


# The Advent REVIEW And Sabbath HERALD



TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 3, 1907

## Inspired Resolutions

“They that regard lying vanities forsake their own mercy.

“But I will sacrifice unto Thee with the voice of thanksgiving; I will pay that which I have vowed.”

“I will dwell in Thy tabernacle forever:

“I will take refuge in the covert of Thy wings.

“For Thou, O God, hast heard my vows.”

“Because Thy loving-kindness is better than life, my lips shall praise Thee.

“So will I bless Thee while I live:

“I will lift up my hands in Thy name.

“My soul shall be satisfied as with marrow and fatness;

“And my mouth shall praise Thee with joyful lips.”

“I will sing of Thy strength;

“Yea, I will sing aloud of Thy loving-kindness in the morning.”

“I will meditate on Thy precepts,

“And have respect unto Thy ways.

“I will delight myself in Thy statutes:

“I will not forget Thy Word.”

“Teach me, O Jehovah, the way of Thy statutes;

“And I shall keep it unto the end.

“Give me understanding, and I shall keep Thy law;

“Yea, I shall observe it with my whole heart.

“And I will delight myself in Thy commandments,

“Which I have loved.

“I will lift up my hands also unto Thy commandments, which I have loved;

“And I will meditate on Thy statutes.”

“I will extol Thee, my God, O King;

“And I will bless Thy name forever and ever.

“Every day will I bless Thee;

“And I will praise Thy name forever and ever.”

“While I live will I praise Jehovah:

“I will sing praises unto my God while I have any being.”

# Our Publishing Work

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

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

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"MY GARDEN NEIGHBORS" was written especially for our young people as a substitute for the harmful fiction and vicious literature that is being prepared for the young. It is full of beautiful illustrations and true stories. Every parent and friend of the youth, who is interested in keeping them away from fiction and harmful stories, will be interested in seeing that this book is placed in the hands of all our young people. Besides presenting something that will fill profitably the time, its stories of birds and other of nature's creatures, give an outlook on nature that will enlarge into a world of pleasure and profit. It is impossible in this limited space to make mention of all you will find in this book. It is for sale by the Review and Herald, but you may order it through your tract society. 256 pages. Price, \$1.

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"THE NEW TESTAMENT PRIMER" is a new book for children, composed of simplified nature and Bible topics, and sparkling with bright, two-colored illustrations — one of the most attractive children's books ever published. Arranged in four graded departments, beginning with a Scripture alphabet, the first letter of the Scripture text being printed in two colors, and decorated with vines that grow in Palestine. The second department is a nature display of trees, flowers, animals, birds, and insects, with a slate exercise in writing, drawing, and stick laying. The third and fourth departments contain simple stories of Christ and some of the leading disciples. The entire book is admirably adapted to attract and to teach children — clean, cultured, and convincing. Beautifully bound in board and cloth covers, 25 and 50 cents.

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THE new Year-Book for 1907 will be ready to mail in a short time. It contains many improvements over previous editions, and will serve as an excellent reference to denominational affairs. All the usual matter heretofore comprising our Year-Books is arranged in a more convenient form, and the new statistical records of our institutions are greatly enlarged and appropriately grouped with the other matter. It will also contain the fundamental principles of Seventh-day Adventism which were printed in the 1905 Year-Book. This feature will be of great service in missionary work, for there is a constant demand for a statement of the belief of our people which can not be supplied in any other publication. The rapid growth of the denomination as revealed in the 1907 Year-Book, placed by the side of the fundamental principles, will render this edition of the Year-Book very desirable for placing in the possession of interested persons. It will be very convincing, and will doubtless help them to gain a comprehensive view of the great work being done. Not only every worker, but every family, should have a copy for reference and study, and thousands of copies should be used in missionary work. It can be ordered of any State tract society or of any publishing house.

