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ЕГО ИМПЕРАТОРСКОМУ ВЕЛИЧЕСТВУ, ГОСУДАРЮ ИМПЕРАТОРУ

НИКОЛАЮ АЛЕКСАНДРОВИЧУ.

Мы, вверноподданные ВАШЕГО ИМПЕРАТОРСКОГО ВЕЛИЧЕСТВА, принадлежащие къ Христіанскому Обществу Адвентистовъ Седьмого Дня, распространённому по всему міру, въ лицѣ нижеподписавшихся уполномоченныхъ общинами, находимся въ Государствѣ ВАШЕГО ИМПЕРАТОРСКОГО ВЕЛИЧЕСТВА. въ виду тяжелаго положенія нашего дорогаго Отечества, осмѣливаемся восподаннившие выразить ВАШЕМУ ИМПЕРАТОРСКОМУ ВЕЛИЧЕСТВУ нашу глубокую скорбь, вмѣстѣ со всѣми Богобоязненными людьми Страны умоляя ВСЕВЫШНЯГО о помянуть успокоенія нашей Родины, при которомъ Она могла бы продолжать Свое развитіе.

Мы преподана величайшей благодарности къ БОГУ, въ СВОЕМЪ провидѣніи РАСПОЛОЖИВШЕМУ сердце ВАШЕГО ИМПЕРАТОРСКОГО ВЕЛИЧЕСТВА даровать всѣмъ Христіанскимъ вверноподданнымъ давно желанную свободу совѣсти, за которую мы горичо благодаримъ ВАШЕ ИМПЕРАТОРСКОЕ ВЕЛИЧЕСТВО, въ полной увѣренности, что ея блага будутъ предоставлены и намъ.

При этомъ мы осмѣливаемся восподаннившие изложить передъ ВАШИМЪ ИМПЕРАТОРСКИМЪ ВЕЛИЧЕСТВОМЪ основанія нашей вѣры:

Священное Писаніе Ветхаго и Новаго Завета мы признаемъ за Слово БОЖІЕ и вѣримъ въ ОТКРЫТАГО Имъ БОГА и ЕГО ЕДИНОРОДНАГО СЫНА, ИИСУСА ХРИСТА, черезъ КОТОРАГО ОНЪ сотворилъ вселенную, черезъ КОТОРАГО ОНЪ держитъ ее, Кровью КОТОРАГО мы искуплены и КОТОРЫЙ вскорѣ явится во славу СВОЕЙ. Мы вѣримъ также въ БОЖІЮ СИЛУ СВЯТОГО ДУХА.

Въ законѣ десяти заповѣдей мы видимъ независимую волю БОЖІЮ, согласно которой седьмой день четвертой заповѣди мы признаемъ библейской неизмѣнной субботой ГОСПОДНЕЙ. Кроме того, по ученію Евангелія, мы совершаемъ ирещеніе, оупеніе погъ и нечери ГОСПОДНЮ.

Посредствомъ нашей вѣры, основанной на Священномъ Писаніи, мы тѣсно связаны съ двумя БОЖИМИ, находимся на всей землѣ, и, соответственно этому, имѣемъ правильное общественное устройство и признаемъ апостоловъ, пророковъ, пастырей, учителей, пресвитеровъ и діаконовъ. Относительно содержанія сужаелей Евангелія мы всездъ руководствуемся указаніями Священнаго Писанія.

Мы вѣримъ, что ПРАВИТЕЛЬСТВО послано отъ БОГА, молимъ за НЕГО и, на основаніи Висаія, обязуемъ „отдавать КЕСАРЕВО КЕСАРИЮ,“ приносимъ ЕМУ подати, налоги, страхъ и честь „а БОЖІЕ БОГУ,“ соблюдая ЕГО заповѣди.

Мы возмущаемся ученію Священнаго Писанія относительно брака и воспитанія дѣтей. Видя во ХРИСТѣ и тѣлеснаго ВРАЧА, мы, руководясь ЕГО софтвами, стараемся вести здоровый образъ жизни и потому не употребляемъ никакихъ спиртныхъ напитковъ и всѣхъ вредныхъ возбуждающихъ средствъ. Но той же причинѣ мы, для блага человечества, уже имѣемъ во всѣхъ частяхъ свѣта болѣе пятидесяти научно обоснованныхъ дѣтскихъ заведеній и вѣтучиці, промышленныя школы для образованія и воспитанія молодыхъ людей. Для сообщенія человечеству знаній относительно его духовнаго и матеріальнаго блага мы имѣемъ обширную литературу.

Все наше Общество состоитъ изъ восьмидесяти тысячъ взрослыхъ членовъ, изъ которыхъ болѣе двухъ тысячъ двухсотъ находится въ Государствѣ ВАШЕГО ИМПЕРАТОРСКОГО ВЕЛИЧЕСТВА.

Всподаннившие положивши все это ВАШЕМУ ИМПЕРАТОРСКОМУ ВЕЛИЧЕСТВУ, мы осмѣливаемся выразить наше сердечное желаніе, чтобы ГОСПОДЬ сохранилъ ВАШЕ ИМПЕРАТОРСКОЕ ВЕЛИЧЕСТВО для блага нашей Родины еще на многія дѣта.

Рѣшено на конференціяхъ въ

С. Петербургѣ, въ 1. октября 1905 года.

Великокняжескѣ, 9. октября 1905 года.

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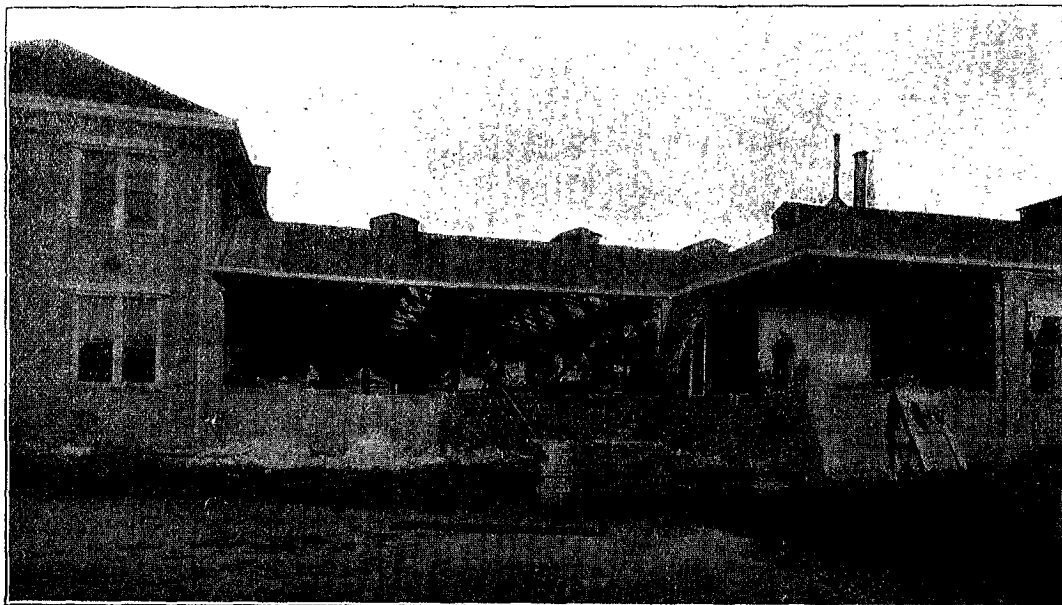
М. Демидовъ Тагарскѣ.

An Address to the Czar of Russia
(For Translation see page 12)

The Earthquake Special

“Signs of the Times”

May 1906,



The Office of “The Signs of the Times” after the Earthquake

The Signs of the Times has issued a thrilling, profusely illustrated earthquake special of sixteen pages, containing accurate pen and camera accounts of the effects of the recent California earthquake from eye-witnesses after all the excitement and confusion were over.

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THE REVIEW AND HERALD

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

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unto the Saints"

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Editorial

"Steadfast, Unmovable"

WE have certainly come to a time when every believer in this third angel's message should know the truth for himself, and should know that he knows it. If any have been simply drifting with the denominational current, they will now find that there are side currents, and they will be compelled to decide where the genuine message is. If any have been resting their faith upon individuals, they will now find that some are departing from the truth. If any have been uncertain in their adherence to any phase of doctrine, they will in all probability be under the necessity of defending their weakest point, or of yielding it entirely. In view of this situation, we are moved to urge our readers not to be easily disconcerted, or robbed of their confidence in any feature of our work and message, by plausible assertions or grave charges, even though they seem to rest upon a show of evidence, and are made by one who has occupied the position of a trusted teacher for many years. By an adroit and strong presentation of half truths, by an incorrect statement of facts, whether intentional or unintentional, and by a show of logical reasoning based upon unsound premises, it is possible to make an apparently sound case against any person or any work, but a calm and unprejudiced examination of facts and evidence will reverse the situation, and will strengthen confidence in the truth. In past years this advent movement has not escaped opposition from those who were at one time identified with it, and we have been

warned that these experiences would be repeated and intensified in the closing days of this work. While we may be shocked by having this opposition from an unexpected quarter, yet we ought not to be overwhelmed by it. After having successfully withstood the attacks of opponents for over half a century, the pillars of this message will not be overthrown now, and the reliability of the spirit of prophecy will not be successfully impeached. Let not our people render their verdict until they hear both sides of the case. Let no one quickly cast away his confidence. "Be ye steadfast, unmovable."

A Striking Parallel

AFTER having devoted seven pages to as strong an argument as he is capable of making to prove that "not everything is Testimony that is issued as Testimony," the writer of a leaflet now being circulated among us defines his position concerning the Testimonies as follows:—

It is possible that the report will now be spread that I have "attacked," "denounced," "renounced," and "repudiated" the Testimonies. But none of it will be true.

Possibly some may say that what I have written does of itself repudiate the Testimonies. With me it does not; and in truth it does not. Neither by the sanitarium has there been, nor is there to be, any repudiation of the Testimonies. It is perfectly safe to say that there is not to-day a Seventh-day Adventist institution in the world where, in principle and in purpose, and because of their inherent value, the Testimonies are more truly followed than in and by the Battle Creek Sanitarium.

When Jesus was seized and led away to trial, the record states that Peter "followed," but the fatal trouble was that he "followed afar off." His next step was to deny any acquaintance with Jesus, asserting plainly, "I know him not."

For some time in the past the way of following the Testimonies which has been adopted at the Battle Creek Sanitarium has been such as to wreck all confidence in the Testimonies on the part of those who have not been able to profess faith in some of the Testimonies after having listened to repeated demonstrations of the falsity and unreliability of other communications sent out as Testimonies. In order to be able to do this one must first make himself a judge

of the Testimonies, and must have unbounded confidence in his ability to distinguish between what is Testimony and what is not Testimony, even when it all comes from the same source, and he then can of course profess to follow most fully what he has himself decided to be Testimony. But this is simply following one's own judgment, and not the Testimonies, and the claim of following the Testimonies on such a basis as this is only another way of declaring unswerving loyalty to one's self. Those who are really following the Testimonies do not spend their time in preparing, and their money in circulating, labored arguments to prove the unreliability of some of the Testimonies, making assertions concerning some of the Testimonies which, if true, would inevitably destroy the confidence of the people in all the Testimonies, unless they had complete confidence in their own ability to separate the false from the true in what professes to be Testimony.

We do not think it necessary to argue the case as to whether the Testimonies have been followed and are being followed at the Battle Creek Sanitarium. The record is a public one, and will speak for itself. Those who have read any considerable portion of the warning and instruction which has been sent to the management of that institution during the past few years, and who know the situation as it now exists, will have no difficulty in arriving at an intelligent decision concerning this claim of following the Testimonies.

The parallel between this course concerning the Testimonies and the course of the "Higher Critics" concerning the Bible is perfectly plain. One of these prominent liberal thinkers has recently written a book in which "he denies the miraculous, as ordinarily understood, absolutely, declares that it is the modern thinker's foremost duty to disengage religion from supernaturalism, and speaks of seeking to understand the Biblical accounts of miracles as 'poesies.' The virgin birth, the stilling of the sea and feeding of the thousands, the turning of water into wine, the resurrection, the ascent into heaven and return on the clouds, are all to him alike incredible." And yet it is asserted in his behalf that "he confesses for himself the 'faith which the gospel requires—faith in God the Father, in his fatherly grace in forgiving sins, and in an eternal life.'" As

these things are revealed only in the Bible, it is plain that this writer claims to believe and follow the Bible, after having eliminated from it such portions as he can prove to his own satisfaction to be unreliable and unworthy of credence. But there are many people who are unable to juggle with the Bible after this fashion, and who will consequently lose their confidence in the whole Bible if they accept this writer's conclusions concerning some parts of it. We regard such an attitude toward the Bible as more likely to lead men into infidelity than a frank rejection of the whole Bible.

We regret exceedingly that a former companion in arms should now direct his attack upon what he has formerly taught, and upon what we continue to teach; but when the choice comes between following any man, even an intimate associate, and the Testimonies which have been an integral part of this movement from the beginning, we make our choice without hesitation. No man can scatter doubt and uncertainty concerning the Testimonies, and at the same time maintain the integrity of this message. "Let God be true."

How the Light of the Advent Message Came to South America

TWENTY years ago, as we looked over the map of South America, we could point to no place where this message was represented, unless possibly a faint light was glowing in British Guiana. Now, thank God, jets of light are multiplying all about the continent.

At Camarero, where the Argentine school is located, I met the two brethren who were the agents to bring the truth into this part of the world. Eighteen years ago, in Kansas, Brethren Riffel and Frick received this message. They were Russian Germans, and Brother Riffel had previously lived for a time in South America. Just at the time he received the truth, the Testimonies were saying much about moving out into new places, and living the truth among those who had never heard it. Brother Riffel thought of the Russian German colonies in Argentina, and the conviction came that he ought to go and live among them. So fifteen years ago he and the other brother sold out in Kansas, and came to Argentina, scarcely knowing whither they went. They came to Crespo, near our present school location, and decided to settle there. The first Sabbath after they arrived, their first new Sabbath-keeper, Brother Hetze, was ready to join them in keeping the holy day. God still further blessed their labors, and the little company at Crespo were the means of calling us to South America to take up

the work. When Elder F. H. Westphal came in among these Russian-German communities to preach the message, he found the leaven of truth working in all the region round about.

It was a joy to meet these two brethren, simple farmers who heard the cry of souls in the darkness, and went out to answer the call. I asked Brother Riffel if he lost money by the effort. He replied that it cost him considerable loss for years, but the Lord had given him more now than he had in Kansas when he decided to move out as a missionary farmer into the regions beyond. And all through our meetings in Argentina, that Sabbath at Camarero and in the union conference meeting that followed at Parana, it did one good to see how these brethren rejoiced at the changes that had taken place since they landed in this country, the first representatives of the third angel's message. It was a grand investment that they made, when they decided to plant their all in unentered regions, and the outcome shows how grandly the Lord rewarded their faith in the messages of the spirit of prophecy which moved them to come out.

I must speak later of the Camarero school, where I first met these German-Russian believers. About a mile from the school Elder J. W. Westphal has his home. A near neighbor is Dr. Habenicht, and close by also lives a German brother. Brethren Fulton and Lude live at the school during the school year. A good many believers have homes within a radius of ten or fifteen miles. On this Sabbath many came in who ordinarily met in their own little companies. Brethren J. W. and F. H. Westphal and E. W. Thomann had just come in from Chile, and it was known that special meetings would be held, and that at the close Elder J. W. Westphal's daughter Flora, and Elder Thomann, one of our faithful Chilean workers, were to be united in marriage. It was a good Sabbath. There were also in the company a sprinkling of Spanish-speaking people, for whose benefit the services were translated into that tongue.

Here was a sample of the meetings among these farm colonists, who came from Russia seeking greater freedom and better industrial openings in this part of the New World, and who have also found the greater liberty of the third angel's message. They stand by this truth with all the love and loyalty to be found anywhere. For years most of the work was among the German-speaking people, but now the effort is turning more generally toward the Spanish-speaking people, who form the great body of the population. But surely the providence of the Lord planted these

Protestant colonist communities from Russia and from Switzerland amid the dark places of South America in order that by those who received the truth among them there might be developed quickly the resources needed to extend the work among the Catholic peoples.

W. A. S.

Buenos Ayres.

"The Gist of the New Theology"

AN English clergyman has written a book with the title "The Evangel of the New Theology." In a recently published review of this book we find the following suggestive characterization of the author's teaching: "The basal question of religion, as he observes, is the relation of God to the living world. The theology now being outgrown conceived of God and man as external to each other, beings apart, and out of this fallacious dualism the Unitarian controversy grew. But 'the gist of the new theology' is the oneness of the spiritual nature in God and man, so that humanity itself is 'an incarnation of the divine life.'"

It does not require any very close examination of this authoritative statement concerning "the gist of the new theology" to see that it shuts out the plain Biblical teaching of the entrance of sin into the world, of the atoning work of Christ, and of the necessity of faith in Christ in order to be brought again into oneness with God. And the necessary and strong tendency of these views is toward the Unitarian and pantheistic conception of God. This kind of apparent exaltation of God, which either belittles or ignores entirely the dignity and glory of the eternal Son and his wondrous condescension in behalf of fallen man, is one of Satan's most pleasing sophistries. Under the pretense of honoring God this enemy of both God and Christ is inspiring in men's minds such views as dishonor both the Father and the Son, and open the way for the final attempt on the part of the great rebel to make himself like the Most High.

By this teaching a personal God is dissipated into a living Force or an infinite Energy which is so closely related to the living world that they are to be regarded as inseparable. This is the gist of pantheism. By this teaching, Jesus the Son of God is no longer permitted to be regarded as one with God, but is represented as the most godlike example of human perfection which the world has ever produced. This is the gist of Unitarianism. By this teaching humanity as a whole becomes "an incarnation of the divine life," and every man is therefore a temple of the Holy Ghost. This is that doctrine of the divine immanence which is being so widely accepted

and advocated, but which really denies to Jesus Christ the unique work of uniting divinity to humanity in himself as the only way of salvation. The fatal fallacy in the reasoning which leads to this conclusion lies in assuming that the blessings of life and health which are vouchsafed to all members of the human family through the gift of Christ are the proofs of that indwelling of the Holy Spirit which is assured only to the believer. This is the logical result of that evolutionary conception of Christianity which eliminates the life of faith, and views all spiritual attainment as the outcome of development rather than of the new birth.

