none preceding the issues of January, 1906), and tracts.

Mrs. May L. Carr, Tampico, Tamaulipas, Mexico, *Signs, Watchman, Life and Health, Life Boat*, and tracts; also periodicals in the Danish-Norwegian and the German.

Mrs. Mary Cool, R. F. D. 2, Murdocksville, Pa., has all the papers she can use at present.

Obituaries

ROLKE.—Died at the home of his parents, near Ramah, Colo., March 1, 1906, of pneumonia, Laverne Everett Rolke, aged 5 months and 1 day. His parents are confident that if they are faithful, he will be restored to their arms when the Life-giver comes. Words of comfort were spoken by the writer.

A. G. BODWELL.

MCCAY.—Died in Denver, Colo., Jan. 28, 1906, of tuberculosis, Sister May McCay, in the thirty-fifth year of her age. Sister McCay became a member of the Seventh-day Adventist church of Denver several years ago, and died firm in the faith. She leaves a husband, a daughter, a father, two brothers, and three sisters. She rejoiced in the blessed hope until the last. The funeral service was conducted by the writer.

G. W. ANGLEBARGER.

BOURNE.—Died in Denver, Colo., Jan. 30, 1906, of tuberculosis, Mrs. Edith Bourne, aged 27 years, 10 months, and 22 days. She was converted last June, and with joy embraced the Seventh-day Adventist faith, in which she rejoiced until the end. She leaves a husband, two little children, a boy and a girl, a father and a mother, two brothers, and three sisters. The funeral service was conducted by the writer.

G. W. ANGLEBARGER.

KEENON.—Died at her home in Covington, Ky., March 15, 1906, of heart-disease, Mrs. H. D. Keenon, in her seventy-first year. Sister Keenon had been a Christian for almost fifty years, having united with the Presbyterian Church in her youth. For the past sixteen years she was a devout Seventh-day Adventist, a member of the Cincinnati (Ohio) church. She leaves two daughters and three sons to mourn. Interment took place at Georgetown, Ky.

C. A. PEDICORD.

CUTTS.—Died at the home of her daughter, Mrs. Greerson, of St. Paul, Minn., March 11, 1906, of paralysis, Mrs. Sarah Cutts, aged 76 years, 11 months, and 28 days. She was converted when a child, and accepted the Seventh-day Adventist faith about ten or twelve years ago, and ever after was a faithful and consistent member of that church. Words of comfort were spoken by the writer from Job 19: 25, after which the remains were taken to Wisconsin for burial.

F. A. DETAMORE.

HAER.—Died at Colon, Mich., March 8, 1906, after an illness of three weeks, Mrs. Julia A. Haer, aged 87 years, 7 months, and 19 days. Early in life she united with the Baptist Church, and in 1858 joined the Seventh-day Adventists. Hers was an earnest Christian life. She is survived by one daughter, Mrs. H. C. Goodrich, who, three years ago, came from Central America to care for her aged mother. Two grandchildren and many other relatives and friends were in attendance at the funeral, held at the Baptist church, Rev. W. H. Hickman, of Battle Creek, preaching an impressive sermon. Interment took place in the Colon Cemetery, where her husband and five of her children were buried.

J. H. GOODRICH.

RADER.—Died in Roseburg, Ind., Feb. 23, 1906, of a complication of diseases doubtless resulting from three gunshot wounds received while in the great battle of Chicanauga, Simeon W. Rader, aged 71 years, 9 months, and 13 days. He was converted and united with the Christian Church in 1862. In 1876, at Marion, Ind., he attended a tent-meeting held by Elders S. H. Lane and Arthur Bartlett, at which time he fully accepted the truth. He was a faithful worker in both church and Sabbath-school. He leaves a wife, two sons, and two daughters to mourn their loss. He is greatly missed by the little church and Sabbath-school at Michael, to which he belonged. Words of comfort and consolation were spoken to a large and sympathizing audience by the writer; text, Ps. 90: 1-10.

J. M. REES.

ROBERTS.—Died at Phoenix, Ariz., Jan. 9, 1906, Arthur C. Roberts, son of A. G. and Lydia Roberts, of Salem, Ore. Arthur was born Nov. 12, 1884. He gave his heart to the Lord at Walla Walla College during the week of prayer, 1904; and he fell asleep in Jesus, having had a good experience till the last. His death resulted from a form of tuberculosis. The remains were taken to Salem, Ore., for burial; and the funeral took place on Sabbath, January 20, with a large congregation of friends in attendance. The discourse was given by the writer from Col. 3: 1-4.