OUR new commandment chart just printed by the Review and Herald Publishing Association is 36 inches wide and 51 inches long. The type is large enough to be easily read in the largest hall or tent. It has the words, "The Law of God," printed in large type at the top. It is in all particulars a decided improvement over the old chart, yet the price remains the same,—\$1, post-paid.

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BELL'S "Guide to Correct Language" has been revised and reduced in price. It is one of the best works on the proper use of the English language ever printed. The author was an acknowledged authority on all matters pertaining to the English language. His book, "Guide to Correct Language," maintains his reputation. An educator says of the work: "It certainly is a work of merit, one to which many of our workers and other people should have access. I believe our speakers and writers should seek a higher standard in language, and the 'Guide' would certainly prove helpful to them." Bound in durable cloth, 50 cents.

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"THE GREAT SECOND ADVENT MOVEMENT" is a work written by Elder J. N. Loughborough. It accurately describes the progress of the denomination from its beginning to the present time. The author has been intimately connected with the progress of the denomination from its beginning, and is prepared to speak with authority. There is no other work circulated at the present time of such thrilling interest to our readers, as "The Great Second Advent Movement." The faith and confidence of every individual who reads this book will be strengthened. He will have more perfect knowledge of the dealings of God with this special people, and will be better prepared to unite his efforts in advancing the third angel's message. Let all not only read it, but study it. Price, \$1.50.

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# THE REVIEW AND HERALD

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

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## Editorial

### Acceptable Righteousness

THE righteousness which is acceptable with God is "that which is through the faith of Christ, the righteousness which is of God by faith." This is not a mere odor of sanctity, a mere sentiment, but is rather a living principle which reveals itself in the life. In order that this power for righteousness might be made available for humanity, God gave his Son to take the flesh. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Thus the righteousness required is wholly the gift of God. "For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." In view of this abundant and free gift of heavenly righteousness it is not a hard requirement which demands that this genuine revelation of the character of God should be found in every one who is admitted into the heavenly kingdom. And so Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The modern Pharisee differs in no essential respect from the Pharisees in the time of Jesus. The righteousness which he attempts to substitute for "that which is through the faith of

Christ" may manifest itself in a somewhat different way, but the essence is the same. Education, culture, philanthropy, eating and drinking, penance,—all these works of the flesh may be in evidence, and may be thought better than the righteousness of the old-fashioned gospel, but they do not insure one a part in the kingdom of heaven. Some of these substitutes for righteousness may be transformed by the vitalizing power of the divine life so that they may become the fruits of godliness, but even then they are in no sense the price of salvation. They are the results and not the cause of the renewed mind. The righteousness of Christ is the only acceptable righteousness.

"My hope is built on nothing less  
Than Jesus' blood and righteousness."

### "The Shameful Miscarriage of Justice"

THROUGH the prophet Isaiah a time is described when "justice is turned away backward, and righteousness standeth afar off; for truth is fallen in the street, and uprightness can not enter." Those who are willing to face the facts as they exist in this country are forced to the conclusion that this indictment applies with peculiar accuracy to our own times. In justification of this statement we call attention to a significant article which appeared in the November number of *The World's Work*, with the title which we have quoted above. This article is of considerable length, and is a scathing arraignment of the present system of administering justice, opening with this sentence: "The figure of Justice blindfolded seems eminently fitting in this day, not that she may distribute her favors with even hand, but that she may be spared the sight of the crimes committed in her name." In order to give our readers an intelligent idea of this remarkable contribution to an influential magazine we quote quite a portion of it as follows:—

The rules of procedure and our system of appeals, together with the ingenuity of counsel in cases where the accused possesses means, have served to prolong issues through a series of trivial questions and consequent delays, with the result that justice, when not actually defeated, is shamefully retarded. In this country the cases of prompt justice are well-nigh limited to instances of mob violence—frightful protests against the delays and disappointments due to the

intricacies and defects of our legislation and the follies of our justice.