It is thus clear that "the gist of the new theology" consists in assuming the divinity of humanity. It consists in advocating a pantheistic conception of God, and then in claiming a saving union between God and man without any necessary place for the "one mediator between God and men, the man Christ Jesus." In the third angel's message we have a divinely ordained protest against this whole perversion of the truth of the gospel. And the present indications are that only those who receive the truth as it is found in this message will be saved from the sophistries and delusions which are now being advocated as new light upon old doctrines. We warn our readers against these false ideas under whatever guise they may come to them. To receive them is to abandon the true gospel of Christ the only Saviour. This is the real gist of the new theology.

Faulty Arguments for Sunday-Keeping

A CORRESPONDENT asks for an answer to the argument for Sunday-keeping which has been presented to him, that the Sabbath commandment requires the observance of one day in seven, but no particular day, and that Sunday should be selected as the proper day because the resurrection of Christ was an event greater and of far more importance than creation.

This argument for Sunday observance does not rest on a solid foundation. The only true foundation for Christian belief and practise is the Word of God. Sunday-keeping has another foundation altogether.

In the first place, the Sabbath is not any one day in seven, but a definite day of the week. The week originated at creation. It was the change from work to rest on the seventh day which made the division of time into periods of seven days, and the Sabbath was the seventh day of the first week. The Creator instituted the week and the Sabbath. He put the Sabbath in its place in the week,

and no human power could afterward change it. Adam received the week and the Sabbath from his Creator, just as he did the garden in which he was placed. He had no need to change or attempt to create anything himself, for everything had been made for him by an all-wise Being, and it was all perfect. "God saw everything that he had made, and, behold, it was very good."

No one is at liberty, therefore, to make the Sabbath any one day in seven. The Sabbath is the seventh day of the week. It was given to commemorate creation, and no other sabbath but the creation Sabbath can do this.

To have made the Sabbath any one day in seven, with each person free to choose his own day of rest, would have resulted in general confusion, and it would have been necessary for man, to avoid a confusion which would be intolerable, to designate and appoint some definite day of the week as the Sabbath day. Imagine a community of people in which all days of the week were observed as the Sabbath. Under such a practise one day would not be the Sabbath any more than another, and the observance of all days as Sabbaths would result in there being no Sabbath at all. For the fundamental idea of the Sabbath is that it is a day distinguished from all other days of the week. A particular day was set apart by the Creator, and blessed and hallowed. All days were not blessed and hallowed; not even two days were so honored, but only one, and that one is the Sabbath day, the day on which God rested. And as surely as only one day of the week was blessed and hallowed, so surely must it be that the Sabbath can not be any one day in seven, but only one definite day of the seven. There is but one Sabbath in the week; there can not be two.

Was not the Creator wise enough to know that the Sabbath must be a particular day of the week, and to designate the day?

The idea that the resurrection of Christ was an event greater than creation likewise rests upon another foundation than the Word of God. Resurrection power and creation power are one and the same, and the Sabbath, being the memorial of creation, is also the sign of the power which raises from the dead. The sinner who repents and turns to God dies, is buried in baptism, and rises to a new life. There is a new birth. "If any man be in Christ, he is a new creature." 2 Cor. 5:17. There is a new creation. "We are his workmanship, created in Christ Jesus unto good works." Eph. 2:10. The resurrection of the sinner to the new life, the Christian life, is by a new creation. Hence only the Sabbath which commemorates

creation can be the Sabbath of the Christian, the one who has experienced the new birth. No other would be appropriate. The creation Sabbath, the seventh day of the week, is as vitally related to the resurrection as it is to the original creation. Only creative power can create the sinner new in Christ; only creative power can redeem the sinner. Redemption is by creative power, and the Sabbath is the sign of this power. Only the true God can save the sinner from his sins. The true God is distinguished by the possession of power to create, and the Sabbath is the sign of the true God. Eze. 20:12, 20. Thus the resurrection calls for the observance of the creation Sabbath, which observance is a sign to the Christian that he worships and is sanctified by the true God, the Creator, who, having the power to create, has the power to redeem.

The Sabbath day is related to the other days of the week. There must first be work before there can be rest; working days before there can be a rest day. But the resurrection of Christ is not in any way related to the week. The Sabbath was made the seventh day of the week, marking the end of the working portion of the week. The week was made by the institution of the Sabbath. But the day of the resurrection of Christ, while it was necessarily a day of the week, bears no relation to the week as such, and to say that every Sunday is the day of Christ's resurrection is a manifest absurdity. The day of Christ's resurrection, like the day of one's birth, can occur but once a year, and a yearly celebration would be the only proper way of observing it. The celebration of Easter as the day of Christ's resurrection, is an acknowledgment of this fact. But here a new difficulty for the Sunday-keeper presents itself, for a yearly celebration, like Christmas or the fourth of July, would fall on a different day of the week with each successive year. The day of the month on which Christ rose from the dead would coincide with Sunday only about once in seven years. But it would never do to celebrate the resurrection on any day but Sunday, for that would deny the whole argument for Sunday as the Sabbath day. Hence Easter is a movable feast, so movable, in fact, that it ranges through a period of several weeks, and the anniversary of the resurrection day comes sometimes in one month and sometimes in another!

There is consistency and harmony and beauty in doing what God has commanded us to do; but when men get outside of God's instructions and institute religious observances of their own, their efforts to maintain them against the statements of Scripture only lead them further and further into the mazes of inconsistency and absurdity.

Revivals and Conversion

A GREAT revival has been in progress at Princeton, Ill. The number of conversions is stated to be 2,325. It is spoken of by many as being "the greatest general awakening that has ever taken place in the State of Illinois."

A writer in the *Northwestern Christian Advocate* enumerates the reasons for the great success of the effort. He states that there was (1) "a heartfelt conviction of the need of a revival;" (2) "a sincerely united church," ten pastors and churches working together; (3) "the best business and professional men of the community backed the enterprise with money, attendance, and personal influence;" (4) the leading newspaper of the country advertised and commended the meeting, and reported the addresses; (5) there was good music, furnished by an orchestra of twenty-five instruments, and a choir of two hundred and fifty voices; (6) the revival was conducted by Evangelist W. A. Sunday, formerly prominent as a professional baseball player. On this point the writer in the *Advocate* says: "Evangelist W. A. Sunday's unique and forceful personality was, of course, paramount. A natural actor, he makes use of his dramatic abilities to awaken curiosity, to draw in the non-churchgoing crowd, and to enforce fundamental truths that have been heard so often as to have lost their novelty. . . . Mr. Sunday's slang, wit, and pyrotechnics come chiefly in the first ten days of the meeting." After that he settles down to sober earnestness, and speaks with an intensity and directness which forces conviction upon his hearers; (7) "personal work," which included "the passing hand-shake, communication by letter and even by telephone;" (8) "the high-school pupils were given special consideration," the school work being shortened to give them opportunity to attend the meetings.

These are all the causes enumerated, and it will be noted that no mention is made of any deep conviction of sin in the hearts of the people on account of their violations of the holy law of God. No mention is made of any such experience as that of the apostle Paul at his conversion, described in the seventh and eighth chapters of Romans. It was evidently not a revival effort of the character of that on the day of Pentecost, as described in Acts 2, when Peter charged his hearers with being guilty of dreadful sin, in having put to death the Son of God.

We do not refer to this revival, however, for the purpose of disparaging it in any way, or denying the good it is claimed to have accomplished. It is stated as among the good results that have followed the meeting, that "the

saloons are doomed;" "a recent theater failed to draw a paying house;" the high-school authorities have been petitioned by the graduating class to give up dancing at the June banquet; and "every form of social evil has been rebuked." No one will deny that these represent a most commendable transformation in the life of the town.

What we would call attention to, and emphasize, is that the law of God, as the standard of righteousness and the foundation of the divine government, is the foundation upon which every true work of reformation from sin to righteousness must be based. That law is fundamental in Christianity, and in every step of the process of conversion it is to be reckoned with. The sinner who comes to Christ must first awaken to the fact that this law condemns him to death. And when he is released from this condemnation, so that he is no more "under the law," he finds in it the standard of righteousness, the rule of conduct by which he will be judged in the Judgment day. After he accepts Christ, he finds that the purpose of it is "that the righteousness of the law might be fulfilled" in him, as he walks "not after the flesh, but after the Spirit." Rom. 8:4. Every reform work which is not based on the claims of God's law falls short of the mark which Christian conversion should attain.

There is such a thing as success which is apparent rather than real. A really successful work, one which will be lasting, must have the right foundation. A house may be built upon the sand, and stand for a time, and serve a useful purpose while it lasts; but when the storm beats upon it, it falls, because it has no secure foundation. Likewise people may be converted, and for a time change their course of life, but the deciding question is that of whether they have been converted to God or have been swayed by some influence from another source. It is no uncommon thing for individuals to be "converted" to some man, or to experience "conversion" of a psychological sort, which fails to hold them after the peculiar conditions and influences of the revival have passed away.

An understanding of faith as being implicit trust in the Word of God, of sin as being the transgression of the law, of salvation as being salvation from sin, of Christ as being a perfect Saviour for all, and of God's law as being the eternal foundation of the divine government, must be the essential things fixed in the mind by true conversion. Conversion which is upon this basis will be lasting.

There is a reason why so little mention is made of the law in modern revival work. The law condemns the course that is being pursued by the

churches. It demands a reformation on their part, in a most essential feature of the worship of God. It calls attention to the "Sabbath of the Lord," the seventh day, and no man can urge upon others the claims of this law while face to face with the fact that he himself holds to tradition by which the law has been made void. The great reform message proclaimed by Seventh-day Adventists exalts the law of God, and this is its justification for the points of contrast which it presents with modern revival efforts.

L. A. S.

Note and Comment

A MISSIONARY who writes from Argentina says:—

In all lands where Roman Catholicism is the official religion and left unopposed by the preaching of the gospel, morals are lax; this at least is true of all the countries of South America.

This is the inevitable result of such a religion of human nature as is fostered and propagated by the papacy. The gospel is "the power of God unto salvation" from sin; popery is the weakness of human philosophy attempting to provide a method of condoning sin. The pope may pretend to assume divine prerogatives, but he can not wield divine power to change the heart of a sinner. Popery is a mockery.

RELIGIOUS belief appears to have played a controlling part in a recent decision by the United States Supreme Court regarding divorce. By a division of five to four, the Supreme Court has decided that divorces are legal only where both parties to it are present and under the jurisdiction of the State granting the decree. The three Roman Catholic members of the Supreme Court were among the five constituting a majority affirming this view.

The important point about this decision is that it is retroactive. It nullifies past divorces obtained contrary to the requirements it specifies for valid divorce, as well as cuts off such divorces in the future. Many children suddenly find themselves legally classed as illegitimate, besides being deprived of property rights. By some journals the decision is considered as "little less than appalling," since its natural effect is to "place a blight upon society all over the country, and involve family relations in almost inextricable confusion." Other papers view with satisfaction the end which the decision will put to the "divorce mills" that have flourished in certain States. The Catholic Church, as is well known, is intolerant of divorce.

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.

God in Redemption

NOAH W. VINCENT

God is supremely good,
And all his ways are right;
His words shall be my daily food,
His will my chief delight.
God wills the death of none;
His great salvation's free.
He offers pardon in his Son
To-day to you and me.

Christ bought us with his blood;
He longs to make us pure,
To bring us, holy, near to God,
Our crown and welcome sure.
But if we choose to die,
He gives us our vile choice;
Others the Lamb will glorify,
And in our stead rejoice.

O come to Christ to-day,
Your refuge, life, and friend!
God will draw near to help you pray,
The Holy Spirit send.
Our hearts he will make pure,
And help will still be given
That we may to the end endure,
Brought safe to God and heaven!

Christ's loving welcome heed;
There's hope for you to-day:
To him in trustful prayer make speed,
Fail not by more delay.
Our faith and love we show
In acts that cheer and bless;
Reflecting Christ — so may we know
Our Lord our righteousness!
Caney, Kan.

The New Life in Christ

MRS. E. G. WHITE

"AND you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

But a change came. You were convicted and converted. Did you then exercise the faith that works by love and purifies the soul, or did you continue to follow the same evil habits and practises that you followed before your conversion? If you were genuinely converted, you turned away from all wrong. The mind which has been placed in the control of Christ, and on which he has wrought by his grace, becomes refined, purified, elevated.

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in

the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."

Let us consider the representation that God wants us to make before angels and before men. By helpful words, purity of actions, nobility of principle, the Christian is to reveal Christ. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Those who obey these words will show what a belief in the truth that Christ came to impart, will do for human beings.

"Wherefore remember," Paul says, "that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time"—before light broke into the darkened chambers of the soul—"ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ."

The apostle desired those to whom he was writing to remember that they must reveal in their lives the glorious change wrought in them by Christ's transforming grace. They were to be lights in the world, by their purified, sanctified characters exerting an influence counter to the influence of satanic agencies. They were ever to remember the words, "Not of yourselves." They could not change their own hearts. And when by their efforts souls were led from the ranks of Satan to take their stand for Christ, they were not to claim any credit for the transformation wrought.

God's workers to-day are to remember this. The great change that is seen in the life of a sinner after conversion is not brought about by any human goodness. "He that glorieth, let him glory in the Lord." Let those who are brought to repentance declare that it is only because of the goodness of God that they have been led to Christ.

He who is rich in mercy has imparted his grace to us. Then let praise and thanksgiving ascend to him, because he has become our Saviour. Let his love, filling our hearts and minds, flow forth from our lives in rich currents of grace. When we were dead in trespasses and sins, he quickened us into spiritual life. He brought grace and pardon, filling the soul with new life. Thus the sinner passes from death to life. He now takes up his new duties in Christ's service. His life becomes true and strong, filled with good works. "Because I live," Christ said, "ye shall live also."

I ask every church-member to consider the words, "ye must be born again." Are you living the new life in Christ? Are you doing his work? Are you honoring him by showing the great blessing that is found in standing under his banner? Are you so grateful to Christ for his redeeming love, so faithful and true to his service, that your

heart can not be haughty, selfish, self-centered? Is watching unto prayer a part of your daily life?

The truly converted man has no time to think or talk of the faults of others. His lips are sanctified, and as God's faithful witness he testifies that the grace of Christ has transformed his heart. He realizes that he can not afford to talk discouragement and unbelief; he can not afford to be harsh and faultfinding. He has not received orders from God to punish the erring by heaping abuse upon them.

My brethren and sisters, be afraid to find fault, afraid to talk against your fellow beings, lest you lose the sense that you are dedicated to the service of God, and that as a faithful servant you must keep his interests in view. You are to live a life that will convince others that you are a child of God, under the training of the Captain of your salvation, that you may be prepared for active service. You have enlisted to fight against Satan's forces, and you have no time to fight against your fellow soldiers.

God calls upon his church to awake to their duty, to show themselves true and loyal to the Captain of their salvation. They are to follow his example, and learn what it means to be faithful to him who loves them, and who has given them a place in his army.

Not to Destroy, But to Save

Envy, evil surmising, backbiting, and faultfinding,—let these not be named among Christ's disciples. These things are the cause of the present feebleness of the church. We have a perfect Pattern, even the life of Christ. It is to be our eager desire to do as he has done, to live as he lived, that others, by seeing our good works, may be led to glorify God. The blessing of heaven will rest upon those who try to help others by doing the work that Christ came to do.

God gave his only begotten Son to die for a race of rebels, that whosoever believeth in him should not perish but have everlasting life. Why should we not walk and work in the way that God has marked out? Why should any one please the enemy by tearing down another's work, using the powers God has given him to kill hope and drive souls into discouragement? In every church there are young men and women who need the help of a strong, compassionate hand-clasp, of a loving, Christlike interest that will not let them go. Let there be an end to bickering over little things. Cease to speak words that do no good, and come close to those who have erred. Take hold of them, and draw them to Christ. Give Satan no chance to enter our ranks.

Angels are sent from the heavenly courts, not to destroy, but to watch over and guard imperiled souls, to save the lost, to bring the straying ones back to the fold. "I came not to condemn, but to save," Christ declared. Have you, then, no pitying words to speak to the straying? Will you let them perish, or will you reach out to them a helping

hand? Right around you there are souls who are in danger of perishing. Will you not with the cords of love draw them to the Saviour? Will you not cease your reproaches, and speak words that will inspire them with faith and courage?

God's Message to Us

"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to youward: how that by revelation he made known unto me the mystery, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 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, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

This is the message that I am commissioned to bear to you: You are to take the words addressed by Paul to the church at Ephesus as if addressed to you personally. By alienation, disunion, and diversity of opinion, Satan has hindered the work outlined in the words of the apostle. Had believers put self out of sight, had they refused to carry out the plans devised by Satan to hinder the work of God, how much farther advanced we might now be! For years messages have been sent pointing out the work to be done. But this work has not been accomplished. Believers have stood directly across the path of its accomplishment, blocking the way by envy, evil surmisings, and faultfinding. They have sought the highest place. Commercial business has absorbed the attention and consumed the means that ought to have been given to the proclamation of the message of salvation. Thank God, something has been done, but a thousand times more might have been done than has been done. The enemy has brought in a variety of things to occupy the minds of believers. Time is fast passing, the work is still undone, and the world is growing worse and worse. And yet in mercy the Spirit of God is still striving with souls. Brethren and sisters, I call upon you to put on the whole armor of God. Those who have never heard the reasons of our faith are now to be reached. Many are waiting for a message from God's Word. Go to them, and tell them where we

are standing in the history of this world.

The end is near, and the message contained in the third chapter of Ephesians is the message that I am bidden to give to believers. A world-wide work is to be done. We are now to go to work in earnest to proclaim the truth. The Voice said, "Lift up your voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. They are hindering the proclamation of the last message of warning."

Paul carried a burden that we ought now to be carrying. A great work is to be done, and it is to be done in a short time. O, how much there is to do, and how many there are who for various reasons are not engaged in God's work! Satan is devising plans to keep the Lord's forces out of the work. He does not want people to be aroused to a realization of the swift judgments that are coming upon the world.

My brethren and sisters, let us arouse to an understanding of our true position. God will not be trifled with. He has spoken in judgments to arouse those who for years have worked at cross-purposes with him. These judgments were not mere casualties. They were the reproof of God to his people. I entreat those who have, as it were, defied God to his face, no longer to dishonor him by clinging to their own way. Let us now take up the work of God intelligently, and unitedly, proclaiming as with one voice the message of warning and salvation. Let us heed the word of the Lord, lest coming suddenly, he find us unready. There will be no second probation. Now, while it is called to-day, if we will hear the voice of the Lord, and turn fully to him, he will have mercy upon us, and abundantly pardon.