T. H. STARBUCK.

LEA.—Died at the Buffalo Sanitarium, Buffalo, N. Y., Jan. 20, 1906, of cancer of the stomach, Brother E. C. Lea, in the fiftieth year of his age. Brother Lea was reared a Sabbath-keeper, his parents being Seventh-day Baptists. Later they embraced the views of Seventh-day Adventists, and he also became identified with this denomination. His health had been failing for some years, and he sought relief at the sanitarium. At first he seemed to improve, but a return of the symptoms baffled the skill of the physician. The funeral service was held in his home, to which he was taken, interment being made at Churohville, near his birthplace. A wife and four children survive him.

S. B. WHITNEY.

COOK.—Died Sept. 4, 1905, of pneumonia, Minerva W. Cook, *nee* Sharpless, aged 76 years, 10 months, and 13 days. She joined the Baptist Church very early in life, and continued her church relation with that people until about thirty years ago, when she heard Elders St. John and Waggoner preach the third angel's message at West Unity, Ohio. She became convinced of the truth, and ever after lived in harmony with its principles. Her husband and elder daughter preceded her in death, the younger daughter surviving to mourn her loss. The funeral service was held in the college chapel at Academia, Ohio, 1 Peter 1: 24, 25, being chosen as a basis for words of consolation. Interment took place at Mt. Vernon, Ohio.

M. C. KIRKENDALL.

BABCOCK.—Died at her home near Jackson Center, Ohio, March 19, 1906, of typhoid fever, Ada Myrtle Polan Babcock, daughter of Chas. L. and Frances A. Polan, aged 30 years, 8 months, and 20 days. At the age of ten years she professed faith in Christ, and united with the Seventh-day Baptist Church. In the spring of 1896 she joined the Seventh-day Adventist Church, of which she remained a faithful member until her death. She was a kind and affectionate wife and mother, and was respected and loved by her many friends. She leaves a husband, two daughters, father and mother, three brothers, and three sisters, who deeply mourn for her. Words of comfort were spoken by J. D. Jones (Seventh-day Baptist), from Deut. 32: 29.

I. T. BABCOCK.

ROGERS.—Died in Jacksonville, Fla., March 3, 1906, our beloved father, E. L. Rogers, aged 76 years, 10 months, and 18 days. Father was converted at the age of fourteen under the preaching of the first angel's message, and during all the years since has been a faithful witness for the Saviour. Nearly twenty-one years ago his attention was called to the third angel's message, and he gladly accepted it, and had the privilege of seeing all his children walk in the light. He leaves a wife and four children, two sons and two daughters, to mourn their loss. They were with him at the time of his death, and are assured that all is well with him. Words of comfort were spoken by Elder L. H. Crisler from Isa. 53: 5, a text of father's choosing.

MRS. C. D. WOLFF.

MCPHERRON.—Died at her home in Hollywood, Cal., March 13, 1906, after a protracted illness, Mrs. Lillian Otis McPherron, daughter of Gen. Harrison Guy Otis and wife of Alfred M. McPherron. Sister McPherron was a member of the Los Angeles church. She was true to her convictions, and earnest and devoted in her church work. Free and

hospitable in her disposition, she was active in her charities. She loved her Bible, and made it her counselor in all things. She was a lover of the beautiful flowers, which she regarded as expressions of the thoughts of her Heavenly Father. We laid her away to sleep in Jesus until the shall come. The funeral service was conducted by the writer, assisted by Elder G. W. Reaser.

RODERICK S. OWEN.

CARPENTER AND DICKIE.—Died at the home of her father, Brother John Dickie, of Musquodoboit, Nova Scotia, March 11, 1906, of tuberculosis, Annie, beloved wife of Arden Carpenter, of Leominster, Mass., aged 31 years. Sister Annie, with her parents, accepted the message about ten years ago, and after laboring some time in missionary work in her native province, took the nurses' course in Clinton, Mass. Here, in the discharge of her duties, she contracted the disease which five years later caused her death. At the hour appointed for the funeral, her sister Ruhie, aged 29 years, who contracted the disease from Annie, also fell asleep in Jesus. The two sisters lie side by side, awaiting the Life-giver's call. Besides a father, mother, two sisters, and two brothers, Sister Annie leaves an affectionate husband and a sweet little girl of four summers. The services were conducted by the writer, assisted by Elder McLarren (M. E.); texts, Matt. 5: 4, 5; John 12: 21, last clause.