What with demurrers, continuances, appeals, reprieves, and pardons, the guilty man with cash and "pull" so figures Justice as to render her unrecognizable. By such means cases are dragged along for months and years, even after conviction, before the actual execution of the sentence. Criminal justice is thus robbed of much of its terror, for speed and certainty of punishment do more to prevent crime than does severity of punishment. Thus we find that crimes multiply at an astounding rate, and convictions decrease in disheartening ratio.

It is the custom among powerful corporations in this country, especially those whose business subjects them to personal-injury suits, to "wear out" their opponents. This is a comparatively easy matter under the present system of court procedure. Take the case brought by a poor man, the sole support of a family, against a street railway for injuries received at its hands. His creditors press him for payments which he can not make. His suit is "passed" from term to term of court. When brought to trial, in the course of two or three years, let us suppose he secures a verdict. The railway company promptly carries the case to the court of appeals, and often to the still higher courts. Meanwhile the demands of the plaintiff's creditors and the exigencies of life force him to accept a settlement wholly out of proportion to the damages. Examples of such oppression, under the mantle of the law, might be offered by the score.

The prisoner without money or friends, and the prisoner rich in both, present striking contrasts. Our courts and officials seem less inclined to proportion justice to the magnitude of the offense than to considerations of the "previous estate" of the criminal. The "third degree," the "sweat-box," and other barbaric methods of modern police are habitually visited upon the prisoner destitute of money and friends. None of the "aristocracy of crime" is ever subjected to these forms of torture. On the contrary, the members of the "upper class" are treated with consideration, even deference, and sometimes by courts as well as by police. If the "third degree" were applied to a thieving financier, the whole country would cry out in rage, and that feature of police practise would soon follow into oblivion the "boot" and the rack.

In October of last year, two federal courts were in session—one in the city of Chicago, another in a small town of western Kentucky. A case in each court was called for trial.

In the Kentucky court before the bar of justice stood a tall, lithe, bronzed mountaineer, stolid and sullen. In the back of the room was seated his wife, a pale woman, her face pinched and drawn, with four thinly clad, disconso-

late children—awaiting the climax of the tragedy. In some little valley back in the cold, hard mountains, the year before, this man and woman had struggled bravely with the problem of existence. The expense of transporting their small crop of corn to market was great; so it had been turned into whisky, in a still hidden in a mountain recess. No bond had been executed to the United States for the operation of this industry; the government tax had not been paid. The nation had been deprived of a few dollars of revenue—that was the burden of his offense.

In Chicago, the vice-president of a large packing company was on trial for conspiracy to violate the interstate commerce law against the granting or accepting of railroad rebates. He had violated a criminal statute. He had connived with railroad officials. He had taken criminal advantage of his competitors, as a result of which they were compelled to forego the business of slaughtering cattle or handling dressed beef. An entire nation had been defrauded. This defendant had left his palatial home in New York the day before, had traveled in a Pullman car, and had stopped at the most exclusive hotel in Chicago. The ablest lawyer of the Chicago bar stood ready to plead his case. The attorneys representing the United States had held a "conference" with the prisoner's counsel the hour previous, and "matters had been arranged." His wife and children were under no necessity of altering their daily routine. Yet the United States had spent thousands of dollars to bring him before the tribunal. Such cases furnish eloquent testimony of the inequity of justice that threatens our national career.

On the twelfth of January of this year two prisoners were received at the penitentiary at Columbus, Ohio—Mrs. Cassie Chadwick and John Shannon. Mrs. Chadwick wrecked banks, stole over one million dollars, and forged notes for thirteen million dollars. Poverty, suicide, and disgrace followed in the wake of her crimes. Shannon stole a duck last Thanksgiving day that he might have a good meal. To commit the theft he had broken into a store. Shannon must serve until Jan. 13, 1911. Ten months later Mrs. Chadwick is to be discharged.