The Crisis

S. N. HASKELL

THAT there is a crisis before the people of God is evident. In Revelation 13 we have the final conflict brought to view. It is the beast and his image which are exalted by laws contrary to the law of God. The mark of the beast will be enforced on the people of God. This is from without. It will be a crisis that will come upon every soul who lives. "If any man," says the message. This draws a line between the people of God and the world. But a fiercer conflict is within, in the church itself; and this is over the spirit of prophecy. "Prophesying serveth not for them that believe not, but for them which believe." "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." "And the testimony of Jesus is the spirit of prophecy." Here are two things that call forth the hatred of Satan—the commandments of God and the spirit of prophecy. This principle is not new, for it is the same principle that existed in the days of the apostles.

Paul's epistles, which afterward were compiled in the book called the New Testament, were first sent around to individual churches. Some believed them, and some did not. It drew a line in the early church. But they remain, and now the Christian world acknowledges them to be inspired of God. The apostle Peter, in speaking of them, said, "Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." 2 Peter 3:15, 16.

There were two points the brethren at that time questioned: first, the apostle was influenced by others; second, a position that always goes with criticism—there was a distinction to be drawn between letters and epistles. As to this latter point a moment's reflection will convince any candid mind that in the New Testament, as well as in the Old Testament, a testimony of God is the same as a letter. The terms are synonymous. 2 Cor. 3:1-3; Jer. 29:1, 4. In this last instance what Jeremiah calls a letter begins with "Thus saith the Lord," etc.

The apostle distinctly declares, "It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you." If some of the latter-day critics were there, they would say, It was this letter of Chloe that influenced the apostle to write this first epistle of Corinthians. And this was true. How strange that it was put in the Bible and comes down to us as if it were as much inspired as Daniel, Isaiah, or Jeremiah! Yet so it is. And the second epistle corrected this error on the part of the brethren at Corinth; for they were troubled in the same manner. It was really the private letters of the household of Chloe that showed the apostle that the state of things existed which he had seen in vision would exist. So the first epistle to the Corinthians was as much inspired as any other portion of the Bible; and those who were earnestly seeking light did not cast his epistle aside. The Lord had shown him the dangers and difficulties that would arise in the church. So it is, and ever has been. God shows his prophets what will be, and then when circumstances arise, or the prophet has his attention called to it by private letters, he writes what he has seen. It is the same among the people of God to-day who have drifted away from the old landmarks, and who follow their own understanding. The apostle referred to this in his second epistle, and said they called his writing letters. And then adds, "Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present." 2 Cor. 10:9-11. See also "Testimonies for the Church," Vol. V, "Testimonies

lighted." It is thus demonstrated by the Bible alone that Testimonies, letters, symbolic actions, and verbal statements of a prophet are all of the same force. We do not say by this that everything a prophet says is inspired of God; but when God has set his servants to watch over the church, he does not leave them notwithstanding the criticisms that may arise. "Let God be true, but every man a liar." 'It was the straight testimony that purified the church in early times, and it will be the same in the remnant church. The severest conflict, therefore, that the people of God will pass through, the most trying and heart-searching, will be over the Testimonies of the spirit of prophecy.

San Bernardino, Cal.

Cross Over the Sea

[In an early number of the REVIEW there appeared the following poem, written by S. E. Lindsley, of New Haven, N. Y. At the request of an esteemed sister who has been a Sabbath-keeper for nearly forty years, and whose husband died in the faith, we reprint this poem.—ED.]

ANCIENT ISRAEL

A COMPANY journeyed from Egypt's domain,
Led by Moses, a servant of God;
They were bound from oppression and slavery's chain,
For the land which their forefather's trod.
O! cruel indeed had their bondage become,
'Till the Lord, with a marvelous hand,
Sore punished with judgment proud Pharaoh's host
Till he hastened them out of the land.
But lo! he pursued them with chariot speed;
No hope of relief could they find,
The foaming Red Sea before them rolled high,
And Pharaoh's host close behind.
But the Ruler was there; he o'er-shadowed the camp,
And the pillar of cloud onward moved;
And he bade them, "Go forward," at Moses' command,
And their hearts' wildest tumults were soothed.
They heard his small voice,—their Deliverer he,—
I'm with thee, I'm with thee; cross over the sea.

FIRST ADVENT

In Bethlehem's manger an infant was born,
It was Jesus a Saviour from sin.
The shepherds sang praises and worshiped him there,
For there was no room in the inn.
O! sinless and pure was the life that he led,
He grew mighty in word and in deed,
For he healed many sick folk, and e'en raised the dead,
And blessed all who his teachings would heed;
But lo! he was seized by a murderous throng,
And they led him to Calvary's hill;
And they mocked him, and scourged him,
and crowned him with thorns,

O! his anguish no mortal can tell.
But the Ruler was there, and he lightened the tomb,
Soon a victor Christ rose o'er the grave,
Then he promised his people, "I'm with you always,"
E'en my life for you freely I gave;
I am the Good Shepherd, O "come unto me."
I'm with thee, I'm with thee; cross over the sea.

SECOND ADVENT

In the fulness of power a message went forth,
Proclaiming the Saviour at hand,
And out from all nations it gathered ere-long
A loving and devoted band.
O! they earnestly longed to behold him they loved,
And they firmly believed he would come
To take them from earth, and its sorrow and care,
Away to their heavenly home.
But lo! the time passed, and their Saviour came not,
And why they could not understand,
And a dark cloud o'erspread them with sorrow and doubt,
And scattered that once loving band.
But the Ruler was there, shedding light o'er the way,
And ere long they beheld their mistake;
Not long will he tarry, he surely will come,
And his waiting ones he will translate;
We may hear his sweet voice, saying,
"Suffer with me."
I'm with thee, I'm with thee; cross over the sea.

The Beginning of the End

J. W. RAYMOND

As far back as Feb. 22, 1846, Charles Beecher, brother of the late Henry Ward Beecher, in his dedicatory sermon of the Second Presbyterian church, of Ft. Wayne, Ind., made this statement: "Thus are the ministry of the evangelical Protestant denominations not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead?—Another general council! A world's convention! Evangelical alliance and universal creed!"

And now let me give the reader a later statement in this line, and then call attention to the latest development in this direct line to the final result, and see if, really, the beginning of the end is not here indeed.

Several years ago Dr. Scudder, of Jersey City Tabernacle, gave utterance to this statement: "The church is going into politics, and is going there to stay. Furthermore, the church is to become a powerful political factor, and will act as a unit on all great moral questions.

I do not take it that the churches are to form a separate political party; on the contrary, they will stand outside all parties, but they will co-operate, and as one prodigious organization, make their demands upon existing parties and have their wishes fulfilled."

That would be Rome (the papacy) right over again, an image to the beast. And who can fail to see in the recent church federation convention in New York City, with its five hundred delegations of thirty-two denominations representing eighteen million membership—who can fail to see in this that which will bring practically the very condition of things set forth by Dr. Beecher and Dr. Scudder? And with this broad federation front now before us, who can fail to see from this religio-political barometer of the times the sure and certain incoming of the stormy time of Rev. 13:11-17? Do we realize it? Does it stir and move us?

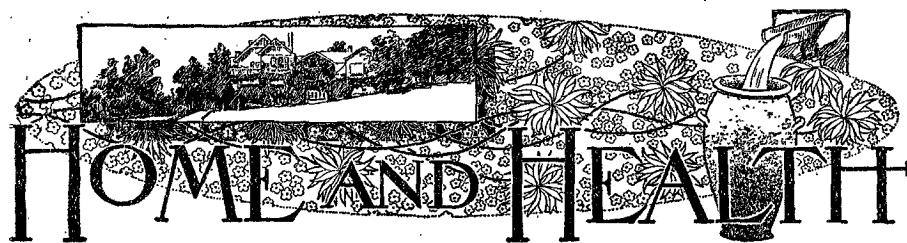
Now the one great need is a decidedly larger measure of the Spirit of God. This once possessed, everything else needed to the going forth of the message with rapidity will be an assured thing. With the needed fulness of the Spirit there will come in light that will convince and power that will convict of truth and duty and move to action. But without this much needed one thing, all appliances will be like the well-organized and belted machine minus the steam or electrical force. It isn't numbers we need most, but a Spirit-filled membership. May we all feel this more and more. It didn't take great numbers or protracted effort to bring forth the large fruitage for heaven of the second and third chapters of Acts. Carefully read them.

Assuredly those who go through and triumph in the message at last will come to know a great deal of the Spirit and power of God. May it be so with us all. And may we be so guarded and kept by the Spirit and power of God that we shall not be switched and ditched by any incoming "new light" that either dims or extinguishes the light of heaven in the fundamental and through lines of truth in the message of the third angel. May we be firmly and abidingly called to the Bible, and what we have from the spirit of prophecy, which has been in the message from its very birth among us. These are the writer's sheet-anchor to date, and he purposes they shall be to the very end.

The very last message of warning and mercy is on the wing, the last generation is here and nearly run out, and the investigative judgment is in session, and current events demonstrate that the closing issue is just before us and coming with great rapidity. These considerations should stir us to the very depths. May it be so with both writer and reader, and others.

Binghampton, N. Y.

"THE best labor union is when men work together with God."



Nature's Song

WAKE creation's harmonies —
Golden beams of noonday light,
Living odors of the breeze,
Silv'ry radiance of the light;
Murmur of the restless seas,
Ripple of the brooklet sweet,
Thunder's awful majesty,
Nature's harmonies complete,
Singing, "God is good."

Gentle dales profusely clad,
Craggy rocks with snow-capped crest,
Plains with fruitfulness made glad,
Forests sumptuously drest;
Flowers with endless brilliant hue,
Feathered songsters of the air,
Diamond luster of the dew,
Tell the story everywhere —
God is always good.

Richest azure of the sky,
Snowy fleece of drifted cloud,
Pearls which deep in ocean lie,
Fury of the billows loud;
Teeming life of forest glen,
Jewels hid in earth's dark mine,
Denizens of moor and fen,
All your voices glad combine,
Saying, "God is good."

— Selected.

Nervous Children

IN this day and generation of hurry and worry, care and stress, is it any wonder that the children are born nervous and sensitive?

The nervous child starts in life's race with a heavy handicap. And the parents of such a child should, by judicious and sensible treatment, rather than by foolish coddling, seek to remove such a handicap.

A nervous child should never be told of his failing; should never be pitied and consoled; should never be made to feel that he is a bright and shining mark for pity or for praise.

The nervous child should live outdoors, should have simple food, plenty of sleep, with bedroom always well ventilated.

He should have a nap every day, and should lead a simple life—no parties, no theater, no late hours, no great excitement of any kind.

He should be kept out of school until eight years of age. He should live the life of a vegetable, eating, sleeping, and growing, and with brain kept as inactive as possible.

Do not dose him with tonics and medicines. Let him get iron from his food, ozone from the air, stimulation from his daily bath.

Keep him from those persons who tell him blood-curdling tales of ghosts and bogies. Protect him from that worst of cruelties, a grown-up malicious tease.

On the other hand, do not let him

have for associate a woman who worries and frets over his health, constantly reminding him that he is not strong, and always urging him to be careful.

Let him hear good, cheerful music every day. If he dreads the dark, allow a small light in his bedroom.

Do not jump at him playfully, or dart at him unexpectedly. If you catch any one thus frightening or startling him, speak your mind emphatically and to the point.

If he has trouble getting to sleep, provide a cup of hot milk, diluted a wee bit with water. If his feet are cold, put the hot-water bag near them.

He should have his own bed and a quiet room—not so quiet that the whole house is hushed for repose, but where no loud noises may distract his slumbers.

Maintain a cheerful spirit in the home. Let him laugh and play, sleep and eat, and the nervousness will slowly but surely disappear.— *Selected.*

Drugging

A Confession by a Patient

"THE healthiest people can be found at the greatest distance from the drug shops."

The extent to which drugging is carried by some may be seen from the following experience related by a frail little anemic woman to her physician at the Sydney (Australia) Sanitarium. She was requested by one of the guests to put it into writing, which she did:—

"I started with medicines prescribed by doctors, and took them as religiously as though they were life drops. Then I took a case of wine to strengthen me, followed by a case of porter—four dozen bottles. Then followed in succession Mother Siegel's Sirup and Irish Moss, Clement's Tonic was next resorted to through the advice of a friend. I smoked cigarettes and Nimrod's Powder, alternately had a few draws at a pipe, but my husband asked me to try to do without the pipe. My husband heard of Webber's Vitadatio; accordingly, I took forty bottles. Next came a course of Viava treatments, which cost me twenty-five pounds. Then I took Wood's Peppermint Cure, Sheldon's New Discovery, another case of porter, a bottle of over-proof rum, Warner's Safe Cure, and Eucalyptus bottles I have used without number. I have tried Pink Pills, and Holloway's Pills, in fact, about all the pills on the market.

"I have taken, inwardly, kerosene, turpentine, cod-liver oil, and Scott's Emulsion."

This lady's suffering was due to drugging. A short stay at the sanitarium resulted in a wonderful change.

This experience reminds one of the incident which is related in the biography of Mr. Priesnitz—the so-called father of modern hydrotherapy. Mr. Priesnitz met with such marvelous success in his efforts to help the sick with water and diet that naturally it stirred up some of the medical practitioners of that day.

Finally Priesnitz was brought before the court. One of the witnesses called was a certain miller who had been under medical treatment for a long time but got no better, and was cured through the efforts of Priesnitz. When asked, "Who helped you?" he replied, "They all helped me, the doctors, apothecaries, and Priesnitz; the two former helped me to get rid of my money, Priesnitz helped me to get rid of my disease."— *Australasian Good Health.*

To Make a Fireless "Stove"

A WRITER in the *Commoner* gives the following information on the subject of fireless "stoves." Ordinarily hay or some similar material is used as a lining in these receptacles, but this requires frequent changing, on account of becoming musty. This writer says:—

"At a small expense, a most cleanly and efficient fireless stove may be made as follows: Procure a close wooden box with a tight cover, and line to the thickness of one-half inch or so with asbestos or mineral wool; then take a tightly covered tin box (a bread box will answer) and fit snugly within the asbestos-lined box. The covered cooking vessels containing the rapidly boiling food are placed in the tin box and both covers tightly closed, when the heat will be retained as with the hay-filling. The tin box may be kept clean with little trouble, and no re-lining is necessary, as with the hay filling. This style of fireless stove should not be made too large, as small ones, holding one or two vessels only, retain the heat much better, and one may have several separate ones, if necessary. It is claimed that the fireless stove, or hay box, gives great satisfaction, and, as it is so easy to make, and inexpensive, it should be tried during the hot months especially."

Alcohol and Tuberculosis

At the great congress on tuberculosis, held in London in July, 1903, Prof. P. Brouardel, Dean of the Faculty of Medicine, Paris, whose authority is of the highest value, declared:—

"The public house is the purveyor of tuberculosis;" "alcohol is the most potent factor in its propagation;" and "the strongest man, who has once taken to drink, is powerless against the disease."

"Any measures, state or individual, tending to limit the ravages of alcoholism will be our most precious auxiliaries in the crusade against tuberculosis."

THE WORLD-WIDE FIELD

Philippine Islands

E. H. GATES

MANILA, being the capital of the Philippines, is worthy of a little consideration. It is located on the east shore of the Bay of Manila, in the western part of Luzon, the largest island of the group. Its population is about two hundred and twenty thousand. It is located on a low, flat land, which gives poor drainage. Until American occupation the city was indescribably filthy, it never occurring to any one, seemingly, that it was necessary to keep things clean. But in the past few years great changes for the better have been made. The American government is spending vast sums in improving the condition of things, both in the city and in the country.

Manila has been the capital of the

tions, the work ceased. The moat, however, outside of the walls has been filled up, and in time the space occupied by it will be made a public park and promenade. This will add much to the beauty of the place. Everything pertaining to the walls and the city has a distinctively Spanish and medieval appearance. There are the immense gateways, the draw-bridges, and the sally-ports; for it must be remembered that this city had to be in constant preparation for attack, from Chinese and Moro pirates, as well as from Portuguese and Dutch enemies.

The view to the westward from the walls at sunset is very fine. The sun, as it sinks into the bay, burnishes the sea and sky with great bands of gorgeous color, and forms a picture never to be forgotten.

Manila in its restricted sense implies

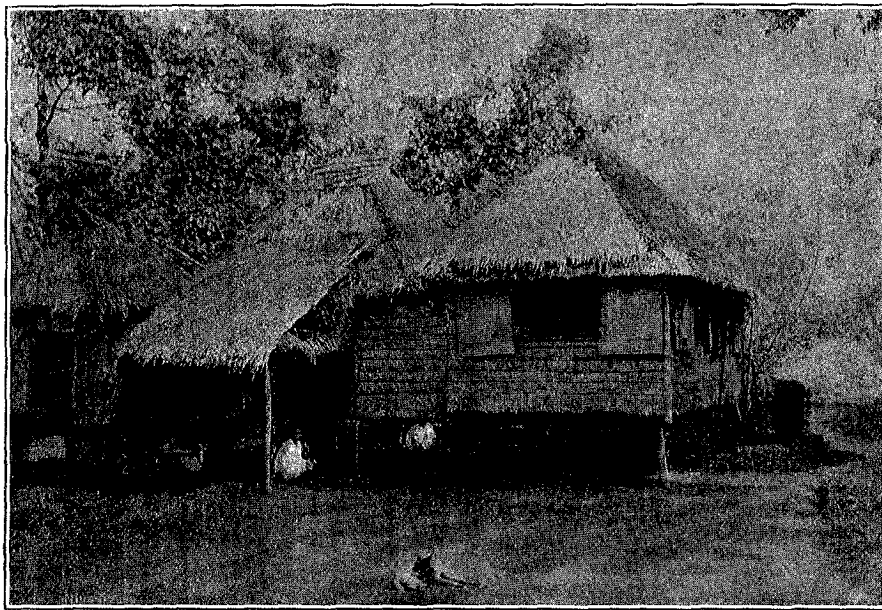
portion of the lower floor is used as a stable and carriage house. In the interior of the houses are small open courts called *patios*, into which all the rooms open. By this means space was economized, and everything made snug and compact in case of an attack.

