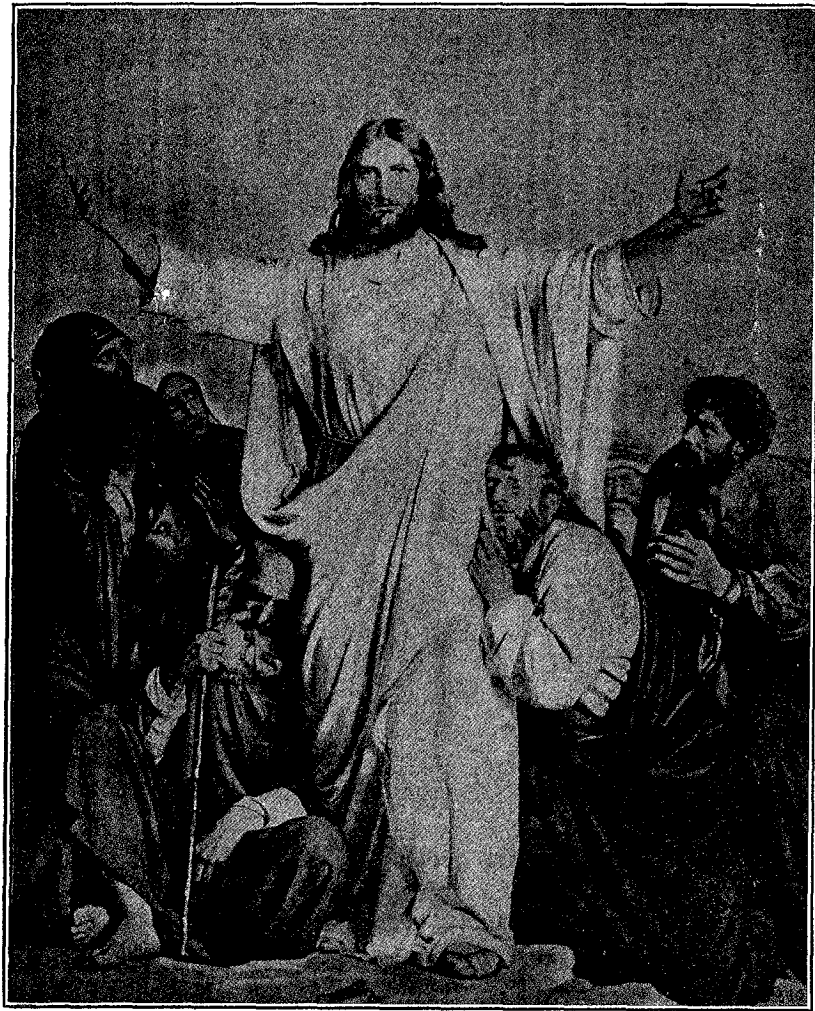


The Advent REVIEW AND Sabbath HERALD

WASHINGTON, D. C., THURSDAY, MAY 17, 1906



THE GRACIOUS INVITATION

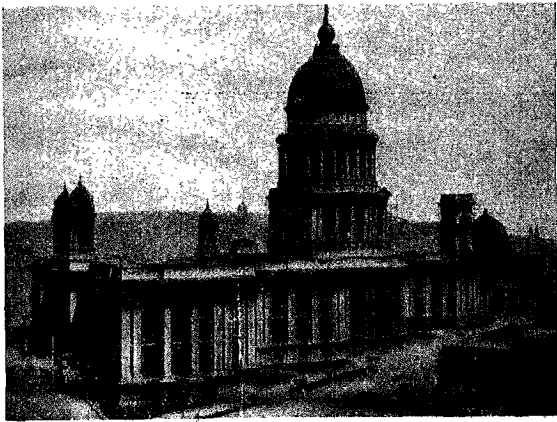
"COME unto Me, all ye that labor and are heavy laden, and I will give you rest.

"Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

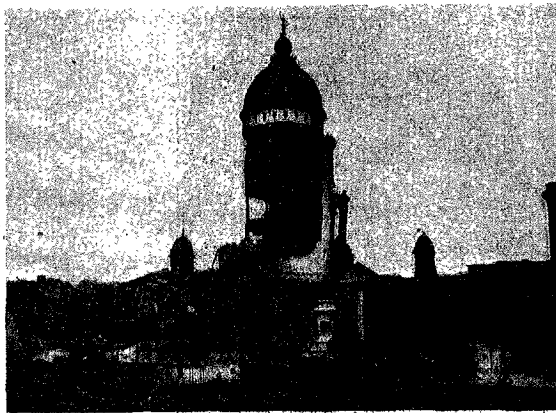
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of the *Earthquake Special*

What These **SIGNS OF THE TIMES** Things Mean



San Francisco's magnificent City Hall, which cost six million dollars, as it appeared before the earthquake. The lower picture shows it in ruins



EARTHQUAKE SPECIAL

EARTHQUAKE SPECIAL

Pacific Press Publishing Company, Mountain View, Cal.

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- THE "QUEEN OF THE WEST" LAID LOW
- SAN FRANCISCO
(A powerful word-picture of the city's visitation, by Fred Hewitt of the *Examiner*)
- WHAT DO THESE THINGS MEAN?
- SAN FRANCISCO'S SISTER CITIES TO THE RESCUE
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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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Faith which was once delivered
unto the Saints"

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Editorial

Violence Increasing

THE religion of Jesus makes for peace. It is the one restraining, conserving influence which is able to prevent strife of every sort. The Christian is a man of peace. When men reject the teaching of Jesus and refuse to accept him as their Saviour from sin, they are utterly unable to contend with their adversary, and are driven to the excesses of evil-doing. This condition of things is one of the signs of the last days, when, because of abounding iniquity, "the love of many shall wax cold." That we have reached such a period ought to be clear to all who are familiar with current history. Offenses against the laws designed to protect persons and property have been increasing in a ratio which is all out of proportion to the increase of population, and the uncontrolled spirit of violence is making demons out of men. What sin means is being more and more fully revealed. The crisis of the great controversy is just upon us. "The morning cometh, and also the night." In the light which God's Word sheds upon the present situation we are able to interpret the true meaning of many events which would otherwise be perplexing in the extreme. "The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

Modern Christianity

THERE is something bewildering about the modern perversions of the truths of Christianity. These advocates of the New Theology seem to be full of sweetness and light. They do not wish to quarrel with any one, but desire full permission to propagate their views without hindrance or opposition throughout the various denominations in which they happen to have church connection. There is a sort of fascination in their interpretations of the Scriptures. They almost dazzle the reader with beautiful statements, and appear to present a very spiritual view of both earthly and heavenly things.

We have steadily maintained that those who declare that every operation of God in nature is a miracle, and that all the natural is supernatural, have adopted the essential principle of the New Theology. This is the evolutionary conception of Christianity. It repudiates the idea of any special acts on God's part either in the original creation or in the course of nature or in conversion. Everything is developed under fixed laws, and the only remedy for imperfection is development. It demolishes the old-time views of the creation, the fall, the atonement, conversion, justification, inspiration, etc., and substitutes an entirely new system. It is the principle of evolution applied in the interpretation of Christianity.

Our attention has been called to this matter anew by an editorial in *The Outlook* (New York), a recognized defender and expounder of the New Theology, from which we take the following paragraph:—

There are three views of Christianity entertained to-day: the first, that man is left to grope his way as best he can to the truth, and that Christianity is the best solution of the enigma of life which he has yet reached; the second, that God has appeared to a special, chosen people, and given to them the solution, and that Christianity is that specially revealed solution; the third, that God is and always has been man's Companion, that revelation is as universal as aspiration, that all religions are partial revealings of God to man and in man, and that Christianity is the supreme chapter in this history of perpetual revelation. The first view eliminates the supernatural, the second regards it as an episode, the third believes in it as universal. . . . *The Outlook*, in common with an increasing number of Christians, holds the third.

The claim that the supernatural is

universal appears at first thought to recognize God as in a closer relation to his works than is usually admitted by orthodox believers, but a more careful analysis of this teaching reveals the fact that it entirely sets aside the God of the Bible, and substitutes for this personal Being an infinite Power to which it ascribes a personality scientifically defined, and distributes it throughout the material creation under the name of the Universal Presence. When this evolutionary conception of God has been adopted, the affirmation that the supernatural is universal, and that the world is full of miracles, is simply another way of saying that the personal God of the Bible is not the god of the present day, and that the miracles recorded in the Bible are the product of a vivid imagination.

A legitimate consequence of this evolutionary principle is the view that "revelation is as universal as aspiration." The real meaning of this statement is that the writers of the Bible were in no sense inspired differently from what the writers of the present day are inspired, and of course the conclusion is that the Bible is of no more authority in matters of religion than any book of this day. And the sum of all this new philosophy is that God is in everything and in every man, and that religion consists simply in developing the good which is already within.

By selecting certain expressions in the Bible and interpreting them apart from their connection and in an evolutionary setting, and by giving to familiar passages a meaning entirely different from that which has been universally accepted for centuries, the advocates of this new system are able to make it appear that their teaching is in harmony with the Scriptures. This is evidently designed to influence those who still hold that the Bible is the Word of God and a sufficient rule of faith.

It seems necessary to open up the meaning of the smooth phrases in which these sophistries are concealed in order to save our readers from being deceived by them. These things have been urged upon us both from within and from without the denomination, and it is time that we all understood what they mean. It is certainly our duty to heed the exhortation, "Be vigilant." "Beware of wolves in sheep's clothing."

The Mark of a True Prophet

THE aim of the true gospel worker is to exalt Jesus Christ as the world's Redeemer. As the gospel exalts Christ, it necessarily lays in the dust the glory and pride of humanity. It points to Christ alone, and forbids men to trust for salvation in anything else.

Opposed to the true work of God is a counterfeit work which exalts the human in the place of the divine. It calls attention to the human agent. The leader in such a movement makes claims for himself. Some of this class are described in Gamaliel's talk to the Pharisees: "Before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to naught. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed." Acts 5:35-37.

The false prophet always boasts himself to be somebody, and seeks to draw people not to Christ, but to himself.

The true servant of God, on the other hand, makes no claims for himself. Note the example of one of the greatest servants of God, John the Baptist. "The Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:19-23.

John the Baptist might have made some claims for himself without being untruthful; for the Saviour said of him, "Among them that are born of woman there hath not risen a greater than John the Baptist;" and "This is Elias, which was for to come." Matt. 11:14. John went forth "in the spirit and power of Elias," "to make ready a people prepared for the Lord." Luke 1:17. But his fulfilment of the prophecy of the sending of Elijah the prophet (Mal. 4:5) was to be made known not by his assertion of it, but by the manifestation of "the spirit and power of Elias" in his work. There was no setting forth of himself; no calling attention to himself. The human agent was to be kept entirely out of sight; Christ alone was to be revealed.

In our own generation a number of

men have arisen each setting himself forth as being the prophet Elijah. It is necessary, from their standpoint, that they should assert the claim, for without their own assertion of it the people would never be aware of it. There is nothing in their lives or work which reveals it. Their claim rests upon their own assertion wholly.

It is as true to-day as in the days of John the Baptist that the true servant of God makes no claims for himself, but only says, as did John, that he is an individual with a message. The message is the important thing; the individual is kept entirely in the background, lest the attention of the people should be drawn to a human being rather than to Christ. But the very fact that such a one will make no claims for himself is itself an evidence that his work is of the Lord.

L. A. S.

God's Providences

God's ways are not man's ways. If they were, God would be but a man, and we could not look to him for salvation. But as the heavens are higher than the earth, so are his ways higher than man's ways. This being so, it must follow that his ways will often look mysterious and dark to human minds, and utterly beyond their comprehension.

God permits seeming misfortunes to overtake his servants and his work. There was Job, a "perfect and upright" man, who was permitted to pass through an experience that forever linked his name with the thought of misfortune and trial. Job regretted that he had ever been born. This was not because Job was not walking in the way that God would have him, but because God permitted Satan to afflict him. He was afflicted because he was righteous; and in it God had a purpose in view. Succeeding generations "heard of the patience of Job," and beheld "the end of the Lord; that the Lord is very pitiful, and of tender mercy."

Jacob was a servant of God, yet he was sorely afflicted by the loss of his favorite son Joseph. "All these things are against me," he exclaimed at one time under the weight of his troubles. But he found a little later that the seemingly great misfortune of the loss of his son was not against him, but on the contrary, was the means of salvation to himself and his family.

Another example occurs in the history of David. About the time of the battle in which King Saül was killed, David and the company of his followers came to Ziklag, where they had left their wives and children and their goods, and found that in their absence the Amalekites had come upon the place, "and smitten Ziklag, and burned it with fire;

and had taken the women captives, that were therein." "So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives. And David and the people that were with him lifted up their voice and wept, until they had no more power to weep. . . . And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the Lord his God." 1 Sam. 30:1-6.

Why had this terrible misfortune been permitted to occur? David was a servant of God, and in making war upon the Amalekites he was carrying out the purpose of God that the Amalekites should be destroyed. Seemingly there had come a sudden painful experience contradictory to the providence of God in which they had trusted. No one could explain the situation. But David, notwithstanding the darkness of the prospect, "encouraged himself in the Lord." Then "David enquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all." David did pursue and overtook the Amalekites and smote them with a great slaughter; and "recovered all that the Amalekites had carried away." More than this, he captured the flocks and herds which the Amalekites had with them. So the seeming misfortune resulted in gain to David, and not in loss.

We need not be perplexed or dismayed when seeming misfortune overtakes the servants of God in the pathway of duty. The same experience has come in the past history of God's work. It is just as fitting a time for God's people to encourage themselves in the Lord, as when they are in the midst of the greatest prosperity.

L. A. S.

A Neglected People

THE most neglected by the Christian peoples, so far as missions are concerned, is the Moslem, or Mohammedan people. I believe we Seventh-day Adventists ought to pray for special help to know how to take up work for the Moslem races. Thus far we have done very little for them—just a little in Egypt and Turkey, with a few tracts in Arabic, and perhaps a slight effort in the East Indies. This message is to go to every tongue and tribe, and there must be some way of telling it to Moslem ears.

In his life of Raymond Lull, the first missionary to the Moslems, Dr. Zwemer, gives us the following statistics:—

According to recent and exhaustive statistics, the population of the Moham-

medan world is placed at 259,680,672. Of these, 11,515,402 are in Europe, 171,278,008 are in Asia, 19,446 are in Australasia, 76,818,253 are in Africa, and 49,563 are in North and South America. Three per cent of Europe's population is Moslem; Asia has eighteen per cent, and Africa thirty-seven per cent. Out of every one hundred souls in the world, sixteen are followers of Mohammed. Islam's power extends in many lands, from Canton to Sierra Leone, and from Zanzibar to the Caspian Sea.

He says that there are more mosques in Jerusalem than there are missionaries in all Arabia to-day. And if the way of approach is apparently barred in Moslem lands, because of bitterly repressive laws to keep converts from declaring themselves, there are more than one hundred and twenty-five million Moslems, we are told, under Christian rulers, where freedom of missionary effort is granted.

The message of the coming of the Messiah ought to appeal to Moslems. Their old-time recognition of Sabbath-keeping, as when Abubeker led his forces against the Eastern empire, and gave commandment to his followers not to hurt any who had the seal of God in their foreheads, ought to give them an interest in hearing a message from a people keeping the Sabbath of Abraham and the prophets.

Travelers have testified that Mohammedans are expecting the advent of a greater than Mohammed. It is a part of that general expectation of a coming One that has grown up in the hearts of millions in the heathen East.

Let us think more and pray more about this problem of carrying the message in Moslem lands. Somewhere there must be young people whom God will qualify to learn the Arabic tongue, in which so large a proportion of the Moslems must be reached. The missionary activity of the Moslems has carried their tongue widely through the world. A speaker at the London World's Missionary Congress said:—

Have you any idea of the extent of the Arabic language? When the morning sun rises from the Pacific Ocean, eager eyes are straining from the minarets of China to catch the first beams of that sun; and as they rise out of the Pacific Ocean, the song goes up, "There is no God but God; and that song is caught up and carried from minaret to minaret, across the whole breadth of China. It resounds in the valleys of the Himalayas; its echo is heard all over the plains of India. It sounds out in the islands of the Indian Ocean. It is caught up and echoed back across Persia, far along from peak to peak, among the mountains of Persia and Armenia and Nestoria and Lebanon. It is carried down into the great Arabian peninsula, and then it is taken up in the valley of the Nile. It is carried to the head waters of the Nile, the great lake region, and it sweeps across the Sudan and the Sahara, and not until the sun has set in the Atlantic are its last echoes overcome by the roar of the

surf of that western sea. It is a language more extended over the face of the earth, and which has had more to do with the destiny of mankind, than any other except English.

Day by day missionaries of Islam are teaching their doctrines among the heathen in Africa, India, and other parts. Sunday after Sunday I have seen their preachers in the public squares of Calcutta, explaining the teaching to crowds of Hindus. It is a spreading, blighting influence, and it holds its subjects as in bands of steel. Yet the circulation of the Scriptures by Bible colporteurs is planting the leaven of the new life in many parts of the Moslem world. There are many encouraging signs. Let us pray for these peoples, and somehow yet we shall see the third angel's message going in among them.

W. A. S.

Strange Spiritual Blindness

THERE is a strange blindness which is cast over minds into which has been infused the spiritual poison of the doctrines of Rome. They seem unable to see the plainest distinctions between darkness and light, truth and error. Here is an example taken from some notes in the *Sunday School Times*, designed to help the primary teacher in instructing the little ones about the Sabbath. Speaking of the plucking of the corn by Jesus' disciples on the Sabbath day, this writer says:—

Some Pharisees saw them and found fault, saying to Jesus: "Your disciples do that which is not lawful on the Sabbath." They taught that it was work to rub the wheat from the chaff. So Jesus told them a story about David. (Read and explain it.) Jesus taught that necessary things must be done on Sundays.