In one of our largest penitentiaries are confined twelve former bankers. Apart from the disgrace and the restriction to the vicinity of the prison, there is small difference between the banker convicts and the man outside the walls. They go about with much the same liberty as the officials; they chat with each other and their keepers, while the "ordinary prisoners" are forbidden to open their mouths except to receive the prison food. They move about the prison in an authoritative manner; they dictate not alone to the other prisoners, but even to the officials. These bankers who were "big men" before their infamy, are still big men in their relations to the prison officials, respected rather than subjected, feared rather than fearing. They all fill clerical positions and enjoy numerous privileges. One is clerk in the office of the secretary, others are clerks in the office of the warden, in the post-office, in the hospital, in the steward's office, in the cigar shop, and so on throughout the list.

There can be no question that intellectual crimes, as opposed to mere coarse, brutal violations of law, are on the increase. I mean forgeries, embezzlements, and huge swindles requiring brains, resources, and nerve. The dangerous tendency of crime in these days is toward oppression and murder by a system under which no one can be held responsible by law. Professor James, the eminent psychologist, has said: "Though education frees us from the more brutal forms of crime, it is true that education itself has put even meaner forms of crime in our way. The intellect is a servant of our passions, and sometimes education only makes the person more adroit in carrying out these impulses."

The educated lawbreaker is capable of doing infinitely more harm than the ignorant criminal. His power for harm is multiplied by his knowledge. The educated man who constantly transgresses the moral law and ignores the ethics of his relations to the state is the worst enemy of society. Burglars and highwaymen prowl about the streets and prey on citizens, but they always run their chances of being captured, and organized society is not greatly harmed—its existence is not even threatened.

The spirit of this condition was well expressed by the remarks of Judge Foster in sentencing a man for complicity in stealing a policy from the vaults of a certain insurance company: "Your methods were very crude and bungling. If you had, instead of colluding with an outsider, colluded with an insider, and thereby had your salary raised to fifty thousand dollars, and then divided with the other man, the result would not have been more hurtful to policy-holders, but possibly you would not have been at the bar of justice."

Statistics of crime reveal startling truths. They show that the United States stands pre-eminent among the civilized and progressive nations in its catalogue of lawlessness. A tabulated series of such sinister statistics, recently prepared, shows that in seven years, beginning with and including 1894, there were more than 62,000 murders and homicides in the Union—nearly 9,000 a year—and only 871 legal executions. Less than 2 per cent of the whole number of lawless slayers has paid the extreme penalty of their crimes. In the period between 1881 and 1903 there were 129,464 murders and criminal homicides, balanced by but 2,611 judicial executions. These figures show a rapid increase of murders in proportion to the population, but no appreciable increase in the number of executions.

### **The Mexican Meeting**

THE conference just closed in Mexico City has been a successful meeting. Naturally, with the growth of the last year or two, it was the largest meeting we have ever held in Mexico. In the closing session, workers and believers dedicated themselves to more earnest service, and separated with words of courage and thankfulness.

On the last Friday of the meeting, just before the Sabbath, seven souls were baptized by Professor Caviness.

It gladdened all hearts to see the sight in Mexico, where it means a large number to go forward at one time in baptism.

At the ordinance meeting Sabbath afternoon several stood up with the testimony, "I was a Catholic." How earnestly and touchingly these and others bore testimony to the great blessing and joy this truth has brought to them. The broken and contrite spirit among these believers in Mexico shows that the message is bringing forth the same fruit in Mexico as in all the world.

Mexico is a difficult field, and we have found it so in our work, even as other Protestant societies have done before us. But there are signs in recent growth that may well cause us to rejoice, and to resolve never to faint nor be discouraged with any field while waiting to see this message win decided victories. To hear these brethren and sisters tell what the truth is to them, and to see their earnest interest in carrying it to others, may well bring satisfaction to our workers in Mexico, who have toiled long in sowing the seed.

With the coming in of Mexican believers able to do good service as colporteurs and Bible workers, the sowing and the reaping must surely go forward more rapidly from year to year. Brethren Colunga, Godinez, Harzman, and Schultz have been pushing the literature in many parts.