The most notable edifice in the city is the Cathedral. The building was first erected soon after the city was founded, but the frequent earthquakes have several times necessitated its entire reconstruction. The present building is built on the site of the one destroyed in 1863. It is a fine building, very heavily built, and cost about one hundred thousand pounds. The archbishop of Manila celebrates mass in this building, and the splendor of the service is equal to anything of the kind I ever saw. The music at the celebration of mass is superior to any music I ever heard in a Catholic church before.

Within the walled city are eleven other churches, one or two of which have stood during the earthquakes that have leveled almost everything else in the city. The palace of the archbishop, many convents and monasteries, the university, a number of schools and colleges, the Palacio (palace), now used for offices of the government as well as of the municipality, are all within the walls of the city. Formerly large numbers of Spanish friars occupied the buildings owned by the church, but many of them have since gone to Spain and Mexico. Much of the property in the city is owned by the friars. These religious orders are immensely rich. Vast sums have been spent in building the immense numbers of churches both within and without the city, for which the people have had to be taxed.

Outside of the walled city I have never seen a city where it is so easy to get lost as it is in Manila. The streets run in any and all directions, and are generally crooked and narrow. Most of the sidewalks scarcely admit of two persons walking abreast. Church buildings are seen every few squares all over the city, and are generally large, massive structures, having been built almost as much for fortresses as for religious uses. One of the most recently built is the church of St. Sebastian, or, as it is usually known, the "steel church." On account of the liability of earthquakes, this one was built wholly of steel, which was shipped from England in sections. The cost must have been very great.

Scattered through the city are small open spaces hardly large enough to be called parks, which are known as plazas. The streets and plazas generally have names suggestive of Spanish and Catholic influence. The names of some of the streets are as follows: Dolores, Misericordia, Urdaneta, San Gabriel, San Pedro, Madrid, while among the plazas are Plaza de Cervantes, Plaza de Espana, etc. The city has a small botanical garden, and a fine driveway and promenade along the old sea wall, called the Luneta. Here on pleasant evenings are given army and constabulary band concerts,



A NATIVE HOUSE

archipelago for the past three hundred and thirty-five years. From the time of the discovery of the group it was nearly fifty years before anything was known of Manila by the Spanish. In 1571 Legaspi transferred his government from Cebu to Manila, and declared it to be the capital of the Philippine Islands, and proclaimed the sovereignty of Spain over the entire archipelago. At that time the city was governed by two princes bearing the Malay title of rajah, and was a city of considerable size. Legaspi also began the building of the walls of the city, which, however, were not finished till 1590. These walls still stand, apparently as strong as ever. At one time it was decided by the American government to break down these walls, and the work was even begun; but finally on account of the opposition of some because of the historical associa-

the part known as the Intramuros, or the walled city, which is probably less than half a mile square.

The streets are all quite narrow, and the houses are built contiguous to the street, there being no front yards. On account of the danger of invasion from their enemies, the walls of the buildings are all very thick, with heavy iron bars to the window. They resemble forts more than homes. The prevailing style of architecture is that of the Spanish-Moorish. In order to withstand the typhoons to which they are periodically subjected, the houses are built low, and on account of the numerous earthquakes, they are solidly constructed. The roofs are usually covered with heavy and picturesque tiles, but corrugated iron is being substituted for them to some extent.

In the houses of the better classes, a

which are very popular and largely attended. On the Luneta many tragedies have been enacted, as during the Spanish régime it was used as a place of public execution. On account of the great power of the archbishop of Manila, any one falling under his displeasure could, with no chance of appeal, be taken to the Luneta and shot to death. A few fairly good statues adorn the public places, among them being those of Magellan, the discoverer of the group, Queen Isabella of Spain, and that of Legaspi and Urdaneta on the Luneta.

The houses of the working classes are generally built of bamboo, and thatched with nipa palm. Some of these are very neatly built, and are as comfortable as any other houses. But during the typhoons that visit the archipelago, these light structures go down by the hundreds.

As far as the temperature is concerned, Manila is fairly comfortable. When the time shall come that Manila has good drainage, there is no good reason that Manila may not be a fairly healthful place for our missionaries. All over the city schools are being established where English is taught, and considering the length of time since their establishment, it must be acknowledged that many excellent changes for the better have been made. While a little has been done to teach the students the dignity of honest labor, much more should, and probably will, be done.

If the present plans shall be carried out, within a few weeks we shall have a missionary and his wife in this important center. Brother and Sister McElhaney, of Australia, are expecting to start to-day (March 7) for that field, and I am sure the prayers of many will follow them. Brethren at home, it is no child's play to go into such a field as the Philippines. While we have no fears for their safety, we know there will be difficulties innumerable to meet. But God will give success as he has done in every other field where the truth has been planted in our foreign mission territory. It should be a matter of great rejoicing that we are permitted to occupy one more post, this time almost on the confines of China. While all our brethren and sisters can not go to the front and occupy a position on the "firing line," the same reward will be given to those who faithfully sustain the foreign missionaries by their prayers and means as is given to the soldiers who meet the enemy on the battle-field. So let your prayers go up unceasingly for those who shall soon be in the thick of the fight in the Philippines.

"ON Monday felicitations began in earnest; fine complimentary tablets (like shop-sign boards) were carried through the city, and then brought to us, accompanied with what in China passes for a band of music, and followed by a deafening noise of firecrackers. . . . Other presents of strips of red silk, firecrackers, and small sums of money

toward the buildings were sent by other officials and the gentry and neighbors." This is an extract from the letter of a missionary describing, not a great national holiday, but a pleasant popular demonstration of Chinese townfolk on the opening of the Friends (English) new missionary station at Sui-ling in west China.

An Interesting Document

Address of Thanks and Homage to His Majesty, Nicolaus II, Emperor and Autocrat of all the Russians, King of Poland, Grand Duke of Finland, Etc.

WE, as representatives of the Seventh-day Adventist denomination in all the world, and in a special manner as representatives of their churches situated in the empire of Your Majesty, in view of the difficult situation in our fatherland, take pleasure in most respectfully expressing our deep sympathy by uniting our prayers with the prayers of all loyal subjects in the country, hoping that through the help of the Almighty, peace and prosperity may soon prevail again.

We are filled with gratitude to God, by whose providence the heart of Your Majesty has been moved to grant the long-desired liberty of conscience to all Christian denominations. We herewith submit an expression of our thanks, by expressing the hope that the full blessings of this liberty may be ours to enjoy.

At the same time, we most respectfully submit to Your Majesty the principles of our denomination:—

We acknowledge the Holy Scriptures of the Old and New Testaments as the Word of God. We believe in the God therein revealed, and in Jesus Christ his Son, by whom the world was created, and which he still upholds. We believe in redemption through the blood of Christ, and in his speedy return in glory, as well as in the divine power of the Holy Spirit.

We see in the law of ten commandments, the law of God laid down, with the seventh day as the Biblical, divine, and perpetual Sabbath. We believe in Biblical baptism, feet washing, and the Lord's supper.

We believe in the unity of the faith of the children of God on earth, as revealed in the Bible, and hold to church organization in harmony therewith, having in our midst apostles, prophets, pastors, teachers, elders, and deacons. In order to preach the gospel in all the world, and to sustain the ministry, we observe everywhere the Bible rule for its support.

As to our relations to the higher powers, we believe that the powers that be are ordained of God, and that we are, in accordance with the Scriptures, obliged to render to Cæsar the things that are Cæsars, as taxes, tribute, fear, and honor, and to pray for those in authority; but we also believe that we are to give to God what is his, in obedience to his commandments.

We believe in the Bible doctrine of marriage, and in the Christian education of our children. As we recognize Christ

to be the True Physician in things pertaining to the body, we endeavor to follow his counsel with regard to healthful living, and abstain from all intoxicating drinks, as well as from hurtful stimulants. To further these principles, we already possess some fifty sanitariums, conducted on a scientific basis, and located in all parts of the world, as well as a number of flourishing industrial schools for the education of our youth. We also endeavor to enlighten the people in divine things by the publication and circulation of a rich literature.

Our denomination numbers eighty thousand, of whom two thousand two hundred members are loyal subjects of Your Majesty.

We respectfully submit these statements to Your Majesty, praying that God may prosper Your Majesty for a long time, to the good of our fatherland.

Resolved upon at the conference in Petersburg, Oct. 1, 1905, and in Welikoknjaschek, Oct. 9, 1905.

Your Majesty's most loyal servants,
L. R. CONRADI, *Vice-Pres. Gen. Conf.*,
Hamburg;

O. WILDGRUBE, Petersburg;
F. ANDERSON, Helsingfors;
H. J. LOBSACK, Welikoknjaschek;
D. P. GAEDE, Riga;
D. ISAAC, Alexandrowsk;
A. M. KAPUSTJANSKI, Armawir;
A. MARTINOW, Petersburg;
A. GONTAR, Newinominsk;
M. DEMIDOW, Taganrog.

This address was set in the Russian language, and printed on a twenty-two-by-fifteen-inch sheet of parchment paper by our Hamburg house, and then bound in the national color (green) Russian-seal leather, bearing the Russian coat-of-arms. It was sent to our representative in St. Petersburg, Brother O. Wildgrube, who waited upon Count Witte in person, and handed the address to him, and he, in turn, placed it before the czar.

As to the effect of the address, the following appears in the government organ, *Pravitelstwenny Westnik*, No. 17, March 17:—

"There was handed an Address of Thanks to His Majesty by the Christian denomination of Seventh-day Adventists, in which that denomination expresses its gratitude and sentiments of true loyalty in view of the gracious evidences shown in the Imperial Decree of April 17, 1905. On this Address, His Imperial Majesty has condescended to write with his own hand, March 11, 'Most sincere thanks to the denomination for the sentiments herein expressed.'"

This marks a further step of progress in our work in the eastern portion of Europe, for which we can be truly thankful to God, especially as these principles of the message are being made known even before kings. Rev. 10: 11.

L. R. CONRADI.

Hamburg.

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Ps. 72: 8.

Grand Cayman

F. HALL

THE Cayman Islands are three in number, namely, Grand Cayman, Little Cayman, and Cayman Brac. Grand Cayman is the largest, and measures seventeen miles in length, four miles in width at the east end, and seven miles at the west end; with a population of about six thousand, of which one half are white, and the other half brown and black. Its name is derived from Caiman, "the alligator," which animal it resembles in approaching the east end. It was discovered by Columbus on his return voyage from Porto Bello to Hayti, who named it Las Tortugas, "land of turtles."

This island, it is said, was the home of ancient buccaneers who preyed upon passing ships, which they boarded at night far from the shore in large armed boats. These marauders protected themselves against attack by means of heavy guns, mounted upon the rocky shore within the coral reef, where they could only be approached in boats. On finding the island untenable, owing to the occasional presence of ships of war, the buccaneers escaped to the shores of the Mississippi, in America.

The education of the people has been much neglected, but under a recently passed educational law, improvement is expected.

The capital is Georgetown. Bodden Town, Prospect, East-end, and West-end are other places of less importance, but are thickly populated. In each of these towns there is a Presbyterian place of worship, hence all the people are followers of that body, with the exception of a few Holiness people, and one man living at East-end who embraced the truth at Honduras under the labors of Elder Hutchins. Of those who embraced the truth under the preaching of Elder Eastman, some have given it up, and others have left the island for other parts of the Lord's vineyard. Faithful work was done here by Elder Eastman, and the seed is still alive, and will germinate by careful attention and good instruction.

Directed by the Spirit of God and the request of the Jamaica Conference, we—my wife, two children, my sister, and I—gladly responded to the call to leave our native land for this little island, to preach the everlasting gospel. We landed here last November in good spirits. After getting settled, we started open-air meetings, until the Lord saw fit to open other channels. As the way opened, we embraced the opportunity to transfer the meetings to the homes of the people. This led to bitter feeling on the part of the ministers, church leaders, and many of the people.

As a result of these cottage meetings one young woman has kept two Sabbaths with us, and about ten others are interested, but have not the faith to obey as yet. The fear of their ministers and church elders is a great hindrance to the spiritual growth of this people.

The first woman who asked us to hold cottage meetings at her home, whose husband is blind, has dismissed us from her premises by the counsel of her husband and his minister. Being in trouble about the truth, he went to his minister and asked him about the matter. The minister, replied that the seventh day is Saturday, but we keep the first day in honor of Christ's resurrection, and in not keeping Sunday the Seventh-day Adventists are trampling on the resurrection of Christ. This statement settled the whole matter for him. These people have lost sight of Jesus Christ as the Creator of the heavens and the earth, and the fact that he was the one who rested with his Father the first Sabbath of creation.

The whole town is stirred, and ministers and church leaders are barricading their people from hearing the truth. All the defense they are putting up against the third angel's message will be broken by the Word of God. Although the battle is on, we are of good courage, for we know that Prince Emmanuel is at the front, and to him be the praise and honor.

Georgetown, British Guiana.

A Burman and His New Testament

AN interesting account of the work effected by a Burmese New Testament is given in a recent volume, entitled "Among the Burmans," by H. P. Cochrane. The Testament fell into the hands of a Buddhist, who has himself related the circumstances of his conversion:—

"I kept my New Testament in my jacket pocket wherever I went. When resting from my work, I would take out my Testament, and read a little, slowly going on through Matthew, Mark, and Luke; but I understood nothing of what I read. I read about the birth of Jesus Christ, his teaching, his wonderful miracles; but who Christ was, I did not know.

"Then I came to John. In the first chapter I read, 'In the beginning was the Word, and the Word was with God, and the Word was God.' Then a little farther down I read, 'That Word everything created; and without a Divine creating was not so much as one thing.' Is that so? I said. Did that Word make me, and not only me, but everybody and everything in all this great world?

"And then I read that he was the light, and the light shines in the darkness, and the darkness would not receive it. Why, I said, that is just the way it is here. These people are in the dark, and will not believe what the preachers of the Jesus Christ religion say to them. Then farther down I read, 'The Word took the state of man, and lived among us.'

"And as I read on, I found that the Word that was with God and was God, and created all things, and became flesh and lived on the earth, was the same Lord Jesus Christ that I had been reading about in Matthew, Mark, and Luke.

"I went home, and told my wife that I had become a Christian, and that as the preacher said that all who enter the Jesus Christ religion must receive the dipping ceremony, I am going to get baptism."

"Were you not afraid your heathen neighbors would make trouble?" I asked him.

"What trouble could they make, teacher? Nearly all of them were in debt to me. But when I told my heathen wife, she was very angry, and said, 'Very well; if you want to be baptized, be baptized, but I will not be a Jesus Christ wife. I never, never will live with you.'

"Finding that she did not relent, I said, 'Do not go away. All this trouble is not because of your changing, but because of my changing. If anybody is to suffer, I must be the one to suffer. There are the eleven buffaloes, and six rice-fields, and the house, and the banana garden; take everything, only let me have the thirty rupees in the box, and I will go away. I will go to Toungoo. If they will not baptize me there, I will go to Bassein. If they will not baptize me there, I will go to Moulmein.' I had taken the Jesus Christ religion with my whole mind, and I was determined to be baptized."

This was no idle boast. He meant just what he said, and, like Paul, was ready to suffer the loss of everything, that he "might gain Christ, and be found in him." His example, so unlike his former self, soon softened his wife's heart, and she now said, "Never mind; do as you like. We will live together." She, too, soon became a Christian.—*Selected.*

THE answer to those who find fault with expansion in missions is that Jesus Christ was perfectly aware, when he gave the command to teach all nations, how quickly obedience to it would strain and test the loyalty of his followers. When General Grant ordered the first general assault upon the fortifications of Vicksburg, he knew perfectly what the effect of the order would be upon individual soldiers in his army. An old story of that bloody day illustrates the true spirit of the soldier, and has its application to the relation of individual church-members to the question of duty toward missions. The assaulting columns at Vicksburg drew near to the enemy's works, but broke under the fierce opposing fire, and found shelter from the storm of bullets by lying flat on the ground. One burly farmer's boy, a new recruit, who knew no better, pressed on, climbed the parapet, and only discovered that his comrades were not with him when the enemy rushed to take him prisoner. The young giant seized the first man who attacked him, and turned back to rejoin his regiment, dragging his struggling enemy with him. As he reached his comrades, lying helpless on the ground, he cried: "Boys, why didn't you come on? You might each have got one!"



THE FIELD WORK

Idaho

WOODLAND.—In company with Brother C. J. Rider it has been my privilege to labor for some time at Woodland and Harrisburg, also to assist him in a series of meetings that he is now holding in a hall in Kamiah, with quite a good interest. Last Sabbath I baptized two of the new converts at Harrisburg.

April 14 I baptized three members at Spalding. We had an excellent meeting on that occasion. F. D. STARR.

Peru

LIMA.—Our health has been uniformly good, for which we feel very grateful. Of course we can do but little public work as yet, but can make ourselves understood in many things. We are now in the midst of our week of prayer. We have just had three or four new believers in Lima, and gradually our circle of friends and acquaintances is enlarging. So we are encouraged to go forward.

A few dollars to provide us with some simple reading-matter for free distribution, and to help one of our number—a qualified man—to spend part of his time in the work, would rejoice our hearts, and help to scatter some rays of light amid this intense moral darkness. But we believe you are doing all you can to help, and so will wait with patience until God shall touch the hearts of some who have means.

Brother Espinoza has recently returned from the south, and brings news of a number of new Sabbath-keepers there. He and Brother Beltran, living here in Lima, are energetic, devoted, God-fearing men, and they seem to fear nothing. I believe that the Lord has gone before us, and raised up these men to be helpers in the work here.

F. L. PERRY.

British Central Africa*

BULUWAYO.—Your good and encouraging letter reached our mission in due time. We were truly glad to learn of the progress of the work in the home field. My heart goes out to God this morning in thankfulness to him for a place, yes, any place, in his "most blessed work." We are glad to be here, and can say to the glory of God, that our health is good. For this we do praise our Heavenly Father. The health of our mission has been very good, notwithstanding the heavy rains of the last two months. The first of the season it seemed that we should have a dreadful famine; the rains held off, rivers dried up, and stock began to die. We lost many of our goats; however, we saved the cattle. No plowing or planting could be done; but before it was too late, our Father turned our captivity, the rains came in abundance, and to-day our crops look as good as they did last year

*From a private letter received in the office of the Mission Board.

at this time. So now we hope for a fair yield. Truly God is good to us.

Our little church is prospering; the spiritual interest seems good. As for the school work, I think I can truthfully say that the interest never was better; surely the children are taking hold in earnest, and are enjoying their studies very much. Their desire is to learn quickly, to go at once and help finish the work in "this generation." We keep this thought ever before them in all our work; for, my dear brother, I myself verily believe it is to be done, and we are the ones whom God has entrusted to do it. O, let us awake! I myself want to awake early. Never had I a greater desire to lie low at the feet of the Master and be taught of him.