Now this writer knew perfectly well that Jesus had no reference whatever to Sunday when he spoke to the Pharisees on that occasion about the Sabbath. Every one knows that it was not Sunday, but the seventh day, on which David went into the tabernacle and ate the showbread. And it is equally plain that it was on the seventh day, not Sunday, that the Pharisees charged the disciples with breaking the Sabbath. The Sabbath in question on both occasions was the seventh day, and there is not the slightest evidence that Jesus then, or at any other time, gave instructions regarding the observance of any other day. Yet, knowing all this, this would-be instructor of the youth calmly substitutes the first day of the week for the seventh in the instructions of Jesus, and states that Jesus was teaching about what it was proper to do "on Sundays."

Yet, doubtless, this writer does not mean to be untruthful. Doubtless there is no disposition on this writer's part to be untruthful or to misrepresent in

other matters. And yet a worse case of misrepresentation could hardly be found than this effort to mislead the children by a deliberate misstatement of facts relating to a most essential part of the worship of God. The end is to establish Sunday as the Sabbath, and it seems to be considered that in such a case "the end justifies the means," without regard to veracity.

Another example which we note in the same paper appears in the following statement from some notes on the Sabbath for the "Young Folks' Class," by one who has acquired the title "D. D.":—

The Sabbath, or seventh day, was for some time observed by some Gentile Christians, apparently in deference to their Jewish brethren; but this was strongly opposed by Paul, who commanded that each one should be free to act according to his own judgment. Rom. 14:5. He warned the Christians of Colosse not to allow any one to pass judgment on them for non-observance of the Sabbath, or seventh day (Col. 2:16), and wrote to the Galatians that their observance of days and seasons appointed by the Jewish law made him feel that his teaching to them had been wasted effort.

The instruction of Paul to the Romans that each person should "be fully persuaded in his own mind," and to the Colossians that they should let no man judge them "in respect . . . of the Sabbath," is all calmly applied by this writer to the seventh day, or "Jewish Sabbath," and not at all to Sunday, although there is nothing whatever in the apostle's language which would limit its application in this way. Taking the language as having reference to the observance of a weekly Sabbath, it would be as fatal to Sunday observance as to the keeping of any other day. The writer does not seem to see that his argument demolishes the very thing he is trying to establish. It is like the argument based on the calendar and the round world, that the seventh day can not be kept on a round world, but Sunday can be observed on the same world without any trouble.

How careful ought those to be who are entrusted with the solemn task of guiding youthful minds into the way of life. "Take heed that ye offend not one of these little ones."

Fitly does the Scripture say that the doctrines of the "mystery of iniquity" have made earth's peoples drunken as with wine,— "the wine of the wrath of her fornication." Rev. 14:8. The Word of God and the convicting influence of the Holy Spirit have the power, and these alone, to overcome the hypnotic influence of Rome's doctrines and reveal light from the throne of God to the multitudes in the darkness of error.

L. A. S.

An Appeal

By this time the world knows most of the detail of the terrible earthquake and fire which devastated San Francisco, and paralyzed business for a time in the adjoining region. The deep sympathy expressed by the outside world for the sufferers, is also well known, and duly appreciated by the people of the Pacific Coast, whether direct sufferers or not. Not only have foreign nations sent messages of condolence, as to those of a common brotherhood, but contributions of money have been freely offered for relief to the needy. Men of means have given, each from his private purse, many thousands, and one citizen of San Francisco gave an even million dollars. Congress added to these liberal offerings the sum of two million five hundred thousand dollars, until the amount has footed up to over five million dollars.

Could those remote from the unfortunate district become eye-witnesses of the abounding desolation, especially in San Francisco, their hearts would be more deeply touched than before. It is useless to undertake a description of the scene, since it beggars the most eloquent portrayal of it. Standing in the midst of the desolated territory, one may look for more than a mile

in any direction, and see nothing but dreary and forlorn wastes. Here a former street is thrown up in billowy ridges, there an open seam appears, at the bottom of which flows a stream of water. At another point a wrecked building is seen sunken into the ground several feet. Twisted steel frames stand like gaunt specters against the sky, along with broken shafts of brick, and what were once solid walls of masonry. It is a sight long to be remembered, on account of the utter desolation everywhere. One can not but think of what the scene may be in the time when "God, shall arise to shake terribly the earth," and all the cities of the nations shall fall, in the "great earthquake such as was not since men were upon the earth."

One thing to be thankful for is that, so far as known, not one of our people went down to death in the calamity, though many lost their all; and this, too, in an earthquake which extended its force where most of the largest and most prosperous churches of the Cali-

fornia Conference were located. These losses have fallen quite heavily, too, upon the institutions of our people. While the Pacific Press at Mountain View was not entirely put out of commission by the shock, the damage which it sustained will amount to about twenty thousand dollars. The Branch Sanitarium, located in San Francisco, is a total wreck. The food store and the vegetarian café were both entirely consumed, making a total loss on these institutions of thirteen thousand dollars, to say nothing of the damage to Healdsburg College. Our work in San Francisco ought to be immediately re-established, but can not be started again without help. These institutions were doing excellent work, and should be again permitted to go forward in their God-given service for humanity.

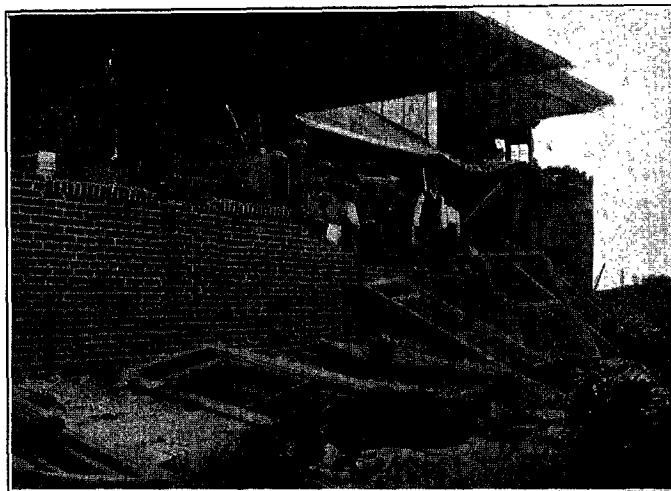
Our people in the California-Nevada Conference are willing to do all in their

ren has not hitherto been misplaced, and we can not believe that it will be on this occasion, and we confidently look for our loss of thirty-three thousand dollars to be speedily contributed.

The basis of this confidence rests upon the fact that our brethren of the Southern California Conference, whose financial condition might seem to demand that all their energies be expended on the relief of home industries, have generously contributed from their scanty funds two thousand dollars to help repair the losses on our stricken institutions. We thank them from the depths of our hearts, believing that God will reward them for their liberality. Shall not others share with them in this blessing? We believe that many will do so. Let contributions be forwarded at once to Elder I. H. Evans, Takoma Park, Washington, D. C. These funds will be turned over to the Pacific Union Conference, which will attend to the proper distribution of the same.

Signed by the Committee,

H. W. COTTELL,
S. N. HASKELL,
W. C. WHITE,
W. T. KNOX,
M. C. WILCOX,
J. O. CORLISS,
C. H. JONES,
E. A. CHAPMAN,
W. N. GLENN,
H. G. CHILDS,
C. M. SNOW,
H. H. HALL,
A. O. TAIT.



A CORNER OF THE PACIFIC PRESS BUILDING AFTER THE EARTHQUAKE

power to assist in this crucial time; but, as before stated, most of our largest and best-equipped churches, such as those at San Francisco, Oakland, Santa Rosa, San Jose, Mountain View, Healdsburg, and others, have been placed at a great disadvantage, having all been sufferers from the earthquake. The brethren of the Pacific Coast, however, are of good courage, and desire to be collaborators with our Eastern brethren in recouping these losses according to their ability.

The Lord's work on this Coast needs help now, *just now*, when its burdens are heavier than it can bear alone. We believe our brethren everywhere will regard the situation on the Pacific Coast as an appeal to their sympathy and support. This region has ever been prompt to respond to the needs of other parts of the field, and now in our need shall we not be made glad with the substantial sympathy of our brethren who have not been subjected to the strain under which we find ourselves? We believe that we shall, and that right away. Our confidence in the liberality of our brethren

The Last Call for Help for Our Institutions in California

IN the two preceding issues of the REVIEW AND HERALD, appeals have been made in behalf of our work on the Pacific Coast, which has suffered loss as a result of the recent earthquake. Brother Palmer's appeal set the matter out in a very clear and concise way, and Elder Daniells has also called attention to the needs in a forcible manner. And now that the time is drawing near for the collection, we make this, our last appeal.

We believe that it is one of the principles of the gospel to help one another in times of special disaster and calamity. We may profitably call to mind the incident recorded in the eleventh chapter of Acts, of the prophecy of Agabus in reference to the dearth which came to pass in the days of Claudius Cæsar, and the record shows that "then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did."

No doubt these selfsame disciples had many places where they could have used their money to good advantage instead of sending it to Judea to help the people who suffered from the dearth; but

their hearts were touched by the need of those who were in the dearth-stricken district.

There are doubtless many calls that come to us in our home churches for means to advance the work in our own immediate locality; but in this disaster in California there is a special need. The brethren are in no way responsible for the loss that came to them so unexpectedly, and they find themselves at present powerless to repair the damage. Our brethren are not calling for our donations to restore to them personal losses, which, in many instances, were quite heavy; the appeal is in behalf of the work and cause of God, and it should meet with a prompt and liberal response.

Gratitude for the sparing mercy of our Heavenly Father over us and our property should prompt us to be liberal in our gifts in response to this appeal. The promptness with which private individuals, and cities, and our own government has responded to the need of San Francisco, is astonishing to the world, and should be an object-lesson to us. Disaster to the Lord's work and institutions should certainly be met as promptly by us as the people of the world meet the needs of their suffering fellow beings.

In a private letter received two or three days ago from one of our isolated sisters, there was enclosed a check for two hundred dollars, to be applied on this donation. We of course do not expect that very many of our people can give so generously as this, and yet there may be some who can give even more. But do not fail to give because you can not contribute a large sum. If all would give as the disciples did,—“according to his ability,”—it would make a handsome sum when it is all put together.

We trust that the elders of the churches will see that this matter is properly presented before their companies. And may the Lord bless not only the donors, but the institutions that are to be the recipients of the gift.

G. A. IRWIN.

The Logic of Facts

The message proclaimed to the world by Seventh-day Adventists, professedly in fulfilment of the prophecy of Rev. 14:6-12, is the only movement taking place in the world that claims any relationship to that prophecy. This movement is doing just what the prophecy says would be done, in proclaiming the hour of God's judgment and giving the warning against the worship of the “beast” and his “image.” This movement fulfils the prophecy as fully as any movement could fulfil it. The prophecy has either been fulfilled before the time (an impossible supposition), or this advent movement is the fulfilment of it which God intended when he gave it to

the prophet. If this movement is not the fulfilment of that prophecy, then the prophecy can never be fulfilled; but this, from the Christian standpoint, is not a possible alternative.

This, therefore, is the final movement in the work of God, the last message which God has for the world; for following this work is the event described in Rev. 14:14, 15. The advent message is a proclamation of the second coming of Christ, and when this movement reaches its culmination, if the message is of God, Christ must come. When this “gospel of the kingdom” shall have been preached in all the world, then the end is due. In the very nature of things there can be no message, no gospel work, beyond this. No new denomination can arise to carry the gospel standard into further fields of truth.

All who would be identified with the work and people of God when Christ comes, therefore, must be identified with this movement and this people. There can be no such thing as separating from this movement under the guidance of the Holy Spirit; no such thing as going from it onto a higher ground of truth. When individuals draw off from this body, it is not the body that has gone wrong. This body must, if the Bible is true, remain the special people of God till Christ shall come. “Here are they that keep the commandments of God, and the faith of Jesus.”

L. A. S.

Note and Comment

SIR OLIVER LODGE, “the great English physicist,” describes six kinds of Christianity, and then adds a seventh, his own, which he affirms embodies the essential truth of all pagan and of all other religions. One of his reviewers defines this latest kind of Christianity thus: “That seventh form of Christianity is the pantheistic, which recognizes Christ as divine, because it sees in him the highest point yet reached of the manifestation of the God who is immanent in all things.” Thus again does it appear that the doctrine of an immanent God is pantheistic in its nature and tendency. There is no place for such teaching in this message.

IN these days when so many are asserting that there was no Christianity in the Old Testament, it is helpful to read the following paragraph taken from the *Lutheran Witness*:—

Professor Fiebig is altogether wrong when he says that the substance and essence of Judaism “as officially taught in the Old Testament” is legalism. The essence of Judaism as taught by the Talmud is legalism; but the doctrine of the Old Testament and the doctrine of the Talmud differ as the true from the

false. He who reads the Old Testament so blindly as not to see that in promise, in ritual, in type, and in prophecy, the Messiah who should save his people from their sin is held up to the eye of faith of those who groaned and were heavy laden under a law that they could not keep— whoever does not find in the Old Testament the gospel message of the forgiveness of sin through the blood of the Lamb of God, needs illumination from the Spirit of God before he can pose as an interpreter of the Old Testament. Augustine was right when he said: “The New Testament lies concealed in the Old, and the Old Testament is revealed in the New.”

“It is the unexpected that happens” even in the ordinary affairs of the world; and while in ordinary affairs this statement may not be strictly true, it is always true in the dealings of God with those who do not have faith in his Word. Those who set their own reason above faith are doomed to a grievous surprise.

The antediluvian world did not believe the preaching of Noah that the earth would be overwhelmed by a flood. Such talk was nonsense to them. Their reason was against it; science, as they expounded it, was against it; history was against it. The wise men of that time demonstrated the impossibility of such a thing. The people rested secure in the belief that Noah was but a misguided fanatic. But there came a day when all their confidence suddenly vanished. “The flood came, and took them all away.”

Lot went through the city of Sodom one night and warned his relatives there that the city was about to be destroyed by fire from heaven. To them his statements were but the hallucinations of a crazy man. “He seemed as one that mocked unto his sons-in-law.” The possibility of such an improbable event was not worth their consideration. But the destruction came, nevertheless. The seemingly impossible event was just the thing that happened.

The words of God are foolishness to the person who does not exercise faith. The prophecies and warnings which are sent of God are to the unbeliever but a mere outburst of fanaticism. And when these prophecies are fulfilled, the unbeliever is always taken completely by surprise. It is only by faith that we can gain a knowledge of things to come.

To residents of San Francisco, what could have seemed more improbable, on the seventeenth of April last, than the statement that on the following day many fine mansions of the wealthy people there would be deliberately and intentionally destroyed by the government troops? No one would have believed it for a moment. Yet it happened. And other things equally strange and unexpected are to happen. Upon the unbelieving, destruction is to come “suddenly.” No researches of science, no deductions of reason, can prepare an individual for the scenes that will attend the closing up of God's controversy with sin in the world. Only by faith can such a preparation be obtained. “Now the just shall live by faith.”

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.

The Pillar of the Cloud

"ALL sunshine makes the desert,"

The Arab proverb says;
The verdure and the harvest
Come through the rainy days;
The flowers in their fragrance,
The forests in their pride,
Come through the clouds that darken,
The storm which rages wide.

"All sunshine makes the desert."

The soul that knows not pain
Lies in its careless blisses,
And barren must remain.
Not till the storm-clouds gather,
Not till the tempests break,
Can seeds of greatness quicken,
Can powers of good awake.

"All sunshine makes the desert."

The highest ends of life
Lie not within its raptures,
But on through stress and strife;
And all our noblest powers
Of faith and hope and love
Come with the falling showers
From out God's heaven above.

—Priscilla Leonard, in *Youth's Companion*.

Filled With the Fruits of Righteousness

MRS. E. G. WHITE

"AND this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

The Lord presents before his finite creatures no impossibilities. Our Heavenly Father claims not at our hands that which we can not perform. He desires his people to labor earnestly to carry out his purpose for them. They are to pray for power, expect power, and receive power, that they may grow up into the full stature of men and women in Christ Jesus.

Not all the members of the church are cultivating personal piety; therefore they do not understand their personal responsibility. They do not realize that it is their privilege and duty to reach the high standard of Christian perfection. God is not well pleased when all the burden-bearing is done by a few members of the church, whose physical and spiritual powers are taxed to the utmost of their ability in their effort to counteract the influence of the worldly minded, halting, doubting ones. If those so lacking in piety and earnestness would seek to learn the lessons contained in God's Word, and would feel it their duty to practise these lessons, there would be more power in the church. Every member would seek to improve his talents. The light

would not be hidden under a bushel, but placed on a candlestick, and its clear, steady rays would shine forth to dispel the darkness.

We are in great need of the pure, life-giving atmosphere that nurtures and invigorates the spiritual life. We need greater earnestness. The solemn message given us to give to the world is to be proclaimed with greater fervency, even with an intensity that will impress unbelievers, leading them to see that the Most High is working with us, that he is the source of our efficiency and strength.

We are not accomplishing one third of what God desires us to accomplish, because careless, ease-loving church-members shirk responsibilities, leaving them to be borne by a few willing ones. But God has not appointed a few to do all the praying, all the watching, all the believing, all the warning and entreating, while the majority look on, taking no part in the great work.

Many who claim to be children of God are only a burden to the church. God has given them capabilities which, if properly used, would enable them to be a great help in his work. He expects them to be collaborators with Christ. Their inexcusable indolence is causing them to be recorded in the books of heaven as unfaithful servants. The "well done" will be spoken to those only who are earnest, faithful workers.

Shall this state of indifference continue from year to year? Are we looking forward to the latter rain, confidently hoping for a better day, when the church shall be endued with power from on high, and thus fitted for work? The latter rain will never refresh and invigorate the indolent, who do not use the powers God has given them. Is Christ always to be disappointed in the beings he has redeemed at an infinite cost?

The power of a higher, purer, nobler life is our great need. God's people are to be filled with holy joy, that its radiance may shine forth from them, brightening the pathway of others. What power, what peace, what joy, the soul may have that is united with Christ. The divine splendor is revealed to those who commune with him who is the source of power.

We know little of the peace and happiness and joy of heaven. We need more efficiency. We need to receive from Christ the water of life, that it may be in us a well of water, refreshing all who come within the sphere of our influence.