The need of schools for children and of training facilities for workers is already pressing upon this mission. Well may the field and its needs draw upon the sympathies of our churches in the States. The work in Protestant lands can not be finished until the message has been carried through the dark Catholic and heathen fields.

The small printing house, equipped by a little company of brethren in Mexico to supply the mission literature, was able to report its year's work done without a deficit.

A good number of medical workers were present, and helped strongly in counsels and discussions of all phases of the work. There were the Drs. Swayze, from Guadalajara, who were among the pioneers of our work in Mexico, Dr. J. W. Erkenbeck and his wife, from Ameca, Mrs. Dr. Colunga, of Torreon, Dr. John, of Cuautla, Dr. Fattebert and his wife, of Celaya, and Dr. Myers, who plans to continue a medical dispensary and mission in Guadalajara, in co-operation with the Mexico Mission. Brother Paulson, who has a bakery business at San Luis Potosi, and Brother Cooper, who has a fruit-canning enterprise in Mexico City, aided in the councils in a way that emphasized how great a help the influence of brethren in business may be in such a Catholic field. Every ear-

nest believer engaged in business, living an upright, honest life, is a light that shines most helpfully where workers are few and the darkness is dense.

I found a spirit of unity in all the work, and Elder Brown, the superintendent, has the support and co-operation of all. Earnest hearts are bearing the burden of Mexico before the throne of grace, and faithful workers, Mexican and American, are searching to find the Lord's lost sheep over these mountains and valleys.

W. A. S.

Mexico City.

### **Doubling Pulpit and Empty Pew**

FOR years the religious press has been discussing the empty pew, its cause and remedy, and the discussion still goes on, with all causes named but the right one, and all remedies suggested save the one remedy that will alter the condition. Ministers have thought they must preach sermons deeper in philosophical research in order to hold the attention of their male membership. They have done so, and the condition has been aggravated. They have expounded the Higher Criticism, and still the flock continued to stray. They have delved in mythology, and the pews refused to fill. They have brought Darwin and Spencer and Huxley to their rescue, and are still unrescued from their plight.

In view of this condition, the question naturally arises, Are men growing tired of religion? or is it the manner of its presentation that has left so many openings in the ranks? That men do not attend church as in former days does not indicate that their heart hunger has been satisfied. It would rather indicate that they are not finding in the church what God designed they should find there. It not infrequently happens that when the congregation has come together to be fed, the article of food placed before them is the husks of pantheism and "science falsely so called." From what should have been the citadel of truth the shafts of the adversary are flying out into the mass of the people. In many cases these fiery darts impinge upon the armor of a true Christian, and then they fall harmless to the ground. But all do not carry the true shield of faith, the sword of the Spirit, and the helmet of salvation. Such ones are vulnerable at every point of attack, and by every agency of the adversary.

Many a clergyman who has mourned the emptiness of the pews to which he preached could have found the cause in the fact that he had spurned the pebble and the sling backed by the prayer of faith, and had gone forth to meet the adversary clad in the unwieldy armor of a faithless Saul. Ages on ages the battering-rams of error have swung their

brazen heads against the Christian's battlement, the Word of God. Many a faint-hearted Christian has lost hope because the cries of the would-be victors have made him believe that they were actually battering down the wall; and many a preacher has thought he could save the situation by admitting the vulnerability of the wall, and teaching men they could be saved without its defense. So salvation without Christ, and Christianity without the Bible, have come about through this yielding of truth at the clamors of its enemies. Faithless preachers boring from within and avowed enemies boring from without have caused many a layman to doubt the Word. Then, when they had learned to doubt the Word, it was the most natural thing in the world to question why they should attend the meetings of the church, which was founded upon that Word—which never would have existed but for that Word. The only logical conclusion is that if they have no use for the one, they should drop the other also. And thus the vacant pew. The only cause for astonishment is that they who have brought this about should wonder at the result of their labor. They have planted thorn shoots, and have been pricked by the briars when they looked for figs among the branches. They have scattered alkali upon the soil, and because the wheat could not grow, they bewail the empty fields. They have called God's Word a myth, and then wonder that souls are not converted and churches filled under their preaching.