Yes, we are doing all we can to push the work. Eighty or ninety miles farther north I have started an out-school with two native teachers. Also twenty-five miles north two others are teaching, forty-five miles to the west and north one boy is teaching, two boys are with Brother C. R. Sparrow at Mkupuvula, one is about ten miles from the mission, and three native teachers help me here. Others are in training, and will soon be able to go out to teach also. So you see we believe in progressive work. Two of my English classes now read the English, and then in the class translate it into their own language. I am now getting hold of the language so it does not bother me so much to understand all they say. I freely admit that it has been a hard task for me to learn the language. We teach out of the Zulu books. The children talk the Genthehele and the Makalaka almost entirely, and while it is true that the Gentebele and Zulu are much alike, they are not alike. It has been a hard task for me to wrestle with the three languages at once, but now I hope soon to be preaching to the natives in their own tongue. O, my heart longs to speak to the people in their own tongue, and face to face! I can talk to them in private conversation, and be well understood, but I fear to try to preach in their language.

Pray for us, dear brethren, that the work may truly prosper in our hands, and God may be glorified thereby.

M. C. STURDEVANT.

Barotseland

It is nearly one year since we left the home land for this field. We were five months on the journey and transporting our goods by ox wagon two hundred miles. As the oxen were not trained, it was no pleasure trip. Several times we heard lions, and once they followed us four or five miles. We kept them off by setting grass fires. Again one passed within thirty feet of the wagon while we were asleep. I believe the angel of the Lord cared for us. We always kept fires around us. Mrs. Anderson and I slept on the ground that mother might have the bed on the wagon. One night our bed caught fire and burned four of

our blankets. Another night we got stuck in a river, and spent most of the night trying to get out. A lion was roaring near us all night, so we did not get sleepy.

At one place we had seven miles of heavy sand. We had to unload the wagon and carry the load, three thousand pounds, on our backs, then go back and bring up the wagon with the oxen. Not much like riding in a chair car on an American railroad is it? I have heard people complain of that. Don't send them to interior Africa as missionaries. They are apt to get sick and have to go home.

The railroad is near us now, but it is too expensive for missionaries. The fare is twenty-five cents a mile, and the passenger rides in an open truck. Freight is one cent a mile for each pound when shipped by the car-load.

We arrived at our new station September 5. We soon had our house up, and were quite comfortable. The house is built of poles stood on end, and is plastered inside and out with mud. The walls are eight feet high. It is ceiled with muslin, and has an iron roof. Several times since the rains began, the walls have washed down. Of course this lets in the rain, but as soon as it is dry enough, we plaster up again, and are all right until the next rain. This is not conducive to health, but it is the best we can do.

For the natives, we have one building, twelve by twenty-four feet. This is church, schoolroom, study room, dining-room, and bedroom for thirty students. We expect to build more when the rains are over.

On the farm, we have set out several fruit trees and a few ornamental trees around the house. We have planted thirty acres to corn, sweet potatoes, and peanuts. We hope to raise enough to provide our family with food. As I see our few facilities, I am led to ask how many would like industrial school work with our equipment? Our farm tools consist of a wagon, two plows (one is broken), six shovels, six axes, and twelve hoes.

We harrowed our ground with a thorn bush. Did you ever try harrowing prairie sod that way? If you did, you can imagine how well we were able to pulverize the soil. We planted the corn on the grass roots, and have cultivated it with a hoe.

We opened our school September 18. There were ten present. Since that time our numbers have increased to thirty-two. We have had to turn away several who came from a distance, as we had no food for them. Food is very scarce this year. Natives are starving to death around us, and we are unable to do anything for them, as there is no food in the country. When our corn ripens, we hope to be able to accommodate fifty in the home. This I think is all that we can manage at this place.

All have made good progress in their studies. Next month I shall have a class of ten who have learned to read the Bible since we came here. Others are not far behind them. None of these had ever looked at a book before they entered our school. Our studies are Bible, reading, writing, spelling, arithmetic, and geography. We hope to train some workers to give the message to the thousands of villages in this field.

We organized a Sabbath-school the first Sabbath, and have had regular classes ever since. We are using Bell's lessons as a guide in class work. The studies are in the native language. The average attendance has been about forty. The donations have been \$7.25. Some of the students who have no money are cultivating corn for a donation.

I have a class of seventeen boys who have expressed a desire to serve the Lord. We have special studies on what it is to be a Christian. When they have stood the test of the Word, of time, and of service, we expect to organize a church. We have to move slowly and carefully in this matter.

We are glad to be back again to the work in Africa. We thank the Lord for his care and blessing. Pray for us that we may have wisdom to train workers. O, that we may have power to push the work in this field to the finish!

W. H. ANDERSON,
MRS. W. H. ANDERSON.

Burma

THE voyage from Calcutta to Burma was very pleasant, and I had many opportunities to present the truth to the passengers and officers. When we reached Rangoon, two physicians came on board to examine the passengers. With great interest we watched to see if any had smallpox, plague, or cholera. A native man was moved aside for a more thorough examination. I asked the chief officer what was the matter, and he replied that they feared the man had smallpox, and if so, we must all remain on the ship twenty-one days. Of course this made some of us very uneasy, as our plans were all laid, and we were anxious to go ashore. I felt impressed to pray that a further investigation might prove their suspicions groundless, and was glad to learn that the man was not afflicted with that disease.

Brother L. F. Hansen met me at the boat, and took me to Insein, where Elder Votaw and Brother Hansen are living. I found them all well and of good courage. Sabbath-school was held in the hall where they hold their meetings in Rangoon, and all seemed deeply interested. Elder Votaw, Brother Hansen, and I visited some of the Sabbath-keepers. One old lady, when asked how she first heard the truth, said that when Sister Smith was canvassing there, she invited her to attend a meeting. She accepted the invitation, became interested, and although her friends in another church did all they could to keep her away, she saw the truth and decided to obey, let come what would.

In reply to the same question a gentleman said, "I wrote to the *Oriental Watchman* and inquired about the binding obligation of the law; but instead of receiving a direct answer, the 'Appeal to Clergy' appeared in the next number of the *Watchman*. I took that as an answer to my question, and decided to keep the Sabbath. I was sending my children to a Baptist school, and when I told their teacher that I could not send them any more on Saturday as I had decided to observe that day, he was very kind, and closed his school on the Sabbath."

Sunday night we held a meeting in the hall, and every seat was taken. The congregation was made up of Euro-

peans, Eurasians, and Burmese. All gave good attention. One man said that he had thought no one could understand the book of Revelation, but now he had changed his mind. Tuesday evening we had another good audience, and felt that the Lord was influencing the people to listen to the truth.

Elder Votaw accompanied me to Moulmein, where we were met by Mg. Maung and some of his friends. We visited the lumber yards to see the elephants at work. This is a sight which I think would interest any one. The elephants would carry large logs on their tusks and drop them in the river. Sometimes they would slide them along on the ground with their feet, but every move they made was very graceful.

We were taken first to the home of Maung Chit Hla, where we were to be entertained, and then took supper with his sister. Here we met Mah May, who was the first Sabbath-keeper in Burma. Five years ago she saw the Sabbath from reading her Bible. She also understood that the kingdom of God is still in the future. She loves the truth of the coming of Christ, and says, "I have no other ambition in this life than to talk of my Lord and prepare for his coming." Her godly life and her great knowledge of the Bible make her a constant inspiration to all around her. She is now caring for her aged mother, who is one of the four remaining converts baptized by Dr. Judson.

Maung Maung is Mah May's brother. He has kept the Sabbath three years. His sister showed him that Saturday is the true Sabbath, but he was unable to account for the change until Brother Meyers taught him that Rome was responsible for it. He then accepted the Sabbath at once, gave up a good position, and pioneered the truth among his people for two years at his own expense. He has written and translated three tracts in Burmese, practically bearing the cost himself with what help his people gave. For one edition, however, Brother Chapman, of Nashville, Tenn., took up a collection, and sent sixteen dollars, which paid for five thousand. Mg. Maung's wife has also united with our people, and is aiding her husband in his labors.

Maung Chit Hla was a Baptist, and, when Mah May and Mg. Maung left that church, he came over to Rangoon from Moulmein to restore them, but, instead, after some days of study he went back convinced of the truth. He did not fully obey until a few months ago, when he took a decided stand. On his trip back to Moulmein he read a tract on tobacco, which Brother Meyers had given him. We will give the result in his own words: "As soon as I saw that it was bad, I threw it in the deep blue sea, and have never touched it since." He has learned the great secret not to take man's word for truth in spiritual matters; he always asks for the text.

About the time he took his stand for the truth, he was joined by his sister Ma Thane Nu, who was formerly a Baptist also. She is a true "servant of the saints," and accompanies Maung Chit Hla on his missionary visits. It was at her home that we were having supper.

We also met Sayat (teacher) David Hpo Hla, a brother of these two. He

studied the truth for about three years, and finally yielded to his convictions, and left his position as catechist and teacher in the Church of England. He is a talented man and a splendid interpreter. If he keeps humble, we shall expect to see God use him mightily in reaching his countrymen. His wife and five promising children seem to be in accord with his stand for the truth.

Another sister of these, who all her life had adhered to Buddhism, has very recently taken her stand for the Lord, and has asked for baptism. She is nearly fifty years of age, and though the Baptists labored diligently with her, it seems that God reserved her for a kind of first-fruit from Buddhism. Her experience has been very marked indeed.

We also met Mah May, a niece of these people, who is much interested, and Miss Rena Shawloo, Maung Maung's niece, whose father makes it hard for her to obey her convictions, as he bitterly opposes the truth. He studied medicine in Cleveland, Ohio. Ko Miya Thum, a brother to Maung Maung, has been a great help to us, especially in reading proof on our new tracts. He has two daughters ready for baptism. Maung Kim, our first candidate for baptism in Burma, was educated a priest. He saw the truth through the efforts of Mg. Maung and his brother.

After supper we had a Bible study, and considered Eph. 1:9, 10—The Mystery of God's Will. We tried to close the study several times, thinking we had said enough for one evening, but they replied, "If you were to remain longer, we would not intrude, but now we must obtain all the light we can." Mah May said that she had read her Bible through eight times, and had found that nothing in this world could give her the comfort she found in reading her Bible.

Since my return to Calcutta, Brother Hansen has written that Elder Votaw had the pleasure of leading seven of these dear souls into the water for baptism. We all feel much encouraged over the outlook in Burma, and hope to see some of these new converts enter the work and assist in carrying the truth to their people.

W. W. MILLER.

Ottawa

THE committee having in charge the bill for better Sunday observance resumed its work the 24th inst., and the hearing was closed with the third sitting the following day. Many interests were heard in opposition to the bill—the railway, transportation, marine, coal, navigation, steamboat, express, and many other companies, numbering in all about sixty different corporations, and representing practically the whole industry of the Dominion. Strong arguments were made in opposition to the bill, especially by the railway, transportation, and electric companies. While the promoters of the bill tried to maintain that it was not the religious observance of the day which they desired to protect, the bill was referred to by different speakers as being religious, and emanating from a religious body.

At the close of the sitting of the 19th inst., Mr. Shearer, the leader of the Lord's Day Alliance, asked the privilege of replying to the arguments of the Ad-

ventists, Jews, and some others, which was granted, and it was suggested that he reply there and then, as we were all present; but after some questions pro and con he was allowed to defer his reply until the following sitting. In the meantime I filed an application to reply to Mr. Shearer when he was through, but the hearing closed without hearing Mr. Shearer. It was clear that they did not care to have the religious side, the broad side, discussed. After the hearing, we had a brief interview with Mr. Shearer, and he said that personally he had no objections to our people's working on Sunday providing they would work in their houses, barns, or out of sight and hearing. This is a very significant statement, indeed.

Our arguments, both written and oral, were printed in full in the official documents of the House of Commons, with the other arguments presented against the bill. Our position, in brief, was that the bill was religious in its character and make-up, and that the legislation proposed was religious legislation; and this being true, it was unconstitutional and antichristian.

We are very thankful for this privilege of presenting the truth before men in authority, and it was evident that the committee was favorably impressed that we have rights, conscientious convictions, and that we should be recognized. While the minister of justice would not admit that the bill affected the religious liberty of any one, he admitted that we had a very presentable case from the material standpoint, and that he was enlightened by the presentation of our views. Another member of the committee stated that he could see that the bill, if passed, would take two days from us, and we could not earn a livelihood. He said they must let us live in the country.

We can not anticipate the future of the proposed bill, but it will in all probability be reported back to the House next week or early in May, and the House will deal with it. Some think it will be laid over until another session of Parliament, but time will tell. We feel that the Lord has directed in the presentation of the truth, and that much good will result from the efforts made at this time. We will give further reports of the movement as matters develop.

W. H. THURSTON.

Where Is Your Pound?

ONE of our missionary campaign motives has been, and continues to be: "The liberal circulation of message-filled tracts by every Seventh-day Adventist, using a pound of the Signs of the Times leaflets as an entering wedge."

Concerning these leaflets a sister says: "The Signs leaflets are grand. A dear sister sent me a sample, and I am very much interested in them. Enclosed please find \$1.30 for a thousand copies — two hundred of each of the following: 'Law of God,' 'Sabbath of the Bible,' 'The First Day,' 'Who Changed the Sabbath?' 'The Seal of God.' I want to give one of each of these to each person with whom I work."

This is but a sample of many letters being received from tract societies and publishing houses, and shows how earnestly and methodically many of our people are working. How about your

pound of these leaflets, dear reader? Is it lying on the shelf, or are the three hundred numbers which it contains in the homes of your neighbors and friends.

H. H. HALL.

The Third Angel's Message in Palestine

AFTER my trip through Syria, I spent a few days with the workers in Jaffa and Jerusalem. Landing at Jaffa, I was met and heartily welcomed by Brother Gregorius, who has charge of our medical missionary work in that city.

Since the closing of our treatment rooms there, nearly a year ago, our nurses have been employed in the Bella Vista Hydro, a new institution combining hotel accommodations with various hydrotherapeutic treatments. This institution is owned by a wealthy English woman, but is under the management of a Mr. Feingold, a converted Jew, whose wife is from Scotland. These are all nominal Sabbath-keepers, so our nurses are entirely free from all duty on the Sabbath; but their Sabbath-keeping is really more Jewish than Christian, and they have so thoroughly imbibed the modern "Anglo-Israel" idea that there seems no room in their minds for any further light concerning the third angel's message.

Our nurses think that it is unwise to remain in their employ after the present contract expires, so we are planning to move them to some other city. The Lord seems to be opening the way for them to locate in Haifa, a growing city, with a prosperous German colony, situated at the foot of Mt. Carmel on the Bay of Acre. To this place our workers will soon go if a suitable location can be secured for treatment rooms. Haifa is a favorable place in many ways. It is a healthier city than either Jaffa or Jerusalem. A recently completed railroad connects it with Damascus, and it will, no doubt, very soon have similar connections with Jerusalem. The harbor is much better than at Jaffa, which has, in fact, no harbor at all, and landing is simply impossible in a heavy sea. Haifa, moreover, seems more enterprising than many other Oriental cities.

The progress of our work in Jaffa, though characterized by Eastern slowness, has been onward. Our nurses have worked with meager facilities. Many difficulties have been encountered. Two years ago a small organization was effected, known as the Jaffa-Jerusalem church. But shortly after, the elder and the deacon, being conference workers, went to other fields on account of their health, and others moved away. The few that remained continued firm, other workers came, and the work went on, and others accepted the truth. At the time of my visit it was deemed advisable to reorganize the church, and elect officers who were permanent residents. This was done, and three new converts were baptized, and then all partook of the ordinances, which had not been celebrated there for nearly a year and a half. The love and unity prevailing among the members of that little company was most refreshing. They all feel now that the message is firmly planted there to continue until the Lord comes. All are of good courage, and we feel sure that the Lord will add to their numbers.

The workers now in Jerusalem are comparatively new, but seem to be doing well. Their work is increasing, the receipts of the treatment rooms during last year being more than any preceding year. Two or three persons are favorably impressed with the truth, and seem likely to accept it ere long.

While in Jerusalem I visited the Protestant cemetery on Mt. Zion, where lies the body of our faithful worker, Brother Leschuer, who not long ago was cut down, in the prime of life, almost at the beginning of what seemed a career of usefulness. The workers in Palestine are planning to place a small, modest stone to mark the last resting-place of one they had all learned to love.

All in all, the work in Palestine is encouraging. May the Lord give courage and grace to the workers on this, the battle-ground of primitive Christianity.

W. H. WAKEHAM.

A Visit to Boston

I REACHED Boston on Friday afternoon, April 13, where I remained until Thursday, April 19. It had been one year and a half since I left the Boston field to connect with the Religious Liberty Department of our work.

My primary object in visiting New England at this time was for the purpose of attending an important business meeting of the New England Sanitarium and Benevolent Association, of which I was a member. This meeting was held Monday, April 16, at the sanitarium in Melrose. I am gratified to report that the results of the meeting were most satisfactory. Steps were taken to place the institution under denominational control.

Sabbath, April 14, at 11 A. M., I spoke to our church in Everett, Mass., and at 2:30 P. M. I spoke to the Boston church. It was a source of great pleasure to meet those for and with whom I had formerly labored. I was also encouraged to see so goodly a number of new members who, since my departure, had been added to the church through the earnest labors of Elder L. S. Wheeler, the present pastor of the Boston church, and his faithful collaborators. Sunday evening I had the privilege of speaking to a good audience on the subject of religious liberty, in the Universalist church at Everett.

After my arrival in Boston, I was pleased to learn that the dedicatory services of the mission for the Jewish people of Boston was to occur during my stay there. Many of the readers of the REVIEW are aware that for three years or more Elder F. C. Gilbert, who is a converted Jew, has been laboring earnestly for the establishment of such a work in Boston.

The dedicatory services took place Tuesday afternoon and evening, April 17, which was the seventeenth anniversary of Elder Gilbert's conversion to Christianity and his acceptance of the third angel's message. An elaborate and interesting program had been prepared for the occasion, consisting of selections of vocal and instrumental music, and appropriate addresses by our ministers and others.