L. D. LONGARD.

UNDERWOOD.—Fell asleep in Jesus, at Wayne, Ohio, March 15, 1906, Alfred B. Underwood, at the ripe age of nearly ninety years, having been born in Casanova, N. Y., Nov. 3, 1816. Father was united in marriage to Mrs. S. Morse Allen, April 27, 1847. He leaves to mourn, our dear mother, who is in her eighty-ninth year, also eight children, thirty-four grandchildren, twenty-three great grandchildren, and one great great grandchild, and many other relatives and friends. He was converted when seventeen years old. He labored for many years as a successful minister among the Baptists. In the summer of 1864 he heard Elder J. H. Waggoner present the claims of the Sabbath, and soon united with the Seventh-day Adventists. He resigned his position as pastor of a large Baptist church, and fully identified himself with the movement foretold in Rev. 14: 6-12. His faith and interest ever increased in the precious hope of the soon coming of Christ to raise the dead, destroy sin, and bring an end to the suffering of this world. He was one of eleven children, and survived them all. He often expressed the hope that he might live to see the Lord come in power and great glory. The generation in which father and mother have lived covers the most eventful achievements of the world's history. When he was born, the population of the United States was less than eight million. He was eleven years old when the first railroad was chartered. He had seen twenty-four summers when Mr. Morse sent his first telegraphic message from Baltimore to Washington, D. C. Well do I remember the days when mother took the wool (after father had sheared the sheep), washed, carded, spun, colored, wove, and made the same into garments for winter clothing for the family, also how the linen was made from flax grown on the farm, and manufactured in the humble manner of those days. I remember grandfather's reaping the grain with the sickle, and thrashing it with a flail. Father often referred to the marvelous changes that came in his lifetime, as a sign (Dan. 12: 4) of more wonderful changes to take place at the soon coming of Christ. By his request the writer spoke words of comfort from Rev. 14: 13 and Ps. 115: 15 to a large number of relatives and neighbors. Dr. Knapp, the local pastor of the Congregational church, also made appropriate remarks. We laid our dear father to rest with the precious faith that he sweetly sleeps in Jesus, soon to awake to immortal youth, where there will be no more death and sorrow.

R. A. UNDERWOOD.



WASHINGTON, D. C., APRIL 26, 1906

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

THE June number of the *Sabbath School Worker* will begin a series of "Normal Lessons for Sabbath-school Workers." See notice of this series on second page of this issue.

BROTHER JOHN S. WIGHTMAN, of the New York Conference, spent a day or two at the headquarters in Washington last week. Brother Wightman is conducting a series of meetings at Bath, N. Y., with a very encouraging interest.

A QUESTION of general interest to all members of this denomination was asked Elder E. W. Farnsworth during his stay in Battle Creek. An abstract of his reply will be found in this issue of the *REVIEW*, and we believe that it will be perused with interest by all our readers.

THE first hearing on the proposed Lord's day act for the Dominion of Canada was held at Ottawa last Thursday, when the protest of the Seventh-day Adventists was presented. Adjournment was taken until the 24th inst. for hearing further arguments. We expect to print a report of both hearings in our next issue.

IN harmony with the general plan to take up collections in all the churches of the District of Columbia for the benefit of the San Francisco sufferers, a collection for this purpose was taken at each one of the Seventh-day Adventist churches last Sabbath. We have not learned the amount received, but we hope the offering was a liberal one.

SINCE our last mention of the matter, considerable progress has been made in the work of establishing the *Review and Herald* printing plant at Washington. The building is now practically ready for occupancy, and ten car-loads of machinery, stock, etc., have already been received. All the personal property has been shipped from Battle Creek, and ought to arrive during the present week. Last week Brother S. N. Curtiss, the business manager of this association, who has been in Battle Creek since the latter part of December arranging for this transfer, returned to Washington, accompanied by such employees as will continue their work in the new location. Those who understand what is involved in the removal of a printing plant will

appreciate the fact that there is a large amount of work to be done before we can actually begin operations in the new building, but we feel that the most trying part of the experience is now in the past, and we are hopeful that we shall be able to send out the *REVIEW* from its new home some time next month.