But even thus have we been forewarned that it would be. Scoffers were never so prevalent as now. They are even paid high salaries while preaching their doubts from the very pulpits dedicated to the service of God. These are they who, "having a form of godliness," are "denying the power thereof." These are they whom the Saviour saw in the end of the age when he asked the question, "When the Son of man cometh, shall he find faith on the earth?" The greatest business under the direction of Satan to-day is that of destroying faith in the Word of God. It is an indication that we are reaching the fulness of time, and that the culmination of the controversy is near at hand.

C. M. S.

### **God's Aged Prophets**

It is a mistaken idea to conclude that because one is old, the Lord can not sustain him. It is also a greater mistake to conclude that if the servants of the Lord have been faithful in their past lives in the work of God, God does not and can not sustain them in their old age. It is contrary to reason and in direct opposition to the Bible to conclude that he does not.

The apostle to the Gentiles says, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." 2 Cor. 4:10-12. He then adds, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." Verse 16.

The apostle Paul must have been a man of great infirmity, for a physician always accompanied him, and we might reasonably conclude that some of his brethren thought he was a burden to them physically. When he uttered the words quoted above, it is reasonable to conclude, although we can not state his exact age, that he was at least sixty or seventy years old. The most of his writings were written after he was sixty years of age, and yet he says, "Though our outward man perish, yet the inward man is renewed day by day."

His spiritual discernment was more acute, his judgment was more valuable, and his life more beneficial to the church of God, than when he had more physical strength and youth. David says, "Thy youth is renewed like the eagle's." Again the prophet Isaiah says, "Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment." Isa. 41:1. When are they to come near and speak?—When their strength is renewed. They had "put on the new man, which is renewed in knowledge after the image of him that created." Col. 3:10. There is such a thing as being renewed by the Spirit of God and the mind growing stronger while the body grows weaker. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40:31.

Ahijah prophesied that Jeroboam would be king of ten tribes of Israel, and Jeroboam reigned over Israel in fulfilment of this prophecy; but he departed from the Lord, and led Israel into sin. When Ahijah was old, Jeroboam was in trouble; because of his sins he feared to go to Ahijah in person, so he thought he would deceive him. His son was sick, and he told his wife to disguise herself and not let it be known that she was the wife of Jeroboam, and go and consult the prophet in regard to the child. But the Lord defeated the plan of Jeroboam and his wife, saying unto Ahijah, "Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman. And it was so, when Ahijah heard the sound

of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings. Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it to thee; and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; but hast done evil above all that was before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: therefore, behold, I will bring evil upon the house of Jeroboam, . . . and will take away the remnant of the house of Jeroboam, . . . for the Lord hath spoken it." 1 Kings 14:5-11. Then, before the woman had an opportunity to ask any counsel, he said to her, "Arise, . . . get thee to thine own house," and told her that the child would be the only one of the house of Jeroboam who would go into the grave, because in this child there was found some good thing toward the Lord God of Israel. Verses 12, 13.

This wonderful prophecy against the house of Jeroboam was fulfilled to the very letter. God did not leave the old prophet to be deceived. A very wise and shrewd scheme was planned, with the idea that because the prophet was old and blind, he would not perceive the deception.

This is the God of the Bible. Let none think that God can not take care of his aged prophets, or that he ceases to guide them and speak through them because of their weight of years.