At both the afternoon and evening services there was a good attendance. Among those present were Elder E. W. Farnsworth, Elder W. J. Fitzgerald,

Prof. Frederick Griggs, Dr. C. C. Nicola, Elders L. S. Wheeler and E. E. Miles. In the afternoon addresses were given by Elders Farnsworth and Wheeler, and the writer; and in the evening Rev. Wolfe, pastor of the Christian church of Haverhill, Mass., and Rev. Heath, pastor of one of the Baptist churches in Boston, gave interesting addresses; also Dr. C. C. Nicola, superintendent of the Melrose Sanitarium, gave an appropriate and interesting address. Professor Griggs, principal of the South Lancaster Academy, offered the dedicatory prayer.

The work of the mission is already opening up encouragingly, and we believe, with the earnest corps of faithful workers who are connected with it, an effective work will be done for this long-neglected people.

My earnest prayer is that God will signally bless this mission, the sanitarium, and the other lines of gospel work in this important field.

K. C. RUSSELL.

The Earthquake Special of "The Signs of the Times"

THE great earthquake and fire, which have laid low the proud city of San Francisco and devastated many surrounding cities and towns, have opened



BOOK DEPARTMENT OF THE PACIFIC PRESS AFTER THE EARTHQUAKE

a wide door of opportunity, privilege, and duty to the children of God who know the meaning of these things. We thank God that, although the walls of the Pacific Press were wrecked, all the machinery, except the linotypes, was preserved, which enables us to publish to the world the message of warning.

After the earthquake a council of the leading brethren in Mountain View was called in the shattered building of the Pacific Press. A report was given on the condition of the printing plant, and as it was evident that the machinery had been preserved for a purpose, plans were laid at once for publishing an Earthquake Special of *The Signs of the Times*, in which the world would be told the facts and their meaning by pen and photographs.

The editors, accompanied by photographers, went to the scenes of destruction. They saw the ruins made by earthquake, fire, and dynamite. With their own eyes they saw the fleeing refugees, the homeless thousands in the parks and

on the hills, the evidences of martial law, the scattered dead, the crumbled, smoking miles of chaotic waste, and the long, patiently waiting lines of hungry people,—the poor, the outcast, the Chinese, and the millionaire, all in line, seeking bread from the same hand of charity.

With the awful facts burned into their very souls, they returned home, and traced, with hands that had trembled through the earthquake, the truthful story of the most stupendous calamity of modern times.

And not only is the story told; the editors of the *Signs* are set as watchmen upon the walls of Zion, and faithful to their trust, they have told the meaning of this destruction in the light of prophecy.

Editors, artists, composers, foundry men, and pressmen agreed together that they would not sleep till the Earthquake Special was running from the big cylinder press. They kept their word, and the greatest number of the *Signs* ever issued was brought out beautifully and promptly. In fact, the *Signs* was the first paper that gave a comprehensive, illustrated description of the disaster. It is a thrilling, an inspiring number. No other journal tells the story as this paper does. No other journal has such illustrations. No other journal tells the

true meaning of the catastrophe. The people want this number, and they ought to have it. It sells wonderfully. People run after the agents on the streets, and buy from one to twenty copies. Agents sell two hundred to five hundred copies daily. Several have sold one hundred an hour. After one town had been thoroughly canvassed from house to house, a little boy six years old sold one

hundred and thirteen on the street in half a day. The first day after the people knew that the Special was issued, the Press booked orders for fifty-eight thousand copies.

What an opportunity is this! Will God's people improve it, and spring to the work?—They surely will. They are doing it. For further particulars, see second page of this paper.

E. R. PALMER,

Sec. Gen. Conf. Publishing Dept.

A Report From California

FROM an interesting letter written by Brother T. A. Kilgore, of Oakland, to Elder W. C. White, dated April 25, we obtain the following news concerning the earthquake experiences:—

"Oakland suffered comparatively little. All our people on this side of the bay are safe, and have sustained but little damage, but we are considerably inconvenienced in the way of discomfort in our homes, having had no fires in our

stoves since the earthquake. We have not been allowed to build fires under heavy penalties until our chimneys have been inspected and repaired. What little cooking we have had has been done on camp-fires or stoves set out in the yards or on oil or gas stoves. Our church in Oakland suffered little. Cracking of the plastering is all the damage visible, except the loss of the top of the tall chimney. About forty-five out of fifty chimneys came down.

"So far as I know, all our brethren and sisters in San Francisco are safe, with the exception of three of Brother Fulton's helpers. A Brother and Sister Sain, and Brother Sain's sister, have not been heard from since the earthquake, and grave fears are entertained in regard to their safety. Brother Fulton told me that these persons had their room in an old building, and he was very fearful it collapsed and caught them. His Helpers' Home, on Howard Street, was badly wrecked by the earthquake, but all in that building managed to get out alive, and are safe.

"Brother Hibbard's home was burned. It would have been saved from the fire had not two miscreants deliberately set a building in that block on fire. These two the soldiers discovered, and after a short pursuit shot them both, but the fire they set burned about four blocks of the town. Brother Figer lost his store, but his home escaped by just one block. Ditto for our Laguna Street church; the fire came up to Octavia Street, and that is just one block from Laguna. Brother Howe's house was badly wrecked by the earthquake, but saved from the fire. It was on the west side of Dolores Street, and the fire burned the houses on the east side. Dr. Sanderson's sanitarium made a like escape. It was on the west side of Van Ness Avenue, and at that avenue the fire was checked. It is a wide street, as you know, and by blowing up all the buildings on the east side of the street they managed to stop the flames there. Dr. Matner's home was saved in the same way, it being on the west side of Van Ness and north of Golden Gate Avenues. It is more than a mile and three quarters in a direct line from the ferry building to the corner of Golden Gate and Van Ness Avenues, the nearest point unburned, and in the other direction north and south, it burned from shore to shore, the city in that part being over four miles wide. The total area burned over is about seven square miles.

"The vegetarian café, the Helpers' Home, the sanitarium branch, and the health food store are entirely gone. Brother Parlin's office was in the Parrott Building on Market Street, which now stands a gigantic ruin. His home, being on Steiner Street, was beyond the fire line, and was saved. Dr. Lamb's place was swept by the fire. The Crocker building, in which the Pacific Press had their city office, still stands, but the inside is burned out."

Earthquake Notes

THE following paragraph is taken from a letter written by Sister Carrie R. King, of Oakland, dated April 23: "Since the terrible earthquake we have been spending all our time in trying to relieve the sufferings of the afflicted.

We opened our church for them to stay in, and there have been two hundred or more in there, sleeping on the bare floor without covering, after all the beds that we could obtain were filled. We also improvised a kitchen in one of the rooms of the church, and feed several hundred daily. Everywhere is confusion, distress, and dismay. A very heavy rain last night added greatly to the trouble, for all the parks were full of people sleeping out of doors. All our people are safe except three missing, but many, many are homeless and destitute."

The first news from Healdsburg was received after the REVIEW had gone to press last week. We take the following from a letter written at that place by Brother S. Arthur Wright, dated April 26: "I thought I would write you a note to let you know that the earthquake has caused quite a stir here against the Adventists. Last Sunday the church had some hand-bills printed and scattered throughout the town, announcing a meeting to be held in the church. One of the brethren had his bills taken from him, and he was nearly mobbed. The saloon men of the town threatened to hang the speakers, and sent us word that they would vigorously oppose our having a meeting at all. But the refusal to allow us to have a meeting has caused more people to think than our meeting possibly could have stirred, and some have stepped out boldly and taken their stand for the truth. I do not need to describe any of the scenes following the earthquake shock, as the papers could not overstep the truth if they wanted to. The town of Healdsburg was practically unhurt in comparison with other places, although there was one man killed here; the towns round about suffered very materially. The college buildings and the church were unharmed except, of course, the chimneys and plaster."

Canvassing in South Carolina

For the benefit of persons desiring to come South, but who are questioning whether they could earn a livelihood, I want to present some facts and figures, gleaned from the records of a few of our canvassers.

Any Sabbath-keeper with a mind to work, and desiring to help in the advancement of truth, coming here with a determination to honor God in what is undertaken, can fully expect as real a success as that presented in this article.

Now is the time to work, and now is the time to come South, for money is now plenty. One canvasser, Brother Dart, our canvassing agent, is making a good living out of his cash sales alone. With proper precaution the canvasser's health will also improve. Remember, too, that the work will close up first in the South, and so, naturally, we may look for a special blessing upon workers who will come at once, while yet there is a field open for labor. Every consideration now points to the South as the most needy field, and God will surely bless and prosper the humble, consecrated worker who will make this neglected territory his field of labor.

Brother C. F. Dart, canvassing agent for South Carolina, can devote only part of his time to personal canvassing, yet in sixteen days' work, putting in an average of seven hours daily, he sold, or rather

took orders for, eighty-eight copies of "Coming King" and sixty-five of "Gospel Primer," the total value being \$104.25, or \$6.50 a day, or a net profit of 46½ cents an hour for each hour devoted to the work.

A sister, canvassing near by, worked thirty-four hours in five days, and took orders to the amount of \$18, or \$3.60 a day. Another sister worked forty hours in five days, and took orders amounting to \$13.50, or \$2.60 a day. The net profit to these sisters was \$9 and \$6.75 respectively, a week. How many of our workers or of our people in the North are doing as well? Yet the success of these two workers is not phenomenal. It is possible for any devoted worker to do equally well.

Of course, all is not golden colored, and hardness has to be endured here as elsewhere, and no murmurer should venture into this country; but there is much that is blessed about the work in the South, and very much to encourage the faithful; and no earnest soul will ever regret coming. Let all who are interested in this work and who wish to come South, and any whose heart may be impressed by reading this article, either to come or to otherwise help, write to Brother Dart, R. F. D. 4, Gaffney, S. C., and he will be glad to furnish them with any further or needed information.

W. S. CHAPMAN.

New Quarters of the Southern Publishing Association

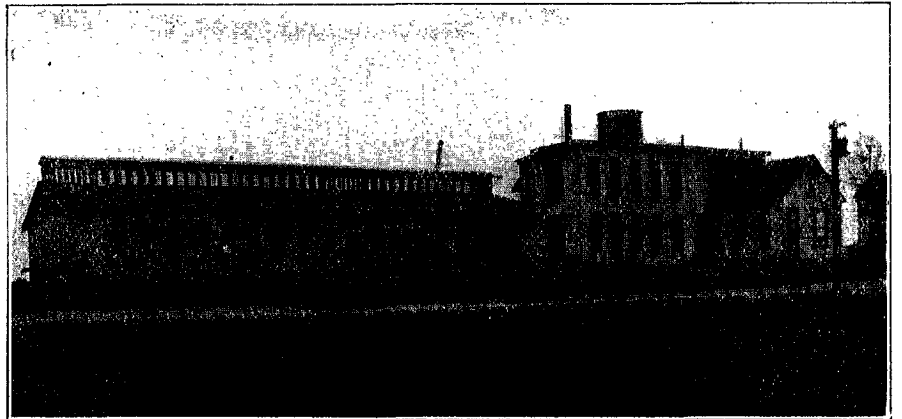
Two years ago or more, the question of removing the Southern Publishing Association from its quarters in the city to a country location, began to be agitated. Various stock-holders, when

employees, the association retaining three acres for its own use. On the lots that have been sold, several new houses are being erected, and some are already completed and occupied by the workers in the institution.

As soon as the land was purchased, plans were laid for the erection of a building for the manufacturing department. After giving the matter careful study, the management decided to erect a one-story building. This has many advantages. No elevator is required, which saves not only the time required in going from one floor to another, but also frees us from the danger of accident so often happening from the use of elevators.

Being all on one floor, each department has easy access to every other department, and the work of all is more easily directed. Although the building is seventy feet wide, yet there are no posts, the large roof being supported by nine large truss-beams. There is only one partition in the building, and that is around the shipping room; this partition forms the back of the bins for books. The absence of partitions enables the workers to go from one department to another more quickly than could be done if each were in a room by itself.

In planning the location of the various departments, much care was taken to have everything as convenient as possible, realizing that anything which causes extra steps is a loss of time, and consequently a loss financially in the operation of the business. During the last few weeks we have been visited by a number of the leading business men of the city, who have spoken words of the greatest commendation. One gentle-



NEW PLANT OF THE SOUTHERN PUBLISHING ASSOCIATION

visiting the place, expressed it as their best judgment that the change should be made. Many of the reasons which led them to this conclusion have been given by others in previous articles in the REVIEW and the Watchman.

At the stock-holders' meeting in January, 1905, the incoming board of directors was instructed to take immediate steps to dispose of the old property, select a new location, and erect a suitable building for the business. Many locations were visited by the management, but not until September was a place definitely decided upon.

The location selected was a tract of land containing nearly seven acres, on a high elevation just outside the limits of the city of Nashville. Part of this has been subdivided and sold to our em-

man, who stands at the head of one of the largest firms in the city, stated to the writer a few days ago that he was acquainted with all the leading printing houses in the city, and that he considered ours the best arranged, and upon the whole, the best plant of its size that he had seen. Several of our brethren from abroad, have also visited us, and expressed themselves pleased with what they have seen.

Perhaps a more detailed description will be of interest. The main entrance to the building (as seen in the illustration) is near the north end. To the right of this is the desk of the superintendent, who receives all orders, and after entering the same on the record books, passes them on to the various departments. Next comes the com-

posing department, where the work of nearly all jobs begins. In one corner of it are the proof-readers' desks. Next to the type department, to the west, is the press department, with four cylinder and two job presses. At the side of this is the stock department, near the center of the building, on the west side. A large door in the rear enables us to take stock in or out without inconveniencing any department. Then comes the bindery, which occupies the whole of the south end of the building. The machinery and tables in this department are so located that the sheets coming from the presses are taken by the folding-machine, which stands nearest the pressroom, and from there they go on step by step, until, when they reach the north end of the department, they are finished books, wrapped, ready for the shipping department, which comes next. So by the time a job has gone around the large room, the work is finished, ready to be sent out.

Our machines and tables are close together. We have only eight thousand four hundred feet of floor space, so there is no waste room; yet we have room enough for carrying on our work comfortably. We believe that our work can be done far more economically in this building than in the old one, where we were scattered over three floors, necessitating considerable time in going from one department to another. The business offices are in a frame building which was already on the place.

The outlook before the association is quite encouraging. We are now in position to print large quantities of our books, pamphlets, and papers. And as the canvassing work is rising, we hope that our facilities will be taxed to their utmost to furnish books for the workers.

We are much in need of two experienced printers, and if any reading this article would like to connect with us, we shall be glad to hear from them.

I. A. FORD,

Manager Southern Publishing Assn.

Good News From Our Canvassers' Institutes

FROM all parts of the United States the most cheering reports are being received of the interest taken in canvassers' conventions and institutes. Without exception, the testimony thus far has been, "We are holding one of the largest and most enthusiastic conventions we have known of for years. Conference officers, school managers, and all are doing their utmost to make the work a success."

It does our hearts good to hear such reports as this. At the present time, Brethren H. H. Hall and G. Phillips are holding institutes in the North Pacific Union Conference. We take the liberty of quoting a few words from an informal, personal letter, written by Brother Hall, concerning the institute being held at Walla Walla College, College Place, Wash. He says:—

"When at the union conference at Portland, we arranged for three institutes in this Northwest. The one here [Walla Walla College] began a week ago last Monday. Three or four of us talked to the students during chapel exercises, and invited those who desired to join our classes to meet us. Forty-five came in response to this first call. We

were surprised. * The class has grown till we now have fifty-five, and all are very enthusiastic. I have over thirty in the 'Heralds of the Morning' class, and the way they are taking hold would surprise you. Yesterday morning when we began (we have the regular chapel period, and all the members of the class come instead of going to chapel), the students kept coming into our room so that we had to send for chairs several times. And finally the president, Professor Cady, came in. He wanted to know what was happening. We excused all who were not members of the class, but they went away reluctantly. The co-operation we have had from the college management has been deeply appreciated. Without it, we could not expect any such experience. Our 'Great Controversy' class numbers about twenty-two, and they are substantial young people."

In referring to the institutes being held in the Northern Union Conference, he writes:—

"In the Northern Union, where we now have a full corps of State agents, the institutes have been doing creditable work. A letter just received from the union conference agent, Brother J. S. James, says that at Elk Point, S. D., where they are holding an institute, there are thirty taking up large books, twelve of whom are preparing to sell 'Thoughts on Daniel and the Revelation.' At their North Dakota institute about twenty prepared for the work."

These are very cheering reports, and they are only two out of many received during the past few days. Our union conference agents are of good courage. The Lord is blessing them with a courageous spirit and with much confidence. The State agents and canvassers are catching the enthusiasm, and we confidently expect substantial results during the present season. May the Lord greatly bless these self-sacrificing workers for him.

E. R. PALMER.

The Melrose Sanitarium

THE sixth annual meeting of the New England Sanitarium and Benevolent Association was held at the sanitarium in Melrose, April 16. This was a meeting of the constituency. We believe they were all present but two. The members present were A. E. Place, C. C. Nicola, J. H. Kellogg, Prof. F. Griggs, K. C. Russell, H. B. Tucker, W. A. Wilcox, H. W. Cottrell, W. F. Payne, Miss E. D. Van Renselaer, and D. M. Hull. G. E. Langdon was absent, and Dr. Elmer Otis did not arrive till the meeting was over.

The report of the treasurer was first read, showing that during the year ending Dec. 31, 1905, the earnings of the institution amounted to about eight hundred dollars more than its expenses. Under all the circumstances, we think this was doing well.

The question of the sanitarium's relation to the conference, or to the denomination, was then considered. It was felt that the institution should be in such a relation that no ambiguity or uncertainty would remain in the minds of any. The following resolution was then presented by Elder Cottrell, and freely discussed by all who cared to discuss it:—

"Resolved, That it is the sense of this body corporate that immediate steps be

taken by this body, in counsel with our Boston lawyer and other attorneys if necessary, to close out the present legal corporation, and to form a new one whose constituency shall be unquestionably a Seventh-day Adventist body, and that it shall be composed of the executive committees of the Atlantic Union Conference, Central New England Conference, Southern New England Conference, Maine Conference, and the Vermont Conference of Seventh-day Adventists; and that we be represented in this effort by a committee of three; namely, W. M. Lee, C. C. Nicola, and W. J. Fitzgerald."

This resolution was passed, none voting against it, though all were not in favor of it. Immediate steps were taken to obtain the counsel of the attorney in reference to the formation of a new corporation. He recommended that the matter be placed in the hands of the court of equity, to be sure that this institution is legally free from any connection with the International Medical Missionary and Benevolent Association of Battle Creek, now dissolved.