It is not spiritual laziness that will bring us near to God, but Christian devotion, personal piety, intelligent advancement in the knowledge of Christ. We shall be filled with the fruits of righteousness. There is a higher standard for us to reach. The world has too much of our thought, and the kingdom of heaven too little.

God has given us talents to be used in the upbuilding of his kingdom. Are we betraying this solemn trust? Do we

ask ourselves the question, How am I using the talents my Lord has given me? Have you given to earthly things strength of purpose, tact, and skill, and to God only a feeble, diseased service? Will he accept this at your hand? Shall the eternal be made secondary to the temporal?

Are we doing our appointed work? Are we showing forth in our lives the praises of Him who has called us out of darkness into his marvelous light? Is Christ dwelling in our hearts? Are we not falling far short in our duty? If we are doers of the word, and not hearers only, we shall be whole-hearted in our efforts to make his name a praise in the earth.

Christ tells us to pray with unshaken faith, "Thy kingdom come. Thy will be done on earth, as it is in heaven." These words will surely be fulfilled. Work to the utmost of your ability to answer this prayer. You will then feel so weighty a responsibility resting upon you that you will put away from you all selfishness, all sloth, all indifference. You will rid yourselves of all that Satan could take advantage of in his efforts to defeat Christ's prayer.

We have no time to listen to the suggestions of the foe. At our baptism we pledged ourselves to break all connection with Satan and his agencies, and to put heart and mind and soul into the work of extending the kingdom of God. All heaven is working for this object. The Father, the Son, and the Holy Spirit are pledged to co-operate with sanctified human instrumentalities. If we are true to our vow, there is opened to us a door of communication with heaven,—a door that no human hand or satanic agency can close.

We are to despair at nothing in the line of progression. Moral and spiritual perfection, through the grace and power of Christ, is promised to all who believe. At every step we are to ask for the help of Christ. He is the model we are to follow in character building. He calls for deeds, not words, saying, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Do unto others as you would they should do unto you"—this is to be our rule of life. Christ is the source of light, the fountain of life. He brings us to his word, and from the tree of life presents to us leaves for the healing of the nations. It is his purpose that human beings, purified and sanctified, shall be his helping hand. He leads us to the throne of God, and gives us a prayer to offer to him. When we live this prayer, we are brought into close contact with Christ; at every step we touch his living power. In our behalf he sets in operation the all-powerful agencies of heaven.

My brother, my sister, are you carrying a burden for the unsaved? Do you know what it means to be a Christian? Not ministers only, are to know what saith the Lord. All are permitted to enter the door opened by the sacrifice of Christ. Not ministers only, but all who

take their stand under the blood-stained banner of Prince Emmanuel, are to work for the Master, presenting to the sick the wonderful gospel remedy.

Is your faith practical? Are you doing what the Bible tells you to do? Are you using all your powers in an effort to bring the lost sheep back to the fold? There are thousands upon thousands in ignorance who might be warned. Pray, as you have never prayed before for the power of Christ. Pray for the inspiration of his Spirit, that you may be filled with a desire to save those who are perishing. Let the prayer ascend to heaven, "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations."

The Great California Earthquake A Sunday in Oakland and San Francisco —April 22, 1906

ABDIEL

THE streets of Oakland were like a holiday-celebration occasion—crowded. Special police and State militia were in evidence everywhere. Nearly every other man one met wore a badge, sometimes two and three and four—"Special Police," "Relief Committee," the "Red Cross," and that of the particular order, perhaps, to which he belonged. And then there were many officials, some decidedly officious, others meeting the demands of the occasion with coolness and courtesy.

Some of the streets were closed with ropes and special police. Buildings were dangerous, some of them much worse than they appeared to be. Great brick, stone, and wood cornices were in the streets, splendid plate-glass windows were shattered, and erstwhile solid brick and stone walls were broken and unsafe. All the fine school buildings of Oakland were greatly damaged.

The church parlors of all houses of worship at all available were converted into soup kitchens and bedrooms for the refugees from San Francisco. Oakland, though wounded, was nobly forgetting her own injuries for the sake of others who had lost their all. Said the director of the Chabot Observatory, "I told them that the reception and assembly rooms of the observatory were open." While walking a little way with two young men, each with a roll of blankets swung over his shoulder, we were met by a lady who said, "Excuse me, gentlemen, are you in need of dinner? If you are, there is a warm meal for you at the church right round the corner; and it is good, too, and perfectly free." And such we met everywhere. Thank God, the mercenary spirit of the age has not wholly dried up the milk of human kindness. Yet there will be hundreds who will abuse the hospitality of Oakland and neighboring towns, and continue to stay and feed upon their generosity when they ought to be at work, and then these cities will be charged with niggardliness.

Incidentally in this connection, San Jose suffered fearfully. Some of her finest buildings were ruined by the mighty trembler, yet thousands fled from San Francisco to that place, and the "Garden City" housed, tented, parked, and fed them, with none of the eastern supplies flowing to her. She ought to have a share in them.

"How can I get from Oakland to San Francisco?" I asked of several. "Get a pass." "How? Where? When?" "Go to the city hall, fall into line with those applying, and wait your turn. They may make you work, however. It is martial law over there; and they indiscriminately force men into service at the point of the bayonet, demanding from two to six hours' work."

Hon. C. F. Curry, California's secretary of state, was so conscripted, and made to labor, till an army official recognized him and ordered his release. The irresponsible soldier respected no one, and shot men with little or no provocation.

Yet I concluded to go. I fell into line at 7:30 A. M. Men had already been there for two hours, and there were probably a thousand ahead of me. That line lasted all day nearly. After two hours more I reached the examiners; a fourth of the line, perhaps, were turned down; the rest were granted passes for the day only. After passing this examination, we were told to pass into a room and wait till our names were called. There were a hundred, more or less, waiting. I was getting impatient to go on. A new inspiration struck me. I broke from the ranks, sent my card to the governor, an old neighbor who knew me, and in five minutes received a personal, permanent pass in and out of the military lines of San Francisco, per order of the governor, signed by Adjutant-General Lauchs, and I was off.

I had heard of the city's desolation, of the work wrought by earthquake and fire. I had witnessed ruins and gazed upon pictures of more extensive ruins of the gray and olden past, but the terrible realities of San Francisco eclipsed them all. Those I had seen only as ruins. "The Queen City of the West" I had known in her glory and pride. The language of my heart was, "My God, what destruction, what desolation, what ruin, thou has permitted to come!" Only the language of the prophets of old is adequate to tell of the awfulness of the scene.

And yet when one had known the feel of the earthquake, he did not wonder. During the twenty-eight seconds—which to some measured minutes—it seemed as if no building could endure the strain. The gyratory twisting, the swift, beating waves, the up-and-down pounding, the commingling of every conceivable motion in swift and awful violence, blanched the stoutest heart, and caused strong men to cry like babies, women to scream and faint, and some persons to go stark, staring mad.

Acres and acres of great ruined buildings loom before me through the smoky

atmosphere, like specters of a forgotten past; square miles of a once populous city south of Market Street have been swept by the fire fiend, so that all that is left is a few chimney-stacks, iron telegraph poles, and now and then the broken walls of a building.

The fire has burned down many buildings, dynamite has shattered many walls, but all the damage—estimated all the way from two hundred million to five hundred million dollars—was the result of that twenty-eight seconds. One church, St. Dominic's, a huge structure on Steiner Street, seems to be utterly wrecked. One of its high towers stands a mere skeleton, stripped of everything, the other is also a skeleton surmounted only by the dome of the spire, like a parasol. Another part of the church has piled its tons of brick on a large rooming house adjacent, and crushed it to the ground. On the same street there are large three-story wood houses moved four or five feet off from their foundation, still standing. In some cases buildings sank one story. Streets were upheaved, car tracks were twisted, bent at sharp angles, or otherwise distorted. Great steel girders were broken like pipe-stems.

The loss of life is probably not a unit less than one thousand. The San Francisco papers persistently minimize it, and the army officers give what is officially reported, about three hundred up to date. But we have been told of two hundred buried in one trench, very few of whom can be identified; one hundred and fifty or more were caught in the awful whirlwind of fire on Telegraph Hill and burned. This, that, and the other lodging-house went down with from scores to hundreds in them. The odor of burning flesh is still in evidence in many places, where no wholesale meat shops or horse stables existed. Sometime God's books will tell the whole story. Till then we wait. So far as I am able to learn, none of our own people suffered serious physical injury. For this let us thank God.

The extent of the earthquake in any kind of severity was from near San Luis Obispo on the south, where hot springs burst forth, to north of Ukiah. Its width was a narrow strip along the coast range; and yet it was recorded at Johns Hopkins University, at Baltimore. Professor Burckhalter, of Oakland, called it a *great* earthquake, ranking as the ninth in violence in a scale of ten.

The earthquake has its usual number of freaks. It is common to find buildings utterly shattered, and close to them others no stronger unharmed. One part of a building is ruined, another part is uninjured. There is nothing which so clearly solves all these problems as the Word of the Lord, "The earth shall wax old as doth a garment." One of the characteristics of old garments is their weak and strong places. Of course we know that the primal cause is sin; and sin is bearing its full fruitage.

The feeling of many when it came was, "It is the last day;" "It is the

judgment day;" "The end of the world has come." And men prayed who had erstwhile cursed. Subsequent events show that much of this is from the impulse of fear. As soon as the danger is over, the spirit of selfish carelessness returns. The great majority ridicule the idea that God has aught to do with such things in any way. We are told that people are too far from superstition in this age to look upon such events as related in any way to divinity; and so solacing themselves, they grow defiant. One leading paper has voiced the sentiment that San Francisco has only one enemy, fire, but she would be made "as safe from fire as the bottom of the sea," and when it is finished, "it will burn again only when the caves of the ocean burst into flame." They forget that God can from the very caves of ocean send forth flame; and that when the withdrawal of his rejected mercy permits a sin-perverted nation to work out its own combinations, the very "elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

If the Bible means anything, it means that the same God reigns still who said to a city of old, "She shall be visited of Jehovah of hosts with thunder, and with earthquake, and great noise, with whirlwind and tempest, and the flame of a devouring fire." It is so easy now in the "light" of higher criticism and pagan philosophy to reject God's Book.

Would to God that men might see or be made to see that these judgments are the fruitage of sin. Some do see it. I know a young Baptist and his wife who left the city two months ago, fearful of some such calamity because of the city's wickedness.

Shall we as a people be warned? Shall we as a people give God's warning? Shall we make that our business?

The Lack of Human Kindness

T. E. BOWEN

"THE Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3.

This text reveals unto us the unfailing love of our God. His love is made known unto us through the multitude of his acts of loving-kindness. Loving-kindness is simply kindness prompted by love. Thus God draws us unto himself.

What power there is in these loving acts! This was what drew men unto Christ. They felt that love. They saw it in every look, in every act. Every sufferer, burdened by disease, that came to Jesus for healing was restored by that touch of everlasting love. "And he healed them all," the record says. No one came to Christ in vain. Every one felt at home in his presence. That unfailing spring of kindness beaming from his loving eyes, drew them. Here they forgot themselves, their petty trials, frictions at home, trouble, and care. In

the circle of Christ's loving presence they truly found "rest unto their souls."

There are some saints who seem to have remained so long in this inner circle of Christ's presence to-day that to be with them is restful. But with many who profess to be followers of that loving Christ of Judea, this can not be truly said. If the loving-kindness of God drew people unto himself while the Lord was with us, as well as from everlasting of old, then it is certain that people destitute of this heavenly kindness will drive souls away from the Lord. And we believe that right here lies the greatest difficulty with us as a church to-day. We are permitting a cold, hard spirit to take possession of our souls.

Here is a statement that should startle every Seventh-day Adventist. Ponder it thoughtfully; and do not give it away by saying it applies so very forcibly to "Brother —" or "Sister — in our church." Let us say, "This means me."

"How little do we enter into sympathy with Christ on that which should be the strongest bond of union between us and him,—compassion for depraved, guilty, suffering souls, dead in trespasses and sins! The inhumanity of man toward man is our greatest sin. Many think that they are representing the justice of God, while they wholly fail of representing his tenderness and his great love. Often the ones whom they meet with sternness and severity are under the stress of temptation. Satan is wrestling with these souls, and harsh, unsympathetic words discourage them, and cause them to fall a prey to the tempter's power."—*Ministry of Healing*, page 163.

Yes, this is our greatest sin. Think of it. Often the workers for God, who need the tender love and sympathy of their brethren, are almost driven to despair because they meet, instead, this cold spirit here referred to. This inhumanity must cease. And the love for speaking cold words of criticism will cease in the hearts of those who are born of the Spirit.

Then we can feel for those fallen in sin, both without and within the church. We shall not have that spirit of "I am holier than thou." This thing in the heart Jesus hates. He rebuked it while here. Christ was touched by the infirmities of men. Their imperfections drew on his sympathy and love. "We need more of Christlike sympathy; not merely sympathy for those who appear to us to be faultless, but sympathy for poor, suffering, struggling souls, who are often overtaken in fault, sinning and repenting, tempted and discouraged. We are to go to our fellow men, touched, like our merciful High Priest, with the feeling of their infirmities."—*Ibid.*, page 164.

When this shall actually be the experience of all the truly loyal members of the church, we shall not be very far from what is known as the "loud cry of the third angel's message."

Rome, N. Y.

The Gift of Prophecy

GEO. O. STATES

It seems to me that our own people who passed through the terrible experience of the morning of April 18, 1906, ought to appreciate the gift of prophecy as never before. When we awoke and felt our bed heaving in such a frightful fashion, and found that the earth was rocking from north to south, we thought of those words in Isa. 2:19, "when he ariseth to shake terribly the earth."

As I read the various speculations as to the cause of earthquakes, my mind went back to what was published in Volume I of "Great Controversy" in 1870; and as it gives such a vivid picture, I will give a few extracts which ought to be read with great interest at this particular time: "Before the flood there were immense forests. The trees were many times larger than any trees which we now see. They were of great durability. They would know nothing of decay for hundreds of years. At the time of the flood, these forests were torn up or broken down and buried in the earth. In some places large quantities of these immense trees were thrown together and covered with stones and earth by the commotion of the flood. They have since petrified and become coal, which accounts for the large coal beds which are now found. This coal has produced oil. God causes large quantities of coal and oil to ignite and burn. Rocks are intensely heated, limestone is burned, and iron ore melted. Water and fire under the surface of the earth meet. The action of fire and water upon the limestone adds fury to the intense heat, and causes earthquakes, volcanoes, and fiery issues. The action of fire and water upon the ledges of rocks and ore causes loud explosions which sound like muffled thunder. These wonderful exhibitions will be more numerous and terrible just before the second coming of Christ and the end of the world, as signs of its speedy destruction.

"Coal and oil are generally to be found where there are no burning mountains or fiery issues. When fire and water under the surface of the earth meet, the fiery issues can not give sufficient vent to the heated elements beneath. The earth is convulsed, the ground heaves, and rises into swells or waves, and there are heavy sounds like thunder under ground. The air is heated, and suffocating. The earth quickly opens, and I saw villages, cities, and burning mountains carried down together into the earth. God controls all these elements; they are his instruments to do his will; he calls them into action to serve his purpose. These fiery issues have been, and will be, his agents to blot out from the earth very wicked cities. . . . These manifestations bear the special marks of God's power, and are designed to cause the people of the earth to tremble before him, and to silence those who, like Pharaoh, would proudly say, 'Who is the Lord, that I should obey his voice?'"

While our city is forty miles from

San Francisco, yet for three nights we could plainly see the fires lighting up the heavens, and I thought of these things that the Lord told us so long ago were coming. On page 85 of the same work we read: "The mountains will burn like a furnace, and will pour forth streams of lava, destroying gardens and fields, villages and cities; and as they pour their melted ore, rocks, and heated mud, into rivers, will cause them to boil like a pot, and send forth massive rocks, and scatter their broken fragments upon the land with indescribable violence. Whole rivers will be dried up. The earth will be convulsed, and there will be dreadful eruptions and earthquakes everywhere. God will plague the wicked inhabitants of the earth until they are destroyed from off it. The saints are preserved in the earth in the midst of these dreadful commotions, as Noah was preserved in the ark at the time of the flood." Any person who has read the accounts of the late eruption of Mount Vesuvius can not fail to see how this is now literally being fulfilled. Towns and villages have been depopulated, and thousands of lives have been lost by the terrible eruptions.

After breakfast on the morning of the eighteenth, as I looked over our beautiful city and saw so many fires, I went down into the main part, and as I passed along the streets and saw houses torn from their foundations, chimneys fallen through roofs, people with their household goods piled up in the yards, the thought came to me of how the Lord had preserved my family and myself amid all this devastation; and tears came to my eyes as I recalled the promise in his Word that he would give his angels charge over his people.

As soon as we could get copies of the special *Signs*, I started out selling them, and have sold them to nearly every one to whom I have shown them. Now, dear brethren and sisters, we ought to take these Earthquake Specials and go to our neighbors and tell them what these things mean, and what is just before us. The Lord has given us light above any people on the earth, and will hold us responsible for the right use of this light.

San Jose, Cal.

Evils of Religious Legislation

H. W. REED

PROF. FREDERICK J. STANLEY, D. D., Secretary of the American Sabbath Union, gave two addresses at the Sparta convention last October. In one of these he made the following statement: "The Wisconsin Sunday Rest Day Association is the most efficient and best equipped of its kind in the United States, with the possible exception of the one in Pennsylvania."

I will now quote a resolution passed by this association at the Sparta convention last October:—

"Whereas, President Roosevelt and several governors and other executive officers have so entered on the work of law enforcement as to arouse an un-

usual interest in this most important public issue and make this a most opportune time to arouse united action in this matter; therefore,—

"Resolved, That we urge all organizations in each community that believe in law and order to unite in a 'Federation of Christian Forces' which shall,—

"First, use every practicable effort to secure the enforcement of law, especially by inducing executive officers to do their full duty, and heartily upholding them and co-operating with them in every effort to prevent lawbreaking and punish lawbreakers.