THE standing committee of the Episcopal Diocese of Western New York has made formal charges of heresy against one of the clergymen in that diocese. They declare and submit the proof, that he denies "the doctrine that our Lord Jesus Christ is God, the Saviour of the world;" "the doctrine that our Lord Jesus Christ was conceived by the Holy Ghost;" "the doctrine of the virgin birth of our Lord Jesus Christ;" "the doctrine of the resurrection of our blessed Lord and Saviour;" "the doctrine of the blessed trinity." It is announced that the clergyman "will defend his alleged heretical utterances with the assertion, reinforced by documentary proofs, that they are upheld by the Scriptures."

BOTH the *Daily News* and the *Evening Telegram* of April 9, published at St. John's, Newfoundland, contained quite a full report of a sermon preached the previous evening in the Seventh-day Adventist church by Elder C. H. Keslake. The subject was "The Holy Spirit and Sanctification," and the teaching of the Scriptures concerning the true Sabbath as the sign of sanctification was presented in the proper setting. Brother Keslake writes: "These papers go out all over the island, and thus the truth will be conveyed to many towns and homes."

"REJECTING with disdain the arguments and entreaties of the loyal angels, he [Lucifer] denounced them as deluded slaves. The preference shown to Christ he declared an act of injustice both to himself and to all the heavenly host, and announced that he would no longer submit to this invasion of his rights and theirs. He would never again acknowledge the supremacy of Christ. He had determined to claim the honor which should have been given him, and take command of all who would become his followers; and he promised those who would enter his ranks a new and better government, under which all would enjoy freedom. . . . He declared that all who should submit to the authority of heaven [after having taken the first steps in rebellion] would be stripped of their honor, degraded from their position. For himself, he was determined never again to acknowledge the authority of Christ. The only course remaining for him and his followers, he said, was to assert their liberty, and gain by force the rights which had not been willingly accorded them. . . . Lucifer had at first so conducted his temptations that he himself stood uncommitted. The angels whom he could not bring fully to his side, he accused of indifference to the interests of heavenly beings. The very work which he himself was doing, he charged upon the loyal angels. It was

his policy to perplex with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah. And his high position, so closely connected with the divine government, gave greater force to his representations." — "*Patriarchs and Prophets*," pages 40, 41.

Concerning California

OUR readers have already learned through other channels the general facts concerning the appalling disaster in California, a brief report of which will be found in this issue, but we have especially desired to be able to give information concerning our people and our institutions in that State. With this in view, we sent the following telegram last Thursday:—

"Pacific Press,
Mountain View, Cal.

"Telegraph at press rates particulars concerning our people and institutions.

"EDITOR REVIEW AND HERALD."

We had, of course, hoped that we should receive a reply in season to print it in this paper, but although four days have elapsed since this message was sent from this city, we have had no answer. It is altogether likely that our message was greatly delayed in transmission, as we saw a published statement on Friday that one telegraph company in Chicago had on hand five thousand messages waiting their turn to be sent to California.

Under these circumstances we can only present such facts to our readers as we have been able to gather from published reports. In the early dispatches Healdsburg, where one of our schools is located, was mentioned as among the towns destroyed, but later dispatches say that the reports concerning this place are conflicting. Santa Rosa, a little to the south of Healdsburg, suffered severely, and quite a number of lives were lost. No mention has been made in the reports of St. Helena, where the sanitarium is located, but Napa, a town in the same valley, felt the effects of the shock, although not seriously. All dispatches agree that no great damage was done in Oakland, and we believe our people and property there are safe. Of course our churches and branch sanitarium and restaurant in San Francisco have gone in the general destruction. We can only hope for the best concerning our brethren and sisters in that now desolate city.

The earthquake practically destroyed the buildings of the Leland Stanford, Jr., University at Palo Alto, ten miles north of Mountain View, the new home of the Pacific Press, and did great damage to property and caused considerable loss of life at San Jose, fifteen miles south of Mountain View. We are left to conjecture whether the effect of the shock was serious at Mountain View. We hope the place was spared, and that our sister institution is uninjured. So far as we have learned, no damage was done in southern California where our sanitariums are located, although some slight shocks were experienced.

We regret that we have been unable to hear directly from our brethren, but when the usual means of communication fails, we are helpless.