We understand the matter is now in the hands of the court. The attorney thought the court would act upon it within thirty days, and that the incorporation could be completed within ten days after that. When this is done, the committees of the conferences named become the constituency, and they will elect a managing board of trustees. We hope the arrangements thus made will be satisfactory to all the people concerned. It is certain that none need then misunderstand to whom the sanitarium will legally belong. It will then be in the keeping of these conferences as fully as the law of the State can make it. As far as any forms of law can accomplish such a thing, it will be a Seventh-day Adventist sanitarium. In their hearts and sympathies it has always been so; but now these conferences must not only carry it upon their heart, they must carry it upon their shoulders as well.

We bespeak for the sanitarium the sincere sympathy and earnest co-operation of all our brethren and sisters in these conferences. We know that up to this time we have had this, but we need it still.

The physicians and helpers in the sanitarium are working very hard to build it up and make it a success. You can do much by advertising it and persuading sick people to come to it. Let there be one united effort to make it a success.

E. W. FARNSWORTH.

Field Notes

FOUR adults have accepted the truth at Florence, Mo., under the labors of Elder E. A. Merrill.

ELDER S. H. LANE in a recent report mentions the organization of a church of nine members at Fultonville, N. Y.

A REPORT from Eldorado Springs, Mo., states that six persons there have recently expressed an intention to obey the Bible Sabbath.

AT a council of Missouri Conference workers held recently in Kansas City provision was made for six tent companies to be in that field the coming

summer, one in each of the five districts and one in Kansas City for the colored people.

A GOOD work has recently been begun among the German residents of St. Joseph, Mo. Brother W. F. H. Schroeder reports seven persons baptized there.

A SERIES of meetings at Winston, Mo., conducted by Brother C. H. Chaffee, led three persons to unite with the church subject to baptism, while two others signed the covenant.

ELDER C. B. RULE says in a report from Virginia: "I have held meetings with the churches at Portsmouth and Norfolk with good results. I baptized seven willing souls while with these churches, and there are more who will follow in the ordinance. A Sabbath-school of twenty-four members was organized at Norfolk. We have two Sabbath-schools at Norfolk, and one at Portsmouth. I held successful meetings in both churches at Newport News. At this place I baptized eleven, and others are waiting for baptism till I can return. I look for large results this tent season."

Christian Liberty

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

The True Source of Power

THE *Daily Morning Sun*, of Springfield, Ohio, bearing date of April 9, 1906, contains a report of Dr. Wilbur F. Crafts' lecture. The report is entitled, "Powers," which is printed in large bold type. The article lays particular stress upon the power of the mayor of that city to inaugurate moral reform in that city.

In hearing so much said regarding the application of civil power in the enforcement of religious measures, my mind reverts to the language of the Psalmist David when he states what the saints will say: "They shall speak of the glory of thy kingdom, and talk of thy power."

It will be seen from the foregoing that one of the strong evidences of saintship is the disposition on the part of the Lord's people to talk of his power, instead of human power.

All true reform in religious matters will be wrought by Him to whom is committed all power that is in heaven and in earth.

It will be well for those who are clamoring for the enforcement of the power of the state to inquire whether they are manifesting the qualifications which are to characterize the saints of the Most High.

The church of Jesus Christ has been promised mighty power in carrying the gospel to the uttermost parts of the world upon the conditions outlined in the following words of inspiration:—

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses . . . unto the uttermost part of the earth."

So that for which the church should be seeking is the gift of the Holy Spirit, the true source of power, and not the power that is vested in a civil magistrate.

K. C. RUSSELL.

Religious Liberty Notes

THE Philadelphia *North American* of Sunday, April 22, contained an article nearly two columns in length protesting against the Sunday bills now before Congress. This article was contributed by Brother George W. Spies, of Harrisburg, Pa., the religious liberty secretary of the Eastern Pennsylvania Conference of Seventh-day Adventists. The publication of this article in this influential paper is another evidence demonstrating the possibility of what can be done in utilizing the public press in the dissemination of the third angel's message.

The Buffalo *Courier* of April 3 contained a report from Fredonia, N. Y., which shows how that town is lining up on the Sunday-closing question, as follows: "The Fredonia Business Men's Association has decided to take action against the Sunday opening of the smaller stores of the village, and against the continued trimming of shade trees by the Bell and local telephone companies without permission from authorities or owners. The board of trustees has been requested to investigate and act in both matters."

The following paragraph concerning recreation on Sunday appeared in the Brockton (Mass.) *Enterprise*: "It is the belief of the Lowell *Courier-Citizen* that the public demands some entertainment on Sunday. There can be no argument over that remark. All one has to do is to look at the trolley-cars carrying people through every city by tens of thousands every pleasant summer Sunday, and by hundreds in winter even, to realize the restless, amusement-hunting nature of the American people. Whether it is Sunday or any other day that they have to themselves, a large percentage of the people are unhappy if they have little to do but rest. Rest would no doubt often be the best thing for the average person. Peace and quiet on one day of the week would help build up tired and nervous folks without question. But many tired and worried people prefer a jaunt in some direction, something new or alleged to be new to gaze upon and think upon, and some attempt, however cheap or pitiful, at entertainment."

A good word for *Liberty* comes from the president of the Northern Illinois Conference, Elder William Covert, as follows: "Your circular of April 19 was placed on my desk this morning. We are certainly very anxious to co-operate with our people in giving this new paper a wide circulation. I am much pleased with the matter and form of the paper, and certainly it is high time that this matter receive attention from our people. The paper is having a very hearty welcome, and many orders have already gone to the publishers. We will try to keep the cause of this department in mind, and do what we can to co-operate with the publishers in every reasonable way. I have requested our secretary, Elder L. D. Santee, of Dixon, Ill., to see that all our churches take clubs and gather subscriptions for this paper. We greatly desire to have it sent to all members of Congress in this State, and also the members of the State senate and house of representatives. In fact, it ought to go into the hands of all teachers, ministers, and city and county officers in the whole country."

In a recent issue of the Boston *American* we note the following:—

"The outrages in Russia—outrages which were begun by the brutal Russian Church, with the czar for its 'divine' head—emphasize what must inevitably happen when churches mix up in government, and religion is allowed to play a part in the material governing affairs of men.

"Just as soon as any religion exercises government functions, there comes inevitably rebellion on the part of the people.

"The founders of this government, writing the Constitution and establishing the nation in days when church interference was a menace in many places, wisely determined to keep the people's government free from all religious interference."

A Sunday law observance convention was announced to be held in Columbus, Ohio, May 1 and 2. Following are a few statements from an article one column and a quarter in length in the issue of a Columbus paper of Sunday, April 29: "Beginning with a mass-meeting Tuesday evening, continuing through a program of addresses and discussion Wednesday, and closing with another mass-meeting Wednesday evening, advocates of Sunday law enforcement will hold a State convention at the Central Presbyterian church this week. At the first mass-meeting Lieutenant-Governor Andrew L. Harris, a Republican, will preside. At the second mass-meeting Hon. Louis B. Houck, a Democrat, and secretary to Governor Pattison, will preside. Four State senators, Sylvester Lamb of Toledo, Oran F. Hypes of Springfield, Frank M. Patterson of Ashland, and W. L. Atwell of Johnstown, Licking County, will deliver addresses." It will be seen from the above that this convention will be likely to wield a tremendous influence in the interests of Sunday legislation in the State of Ohio.

K. C. RUSSELL.

Christian Education

Conducted by the Department of Education of the General Conference.

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

Illustration an Element of Success

A VITAL principle of success in church-school work is discipline. The secret of discipline is to keep children busy while not reciting, and to keep them interested during their recitations. Illustration is one of the most successful means of interesting children, whether in class or at their seats in study. Blackboard space is always a necessary element in successful illustration.

One of the most effective ways of illustrating a lesson is to make the drawing during the presentation of the lesson, but the illustration is valuable even if it is placed on the board before the time of recitation. It can then be prepared with more care, and can, if desired, be covered up until the time it is used. When the children have gone to their seats after the recitation, they may reproduce the drawings on their slates

or papers. I have had some most excellent reproduction work in this manner.

One does not need to be an artist to copy a simple picture or outline an animal. Even straight marks, when the drawing is made before a class at the time of instruction, may be made to represent almost anything—men, animals, trees, etc. When the teacher steps to the board to illustrate a lesson, the children will almost invariably lend their attention at once, and even if the illustration is not the best, the attention has been secured. Nearly all our reading books contain numbers of good pictures which may be easily sketched on the blackboard. The results will justify the effort of any one in this direction.

MAY G. COLE.

Early Ramblers' Bird Club

THE arrival of the spring birds led to the organization of the Early Ramblers' Bird Club in the Rome church-school. There were only six pupils in school, but we met one Wednesday afternoon about the first of April, a half-hour before school closed, and decided on our name, our object, our time of meeting, and officers. There are two officers, a president and a secretary. They and a third person, the teacher, form an executive committee to plan the programs. Our fourteen-year-old president is certainly a success, and another girl of thirteen writes interesting reports from week to week. When it is pleasant, we have our meeting, which lasts from three to four o'clock, in a little grove in the back of a wealthy man's lawn. It is an ideal spot, so many birds frequent the dark old balsams and tangled apple trees and shrubbery.

Our aim is to know and love our bird friends. The name seemed to come from the teacher's practise of taking one or two children at a time with her for an hour's walk before school, just to see how many birds, and what birds, they could find. Too many little people mean noise, and Mr. Chapman says that if you would see birds, you must go with the sun at your back, and go alone.

At our weekly meetings we have a program of songs, readings, and recitations, all simple ones about birds. Then each member tells what she has seen during the week. If descriptions of new birds are brought, we try to find their names in Chapman's Hand-book, one of the treasures that we found in the public library, together with books by Wright, Long, Seton-Thompson, and Gibson.

We have found by experience that six very young people can not talk to a point effectively for an hour, so our president proposes that we spend the remaining moments in drawing and coloring the bird that we have made a special study during the week. For instance, one week we count all the robins that we see, and find out as much as possible about them. That week we sketch a life-sized robin, and color it. Then, at the same time or at some other time, some one reads some interesting bird stories.

The results are very manifest. The contact with nature, especially from the morning walks, has a marked influence for good on the children, and brings fresh courage to the teacher.

BESSIE L. JACKSON.

Current Mention

—A dispute between Colombia and Venezuela over the navigation of certain rivers in that section of South America bids fair to result in war between those countries.

—The anthracite coal strike is ended, the miners, on the advice of President Mitchell, voting to return to work on the basis of the award of the commission which settled the former strike.

—There is a serious dispute between Turkey and Persia over the boundary line between the two countries. Persia claims that Turkish troops are occupying Persian territory, and demands their withdrawal.

—An examination of the safes and vaults in the fire-swept district of San Francisco revealed the fact that in hardly more than half the number had the contents escaped destruction from the intense heat of the flames. Gold and silver had been melted and diamonds burned. A mass of melted gold and silver valued at \$3,500 was found in a street in the Chinatown district. Coroner Walsh, of San Francisco, estimates that the loss of life in that city will amount to fully 1,000 persons, and that it may be as high as 1,500.

—A report on the business methods of the Standard Oil trust, made by Commissioner-of-Corporations Garfield, was used by President Roosevelt to greatly strengthen his message to Congress, transmitted May 4, calling for governmental regulation of railway freight rates. Commissioner Garfield's report charges the Standard Oil officials with unfair and unlawful methods in dealing with competitors, receiving rebates from the railroads, deliberate lying, etc. The Department of Justice has taken action toward prosecuting the Standard Oil trust and the railroads that are involved with it.

—The problem of providing for the victims of the California earthquake is still a very serious one, notwithstanding the great outflow of charity from all parts of the country for their relief. The number of destitute persons dependent upon outside assistance is still, according to late reports, above 150,000. Typhoid fever has broken out in San Francisco, the water-supply being polluted. An Oakland dispatch dated May 5, explains the absence of news from Healdsburg after the earthquake by the statement that communication with Healdsburg had just been re-established that day.

—Political progress in Russia is still far from having reached the point of separating church and state in governmental affairs, according to the following statement from St. Petersburg regarding the Parliament which is about to assemble: "The religious features of Parliament, which will open May 10, will not be neglected. Like all the state institutions of 'Holy Russia,' the Tauride Palace, where Parliament will assemble, has now been equipped with a profusion of ikons. These sacred pictures, before each of which burns a taper, hang in the corners of the lower house and in the various committee rooms; and most of the Russian saints,

all of those who are credited with working miracles of some sort, are represented. About one third of the sixty-eight images are of St. Nicholas the Miracle Worker. Besides these there are twenty portraits of the virgin, which are supposed to have been painted by superhuman hands."

—Archbishop Ireland is about to return to this country from his visit to the pope. He will, press dispatches state, bring back the information that the Vatican is very well informed about affairs in America, and is "animated by the friendliest feeling" toward this country. Pope Leo XIII was wont to express himself to American prelates in about this way. It is stated that Archbishop Ireland is now in favor at the Vatican, notwithstanding his "Americanism," or supposed sympathy with American ideals and institutions. The carefully fostered impression that this papal lieutenant is in sympathy with American principles and institutions makes him the more dangerous as an enemy of republican government. The principles of republican government are Protestant.

—An English journal of recent date prints the following regarding military activity in China: "During the present month the creation of a mighty army in China is to begin in earnest. General Yin Tchang, who has been representing China at the kaiser's court, and who is considered as China's greatest soldier, is now leaving Berlin to take up his work at home. The new army is to number 1,250,000, and will be modeled after the German army, in which General Yin Tchang served seven years. Seven other young Chinese soldiers, destined for high rank in the new army, have been also serving an apprenticeship in the kaiser's army. That they will have practically unlimited funds to draw upon is evident, and that the Chinese government enters into the scheme of army reorganization in no half-hearted fashion is shown by the interest which both the empress and court took in the recent maneuvers, and the fact that royal personages were appointed to attend them."

—The determination of the labor unions to enter politics presages an extensive breaking up of political party lines in this country at coming elections. Among the signs indicative of this change is the following statement, which comes from Chicago: "With the declaration that wide-spread graft in civic life and the domination of political bosses have produced a condition more dangerous to the republic than that which led to the Civil War, representatives of sixty-three labor and reform organizations met yesterday [April 8] in convention and launched a new political party. The new party is to be known as the Chicago Progressive Alliance, and it plans to capture the primaries and nominate men to office who will be free from the influence of any of the old political party machines. To carry out this program, the platform favors legislation requiring the suspension of all business on primary and election days, that the working people may fully and rationally exercise their suffrage. It also provides for the nomination of all candidates for elective office by direct vote of the people at the primaries."

NOTICES AND APPOINTMENTS

Camp-Meetings for 1906

ATLANTIC UNION CONFERENCE

Eastern Pennsylvania, Sunbury	.....	May 31 to June 10
Western Pennsylvania	.....	June 14-24
Virginia	.....	July 26 to Aug. 5
New Jersey	.....	Aug. 8-12
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
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SOUTHERN UNION CONFERENCE

Louisiana	Aug. 2-12
Georgia	Aug. 2-12
South Carolina	Aug. 9-19
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

Northern Illinois, Chicago	.....	June 21 to July 1
Southern Illinois	.....	Aug. 2-12
North Michigan, Iron Mountain	.....	June 25 to July 2

NORTHERN UNION CONFERENCE

Minnesota	.....	June 1-10
South Dakota, Woonsocket	.....	June 7-12
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, Versailles	.....	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, Willow	.....	May 6-13
California, Merced	.....	May 6-13
California, Dinuba	.....	May 20-27

NORTH PACIFIC UNION CONFERENCE

Montana, Basin	.....	June 21 to July 1
Western Washington, Puyallup,	.....	Wash.
Upper Columbia, Milton, Ore.	.....	May 17-27
Western Oregon, Woodburn, Ore.	.....	.....
.....	.....	May 31 to June 10
British Columbia, Victoria	.....	May 24-26

AUSTRALASIAN UNION CONFERENCE

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

EUROPEAN MEETINGS

Norway and Scandinavian Union,	.....	.....
Christiana, Norway	.....	June 6-11
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,	.....	Switzerland
.....	.....	July 5-10
General European, Gland, Switzer-	.....	land
.....	.....	July 11-15
German Union, Friedensau, Ger-	.....	many
.....	.....	July 19-29
British Union, near Birmingham	.....	Aug. 3-12
Holland	.....	Aug. 16-19
France	.....	Aug. 21-26

The presidents of the various conferences are requested to forward any additional information which will enable us to publish a complete and correct list of the camp-meetings appointed for the present season.

If any changes are made, of either time or place of meetings already appointed, notice should be forwarded at once.

Western Oregon Conference

THE fourth annual session of the Western Oregon Conference will be held in connection with the camp-meeting at Woodburn, Ore., May 31 to June 10. During this session the conference officers will be elected, and such other business transacted as may come before the conference. The first meeting will be called Friday, June 1, 1906, at 9 A. M.

F. S. BUNCH,

President Western Oregon Conf.

Western Oregon Conference Association

THE fourth annual session of the Western Oregon Conference Association of Seventh-day Adventists will be held in connection with the session of the Western Oregon Conference at Woodburn, Ore., May 31 to June 10. The board of directors of the association will be elected at this session, and such other business transacted as may come before the association. The first meeting will be called at 9 A. M., Friday, June 1, 1906.

In behalf of Ex. Com. Western Oregon Conference,

F. S. BUNCH, *Pres.*

Notice!

THE twenty-seventh annual session of the South Dakota Conference of Seventh-day Adventists will be held at Woonsocket, S. D., June 7-12. Delegates should be chosen by all our churches on the basis of one delegate for the organization, and one additional delegate for every fifteen members.

Let us plan to lay aside our home cares and duties for a few days and come together to transact the business of the Lord.

C. A. BURMAN, *President.*

Rates to Upper Columbia Camp-Meeting

WORD has been received from the railway companies that reduced rates have been granted to those attending the camp-meeting at Milton, Ore., May 17-27. Those living on the O. R. & N. will purchase tickets to Milton, paying full fare, and taking a receipt from the agent where the ticket is purchased, stating that the ticket is for the camp-meeting. Those living on the Great Northern or the Northern Pacific should purchase tickets, taking receipt for each ticket purchased to points on the O. R. & N.; and wherever second ticket is purchased, receipt should be taken for the same. This will entitle the holder to return at one-third fare. These certificates should be preserved, and they must be signed by the conference secretary before the holder can secure the reduction in rates.