"Second, enter at once on a vigorous campaign of education to secure the nomination and election of honest, faithful citizens as city, village, and town officers, who will impartially enforce all laws, especially those that protect moral character."

I will now make one quotation from the report of the executive committee of the Wisconsin Sunday Rest Day Association rendered at the Sparta convention last October: "At our secretary's suggestion at the Rochester meeting, it was agreed to petition the Interstate Commerce Commission to investigate the connection between the lack of weekly rest days of employees and railway accidents, and to unite in efforts to secure national and State legislation similar to that in force in Switzerland with great advantage to all parties, securing fifty-two full weekly rest days to all employees. Such a bill was introduced last winter in Madison, but was defeated. Vigorous measures should be taken the coming year to prepare such public sentiment as will secure its passage in the next legislature. The governor expressed a strong desire for its passage, and our labor commissioner worked vigorously in its behalf. Our new labor commissioner and railway commission promise co-operation in its behalf. As we started this most vital movement, we should push it to victory in State and nation. Professor Ely, of University, says that it is the most important movement for Sunday rest yet made."

Paul, speaking in 1 Cor. 2:8 of the wisdom of God, says: "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." If Paul were living to-day, he could just as truthfully write of this Sunday Rest Day Association: "If ye leaders of the people only knew the wisdom of God, ye would not crucify the Sabbath of the Lord of glory."

If they knew the wisdom of God, then there would be no need of any association of this kind and character. It never would have been born if they had fully understood the Constitution of the United States, and adhered to it. In the Declaration of Independence they as well as we all should recognize the principle of equal rights to all as the principle that would perpetuate this republic. If this were done, there would be no danger that religious liberty would ever

be crushed to death by its foe — religious legislation. May the God who giveth wisdom and understanding unto the simple make us wise unto salvation through faith in Jesus Christ our Lord.
Oshkosh, Wis.

Misuse of the Name "Sabbath"

DEFINITIONS are sources of power and influence. Many words are limited, by their nature and history, to a specific meaning. This is true of proper names. If a publisher were to put the name Longfellow on the title-page of a volume of Emerson's Essays, and give it to the public, it would be an act of piracy. If John Smith were to write the name of Jay Gould on a business paper, and put it on the market, the courts would deem him a fit subject for the State prison. Proper names belong to specific individuals because the parents of those persons gave them their names. When God created the Sabbath, he named it. When he gave the decalogue, he repeated the name, and described the child to which the name belonged. Speaking of the days of the week as his children, we know that "Sabbath" was the name of the seventh child. This was the prince among the days. Each of the others was known by a simple numeral, this by a sacred name. The Bible does not give God's Son a specific name — Jesus — any more than it does his day — the Sabbath. Other days have some things in common with the Sabbath; other men have some things in common with Jesus; but the respective names are not therefore interchangeable. Proper names are not *transferable*, either legally or morally. Historically, the Sabbath retained its name until the time of the Puritan Reformation. But more important is the fact that the Bible, which is the only source of authority on such a question, never applies the name Sabbath to any day except the seventh day of the week. Whenever Christ or the writers of the Bible speak of the Sabbath, it is always by its own name. In the few cases wherein the events of history make it necessary to refer to the "first day of the week," it is always known by its own name, and *no other*. The Bible does not recognize that it has the power to change or transfer the names of the days of the week; much less does it delegate to men any such power. These simple facts of history are plain to every one who will seek for them in the Bible; and no amount of guessing, or assuming, or manufacturing of chronology to fit theories, can explain the facts away. Christ treated the Sabbath as the fourth commandment required, and honored the name and character which his Father had given to it. He pruned away the false elements which Judaism had gathered around it, and left the Sabbath fitted to meet the wants of his church, under the gospel. His immediate followers accepted the Sabbath thus, and no trace of any question concerning its name or observance appears in the New Testament.— *The Sabbath Recorder*.

THE WORLD-WIDE FIELD

A Visit to Transcaucasus

L. R. CONRADI

THE evening of October 24, I left Alexandrodar, going to the station to take the train for Tiflis, Transcaucasus. It was agreed that the other laborers should visit the various churches easy of access, while I was to visit Tiflis. About twelve years ago I made the trip to that city, crossing the range from Wladikawkas by stage. At that time the railway via the Caspian Sea and Baku had not been built. The distance by rail from Alexandrodar to Tiflis is nine hundred and twenty-five miles, and it requires forty-six hours to make that trip on the cars. As I passed through the German colony Chassaw-jurt, where we have lately raised up a church, I did not dream that a few days later at that very place the same train I was riding on would be held up by Tartar brigands from the mountains, and the baggage and mail carried off, while twelve people would be murdered and a large number wounded, and all of the passengers robbed. For the first time I passed along the shores of the Caspian Sea, the greatest inland sea in the world. I tried to get some snap-shot kodak pictures along the way, but was hindered by the police, as everything was under martial law; however, I succeeded in getting one picture showing a policeman in his uniform.

Upon my arrival at Tiflis on the night of the twenty-sixth, I was met at the station by both the Brethren Pampaian. The doctor had lately moved to Etschmiansin, near Erevan, the headquarters of the Armenian Church, where their catholicos, who is chosen by the whole nation, dwells, but this choice must be confirmed by the Russian czar before the catholicos dare take his seat. Here is also their leading educational seminary, where students from India, Turkey, Russia, etc., are trained for the priesthood. This has been a strong Armenian center since 1441. About twenty-five miles south of Erevan towers Mt. Ararat, 15,160 feet high, and beyond that is Little Ararat, as shown in the picture. Ararat is on the borders of Turkey, Russia, and Persia; thus to-day in the very shade of the mountains where the ark rested we have a laborer proclaiming present truth.

I found Tiflis in an uproar. A few days previously to my arrival the mayor

of the city had given permission for a large meeting of the citizens to be held, in which the present situation of Russia was discussed by many very intelligent and enlightened people of the neighborhood; but when this peaceful meeting closed, the Cossacks, who were guarding the exits to the building, began to fire into the defenseless crowd as they came out. One could still see the marks of the bullets. Blood streamed down the steps of the building. The corpses were buried by the government; and it was possible for but one man (he was a general) to secure the dead body of a relative or friend. Although the mayor had granted the permission, yet the government had sent the Cossacks. Of course the natural outcome of such an outrage would be an insurrection and the explosion of a lot of hand grenades.



MOUNT ARARAT

At noon, next day after my arrival, we learned that the trains in the Transcaucasus district had also stopped running. We spent several evenings with a German family where the Brethren Pampaian were stopping. They had awakened some interest in the truth here, and so we had a Bible study at the house, while the soldiers were riding up and down the street and heavily guarding the station and all public buildings. Sabbath we went to see some interested readers of our literature, but we found a number of the streets closed by the soldiers. Some officers had been killed, and an investigation was in progress.

There being no opportunity for me to leave by train, I decided to secure passage over the mountain pass to Wladikawkas with the mail-couch. I would exchange a thirty-six hours' ride on the railway for a trip taking forty-eight hours by stage. By the time we got back near the railway station, we found that section of the city also closed by soldiers. Just then the station-master came up, and called to an official, who permitted us all to pass accompanied by armed soldiers. From a boarding-house right across from ours, shots had been fired, and several policemen had been killed, and the soldiers had shot several

innocent persons, who, from curiosity, had looked out of their windows. The military and police officials were investigating whence the shots had come. We found all the houses in that district, including our own boarding-house, closed; so we returned to the family where our brethren stopped, and glad indeed we were that evening to secure my luggage from the boarding-house. We spent the night with the German family and the Brethren Pampaian.

During our stay we had had ample time to counsel over the work. It was decided that while the doctor would continue work among the Armenians at Erevan, his brother, the nurse, had better go to Bulgaria and work among the Armenians there. His wife's home is there, and she had gone to that country some weeks before. Although we have still a worker in this part of the German Union District, yet we found that there was an urgent demand for a German Russian worker to labor in this field, where, as stated before, I found about fifty Sabbath-keepers. There are nearly five millions of people here, and we have about eight Sabbath-keepers at Tasehkent in Asiatic Turkestan. There are also some of our brethren in the Russian army in Manchuria; we have learned positively that five of these were able to have the Sabbath free, and so far as we have been able to ascertain, none of the Sabbath-keepers in the army were even wounded. Thus the Lord is caring for his truth, and it is extending from the north to the south and from the west into eastern Asia, where Russian soldiers have been sowing the good seeds of the kingdom, and some have been converted.

Early on Sunday, the twenty-ninth, having previously secured a second-class ticket, we started on the stage-coach trip across the mountains. I was surprised to find that I was the only through-second-class passenger (there were no first-class passengers at all). The second-class passengers ride on the front seat under cover, although the body is not very well protected, while those going first-class ride inside, where they can be quite comfortable.

In Tiflis the weather was rather hot, yet; for the first twenty miles we followed the railroad toward Batum, but we saw no trains of any kind. Then we turned into the mountains toward Mlety, where we stopped for the night in a pouring rain, after having made about seventy miles during a ride of fifteen hours. We were at an elevation of about five thousand feet.

By daylight next morning we were again on the way; we crossed a mountain stream, and climbed the mountain-side by a road making eighteen sharp turns, when we reached Gudaur, nine miles from our last stopping place, and twenty-three hundred feet higher. About five hundred and seventy-five feet higher up we had to pass under strong snow-sheds, built to protect the road against snowslides. As we ascended, we got into a blinding snow-storm. It soon

became so cold that the conductor asked me inside with him. When we reached the summit of the pass, we were over eight thousand feet high; we then began a rapid descent, through romantic defiles, viewing here and there small villages, perched like swallows' nests among the mountains, in full sight of Mt. Kasbek, towering 16,800 feet high. Late at night we reached Wladikawkas, where we were again near the railway.

Mission Work in Sierra Leone

D. C. BABCOCK

MISSION work in Sierra Leone upon organized plans, began about the year 1792, when the first settlement was made on the present site of Freetown, by the Baptists and Methodists.

The negroes who had left the slave plantations in the Southern States during the Revolutionary War, and associated with the British army, went to Nova Scotia, expecting homes to be given them, upon promises made; but never realizing the fulfilment of the promises, they became dissatisfied, and

Africa should first be entered. Probably the greatest inducement to begin on the west coast was brought about by a Scotch missionary, a Mr. Brunton who had performed some labor among the Soosos.

As Mr. Brunton had acquired the Soosoo language, he offered his services to the Church Missionary Society, and was employed by them to prepare a grammar and vocabulary, and such other books as could be used among the natives.

At the African academy at Clapham, England, were several Soosoo boys, who had been brought from their native land to be educated. When portions of Mr. Brunton's books were read to them, they understood them perfectly. Thus the accuracy and value of his writings were fully tested.

This was the first effort ever made to reduce the native languages of West Africa into writing, the Soosoo language being largely spoken in the territory lying to the north of Sierra Leone, and understood by the Foulah and Mandingo natives, and the vernacular tongue of the

must end in grievous disappointment." Bishop Ingham here makes a forcible comparison. He says, "At the time of which I am writing, our country was waging war in another part of Africa, against the great military despot who had usurped the supreme authority in France.

"Sir Ralph Abercromby had landed an army in Egypt to oppose the plans of eastern conquests that had been formed by Napoleon Bonaparte. For this expedition there was no difficulty in procuring volunteers. Thousands were willing to die in defense of their king and country. But not one came forward to risk his life in western Africa, in defense of the Christian faith."

All efforts having failed to find men willing to face the difficulties necessary to be met among the tribes of western Africa, the Society turned to Germany, the birthplace of those noble defenders of the faith of Jesus, Luther, Melancthon, and other faithful men to the cause of God.

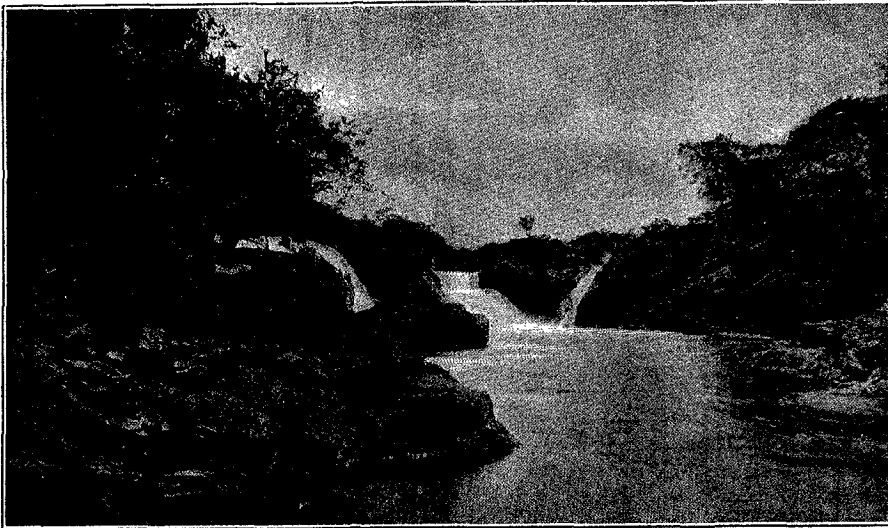
In the city of Berlin there was a school to educate young men wishing to enter the missionary field. At the time that the missionary society for West Africa became acquainted with this institution, there were only six young men in training.

Correspondence was opened at once with the professor, Rev. John Jœnick, to secure help for the new missionary society in West Africa. Two young men out of the six were ready to heed the call, Melchior Renner, a native of the Duchy of Wurtemberg, and Peter Hartwig, a Prussian.

They at once went to England, and for some time studied the Soosoo language at the school of Mr. Graves at Clapham. In 1803 they returned to Germany and received ordination after the order of the Lutheran Church. On their return to England, they sailed from Portsmouth, landing in Freetown, Sierra Leone, March 8, 1804. The next missionaries, three in number, were also secured at the same school in Berlin. They were Gustavus Nylander, a Pole, Leopold Butscher, a Suabian, and John Prasse, a native of Lusatia. They sailed from Liverpool on the twelfth of February, 1806. They soon encountered a severe storm, and were stranded on a sand-bank off the coast of Ireland. The Lord saved them, and on April 22 they sailed again from Bristol.

The vessel stopped at Falmouth, and waited for some time to be taken under convoy. While the missionaries were on shore at Falmouth, the convoy came in sight, and without notice or warning the captain set sail.

The young men secured a small boat, hoping to reach their vessel, but everything seemed against them, and they were compelled to return to Falmouth. No sooner had they reached the shore, than the wind suddenly changed, and the whole fleet was compelled to return to Falmouth, and the young missionaries were, by God's special providence, permitted to get on board again.



KIRIMA FALLS, FREETOWN, SIERRA LEONE

applied to the British government to send them to their native land.

The request was granted, and in the early part of 1792 several ship-loads landed in Sierra Leone. Some of these had become Baptists, and some Methodists, while in America, and immediately upon their arrival in Africa, they organized, and at once built churches. The Methodists have made some advancement, and have several churches. Here in Sierra Leone was the first effort made to plant the gospel in West Africa, but now mission stations may be found all along the coast, from the Bight of Benin to Senegal.

The Church Missionary Society

Probably the first systematic organization for real missionary efforts made in West Africa, was organized in England in the year 1799. The society took the name, The Church Missionary Society for Africa and the East.

The question at once arose, in what part of Africa should they begin work. Circumstances pointed out that West

country of Jollonkadoo (a large kingdom in the mountains on the head waters of the Niger River).

The next step taken by the Church Missionary Society was to find suitable men to go to this dark land, to open mission stations. This was no easy task. Calls were made throughout England for men who were willing to take up the work of the Lord in this distant land, which meant a life of sacrifice, hardship, and perplexities. Bishop Ingham in his book "Missionary History of Sierra Leone" makes the following statement: "Men, however, were not to be found. The climate of West Africa was known to be generally fatal to Europeans; missionary work was known to be difficult and trying, even under the most favorable circumstances; and an opinion prevailed very extensively that negroes of West Africa were by nature so nearly allied to beasts that all attempts to elevate them in the social scale must prove fruitless, and all attempts to convert them to Christianity



THE FIELD WORK

Central America

LA CEIBA, SPANISH HONDURAS.—I have just returned from an eighteen-days' trip to Olanchito and the surrounding towns. It has been one of the hardest journeys I ever made. I traveled nearly two hundred miles, the most of the way on foot, selling a few Bibles and a good many portions of Scripture, besides giving some tracts and papers away, and selling a few of our books. The people through the interior are very poor at present, on account of crop failure last year. The valley of Olanchito presents everything that could be desired by those wishing to settle in a healthful climate. The lands are level, well-drained, and cheap. I wish a few good families could be induced to locate here and live the truth. There is an opportunity for a good work to be done by the right persons. I would be glad to communicate with such families.

A. N. ALLEN.

Mexico

TAMPICO.—We thought perhaps those of our people who have so kindly responded to our request for reading-matter, would be interested to know what use we were making of it. We arrived here April 5, and secured a house at once. The next week being holy week, we could not do much, as all were absorbed in their devotions at the church; but we began our ship work. We have placed papers on Norwegian, English, Mexican, Cuban, and French vessels, and are watching for the arrival of some German steamers. Those receiving the papers seem thankful, and promise to read them.

We also have a rack in the American hotel, and have taken some papers to a private hospital belonging to an American physician. We distribute Spanish leaflets and tracts to the houses as we pass, and hope soon to be able to do more personal work, giving Bible readings from house to house, etc. But as we are doing self-supporting work, I am spending five hours a day in giving English lessons. This is a prosperous place. There are many wealthy people here, and money seems plenty, but living is quite expensive.

The dreadful catastrophe in California has stirred the Americans here very much, and many are inquiring, "Why are such things permitted?"

MRS. M. C. McCULLOCH.

Northern Illinois Conference

A FEW items with reference to how the message is going in the Northern Illinois Conference will doubtless be of interest to our people. I will give a very short report of the work.

A few weeks ago there were eight baptized in the South Side church by Elder Williams after a sermon by Elder Warren. Next Sabbath several are to be baptized in the South Side church. I think eight have already given in their

names for the ordinance. About six weeks ago Elder H. Hansen baptized five in the Erie Street church, and next Sunday evening eight or ten others are to be baptized by Brother Hansen in the Humboldt Park church. Elder Santee is expecting to hold quarterly meeting and baptize a number of candidates at Moline next Sabbath. There are also six or eight to be baptized at Streator. Some of the Germans in Chicago who have lately embraced the truth are getting ready for baptism. In our Swedish church there was baptism a few weeks ago, and others are expecting to be baptized soon.

Elder Warren is holding meetings in Chicago, and is also organizing a training-school for workers, and his labors are beginning to bear fruit. We frequently hear of individuals who are just beginning to keep the Sabbath. Large congregations attend the services at the Forty-sixth Street church on Sunday evenings, where the message in its strength is presented.

We have paid for and installed a small printing-press, and the various features of the third angel's message as presented by Elder Warren in his lessons are being published in leaflets upon our press. Many thousands of these are given to the people who attend the meetings, and they are also being distributed in the city by those interested in this work. The printing is done free of charge by a number of our own members who are practical printers. We have an organization of about forty brethren and sisters who agree to pay one dollar a month for the purpose of meeting the expense of material and power connected with the printing work. We hope to increase this company till they number one hundred or more, so as to have one hundred dollars a month for this work in the city.

We learned last week that a special Earthquake number of *The Signs of the Times* was to be printed, and our churches in Chicago took this matter up in their meetings last Sabbath, and as a result of the effort, more than twenty-five thousand copies of this special number of the *Signs* was subscribed for. We have already sent in an order for twelve thousand copies, and will order more as fast as these that have been ordered can be disposed of. At Moline, where we have a small church, one thousand copies of this special number was ordered. We have just received an order this morning from Streator for three hundred and sixty-five. We trust that other churches will do their full part in the same good work.

The church at Kankakee has sent in an order for 1,175 copies of April *Liberty*. Some special interest there caused this order to be made. We hope that our churches everywhere will take an active interest in the religious liberty work, and make all out of it that the times demand.

The interest in the various features of the message is increasing, and yet there is much room for improvement,

especially in some departments. The things taking place in the world surely indicate that the time to arouse has fully come. May our dear people be faithful to the trust that the Lord has committed to them.

WM. COVERT.

Panama

BOCAS DEL TORO.—I have just returned from quite an extended trip for these parts, a few items of which I thought would interest the readers of the REVIEW.

I traveled, in all, about one thousand miles, changing from one vessel to another several times. Schooners and sloops (sailing vessels) were my means of travel, and much of the time I was compelled to remain below in order to keep dry, on account of heavy seas which washed the decks.

I visited the following places: St. Andrews Island, where we have a church of about twenty-five members; from there I went to the Nicaragua coast, visiting Bluefield, Prinzapolka, and Waunta. At the last two places are located some believers who have waited seven years to meet with some Seventh-day Adventist minister, having a strong desire to be baptized. I think I never saw any more anxious for this ordinance than they, but some were away and could not be reached at this time, so only two could have this privilege. In company with a brother we walked from Prinzapolka to Waunta, about twelve miles, along the beach at low tide. At this place I had for the first time an Indian audience, who had said they wanted to hear a white man preach what these brethren had been teaching them.

I must tell you a little of the meeting held with these Indians. It was about three o'clock when we reached their place. They planned a meeting that night. I thought they had better let their friends know of the appointment as early as possible, but to my surprise they said, "No; if we tell them now, they will come at once. It is better to wait until evening." So at evening they sent out their boys to notify the Indians, and sure enough they came filing in till the house was full, and some were standing outside. They listened with good attention. I told them we would have baptism on the morrow at eight o'clock. I was reminded at once to show them where the sun would be about that time, as they know more about that kind of time.

It was gratifying to note that these isolated believers were up to date on all points of the message for this time. I attribute it largely to the fact that they had been readers of the REVIEW. They had saved up some tithe, and also paid my fare back to Bluefield. From there I went to Corn Island, where I met a brother who had been a believer for about four years. He greatly rejoiced to meet me, and also to have the privilege of being buried with Christ in baptism. He gave me a subscription for the REVIEW. From there I sailed for Bocas, arriving home after an absence of a little over three weeks.

Our work and interest are greatly scattered, with few helpers. We are planning for a general meeting for this field to be held in Bocas, September 7-16. We shall pitch our field tent for the meetings, and shall try to find sleeping

quarters for all who come. Through this medium we wish to extend an invitation to all who can come to do so; we want at least one from each nook or corner.
I. G. KNIGHT.

Missionary Work in the South

As I have received many letters of inquiry from friends in the North who wish to locate in the South, I would like to say a few words through the columns of the good old REVIEW for the benefit of others; for I have no doubt there are many who are considering the practicability of settling in the South as a means of spreading a knowledge of the truth among this people. My experience in this field has been a long one, and I have found this method most successful in firmly establishing the truth in isolated places. It is to such localities that I would at this time call the attention of brethren who contemplate moving to the Southern field. There are hundreds of rural communities here which have not as yet received the warning, and will not hear it until some self-supporting missionary carries it to them. Scores of such workers are urgently needed.

To those who feel a burden for this needy field, I would offer a few suggestions. Unless you have children whom you must educate, I would not advise you to settle where there is a Sabbath-keeping community, but seek a locality where the truth must be introduced, and sow the seed both by word and by act. One consecrated family by consistently living the truth and doing house-to-house missionary work as often as is possible, will in a short time see an encouraging result from such labor, and will in this way establish a work the influence of which will never die. If you have children, be careful to keep them under control; much harm has been done the cause of present truth in the past because of failure in this respect.

There are openings everywhere in this field for consecrated men and women whose only desire is to let their light shine. The people are social and friendly, very kindly disposed to those who exhibit a friendly disposition toward them, and will gladly welcome you into their neighborhood regardless of religious beliefs.

In many places land may be obtained at small cost, and homes built very cheaply. Water is excellent, and the climate very healthful. While the soil is not very fertile, it readily responds to proper treatment, and with intelligent industry can be made to produce all the good things which man requires. It is not a section where one can accumulate a bank account in a short time, but one that presents a splendid opportunity to do missionary work.

This is what I am doing at the present time in a new field. My buildings are on both sides of the county line, which runs through the land on which they are built; and there is not a Sabbath-keeping family in either of the two counties, except ourselves.

I feel that this is my last work. I am growing old. I have spent most of my time during the last forty-eight years moving from place to place, always locating where the truth had never been introduced. If in the history of our

work there was a time for men and women to find their place and fill it, that time is now.

How can we sit carelessly idle, knowing that the time is fast shortening, and that the judgments of God are abroad in our land? No one is excused. The humblest child of God can be instrumental in the salvation of many souls. Now is the time to pray, as the Lord has commanded us, for laborers to enter the vineyard. The harvest is white; the laborers are few. It is not necessary for all to be preachers. The truths for our time, lived out and simply told, will, by the blessing of God, bring the promised reward.

Toluca, N. C.

D. T. SHIREMAN.

India

SINCE coming to Karmatar, I have visited some among the babus. This is quite a health resort during the cold weather season. Lawyers and wealthy merchants come here from Calcutta, to enjoy the cool country air. New bungalows are going up rapidly, and this promises to be a large station before long. People who come for a rest stay from about the middle of October until the first of March. This gives opportunity for work among them during the most pleasant part of the year. And as many of them speak English, we have the additional lever of our literature, which, in some respects, might prove more effective than personal work.

In conversation with one of these men, the subject of the state of the dead was suggested, and he was agreeably surprised to learn that the real teaching of the Bible is not eternal torment. These men are all Hindus or Mohammedans, so we can not appeal to them as believers in the Scriptures. Their ideas are based upon philosophy and heathen mysticism, and they are close reasoners. When once they see the reasonableness of Christianity, it gives opportunity to press home the truth that the God who made the worlds is not a creation of human intellect, or of man's device. How often do we meet such specious reasoning as: "God is power; therefore, power is God." "There is no such thing as evil; it is all only perverted good. If we had the right education, we should know better than to pervert good." Of course this puts the power all in human hands, does away with Satan, and acknowledges no need of a Saviour. The Lord gives wisdom to meet all these things.

Among the students of the school we have been holding a weekly prayer-meeting, and it has been a real help to a better life, for most of the boys and girls, we believe. They have freely taken part, both by prayer and by testimonies.

Sister White is doing medical work among the natives about Karmatar. Never before has there been such an interest in her work. During the hot season she administered from three hundred to four hundred treatments each month. The Lord blessed these, and but few cases were unsuccessful. She has one of the girls of the school helping her.

Looking at the work as a whole, we can truly say it is onward. Of course everything necessarily moves slowly in this country. The native has inherited

an easy-going disposition, and the climate furthers this. But in God's own way this work shall be cut short in righteousness here in India.

We have kept well thus far. The climate is trying, but we are doing our best to husband our strength and vigor. We have just had a month's rest, and feel much better for it.

J. C. LITTLE.

Brazil

PARANA.—After the close of the Brusque general meeting, I left the province of Santa Cathrina, arriving at Curitiba, Parana, on the twelfth of January. There I found Brother Emil Hoelzle awaiting my arrival. We spent four days in that place. They were days of much blessing to both us and the church. During our stay we baptized three Brazilians, one of whom is a colporteur of the American Bible Society. We also had the Lord's supper, and, following this, a business meeting, at which the officers of the previous year were re-elected. The harmony and unity of sentiment that prevailed at this business meeting was a source of refreshing to us.

January 17 we left Curitiba for Ponta Grossa, a city of about eight thousand inhabitants. Here Brother Hoelzle has for some months been residing and endeavoring to bring to the people the message of present truth. In Curitiba the Brazilians—the natives—are becoming more and more interested, so that during our short stay we had a goodly number of them in attendance each evening, but it seemed as if those in Ponta Grossa had decided that they would not give ear to the truth. The town had been worked from house to house, but it was possible in this place to interest only a few German families. And as these families were members of the Lutheran Church, the pastor, who also resides in the city, bitterly opposed the presentation of the truth, and in this he was seconded by other Germans, who were professedly unbelievers. This opposition resulted in intimidating some and persuading others, so that finally only three German families accepted the truth.

During my stay at Ponta Grossa four persons of these three families were baptized. We hope the things that hinder the others may soon be overcome, so that they may also follow the Saviour in this ordinance.

Having sent Brother George Kuntze on ahead to Jaguarahyva with the mules, in order to save time, Brother Hoelzle and I took the train at 8 A. M. on January 23, and at 2:30 P. M. we were at Jaguarahyva, which, had we made the entire distance by mule, would have required three full days. When the train arrived, we found Brother Kuntze at the station, with the mules all ready; so we arranged our baggage, and rode that same day several leagues farther toward Itarare. We halted just before night at the edge of a little wood, built a temporary tent, using for a roof part of an ox-hide, a piece of oilcloth, and such other material as we had with us, and turned our animals loose on the campo (prairie). We next built a fire, ate a little supper, and lay down to sleep. About midnight I was awakened by water falling on me, and a little investigation showed that our roof was not

waterproof against the rain, which was coming down quite heavily. I got up, adjusted matters a little, and then, although it rained until almost morning, there was no further trouble. When the sun rose, the clouds and rain had disappeared, and all nature seemed to praise the Creator. It was, indeed, a lovely ride across the campo, everything having been refreshed by the shower of the night before.

About 4 P. M. on the twenty-eighth of January we reached Itarare, glad to be once more on the scenes of our former labors, and to meet those with whom we had at different times, during several years, labored and prayed. We were glad to find that all but one of those who had been baptized had remained faithful, and that since our last visit, a year before, others had begun the observance of the Sabbath.

At Itarare we stayed ten days, and had the privilege of baptizing thirteen souls and organizing a church of thirty-six members. By the amount of tithes and offerings paid by some of the members of the church at that place, it was evident that they sensed their duty and the importance of the time and work. And as we impressed upon the minds of all the importance of faithfulness in this, so that more workers might be sent out into the white harvest-field, and their love for God and their fellow men thus be revealed, all consecrated themselves anew to the Lord. There are still a number of souls keeping the Sabbath. We hope that by the time of our next visit these may be wholly in harmony with us, and have overcome the things that until now have made it impossible for them to unite with us.

After our work at Itarare was finished, we journeyed on to Salto do Riberao Grande. It was two years and three months since we had been in this place. The road to Salto was very bad and mountainous, and much of it had to be traveled on foot, and my health was not the best during this trip. But when we had reached our brethren, and found that, even though they had been left alone so long a time—two years and three months—they had remained faithful to the truth, we felt compensated for the fatigue of the three and one-half days of hard journey, and we praised the Lord, and took courage.

We spent three and one-half days there, encouraged and strengthened the brethren, celebrated the Lord's supper, baptized four souls, had election of officers for the ensuing year, and then, having finished our work, went on our way rejoicing, reaching Curityba, after two days and a half more of traveling over mountains, on February 15.

In view of our attending the South American general meeting, to be held in Parana, Argentina, we had hastened on our trip, and embarked at Paranaguá for Rio de Janeiro. The ocean voyage was a very rough one, perhaps the worst I had ever made, especially on the last day. While an awful cloud-burst and thunder-storm wrought havoc and destruction in Rio Janeiro, which we were approaching, we had a terrible storm at sea. It seemed at times that our vessel, which was only a small coast steamer, would be engulfed by the mountain-like waves that rolled in upon it. Women shrieked, calling on God and saints, children cried,

and men swore, but to us it was a comfort to know that no hair falleth from our heads without the Father's will.

On February 19, at noon, we entered the harbor of Rio de Janeiro, thankful that the dangers and perils of another voyage had been safely passed, and that we could once more greet our loved ones and spend a few days with them, and, above all, thankful that during the trip that had then ended, we could once more encourage, strengthen, and instruct the Lord's waiting children, and thus help them on their onward journey. May they all prove faithful, and be among the overcomers at last, is our prayer.

F. W. SPIES.

On board steamer "Victoria."

The Seed-Sowing Campaign in the West Indies

At the meeting of the East Caribbean Conference Committee held in Trinidad in January, 1906, it was decided that the writer should make a tour of the West Indies in the interest of the publishing and educational work.

One thing that made this trip a necessity was the recent acquisition, through the liberality of the brethren and sisters in this field, and some interested ones in the home land, of a new cylinder press, and other requisites sufficient to give us a small but complete printing plant. It is hoped that we can keep this press running continually, and that every believer in the West Indies will come into line for one great, continuous, aggressive campaign.

Hitherto the different conferences and mission fields in the English-speaking West Indies have been working independently of one another, but now the publishing work and the educational work are binding us all together, and we are feeling the pressing need of concerted action.

In our field, the lay members in general have been able to do very little in the literature campaign, as the reading-matter coming from other lands was so expensive as to be practically prohibited. Many agents have done noble work in canvassing, and thousands of books have been sold, but the rank and file have not been able to do their part.

The *Caribbean Watchman*, issued first in 1903, filled a long-felt need, and was the first step in the right direction. There was quite a general and hearty response from the entire field, and the *Watchman* has kept its circulation between six and seven thousand, sometimes exceeding that. This circulation has depended entirely on the faithful continuance in well-doing of an army of *Watchman* agents scattered throughout the field.

Our paper from the beginning was printed by a job printer. We have not been idle in the meantime, but have been slowly accumulating those things necessary to do the printing ourselves, and at last our hopes are realized. With this plant we now propose to issue literature suited to our field, within reach of the pocketbooks of our people, so that the West Indies may be literally covered with pages of present truth, like the leaves of autumn.

In this campaign we are organizing every church and company for service, and urging every lay member to do his part. To accomplish this we are having

librarians elected in every company of believers, to have oversight of the campaign, and to encourage each company to hold regular missionary meetings.

Then we are providing them with such literature that every one can have a part in the work. The *Caribbean Watchman* and English *Good Health* stand in the forefront of the campaign. Our watchword is that the members of each family in our field must provide themselves with these papers, and then do what they can in selling or loaning them to their neighbors. Agents are being selected in every company, who will carry these papers to all surrounding districts. But these papers, as cheap as they are, do not meet all the needs. So we are printing *The Family Bible Teacher*, and are instructing our librarians to see that each society is provided with a liberal supply, and that every member, as far as possible, is working with one or more copies of each number, using them to loan to the people after the envelope plan.

But we need something still cheaper for free distribution. To meet this we are printing a series similar to the Signs series of leaflets, to be given to our societies at not more than ten cents a hundred. These can be sown broadcast. We will also issue tracts, pamphlets, and cheap books suited to the needs of our field.

On Sabbath, March 24, I arrived in Kingston, and began a five weeks' continuous campaign. With a mule and trap accompanying Elder J. A. Strickland as far as Glengoffe, and Elder J. B. Beckner from there, we toured the island, visiting fifteen different companies centrally located, to which places came surrounding companies so that more than forty companies were represented at the meetings. For miles the brethren and sisters came, and the Lord gave freedom in all the messages delivered. That the rank and file would arise and do their part was the burden of the hour.

There was a hearty response everywhere. The meetings were enthusiastic, and not a dissenting voice was heard. "Thy people shall be willing in the day of thy power." "The Lord gave the word: great was the company of those that published it."

The plans were unitedly accepted; and now if they are perseveringly carried out, all the hills and vales of lovely, though rugged Jamaica, will be covered with the precious seed, the word of God, which shall ripen the harvest.

The industrial school proposition also received attention, but I will speak of that in another report.

GEO. F. ENOCH.

Ohio

COLUMBUS.—I am glad to report progress in the work here. During the past month fifteen new members have been received into the church. I have recently put into operation a plan for working our large cities, which at present bids fair to solve the difficult problem of how to warn the masses in our cities. After much searching I succeeded in securing a good ten-room residence for our headquarters. This is known as the Berean Bible Institute, and serves not only as home for my family and helpers, but also as a place where regular classes of readers are taught the truth. We can easily seat

fifty persons in our large double parlors, one of which is fitted up for our regular class room, with blackboard, charts, and maps. Our classes meet on different evenings of the week, and are mostly composed of interested persons from among the best citizens.