Now, brethren and sisters, this is no ordinary time in which we are living. The terrible calamities that are taking place in the world, and the fulfilment of the signs of the times predicting the soon coming of Christ, all emphasize the great necessity of our having the benefits and privileges of these annual gatherings. We expect Elders Daniels and Irwin to attend the meeting, and everything will be done that can be to make it a help to those who attend. These brethren are greatly burdened for the success of this work and the preparation of a people to stand in the battle of the Lord.

Tents should be ordered at once, the price of which will be \$2.50. Send all orders to T. L. Copeland, College Place, Wash. Come prepared to care for yourselves as far as possible. A dining tent will be run on the ground, where meals can be furnished at a reasonable rate. Check all baggage to Milton, delivering checks to camp-meeting baggage-man, who will be at the train to meet you.

There will be a workers' meeting, at which special instruction will be given. It is also expected that part of the business of the conference will be transacted at that time.

Tickets will be on sale May 8; also 15, 16, and 17. Those attending the workers' meeting will not be able to purchase tickets upon any other date than May 8. If further information is required, write us at College Place, Wash. A. J. BREED.

Business Notices

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

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

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

WANTED.—Address of well-conducted church-school in Oregon or Washington, accompanied by price of land near. Address Mrs. W. B. Goodrich, R. F. D. 6, Salem, Ore.

WANTED.—Capable stenographer - book-keeper; state experience and qualifications; give references, and salary desired. Address H. E. Hoyt, Hinsdale Sanitarium, Hinsdale, Ill.

WANTED.—A good, strong, neat, Seventh-day Adventist woman for general housework at the Emmanuel Children's Home. No washing or ironing. Address Mrs. A. C. Ames, Mountain Grove, Mo.

HOME seekers, we have special inducements in southwestern Missouri, "the land of the big red apple." Fruits, vegetables, and grains do well. Improved and raw land can be had cheap. Write me for prices. Geo. T. Kerr, Washburn, Mo.

FOR SALE.—Vegetable cooking oil, odorless, fine shortener, good keeper. Prices, freight prepaid east of Colorado, west of Pennsylvania: one 5-gal. can, \$3.85; two cans, \$7; three cans, \$10. Address R. H. Brock, Arkansas City, Kan.

WANTED.—A good Seventh-day Adventist home for two lovely little dark-eyed sisters, aged eight and ten; also a home for a brother and sister, girl aged eight, boy three, nice children. Address Emmanuel Children's Home, Mountain Grove, Mo.

FOR SALE.—Purest, most healthful, best vegetable oil for cooking or salads; no odor; keeps indefinitely. Gal. can, \$.90; 5 gal., \$3.50. Also olive-oil of the purest grade; gal. can, \$2.50; half gal., \$1.40; quart can, \$.85. Send for samples. Also finest whole-wheat flour in U. S. A. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

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.—Fifty acres town site, garden land, \$200 up; 10 years' time; 2 mi. Denver; 10-cent fare. Rich, new, all crops. Ample water. Mile elevation. Water power. Fine site for factory, sanitarium, etc. Three railroads, church, school. Might take some southeastern suburban income. Agents wanted. Circular free. Write L. J. Caldwell, Arvada, Colo.

Address

THE address of Elder F. L. Perry is Casilla 421, Lima, Peru, South America.

Addresses Wanted

THE Seventh-day Adventist church of Minneapolis, Minn., desires to know the address of P. S. Henry, and his wife, Mrs. Kitty Henry, as their names still remain on the church record, while all trace of them has been lost. Address Ella E. Merickel, Clerk, Box 989, Minneapolis, Minn.

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. J. Stoops, R. F. D. 8, Honey Grove, Tex., periodicals and tracts.

Mrs. Jennie White, Plaza, Wash., *Signs, Instructor, Little Friend, Life Boat.*

Obituaries

LEWIS.—Died in Denver, Colo., of consumption, Mrs. Avis Lewis, in the forty-third year of her age. Sister Lewis died in the faith, having given her heart to God a few days before her death, and accepted the message of truth. She leaves a husband, one son, one daughter, father and mother, and two brothers. The funeral service was conducted by the writer. G. W. ANGLEBARGER.

SAUNDERS.—Died at Sanitarium, Cal., March 7, 1906, Mrs. Agnes M. Saunders, wife of Thos. E. Saunders, aged 37 years. Sister Saunders was a member of the Baptist church of Denver, Colo., until six years ago, when she accepted present truth. She was an invalid for several years, and spent the last two years in San Antonio, Tex., seeking health, and finally coming to California, where she died of heart failure. A husband and a son are left to mourn. J. H. BEHRENS.

CRAWFORD.—Died near Winchester, Idaho, April 21, 1906, of old age, Brother James Crawford, aged 85 years, 8 months, and 22 days. The deceased embraced present truth about thirty years ago in Iowa, and joined the Newton Seventh-day Adventist church. His privileges of meeting with those of like faith had been very limited for several years. The mourning of the relatives is not without hope. The funeral service was conducted by the writer; text, Rev. 14:13. F. D. STARR.

SUMNER.—Died at Los Angeles, Cal., March 13, 1906, Mrs. Louisa Sumner, aged 63 years. Sister Sumner accepted present truth at Seattle, Wash., in 1892, and was faithful unto death. She was the mother of seven children, five of whom survive to mourn their loss. The funeral was held from the Seventh-day Adventist church of Los Angeles, words of comfort being spoken by Elder J. W. Adams, pastor of the Edendale church, with which Mrs. Sumner was associated. J. F. BLUNT.

COUNTS.—Died Dec. 14, 1905, of pneumonia, Brother H. B. Counts, aged 55 years, 8 months, and 9 days. He and his wife accepted present truth under the labors of Elder R. M. Kilgore in Granbury, Tex., in 1881. In 1889 they went to Missouri, and when the church was organized in Sabula in 1895, Brother Counts was made elder. He loved the truth and continued in it till the day of his death. He leaves a wife, four children, and many relatives and friends to mourn their loss, but they hope to meet him in the first resurrection. A. P. HEACOCK.

SHAW.—Died at Mount Peace, Jamaica, Feb. 3, 1906, Mrs. Ann Shaw, aged 67 years. Sister Shaw became connected with the Sev-

enth-day Adventist Church more than ten years ago, when the third angel's message was first preached to her. She was beloved and respected by all. She was very positive in religious principles, and her life of patience and charity was a rebuke to many. Six of her children survive to mourn her death. W. A. SHAW.

WHIPPLE.—Died at the home of her sister's daughter, Mrs. Arrol, St. Paul, Minn., March 22, 1906, of apoplexy, Mrs. Sarah Wilbur Whipple, aged 74 years, 5 months, and 29 days. She first experienced religion about twenty-five years ago, when she became a Seventh-day Adventist. We believe she will come forth in the first resurrection. Her husband died two years after they were married. She leaves a sister and a niece and her family to mourn their loss. Words of comfort were spoken by the writer from Rev. 14:13. F. A. DETAMORE.

DAWSON.—Died at Halfway, Ore., March 20, 1906, of neuralgia of the heart, Brother F. A. Dawson, aged 71 years and 3 days. He accepted the truth over fifty years ago, but gave it up in a short time; five years ago, under the preaching of Elder J. A. Holbrook, he returned to the truth, after which he was very earnest and faithful in giving the third angel's message. He leaves a wife, two sons, and one daughter. We laid him to rest in the Halfway Cemetery, to await the coming of the Life-giver, whom he loved so well. Words of comfort were spoken by Rev. W. A. Robinson (Presbyterian). R. H. VANHOOK.

CARDEY.—Died at Du Quoin, Ill., March 25, 1906, James Henry Cardey, aged 65 years, 11 months, and 24 days. In 1873 he and his wife accepted present truth by reading. After being baptized by Elder Isaac Sanborn, he subscribed for the REVIEW, saying, "Put me down as a life member." Only a short time before his death he delivered quite an order of books; he had engaged in the canvassing work at intervals for a number of years. He rests from his labors, and his works do follow him. A companion, four sons, and five daughters are left to mourn their loss. We feel sure he rests in hope. The funeral service was conducted by the writer. C. L. TAGGART.

GRIDLEY.—Died at the home of her son, Mr. Albert Gridley, of Detroit, Minn., of tuberculosis, Mrs. Mary Elizabeth Gridley, aged 69 years, 9 months, and 15 days. In the year 1889 she heard and accepted the present truth, and united with the church at Lake Eunice, Minn. After the death of her husband about two years ago Sister Gridley went west to visit her daughters who were living near the coast. While there she was taken down with the dread disease, and about six weeks ago was brought back to her son's home at Detroit. She died with a bright hope in Christ. The funeral was conducted from the Congregational church by the writer, assisted by the Congregational pastor; text, 1 Cor. 15:26. C. M. BABCOCK.

MILLER.—Died at her home a few miles from Borden Springs, Ala., Feb. 15, 1906, Sister Sarah C. Miller, wife of Brother J. E. Miller, aged 35 years. At the age of ten Sister Miller experienced a change of heart, and united with the Methodist Church. About ten or twelve years ago, under the labors of Elders Drummond and Wells, she accepted the third angel's message. She lived a consistent, devoted Christian life. She was always quiet and reserved in her manners, and is greatly missed by all. A husband, five children, father, mother, brothers, and sisters mourn their loss, but not as those who have no hope. Words of comfort and admonition were spoken by the writer to a large and sympathizing congregation. DAY CONKLIN.

PETERSEN.—Died at the home of her son, Brother Levi Petersen, near Merrill, Wis., Feb. 22, 1906, Sister Johanna Petersen, aged 72 years, 8 months, and 25 days. She was born in Denmark, and with her husband came to this country about forty-five years ago.

They both accepted the third angel's message about forty years ago under the labors of Elder J. G. Matteson. Sister Petersen was a faithful member of the Poy Sippi (Wis.) church, and she passed away with a bright hope of coming forth in the resurrection morning. Besides other relatives, she leaves three sons and two daughters to mourn their loss; one of these is Sister Julia Anderson, who, with her husband, Elder B. L. Anderson, so recently left this State for the distant China field. She was laid to rest in the Brushville Cemetery, near Poy Sippi, Wis., by the side of her husband, who passed away about sixteen years ago. Words of comfort were spoken by the writer from Rev. 14:13. N. P. NEILSEN.

STAINES.—Died at her home at Oakwood, Huntsville, Ala., April 9, 1906, Mrs. O. R. Staines, nee M. Alice Atteberry, in the thirtieth year of her age. Sister Staines was widely known, and had many friends, who deeply mourn their loss. During her early days, she was converted, baptized, and united with the Seventh-day Adventist church at Keenville, Ill., remaining a faithful member of the denomination until death, ever anxious to do all in her power to advance the glad news of the coming kingdom. At the age of seventeen, with her sister she entered Battle Creek College, where she remained three years, being very successful in acquiring a good education, with only one object in view,—to become an acceptable laborer in the cause of God. Her simplicity, earnest loyalty, and hard study won for her a place in the hearts of her teachers and fellow students. After completing her studies, she engaged in school work, and enjoyed an excellent reputation as a successful teacher. She seemed to have a special burden for this work. The welfare of her students lay deep in her heart. She was ever informing and inspiring them with her store of knowledge, always ready at hand; many times not only working regular hours, but night and day for their advancement. In the fall of 1897 she was united in marriage with Brother O. R. Staines. They were at that time hopeful of soon going to Africa as missionaries, but circumstances changing, it became their duty to care for their aged grandparents. It seemed that God had in view a different Africa in which he wished them to labor, for about two years ago they were called to connect with our colored training-school located at Huntsville, Ala. Here, as elsewhere, our beloved sister entered heartily into her work, and very efficiently served as matron of the school until last July, when her health would permit her to carry the burden of this work no longer. She leaves to mourn, besides her husband and mother-in-law, her father, mother, one sister, and two brothers. Her desire during her last sickness was, in harmony with God's will, to be raised up that she might continue to labor for the success of the school work with which she was identified, but God permitted otherwise, and her labor is ended, and her works do follow her. All who had to do with caring for her during her sickness testify to her unusual patience and appreciation of all that was done for her. Her life-work revealed a spirit of self-sacrifice, a deep love for the truth, and above all, she was a faith-exercising Christian who loved the Lord and waited for his appearing. We feel that in this sad bereavement, not only have many links of personal friendship been broken, but the message and truth have lost a valiant and tried support, one whose place can scarcely be filled. Her funeral took place April 11, and was held in the chapel of our large school building. The services were conducted by Prof. G. H. Baber and the writer. The students of the school attended the funeral, and manifested deep sorrow at the loss of so true a friend. We laid this precious one to rest in the Maple Hill Cemetery, Huntsville, by the side of Grandmother Hall, who died about six months previously, to await the coming of the great Life-giver, and the glorious resurrection morning. W. J. BLAKE.



WASHINGTON, D. C., MAY 10, 1906

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

WE learn from the *Kansas Worker* that Dr. F. E. Braucht has been appointed medical superintendent of the Wichita Sanitarium, to succeed Dr. P. S. Kellogg, resigned.

✓ BROTHER E. R. PALMER arrived in Washington last Friday on business connected with the general situation in California. Brother Palmer spoke at the M Street church Friday evening, at the People's church Sabbath forenoon, and at Takoma Park on Sabbath afternoon. He will probably spend about a week at headquarters.

HAVE you ordered your supply of the *Earthquake Special Signs*? The paper itself fully justifies all that has been said concerning it; and when it is shown to the people, it sells itself. This number can be sold for a long time to come, and orders will be filled as long as they are received. Read what Brother Palmer says about this special on page 17.

AN attractive announcement has been issued by the canvassing department of Beechwood Manual Training Academy, Fairland, Ind., calling attention to the offer of the Indiana Conference to give one year's scholarship at this institution to any one who will sell one hundred and fifty dollars' worth of our denominational books, and turn all the money received into the conference treasury. We hope a good number of young people may avail themselves of this opportunity.

AN interesting and instructive table is published in the May number of the *Sabbath School Worker*, which shows the membership of our Sabbath-schools, the total contributions, and the amount donated to missions each year from 1887 to 1905 inclusive. The membership has grown from 23,700 to 71,692; the total contributions have grown from \$16,751.83 to \$69,421.95, and the amount donated to missions from \$10,615.72 to \$48,972.55. The total amount given to missions during this period is \$446,714.55. These figures are encouraging.

IN the calendar of the Washington Training College for 1906-07, just issued, will be found a clear statement of the aims of the institution and full information concerning courses of study

and plans of work. There are some departures from the beaten track of such announcements, and the whole calendar will be of interest both to prospective students and to those who are studying the development of the educational system of the denomination. A copy may be obtained by addressing Washington Training College, Takoma Park Station, Washington, D. C.

ENTRIES upon the criminal records of the District of Columbia have been very frequent of late. This leads the *Washington Star* to say:—

What with burglaries, highway robberies, murderous assaults upon men and outrages upon women, matters in this District have come to a very serious pass of late. Nearly every day produces a fresh atrocity or violent infraction of the law. A veritable carnival of crime is in progress.

We do not apprehend that the District of Columbia is exceptional in this respect. The restraint of evil is giving way, and lawlessness is in the ascendant. These are perilous times.

IN a review of "The Missionary Idea" the *Educational Messenger* says: "It comes as an inspiration to every Christian to keep alive that first conscious desire when born into the kingdom, to 'seek and save.' It comes to every church elder or leader, to every missionary worker or leader of young people, as a most helpful, practical, and suggestive manual for use in cultivating the missionary idea. What the church at home needs to-day is missionary leaders, full of spiritual power, wise to guide, direct, and vitalize the work of the church. This book will help in the development of such."

An Offering May 19 for the Pacific Press

IN last week's REVIEW a brief announcement was made that it had been decided to call on all our people in the United States for an offering in behalf of the Pacific Press Publishing House. As soon as this had been agreed to by the General Conference Committee a message was sent to our brethren at the Pacific Press asking if this plan would be acceptable. A reply had not been returned when the REVIEW went to press last week, but we have since received a message approving of our proposal.

Before our announcement reached any of our people, letters began coming to our office suggesting that a Sabbath offering be taken. One union conference president telegraphed us that his committee had decided to take an offering throughout their union conference Sabbath, May 12, if the General Conference had no plans that would conflict with this.

We believe that the Spirit of the Lord is impressing the minds of God's people to do this, and therefore we feel assured

that we are doing the right thing, and that this effort will be a success.

We do not believe that it is necessary to make a long, loud, pressing call to our people. We believe that they have the sympathy for, and interest in, this publishing institution that Congress and millions of this country have for the homeless ruined people of San Francisco. The publishing house does not, of course, suffer hunger and exposure, but it is one of the Lord's facilities for aiding in giving his last warning message to the world before he arises to shake terribly the earth.

The message God is giving is greater than the people to whom it is being given, and the messengers and facilities used by the Lord in giving his message are great in his estimation. The building and machinery of the Pacific Press can be of value to the Lord only as they are used as facilities in finishing his work in the earth.

✓ We are assured by our brethren at Mountain View that this dreadful earthquake has aroused them to a sense of the nothingness of everything in this world save true Christian character. This means personal experience in appropriating the righteousness of Christ, and in devoting our lives to, and using our facilities for, the one thing to which God calls us.

The Pacific Press Board of Trustees have telegraphed us that their loss is thirty-three thousand dollars. They are not in a financial condition to stand this. They must have help. The Lord has greatly blessed us with means during the last ten years. We are well able to help this institution in its hour of misfortune. Shall we not, therefore, respond liberally to this call for help? This dreadful disaster in San Francisco and other cities on the Pacific Coast shows how utterly uncertain the things of this world are, and how quickly and completely our means can take wings and fly away. We know that soon there will be a greater earthquake than any that has ever been, when everything that can be shaken will be shaken. The only right, sensible thing for a people knowing what we do, is to devote all we are and have to the Lord's work as he directs. Then let us give liberally for the Pacific Press, Sabbath, May 19.

A. G. DANIELLS,
For the General Conference Committee.

A Note From California

IN reply to many who are inquiring what they can do to help individuals whose homes, furniture, or clothing were destroyed by the San Francisco earthquake and fire, I would say: Do not take collections in your churches for us. Do not in any way divert the funds which should go to push the message in "regions beyond."

We are "perplexed, but not in despair." No one is suffering at present. We are deeply grateful that no life has been lost.

If an individual, here and there, has a burden to do something; if God has stirred your heart so that you feel it your duty to do something in this direction, that, I judge, will be all right. But please do not take collections for individuals who have suffered financial loss.

E. J. HIBBARD.
916 Laguna St., San Francisco.