In addition to the regular instruction given at the institute, we have what is known as "the home department." In this we already have a class of nearly three thousand families who are regular readers of the course of printed lessons known as *The Family Bible Teacher*. This is proving to be a powerful and efficient agency for reaching the people in their homes. How I wish we could put on paper the rich experiences we have as we visit among our large class of readers. One worker often visits as many as two hundred families in a day. I have had experience in all branches of this work, but have never found anything so interesting and inspiring as this house-to-house ministry. Thousands of our people should be doing systematic work with these lessons. The plan of work is so simple, inexpensive, and easy as to admit of operation by the most inexperienced person.

Associated with me are young persons who are devoting their time and talent to this work. While our expenses are necessarily heavy, yet the dear Lord has given us a plan for financing the enterprise which makes the work self-supporting. Our present class of readers will be increased just as fast as we are able to increase our number of helpers. The following is a partial report of the work done in this city during April: Family visits, 215; calls, 5,000; Bible readings given, 96; pages of literature distributed, 40,000. Many books have been sold. We have also placed an order for over twenty-six hundred of the Earthquake Number of the *Signs*. Should any persons be interested in starting similar efforts in other cities, I shall be pleased to correspond with them, giving our plans of work.

W. H. GRANGER.

1479 N. High St.

Southern California Conference

THE third spring session of the Southern California Conference was held in Los Angeles, April 16-20. The total number of delegates in attendance was seventy, representing all but three of the twenty-seven churches of the conference.

During this session, conference officers were elected, and the legal meetings of our various corporations were held, and boards of management for each institution were chosen. Few changes were made in the personnel of the various committees.

A list of our institutions located in southern California would include three large sanitariums, an academy, a three-story building, centrally located in Los Angeles, wherein are operated a vegetarian café, treatment rooms, bakery, health food store, and in which our conference and tract society officers are located. The original cost of these properties was about four hundred thousand dollars. All of them, save the building located in Los Angeles, are owned by our people, and came into our possession at a cost, including improve-

ments to date, of about one hundred and fifty thousand dollars.

It will be apparent to all, that careful attention must be given to business details, where the volume of business requiring an expenditure of more than two hundred thousand dollars a year is essential to the maintenance of all departments of our work, including the foregoing institutions, our church-school system, embracing fourteen schools, and the support of our conference laborers, which includes fourteen ordained ministers, three licensed ministers, and three Bible workers. The total number of persons connected with our organized work and receiving salaries is above two hundred.

The following extracts from reports presented to the conference, may be of interest to the readers of the REVIEW:—

At the beginning of the present conference year, July 1, 1905, we found our conference, tract society, second tithe and trust funds, in arrears to the amount of nearly eight thousand dollars. On the first day of April our books showed that all these indebtednesses were liquidated, that all current bills had been met each month, and we had cash on hand to the amount of \$6,665.51 of conference and tract society funds, not including personal deposits. Our tithe for the past nine months reached the total of \$22,115.51.

The total second tithe which has come into the conference treasury (which is two thirds of the whole amount paid by our people) during the past nine months, is \$5,161.15. Of this amount we have paid \$3,909.35 for the support of our teachers, and have a surplus of \$1,251.80 now in the conference treasury. Our total gain in first tithe, above expenses, in nine months, including the amount paid on debts, was \$10,154.18, or enough to have supported double our corps of workers.

Our total donations for nine months was \$3,460.77, of which amount \$2,800 has been forwarded to our general Mission Board.

The indebtedness of Fernando Academy has been reduced in five months' effort from \$24,170 to about \$12,000. It is only fair to state that \$7,170 of the amount of the Fernando debt was liquidated by the cancellation of its indebtedness to our conference association. Fernando Academy has been operated thus far this year with a net gain of about one hundred dollars a month. Its total enrolment in the academic department is fully one hundred students.

Including the reduction of the Fernando Academy debt, the conference and tract society indebtedness, the erection of a conference warehouse in Los Angeles, the purchase of three large field tents, and about twelve family tents, we have met obligations amounting to over \$21,000, besides meeting our current expenses, without borrowing.

Ten months ago we were staggered at the thought of purchasing Loma Linda Sanitarium at a cost (including \$5,000 for starting) of \$45,000, so soon after securing the Fernando Academy property and the Paradise Valley and Glendale Sanitariums. But this institution, being urged upon us by the servant of the Lord, was purchased, and early in the month of February our willing-hearted people had advanced money in loans and donations, so that we made

the last payment of \$20,000, securing a rebate of \$1,150 by making payments before they were due.

For several months in the past Loma Linda has had an excellent patronage, being filled, much of the time, with patients. The receipts above expenditures at Loma Linda have run as high as eight hundred dollars a month, but this was prior to the date when full salaries were paid to its corps of workers.

The patronage of Glendale Sanitarium has been fully equal to that of Loma Linda, considering the capacity of the two institutions, and the net earnings of Glendale have been even more encouraging than those of Loma Linda, but the latter institution has not become so well known as the former, as a sanitarium.

We have made substantial gains on the indebtedness of our three sanitariums, by annuities and legacies, and in the case of the Paradise Valley Sanitarium by selling stock in the corporation. The last-named institution has made improvements costing about \$16,000 in the past few months, which places it in equipment, at least on vantage-ground with any similar institution on the Pacific Coast, and it is now enjoying its portion of the prosperity with which the Lord has blessed our entire work in southern California.

The net gain in the operation of our health work in Los Angeles for the past nine months has been \$8,812.64, and this amount has been applied largely on our indebtedness. The total net gain on all departments of our work for the same period was \$28,135.30. This does not include Loma Linda and Paradise Valley Sanitariums.

The magnitude of the business of the thirteen departments of our conference seemed to demand the making of monthly statements by each department, and submitting the same at regular monthly meetings of the conference committee and business managers of institutions. This plan, which has been in operation about eight months, works admirably, bringing to bear the united counsel of our business talent on all matters of major importance, also providing a regular day in each month for committee work. Our conference is well adapted for the convening of these monthly meetings, as the institution the most remote from the conference office in Los Angeles is only one hundred and twenty-eight miles distant. Knowing the true financial standing of each of our institutions and departments monthly, may avoid some unpleasant surprises at the end of the year.

The creating of a purchasing department, known as the Sanitarium Mercantile Agency, which has been operating for several months, gives us business prestige in the commercial world, and enables us to get special discounts and reduced prices on nearly all commodities required for the various departments of our work.

The liberal and unbounded confidence of our people in supplying funds for carrying on the work, and for the reduction of our indebtedness, places the conference management and the managers of our institutions under the highest bonds of sacred honor not to abuse this confidence in spending money for improvements and accessories not positively essential for the comfort and pros-

perity of our institutions, which is a natural tendency where the loan of money is freely offered.

Southern California, on account of its equable winter climate, attracts a tourist population each year which is said to more than equal the resident population. This fact doubtless makes this conference one of the most favorable places for the promulgation of the message, as well as one of the principal sanitarium centers of America. Our metropolis, with its suburbs, has a population of fully two hundred and thirty thousand, and is growing at a rate which would double its present number of residents in eight years.

Our force of medical workers has been augmented by the arrival of Dr. Julia A. White, late of Battle Creek, Mich., who is now a member of our medical staff at Loma Linda, and Dr. M. M. Kay, recently from Chicago, who has a place on the medical staff of Glendale. Dr. F. Zelinsky has closed his private practise in Los Angeles, and is connected with Glendale Sanitarium, but just at present is taking post-graduate work in New York City.

Since the last session of our conference, the following churches have been organized: Vernon, Edendale, Loma Linda, Glendale, and Corona, making twenty-seven organized churches in all. With this list of churches, nine companies of Sabbath-keepers, and such an excellent field for missionary operations, we have had, until recently, but three ordained ministers and one licentiate for evangelistic field work.

Our force of evangelical workers has been much strengthened by the arrival of Elder S. N. Haskell and his wife, Elder B. E. Fulmer, of Wichita, Kan., and Elder G. W. Rine, from the California-Nevada Conference.

During the months of October, November, and December, Elder W. W. Simpson, assisted by Elder Healey to some extent, and two Bible workers, Brethren Hoare and Rawson, held a series of meetings in San Diego, with the result that seventy souls accepted the truth.

Special contributions from individuals and churches in our conference enable us to support seven native workers at mission stations in South Africa, and to partially maintain one in India.

Our conference owns fourteen church-school buildings, all except three of which are free from indebtedness. The total enrolment of these schools is three hundred and twenty students.

It has been a source of much satisfaction to those connected with the disbursement of funds, to have money in hand to meet the salaries of all our workers at a moment's notice, and we have also been in a position to satisfy at sight all bills presented. This gives financial prestige to the cause, and enables us to secure better rates in purchasing, as well as discounts in paying bills.

The delegates came to the conference with instructions from their respective churches to vote our surplus funds to the Mission Board; but while the conference was in session, news came that the most destructive earthquake in the history of the Pacific Coast had visited San Francisco, and the conference voted to send two thousand dollars of our surplus to assist our institutions in the

California-Nevada Conference which sustained such heavy loss by the disaster.

It was also voted that a tithe of our second tithe, amounting to \$398.36, be forwarded to the Mission Board. Other actions of the conference included recommendations for the organization of a nurses' bureau, the continuance of the plan for the liquidation of the indebtedness of Fernando Academy by the payment of one dollar a month from each church-member in the conference; the payment of nineteen per cent of our first tithe to the Pacific Union Conference, the organization of an advanced nurses' training-school at Loma Linda, and that our conference officers correspond with the general Mission Board with a view of securing the establishment of a mission station on the west coast of Mexico.

Mrs. E. G. White and Elder W. C. White were with us during the conference, and added interest to the occasion.

An excellent spirit of harmony prevailed during the meeting, and all who attended seemed to be inspired with courage and confidence in the early triumph of the cause of God in the earth, to culminate in the glorious coming of the King of kings. G. W. REASER.

The Earthquake Special "Signs" Campaign in Washington

AFTER receiving the intelligence that there was to be an Earthquake Special of the *Signs*, our Evangelistic Committee of the District of Columbia took immediate steps to inaugurate a campaign for a thorough canvass of the city of Washington and its vicinity with this paper. Tuesday, May 15, has been set apart for a concerted action by our people in the District of Columbia to make a special effort for the sale of this important issue of the *Signs*. The city is being thoroughly districted, so that each one who takes part in the work will be assigned his territory.

To our satisfaction, just as we were organizing for this work, we received a visit from Brother E. R. Palmer, who had just arrived directly from the Pacific Coast, the scene of the great calamity. It was at once arranged for him to speak in all four of our churches in the District, and to describe to them some of the experiences through which the people of the Pacific Coast had recently passed, and also to urge upon them the importance of entering at once upon a vigorous and enthusiastic campaign in placing the Earthquake Special *Signs* in the hands of the citizens of Washington.

His description of the earthquake experiences was both graphic and thrilling. No one could listen to the report without being impressed with the necessity of building upon something more firm than this old earth in its unstable condition. I only regret that all the readers of the REVIEW could not have enjoyed listening to the recital of these experiences by Brother Palmer. Although we had ordered by wire a good supply of *Signs* to begin with, we found, upon Brother Palmer's arrival, that he had already shipped ten thousand copies here, which reached us soon after he arrived.

It is remarkable how devoid the public press has been of anything con-

cerning the real meaning of these things. While they have given very full reports of the terrible and frightful catastrophe as the result of the earthquake, yet they have seemed to leave the field free to us to tell the people what these things mean. There are many people, we believe, who are anxious to know more concerning the significance of these things than they are receiving through the daily papers.

Much written for the public press is calculated to parry the force of anything that may be said concerning the true meaning of these things by impressing the people with the idea that this earthquake experience will give occasion for a lot of fanatics to arise and tell the people that these things are the result of the judgments of God, etc. Nothing, however, should deter us from heralding the warning, and doing it quickly. It seems to me that there is no agency that God could have provided that would do it more effectively than this special number of the *Signs*.

K. C. RUSSELL.

Interesting Extracts

Notes Concerning the Earthquake Special of "The Signs of the Times"

FROM letters received we take the following paragraphs of interesting information about the campaign for the special issue of the *Signs*:—

"APRIL 30.—Our school at Fernando, Cal., has ordered, up to date, 2,350 copies.

"Our school at Graysville, Tenn., has ordered by telegraph 5,500 copies.

"A little boy six years old sold 113 copies on the streets of Mountain View yesterday.

"Brother Ferren sold 111 copies in Mountain View last Friday afternoon, and he and Brother Olcott, another one of our young men helpers in the *Signs* office, sold 218 in the streets of Palo Alto, all in one block, evening after the Sabbath.

"We have districted all of Santa Clara Valley, the valley in which the *Signs* office is located, and brethren and sisters from the Mountain View church are out all through the valley as I am writing this letter, selling the paper.

"We received orders for 43,000 copies by wire this morning before eight o'clock."

"MAY 2.—During the last twenty-four hours orders for nearly 150,000 copies have been received by wire.

"One conference orders 28,000 as a starter. Individuals are ordering from one hundred to twenty-five hundred copies. All pronounce this the best and most complete of anything yet published. The papers sell at sight. Some agents are selling as high as fifteen and twenty copies to one person to be sent to friends.

"Our big perfecting press is running night and day at the rate of five thousand copies an hour, and we would like to keep this up for several weeks."

A RECENT report from Texas mentions the baptism of six persons at the New Hope church, and the addition of several to the church at Avinger. There are some new Sabbath-keepers at Tatum.

Commencement Exercises

FROM the Kalamazoo (Mich.) *Gazette* of May 3 we take this report:—

"The fourth annual commencement exercises of the Michigan Sanitarium Training-school for Nurses were held in the parlor and living-room of the sanitarium, at 125 East South Street, Wednesday evening at 7:30. The decorations, which were pretty and effective, included the class colors of lavender and white, and a bank of flowers and plants. The program was as follows:—

- "March.
- "Invocation—B. F. Kneeland.
- "Solo—W. H. Heckman.
- "Salutatory—Florence J. Currier.
- "'Art and Science of Nursing'—Effie S. Branham.
- "'Medical Work in Armenia'—Elizabeth Dombourajian.
- "Piano Duet—Mrs. Midgley, Nina Parkhurst.
- "Class History—Clarie L. Farman.
- "Class Prophecy—Yula B. Leech.
- "Valedictory—Nina M. Parkhurst.
- "Solo—B. F. Kneeland.
- "Address—A. G. Haughey.
- "Presentation of Diplomas—T. H. Midgley.
- "Class Song.
- "Benediction—M. N. Campbell.
- "Miss Dombourajian, of Armenia, furnished a special feature of interest by singing in her native tongue the selection, 'There is sunshine in my soul.'
- "The class has completed a three years' standard nurses' course, comprising fourteen different studies.
- "The members of the class are Clarie L. Farman, of Washington, D. C.; Nina M. Parkhurst, of Grand Rapids; Yula B. Leech, of Pleasant Hill, Mich.; Florence J. Currier, of Cedar Lake, Mich.; Elizabeth Dombourajian, of Armenia; Effie Branham, of Neosho, Mo."

One Hundred Thousand Dollar Fund

WE know that our people are deeply interested in the progress being made in establishing the headquarters of the General Conference in Washington, D. C. The rapidity with which the One Hundred Thousand Dollar Fund was made up outstripped the faith of even the most sanguine, and is evidence of the world-wide interest our people take in following the instruction of the spirit of prophecy. Never in the history of our denominational work had there been so large a fund as this raised within so short a time.

We are sure our people are desirous of knowing the progress our various institutions are making in establishing their headquarters in this place. Four sets of buildings were called for in opening up our work here, namely, the General Conference office building, the Review and Herald Publishing Association building, the College buildings, and the Sanitarium building.

It will be understood that when we arrived in Washington in August, 1903, we had no buildings; we had absolutely nothing except the furniture and a little machinery that we had brought from Battle Creek. A building had been rented in which the General Conference and the Review and Herald were to locate for the time being.

In the fall of 1903, a council of many

of our leading brethren in the United States was called. This council provided that a fund of one hundred thousand dollars should be solicited with which to construct the buildings necessary for the accommodation of our various departments of work.

At this council no one was able to submit any definite plans for the buildings needed, nor had any one any definite idea just how much such buildings would cost. No architect had figured on any plans; everything was indefinite, and no estimates had been made of the actual cost of the buildings suitable for our work.

Up to the present time a tract of forty-seven acres of land has been bought on the Sligo for six thousand dollars. On this tract of land the school has been located, and it is expected that the Sanitarium will be located there also. Three school buildings have already been constructed,—two dormitories and a dining hall. The General Conference building has also been constructed. The Review and Herald has its building nearly completed. The Sanitarium building has not been built, but plans are now being made for its construction. A large double house was rented in Washington, fronting Iowa Circle, and was equipped and furnished for sanitarium purposes. Neither the Sanitarium nor the main building of the school have yet been begun. So there still remains to be constructed the Sanitarium building on the Sligo, and the main College building.

We herewith append an itemized statement of the receipts and disbursements of the One Hundred Thousand Dollar Fund up to April 1, 1906. By a glance at the following statement, it can readily be ascertained how much of the One Hundred Thousand Dollar Fund has been appropriated to each of the various enterprises.

Statement of the One Hundred Thousand Dollar Fund, April 1, 1906

Total receipts to date.....	\$115,347.22
Expenditures,—	
Washington Training College.....	\$51,374.72
Wash. (D. C.) San. Assn.....	40,667.30
General Conference building..	10,000.00
Nashville church	5,000.00
Financial Sec. expense	3,714.41
Review and Herald	3,000.00
Removal expenses	1,223.81
General expenses	68.50
Amount on hand April 1,	
1906	298.48
Total	\$115,347.22

I. H. EVANS, Treasurer.

Thanksgiving

"O THAT men would praise Jehovah for his loving-kindness, and for his wonderful works to the children of men!" Ps. 107:8.

We desire through the columns of the dear old REVIEW to briefly relate our experiences for the last three months, and tell of the goodness of the Lord to us, that all may rejoice with us, and that others may be strengthened in trials.

Thursday, January 25, Mrs. Webster was taken ill with appendicitis, and was a great sufferer for many days and nights. Two weeks from the following Sunday was the first time real relief came. While at prayer that morning the Spirit of God came upon us, and she

was instantly relieved; but it was two weeks more before she could walk any.

During all this time of suffering and care and suspense the Lord revealed his love to us in many favors and blessings. Daily we praised him. Kind brethren and sisters sent many messages of love and offered many prayers, for all of which we are very thankful.

The doctor told us that the only way to avoid another attack (this was the fourth one in two years) soon, which would undoubtedly prove fatal, would be to have an operation just as soon as possible. On account of the meeting of the Southern Union Conference Committee to be held at Graysville, Tenn., we decided to go to the Southern sanitarium.

The operation was performed Sunday, March 18, and was a very severe one on account of adhesions and diseased conditions, and less skilful surgeons would probably have failed. But God's blessing added to the science and skill of our God-fearing physicians made it a wonderful success.

We feel that we can never thank our dear Heavenly Father enough. We now understand what it is to have the bitter made sweet, the severe trial a blessing. Whenever a complete surrender was made after a severe struggle caused by one dark cloud after another piling up over us, the blessing that came more than compensated for it all. One enjoys most the rich blessings of God at a time when they are most needed.

We have been deeply touched also by the love of our dear brethren so often and tenderly expressed. This has been a great lesson to us, as well as a wonderful help, and we are resolved hereafter to express our love to others more fully. We would indeed be ungrateful and unworthy if such assurances of love from kind friends did not lift us up and make us better. We trust we are now better able to help others.

Before closing I want to say a word about our sanitarium at Graysville. It has had a struggle for two years. It is not yet fully fitted with the appliances necessary to do the very best work satisfactorily to the class of patients its beautiful situation is so well calculated to draw; but it already is doing a good work. It needs help at once. I believe that if our dear people knew its needs and its prospects for usefulness, they would immediately send help to put it in shape to receive a large number of paying patients and do its appointed work better.

Situated on the side of a wooded mountain overlooking Graysville and the beautiful valley, the silvery Roaring Creek dancing between; the bountiful spring above supplying an abundance of cold water to all the four-story building; the natural woods all around, with green fields and beautiful orchards in the valleys and off on the opposite hills; the bracing, life-giving air and climate rivaling those of California; and with the competent surgeon and doctor, nurses and helpers, it is well fitted to benefit the sick and spread the third angel's message. A more beautiful place for such an institution would be hard to find. Without hesitation we recommend it to our own people, and to others, as one worthy their patronage and hearty support.

E. W. WEBSTER,
R. E. WEBSTER.

Field Notes

THREE persons accepted the truth at Adhall, Tex., at the time of the last quarterly meeting.

A CHURCH of twelve members was organized by Elder O. O. Farnsworth at Sharon, Vt., April 28.

THE company at Lowry, Va., have planned for the erection of a combined church and school building.

ELDER C. B. RULE reports the organization of a Sabbath-school of fifteen members at Mount Williams, Va.

THE Wisconsin *Reporter* of May 2 states: "Elder Shrock administered the ordinance of baptism to five converts last Sabbath."

ELDER F. M. DANA writes from Burlington, Vt., that he is moving to West Burke, which he will make a center for his work in that State.

THE *Northern Union Reaper* reports: "Twelve persons have taken their stand to obey all of God's commandments at Gladstone, Manitoba, where Elder W. M. Adams has been holding meetings."

ELEVEN persons received baptism at Lucas, Iowa, April 22, following which a church of thirteen members was organized by Elder J. H. Kraft. One more member came in immediately after the organization.

FIVE persons received baptism on a recent Sabbath at the St. Helena (Cal.) Sanitarium, three of whom united with the St. Helena church, one with the Sanitarium church, and one was a re-baptism. Another was also accepted upon a former baptism from another church.

BROTHER A. W. KUEHL reports from Minneapolis, Minn.: "Since the union conference we have been doing house-to-house tract work, holding Bible readings, and visiting. We have some interested readers. Two have begun to keep the Sabbath." Two Germans are studying the truth with deep interest.

ELDER E. L. STEWART says in a report from western Washington that the prospects at Seattle are very encouraging. Quite a number have recently accepted the truth, and seven workers are busy in different parts of the city. At Sedro-Woolley preparations are being made for the erection of a church building. Five young people who are students at the Manor school will soon be engaged in spreading the message of present truth.

BROTHER W. H. SEBASTIAN reports from Mississippi: "My recent visits to Columbus, Yazoo City, Jackson, Brookhaven, Greenville, and Vicksburg were seasons of rejoicing to the churches and myself. The work at these places is progressing. Five were baptized at Jackson, four at Greenville, and one at Vicksburg. April 21, at Jackson, a church of fifteen members was organized. Elder F. R. Shaeffer, president of the Mississippi Conference, was present and officiated."

Christian Liberty

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

The Church Influence With Statesmen

THE following significant editorial from the Binghamton (N. Y.) *Press* of April 12, regarding a local option bill which was before the New York Legislature, is a forcible illustration of the tremendous influence which can be brought to bear upon statesmen, although in this instance the question was one with which the State could rightly deal:—

"A notable example of the power of organized public opinion was exhibited at the State capital Tuesday, when, in response to the votes taken in the churches of this State, the Tully-Wainwright local option bill was taken from the Assembly Excise Committee and placed on the Assembly calendar. The Excise Committee had twice voted against reporting the bill, and the action of the lower house, in voting to discharge the committee from further consideration of the measure, was a deserved rebuke to those who sought to pigeonhole the bill.

"Whether or not the Tully-Wainwright bill becomes a law this year is of minor importance in comparison to the importance of the concerted action of so many thousand church-members. The real meat of the situation is this: On a given day, in a regular, disciplined manner, men and women of many denominations asserted themselves and sent definite instructions to their legislative representatives to do a certain thing. What they ask was done—almost immediately.

"An assemblyman who gets a position signed by a large majority of the church-members in his district is under strong pressure to either do what they ask or give a convincing reason for refusing to comply with the request of the people who petition him.

"The churches of a community, State, or nation, can exert great political power if their members so desire. But care should be taken by church-members to make sure that this power is not misdirected, or made of use by men or interests who may be actuated by motives not altogether disinterested."

It will not be difficult to determine the influence that can be brought to bear upon statesmen by the concerted power of the church when it desires to obtain a Sunday law, either State or national.

K. C. RUSSELL.

In Favor of Sunday Laws

A MEETING of the Woman's Interdenominational Missionary Union was held May 7 in the Foundry M. E. church, of Washington. The object of the meeting was to discuss the Sunday law question.

The chief speaker was Representative Heflin, of Alabama, who introduced one of the Sunday bills now before Congress. He said, in part, as reported in the Washington *Evening Star* of May 7, 1906:—

"In this republic the voice of a

majority of the people is supreme; the majority rules. That a vast majority of the people of America sanction the observance of the Christian Sunday is borne out in the fact that every State in the Union except two has a Sunday law. Can it be that these States enjoying the blessings of a Sunday law will, through their representatives in Congress, deny them to you? Will the members of this Congress vote for a Sunday law for the District of Columbia? I have had many of them tell me that they would support my bill, but the trouble is in getting the committee to report the bill. Go to your commissioners in the District and plead with them to report my bill to the committee on the District of Columbia with a recommendation that it be reported favorably to the House, and I believe that the House will pass it.

"This is a Christian nation—declared to be so by the Supreme Court of the United States. Our fathers and mothers have set apart the Christian Sunday as a day of rest. It has been observed and sanctioned by the usages and customs of a vast majority of the American people. It is well that one day out of every seven should be designated as a day of rest."

After Representative Heflin's address, it was moved and adopted: "That the Woman's Interdenominational Missionary Union express its appreciation of the efforts of Representatives Wadsworth, Heflin, and Allen in behalf of better Sunday laws for the District. It was also decided that Congress be petitioned to make an appropriation for the Jamestown Exposition on condition that the gates be closed Sundays."

Among others who spoke were Dr. Crafts, and Mrs. Dubois, the wife of Senator Dubois, of Idaho.

This meeting is only another evidence of the persistent efforts that are being exerted by the promoters of Sunday legislation to secure what they have so long sought to obtain, a national Sunday law.

K. C. RUSSELL.

A Sunday Law Convention

THE State convention of the American Sabbath Association was held in the Central Presbyterian church at Columbus, Ohio, May 1 and 2. Sister Ida M. Walters has furnished us the following report of the convention:—

"The keynote of the convention from the beginning to its close, was the enforcement of the law for the protection of the American sabbath. One significant feature in the meeting, which showed unmistakably that the spirit was that of a union of church and state, was the presence of prominent State officials, and the active part taken by them in this religio-political gathering.

"Hon. Louis B. Houck, secretary of Governor Pattison, addressed the convention in the governor's absence. He called attention to the governor's strong position regarding the enforcement of Sunday laws in his inaugural address of Jan. 5, 1906, and stated that his position was unchanged, and that as soon as his health would permit him to return to his duties, he would join heart and hand in the work of the convention, the object of which is the enforcement of Sunday laws throughout the State of Ohio.

"The work of the Religious Liberty Bureau was mentioned by the last speaker of the convention, Joel B. Slocum, D. D., pastor of the Baptist Temple of Columbus, Ohio. An extract was quoted from some of our religious liberty literature, which he had recently received, showing that religious legislation was a menace to the liberties of the people, Russia and the introduction of a new religion being cited as an example. He made light of the same, and endeavored to refute the argument by saying that these Religious Liberty Bureau people would, no doubt, object to blue signs in the city, which interfered with their liberty to spit on the pavement. He argued for Sunday sacredness, and asked that these hair-splitting arguments be put away, and that all unite in this great movement for Sunday enforcement.

"The methods of the Pennsylvania Sabbath Association were set forth by the secretary, T. T. Muchler, of Philadelphia. He exhibited a book in which a record was kept of the position of every representative in that State on Sunday enforcement, and those who will not harken to their demands are to be defeated at the polls.

"Ohio at present has an organization after the order of the Pennsylvania association, for the enforcement of Sunday laws in every city, county, and township in the State."

The Columbus convention and organization undoubtedly marked a great onward movement in the fulfilment of prophecy, for which we have long been looking. Surely these signs should awaken us all to more determined activity in the third angel's message.

K. C. RUSSELL.

Christian Education

Conducted by the Department of Education of the General Conference.

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

The Educational Convention

It was announced in the REVIEW of April 19 that the educational convention would be held on the Pacific Coast on account of the opportunity afforded us by the holding of the National Educational Association's convention at San Francisco. The next week the great earthquake destroyed the city. This of course makes it impossible to hold the convention at that place. We immediately began correspondence with the officers of the National Educational Association, and have learned from them that their convention has been abandoned for this year. Accordingly it has been decided by the members of the General Conference Committee to whose attention this matter could be brought, to hold our convention at College View, Neb., June 29 to July 10. They have done this in view of the fact that at the meeting of the council when the location was discussed, College View appeared to be the second choice.

We sincerely trust that this will meet the minds of our teachers generally. It would indeed have been pleasant, and we believe profitable, to meet on the Pacific Coast, and to thus enable the teachers in that portion of the country to attend

the convention. However, inasmuch as it appears impossible to carry out this plan, we hope that special efforts will be put forth by the teachers and conferences in the West to see that arrangements are made to enable all who desire to attend to do so—and all our educational workers should desire to attend.

We shall endeavor to announce a general outline of work to be covered by the convention next week.

F. G.

Hildebran, N. C.

AFTER the General Conference last year I came to this place, and bought the school property and the farm connected with it, which were once owned by Elder D. T. Shireman. His work here is spoken of in "Testimonies for the Church," Vol. VII, page 231. That which has been said in this connection marks this as a desirable place for an industrial academy. It would be difficult to find a more favored locality considering climate, scenery, water, fruit and other products of the soil, also railroad advantages and distance from the city.

This property has changed hands, and the school its management, several times. Yet it seemed to be the Lord's will that a school should be located here. School began November 13 and continued twenty-two weeks. Thirty pupils were enrolled, and the attendance and deportment were excellent. God be praised for all that was wrought.

The farm has been increased, and portions of it that have been uncultivated for several years, have been deeply plowed, and sown or planted in hope of improving the soil. The buildings have been painted and otherwise repaired.

We hope to add some industrial features, which seem to be greatly needed. Canning fruit and vegetables in summer and making brooms in winter, with the general farm and home work, will give opportunity for several students to pay part of their expenses.

The church at Hildebran has given us its hearty co-operation. The conference committee was elected as an advisory board at the camp-meeting. We feel that God's hand is still over the work, and our courage is good.

J. W. BEACH.

The Fatal Sleep

A FATHER took his child out into the field one day, and it being a hot day, he lay down under a tree, and at last fell asleep. While he was sleeping, the little child wandered away. When he awoke, his first thought was, Where is my child? He looked all around, but could not see it. He shouted at the top of his voice, but all he heard was the echo. Running to a little hill, he looked around, and shouted again, but no response. Then going to a precipice at some distance, he looked down, and there upon the rocks and briers, he saw the mangled form of his loved child. While he was sleeping, the child wandered over the precipice.

What a picture of the church of God! How many fathers and mothers are sleeping now, while their children wander over the precipice right into the bottomless pit! Fathers and mothers, where are your children to-day?—Selected.

Current Mention

—A report from Zion City, Ill., states that John Alexander Dowie is suffering from disease of the heart, and can not long survive.

—Carl Schurz, the distinguished German-American, who was a member of President Hayes' cabinet, is reported to be dying at his home in New York City.

—The crater of Vesuvius showed renewed activity on May 8, sending up dense clouds of smoke, and discharging sand and ashes, with loud explosions. The crater is several hundred feet lower than before the recent eruption.

—A strike of 20,000 men engaged in the freight-carrying trade on the Great Lakes, was terminated by an agreement being reached between strikers and employers, after having lasted nine days, with a direct loss to these parties of \$2,500,000.

—President Roosevelt's recent "muck rake" speech is credited with having caused a change in the management and policy of *McClure's Magazine*, which will exclude from it hereafter such writers as Ida Tarbell, Ray Stannard Baker, and Lincoln Steffens.

—A large district in northwestern Nebraska was shaken by an earthquake May 9. A dispatch from Cody states: "At 6:25 o'clock last night an earthquake shock, lasting nearly one minute, passed through the Elkhorn Valley, the earth seeming to move north and south. Towns in all directions for a radius of sixty miles have reported feeling the shock." Shocks have also been reported from Indiana and Connecticut.

—Not for many years have crowned heads been so fully entitled to uneasy repose as at the present. Attempts are reported on the lives of the czar, Emperor William, and King Alfonso, and the increasing ease with which assassination is accomplished, with the present wide-spread knowledge of high-power explosives and devices for their effective use, makes it necessary to guard the lives of European monarchs with the most elaborate precautions. Less important personages who can not afford the expensive luxury of a military body-guard, are, under the terrorist régime in Russia, assassinated almost daily.

—The Douma, or national parliament of Russia, is now in session. The strongest body in the Douma are the "constitutional Democrats," besides which there are peasants, nationalists, Letts, Tartars, and others. The Constitutional Democrats and peasants seem to be working together. Among the first acts of the new assembly was the passing without a dissenting voice of a resolution demanding amnesty for past political and military offenses, and the abolition of the death penalty for crimes of any sort. The peasant members insist on holding Sunday sessions in order to expedite the urgent business before the Douma. Upon the decision of the czar regarding the demand for amnesty, depends the issue of war or peace between the Douma and the crown. Many persons anticipate a great struggle before the issue is decided.

—Secretary Metcalf of the Department of Commerce and Labor, who has returned from the Pacific Coast, whither he went at the President's request to investigate the conditions caused by the earthquake, makes this statement: "Although the relief work has been immense, the country at large must not forget that necessity will require its maintenance for some time to come. Scattered throughout the vicinity of San Francisco are 300,000 men, women, and children, who are homeless and with no means. These must be aided until an opportunity is afforded them to become self-supporting." The secretary adds that the restoration of former conditions in the stricken city is proceeding with hopeful rapidity, and speaks in high terms of the philanthropic efforts of millionaire E. H. Harriman, who gave free transportation over the Southern Pacific Railroad to all who applied for it, and offers capital to aid in the reconstruction of the city. He makes also this observation on the subject of the most reliable building materials for structures to replace those destroyed: "The earthquake and fire offer to architects, builders, and contractors a great opportunity for the study of building materials to be used in the reconstruction of the city. It has been found that granite and marble will not stand heat, and only modernly constructed steel buildings and wooden frame buildings withstood the shock." Undoubtedly brick and stone will be very sparingly used in building the new San Francisco.

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, Dinuba May 20-27

NORTH PACIFIC UNION CONFERENCE

Montana, Basin June 21 to July 1
Western Washington, Puyallup,
Wash. May 10-20
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-
bong, N. S. W. Sept. 13-23

EUROPEAN MEETINGS

Norway and Scandinavian Union,
Christiania, 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.

A full attendance of the members of the constituency is desired.

W. J. FITZGERALD, *President.*

Minnesota, Notice!

THE forty-fifth annual session of the Minnesota Conference of the Seventh-day Adventists will be held in connection with the camp-meeting at St. Cloud, Minn., June 1-10, 1906, for the purpose of electing officers, and transacting such other business as may come before the delegates. Each church in the conference is, according to the constitution, entitled to one delegate regardless of numbers, and one additional delegate for every fifteen of its membership. All the churches are hereby respectfully requested to elect their delegates as early as possible, and send the names of those elected to the secretary of the conference, S. E. Jackson, Maple Plain, Minn.

It will be best for those who desire tents for the camp-meeting to send in their orders as early as possible. Rents on tents for the entire meeting will be as follows: 10 x 12, \$2; 12 x 14, \$2.50; 12 x 16, \$2.75. There are only a few of the 12 x 16 tents. All orders for tents and all inquiries about camp-meeting matters should be sent to J. F. Anderson, St. Cloud, Minn. Brother Anderson will act in the capacity of superintendent of the camp-ground.

We hope for the usual reduced rates over the railroads to the camp-meeting. This matter will be announced later.

H. S. SHAW, *President.*

Eastern Pennsylvania, Notice!

THE third annual session of the Eastern Pennsylvania Conference and Tract Society will be held on the camp-ground at Sunbury, Pa., May 31 to June 10, 1906. Conference and tract society officers will be elected, also twelve members of the constituency of the Pennsylvania Sanitarium. Other conference business will be transacted.

Each church in the conference should elect and send one delegate for its organization, without reference to its membership, and one additional delegate for each ten members. It is desired that every church in the conference be fully represented.

Every effort will be put forth by the committee to make those who attend the meeting in the beautiful Island Park comfortable and contented.

Able and earnest ministers will be provided by both the union and the General Conference. The endeavor will be to make this the most successful and profitable meeting of the kind ever held in eastern Pennsylvania. A general invitation is hereby extended to members of the churches who may not be elected as delegates to attend.

W. J. FITZGERALD, *Conf. Pres.*

Business Notices

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

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

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

FOR SALE.—Vegetable cooking oil, odorless, fine shortener, good keeper. Prices, freight prepaid east of Colorado, west of

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. 2-12
West Virginia Aug. 16-26
New York Aug. 23 to Sept. 3
Maine Aug. 23 to Sept. 3
Vermont Aug. 23 to Sept. 3
Southern New England, Aug. 30 to Sept. 10
Central New England Sept. 13-23
Greater New York Sept. 23—
Chesapeake May 18-28

CANADIAN UNION CONFERENCE

Ontario Aug. 23 to Sept. 2

SOUTHERN UNION CONFERENCE

Louisiana Aug. 2-12
Georgia Aug. 2-12
South Carolina Aug. 9-19
Alabama Aug. 16-26
Tennessee River Aug. 23 to Sept. 2
Cumberland Sept. 6-16
North Carolina, High Point 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, St. Paul June 1-10
South Dakota, Woonsocket June 7-12
North Dakota, Rock Lake (English)
..... June 15-25
North Dakota, Bowden (German)
..... June 19-25
North Dakota, Stanley (English)
..... June 26 to July 2
Alberta July 10-17

CENTRAL UNION CONFERENCE

Iowa, Boone May 31 to June 10

Chicago (Ill.) Camp-Meeting

A CAMP-MEETING for Chicago is appointed for June 21 to July 1, 1906. It has been decided that this meeting will be located in the northern or northwestern part of the city, but a definite site has not yet been selected. We hope to be able soon to announce the exact place of the meeting. Doubtless this gathering will be one of profit to the Lord's cause in Chicago. Certainly there has been no time in the history of this message more important than the present. This is our time to work, and we should do well that which the Lord appoints as our part from day to day.

We trust that our people in Chicago and its vicinity will plan to attend during the whole time of this appointment, and that they may be abundantly benefited by the services held.

WM. COVERT.

Pennsylvania Sanitarium and Benevolent Association

THE second annual meeting of the constituency of the Pennsylvania Sanitarium and Benevolent Association will be held in connection with the regular annual session of the Eastern Pennsylvania Conference of Seventh-day Adventists on the camp-ground at Sunbury, Pa., at 10 A. M., Thursday, June 7, 1906. At that time and place a board of trustees of nine members will be elected, and such other business as should properly come before the meeting will be transacted. Besides the original incorporators, the members of the constituency consist of the following: the members of the executive committee of the Atlantic Union and Eastern Pennsylvania Conferences, the ministers of the Eastern Pennsylvania Conference, the physicians in the employ of the Pennsylvania Sanitarium, and twelve persons to be elected by the Eastern Pennsylvania Conference in session.

Pennsylvania: one 5-gal. can, \$3.85; two cans, \$7; three cans, \$10. Address R. H. Brock, Arkansas City, Kan.

FOR SALE.—Some very desirable lots in Takoma Park; from 3½ to 5 cents a foot. Apply to J. W. Barclay, Portsmouth, Va., or to D. K. Nicola, Takoma Park, D. C.

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

RANCID-PROOF peanut butter, 10 cents a pound, Purest coconut oil, 15 cents in 5-pound, 14 cents in 25-pound, and 13 cents in 50-pound lots. Agents wanted everywhere. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

FOR SALE.—Nine 5-acre lots, \$1,500 each, raisin grapes bearing, trays for handling same included. Climate agreeable; railway station close by; water plenty; income excellent; church and school near. Address E. C. Gray, Armona, Kings Co., Cal.

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., \$2.50; half gal., \$1.40; quart can, \$.85. Send for samples. Address E. W. Coates, 535 W. 110th St., New York, N. Y.

Addresses

The address of Brother F. M. Dana is now West Burke, Vt.

Elder C. S. Longacre's post-office address is now 7804 Felitia St., Pittsburg, Pa.

The address of Elder A. P. Heacock is now 1623 Broadway, Little Rock, Ark.

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:—

Mrs. Celia E. Parsons, 404 E. Brown St., Cleburne, Tex., periodicals.

Miss La V. B. Henry, Stroud, O. T., tracts; can use a great many during the summer.

Mrs. C. S. Hammond, 4325 Sheridan Blvd., Denver, Colo., REVIEW, Signs, and tracts.

Mrs. Mary F. Norris, Rives, Tenn., REVIEW, Signs, Instructor, Little Friend, and tracts.

Obituaries

BUSHY.—Died at Chitwood, Ore., March 29, 1906, of paralysis, Sister Mary E. Bushy, in the sixty-ninth year of her age. Sister Bushy had been an Adventist for fifteen years, and died in the blessed hope. The funeral service was conducted by the writer.
D. J. CHITWOOD.

BERRIDGE.—Died at Waukomis, O. T., April 13, 1906, of a complication of diseases, Solomon Berridge, aged 74 years. He was a firm believer in his blessed Master and a strict observer of the seventh-day Sabbath. He leaves a wife and one son to mourn their loss.
MRS. S. BERRIDGE.

BANTA.—Died in Reno, Nev., Feb. 14, 1906, of tuberculosis, Sister Deborah Banta, aged 32 years. About two years ago, while a series of meetings was being held in Reno, Sister Banta, with her mother and one sister, accepted the Adventist faith, and

united with the church, and ever after lived a consistent Christian life. We laid her to rest, confident that she will have a part in the first resurrection. The funeral service was conducted by the writer.

C. E. LELAND.

BOARDMAN.—Died at Paradise Valley Sanitarium, National City, Cal., April 25, 1906, of appendicitis and peritonitis, Brother B. B. Boardman. Loving friends administered to him during his last sickness, and everything was done that was in the power of man to do. We were very sad to see such a capable, intelligent young man lay down his life, but we were assured that he was prepared to go, and that the benediction of God recorded in Rev. 14:13 rested upon him.

T. S. WHITELOCK, M. D.

BURLESON.—Died at our home in Glencoe, O. T., March 25, 1906, of pneumonia, my beloved husband, Randal G. Burleson, aged 59 years, 5 months, and 6 days. He was converted and joined the Baptist Church at the age of seventeen. In the fall of 1890 he heard and accepted the truths of the third angel's message. He leaves a wife and three sisters, besides many friends, but we weep not as those without hope; for we rest assured that he will have part in the first resurrection. The funeral service was conducted by the United Brethren pastor.
MRS. EMMA BURLESON.

OSBORN.—Died April 9, 1906, Emily S. Osborn, nee Hungerford, aged 73 years, 10 months, 25 days. Early in life she became a Christian, and united with the Seventh-day Adventist Church, and ever lived a consistent life. At the time of her death she was a member of the Otsego Seventh-day Adventist church. She was the mother of seven children, only two of whom survive her. Her husband's death occurred in 1872, and the last twenty-three years of her life were spent at the home of her daughter. The funeral service was conducted by the writer.
A. G. HAUGHEY.

WALTON.—Died at Birmingham, Mich., April 10, 1906, of apoplexy, Mary Jane Walton. Sister Walton was born in Newcastle, England, Jan. 8, 1835, and came to America with her husband, John Walton, in 1849. After residing in Houghton, Ontario, five years, they moved to Watrousville, Mich., where, in 1865, Elder Van Horn held a tent-meeting. Here they learned and accepted present truth, and when the church was organized, she was one of the charter members. Sister Walton was an earnest Christian, a real mother in Israel, and her cheering testimony will be greatly missed.
W. H. WILBER.

SHAFFER.—Fell asleep in Jesus at Hillsdale, Mich., April 26, 1906, Sister Shafer, aged 93 years, 1 month, and 5 days. The deceased was converted when sixteen years old, and united with the United Baptist Church. In 1879 she heard Elder S. H. Lane present the claims of the seventh-day Sabbath and kindred truths. She united with the Seventh-day Adventist Church, of which she was ever after a faithful and devoted member. She leaves one son, five grandchildren, and two great grandchildren to mourn their loss, but they sorrow not as those who have no hope. The funeral service was conducted by the writer, assisted by Brother Ford, words of comfort being spoken from Rev. 14:13. The remains were laid to rest in Lake View Cemetery.
L. F. WESTFALL.

WELCH.—Died at his home in Clifford, Mich., March 21, 1906, our beloved Brother D. B. Welch, in the seventieth year of his age. Brother Welch began keeping the Sabbath about forty-four years ago. For years he was connected with the New York and Pennsylvania Conferences. Seldom have I attended a funeral where the entire community mourned their loss as in the case of this brother. The two resident ministers were among those who seemed to take his death most keenly, and both assisted in the

services. It was a real comfort to place before that large congregation the points of faith our dear brother maintained during his life. Sister Welch, who is steadfast in the faith, and three sons with their companions and children, are left to mourn their loss. Thus another of the pioneers of the cause has been laid away to await the call of the Life-giver. The text used was Rev. 14:13.
W. OSTRANDER.

CARTER.—Died at her home in St. Paul, Minn., April 20, 1906, of muscular atrophy, Mrs. Martha A. Honeywell Carter, aged 62 years. Sister Carter was converted fourteen years ago, and became a member of the St. Paul church. During the last two years of her life she was quite helpless, but was well cared for by her husband and his sister. She was the mother of seven children by her first husband, only one of whom survives. Three stepchildren by her first husband and two by her second still live to remember her kindly. She also leaves six sisters and a number of grandchildren to mourn, besides many friends. We hope to meet our sister in the first resurrection. Words of comfort were spoken by the writer from 1 Thess. 4:13.
F. A. DETAMORE.

LULL.—Fell asleep in Jesus, April 14, 1906, our beloved mother, Emily Brown Lull, aged 84 years and 4 months. Although a great sufferer, she was patient, and trusted in Jesus. Mother had been blind for a number of years, but was naturally of a cheerful disposition, and was loved by all who knew her. She was converted and joined the M. E. Church at the age of sixteen. About the year 1858 she united with the Seventh-day Adventist Church, of which she remained a faithful member until her death. She leaves an aged companion, one son, five daughters, one sister, and twenty-three grandchildren to mourn their loss. We laid her away to rest with a bright hope of soon meeting her when the Life-giver shall appear. The funeral service was conducted by Rev. H. O. King (Baptist).
MRS. MARY BROWN,
MISS ROSE LULL.

McCORD.—Died at Columbus, Ohio, Feb. 27, 1906, Antoinette Allen McCord, wife of Prof. G. W. McCord, of the Ohio State University, aged 54 years, 11 months, and 20 days. Sister McCord gave her heart to Christ in her girlhood days, and united with the Disciple Church, and later with the Seventh-day Adventist church of Columbus, where she remained a faithful and beloved member until her death. Her cheery disposition and ardent love for the Master will always be remembered by her large circle of friends. Besides her mother and husband, she leaves four brothers and two sisters to mourn their loss. The funeral service was conducted by Prof. Charles L. Loos, of the Kentucky University, under whose ministry she was converted and baptized in her youth. We sorrow not as those who have no hope.
* * *

MAYNARD.—Died at Greenville, Mich., Feb. 7, 1906, A. W. Maynard, aged 83 years, 9 months, and 4 days. Many years ago Brother Maynard gave his heart to God, and united with the Congregational Church, of which he remained a member until he heard the truths of the third angel's message proclaimed by Elder J. B. Frisbie about forty-five years ago, when he united with the Seventh-day Adventist church at Greenville. At its organization he became the elder of the church, which position he held until a few years before his death. The cause of truth was always very dear to him, and he watched its progress with much interest. Having some means, it was a pleasure for him to contribute to the needs of the work. He leaves two sons, three daughters, and eight grandchildren, who deeply mourn their loss, but they laid him to rest with the full assurance that he will come up in the first resurrection. The funeral service was conducted by the writer, assisted by Rev. D. E. Hills (Baptist).
S. M. BUTLER.



WASHINGTON, D. C., MAY 17, 1906

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

WE invite special attention to the announcement on the second page of this issue.

ELDER G. A. IRWIN is now attending the camp-meetings in the North Pacific Union Conference.

ANOTHER company of workers for the Review and Herald Office arrived from Battle Creek last week. This completes the number of those who will connect with the work here.

BRETHREN A. G. DANIELLS, I. H. EVANS, W. W. Prescott, and D. W. Reavis have been in attendance at the session of the Lake Union Conference at Berrien Springs, Mich.

A COLLECTION for the benefit of the Pacific Press and other institutions injured or destroyed by the great earthquake will be taken in all our churches in the United States on Sabbath, May 19.

WE greatly enjoyed the visit which Brother E. R. Palmer made in Washington, and we are sure that our people appreciated the talks which he gave in the several churches. Brother Palmer started on his return journey to California on Wednesday of last week.

ELDER H. F. KETRING, of the Kansas Conference, has been invited to act as president of the Central New England Conference, succeeding Elder A. E. Place, who has removed to Boulder, Colo. Brother Ketring has already entered upon his work in his new field.

WILLIAM EVERINGTON, of Alton, Kan., recently spent a few days at Takoma Park. He left May 6 for New York, and sailed for England, Wednesday, May 9. He expects to spend a few months in visiting friends in England, and to return to the United States in the fall.

AN appeal signed by a representative committee of California brethren will be found in our Editorial department. Two articles of interest descriptive of earthquake experiences appear among the general articles, and some notes are printed on the eighteenth page. This additional matter bearing upon the great

catastrophe will help our readers to a better appreciation of the real situation in California.

THE condition of his health has made it necessary for Brother Ernest Taylor, who has been canvassing in Great Britain for several years, to seek a more favorable climate, and he spent two days in Washington en route to Texas. We hope that the change will result in a complete restoration of health.

THE latest note from the Pacific Press office, dated May 6, says: "During the first week we received and filled orders for two hundred and fifty thousand copies of the Special, and this morning we received by mail and by wire orders for about fifty thousand more. We hope to circulate a million copies at least." This is good news. Let the orders continue to pour in. The people need to know what these things mean.

IN the reading entitled "The Earthquake Appeal," prepared for Sabbath, May 19, and sent to our churches in this country, reference was made to an appeal daily expected from California, but for some reason delayed. This appeal was received after the reading had gone to press, and is therefore printed in this issue of the REVIEW. Wherever the paper is received in time to do so, it may be well to read this appeal in connection with the special reading.

SEVERAL of the Protestant denominations have arranged for collections to be taken in behalf of their congregations whose places of worship were destroyed by earthquake and fire. This is in addition to the donations already made to supply food and shelter for the homeless of San Francisco and other cities. Although the announcement of our general collection was made before we knew this, yet we find ourselves acting in harmony with the common impulse of the several denominations to provide the help required to restore and to continue their various activities. Our own work in California must be sustained.

Our Reply

DURING the last few months a number of leaflets dealing with various questions have been sent from the Battle Creek Sanitarium to many of our people. The last of these is a seventy-six page leaflet entitled, "Some History, Some Experience, and Some Facts." This leaflet has been prepared by Elder A. T. Jones. It consists of three sections. The first contains serious charges preferred against the ministers who labored in Battle Creek during the winter, and

also nurses and helpers in the sanitarium who responded to the Testimonies sent to be read in Battle Creek. The second deals with the General Conference organization. The third deals with the Testimonies.

After examining this last leaflet, the officers of the General Conference felt that it ought to be carefully reviewed. This has been done, and in a few days a ninety-six page pamphlet will be sent to our people, replying to many of the statements Elder Jones has made in his last leaflet. The following from the table of contents will give some idea of the questions dealt with in this review: Some Grave Charges Answered; Some History Regarding Our Organization; The Charge of Bureaucracy; Should the General Conference have a President? Reorganization; Five Thousand Dollars for Nashville; Location of the General Conference of 1903; Alleged Overdraft of Three Hundred Dollars; "Suppression" of matter for Vol. VII; "I Am not a Prophet;" A Plain Contradiction; Elder Jones's "Retirement."

WE have deeply deplored the necessity of making this reply, but the statements and representations made in the leaflet which we have reviewed are of such a character that we feel it duty to place plainly before our people the facts as we know them. In replying to Elder Jones's statements regarding the Testimonies, we have secured the original documents, and have placed these before our people. From this unimpeachable testimony, it is clearly shown that the Testimonies do not contain the inaccuracies and mistakes which Elder Jones claims are found in them.

WE desire to place a copy of this reply in the hands of all our people. Any who read this notice and do not receive copies soon should send to their tract society office, or to the Review and Herald, Washington, D. C., for copies. It is scarcely necessary to state that we regret the necessity of sending out a document of this kind. We do so for the purpose of removing the confusion and perplexity into which many of our people may be thrown by reading the leaflet. Already inquiries are coming from different parts of the field asking what will be done to answer the statements and charges made in it. We ask all to give this pamphlet a careful reading. We believe it will be seen that it is a candid and complete reply to the strongest arguments made in the leaflet sent out from Battle Creek. If there are any who are still troubled after reading this reply, we would be glad to have them correspond with the General Conference officers at Washington, D. C.

A. G. DANIELLS.

Notice to Church Elders

A SPECIAL reading has been mailed to all the church elders, to be read May 19 in connection with taking the offering for the relief of our California institutions. This was of necessity mailed late, and may not reach all the churches in time. In case you do not receive it for May 19, it can be read the next Sabbath, and further opportunity given to make an offering, if thought best.

GENERAL CONFERENCE COMMITTEE.