S. N. HASKELL.

## Note and Comment

WE have been taught to expect that before God's Spirit would be finally withdrawn from the earth, its drawing powers would be manifest in an unusual degree; that while the forces of evil seemed steadily gaining the ascendancy, the Spirit would in many places be found doing a wonderful work in pressing upon honest hearts the saving truths of the gospel. While the great controversy is fast closing, there is no reason why we should not now expect to see some of that mighty working of the Spirit wherever men are sensing their need of a Saviour. It may be manifest even in some of the fashionable churches, out of which God will call converted souls to join his elect. Many such will heed that call in the culmination of the controversy. Concerning the immanence of a

great revival work, the *Ram's Horn* says, editorially:—

The United States seems on the eve of a great national awakening. One of the most significant signs of the times is the changed tone of the American religious papers. A few months ago there was only an occasional reference to revivals. To-day the main theme of the editorials and contributed articles seems to be soul-winning, personal work and how to bring about a revival.

It is true that very frequently after earnest revival effort, a reaction sets in, and the condition of many seems more hopeless than before; but this only proves the intensity of the conflict that is being waged between the powers of light and of darkness. Jewels are won for the kingdom; but many who start in the race yield to the tempter and fall lower than before, for they are made the objects of Satan's special attention. As the conflict deepens, we shall see more and more of this counterworking of the adversary in the ruin of souls who return to their former bondage after turning their face toward Christ.

WHAT seems to us the most reliable and fair-minded setting forth of the San Francisco-Japanese school imbroglio we give below in a clipping from one of our exchanges. This clipping is based on an editorial in the California *Christian Advocate*, printed at the seat of trouble, and gives some inside facts in reference to the animus of the agitation which it is well for us to bear in mind. The article appeared under the heading, "The Japanese in the San Francisco Public Schools," and reads as follows:—

Under this head the California *Christian Advocate* gives some interesting statements. We are assured that the writer is careful and reliable, and that what he says may be accepted as true. The number of Japanese in attendance in all the schools of the city is "just ninety-three—no more, no less." In grade they range from the first to the eighth. In age they are below the average of their grades. Only two are so much as twenty years old; four are nineteen; six, eighteen; twelve, seventeen; nine are sixteen; and the others are all the way down to five. They are scattered in twenty-three different schools. Of the whole number, sixty-eight were born in Japan, and twenty-five in this country; sixty-five are boys, and twenty-eight are girls. That is the extent of the peril and the danger of contamination. To bring all these from all parts of the city into one school is as wrong as it is impracticable.

The *Advocate* says further: "The class of Japanese pupils which attend these schools are well dressed, well cared for, and almost without exception they are favorites with the teachers. The pupils also like them. They are bright in their studies, and charming in their manners."

The anti-Japanese movement had its origin in an association formed a year and a half ago, composed largely of the

rougher foreign element. The danger of the "yellow peril" was exploited until some good men were drawn into the movement. The labor unions took up the movement, and soon inflamed the public mind to such an extent that the school board adopted the order for separation. The better elements of the people do not support this policy. The protest of Japan gave the question a national importance.

Certain San Francisco newspapers have for the last two years been currying favor with the labor unions by demanding the exclusion of the Japanese. This element is largely responsible for the present trouble.

WHEN a besieging army begins to scale the walls of a city, all but the stoutest hearted of its defenders lose hope. We look upon the home as a citadel of defense for the growing generation; but Satan has massed his strongest weapons against that citadel, and his minions are trooping over the wall of many a home. The matter of drinking and whist parties for stakes, participated in by mothers in their homes, has excited startled comment on both sides of the Atlantic; and men of the world have asked one another what moral anchorage a child has who is brought up in such an atmosphere. The blighting influence of such examples is seen in the increase of crime, intemperance, blasphemy, vice, and lack of all moral restraint. Now comes a correspondent of the London *Sunday-school Chronicle* with the avowal that "gambling among women is spreading with alarming rapidity." He says:—

In many industrial centers, women are more severely tempted to gamble than men. The operatives in workshops and factories go to the book-makers, but the book-makers go round the workmen's houses when they are absent at work and collect money from their wives.

The committee of the House of Lords elicited much information about betting women. Mr. Robert Knight, who was for twenty-nine years general secretary of the Boiler-makers' and Iron and Steel Shipbuilders' Society, testified that it was within his personal knowledge that house-to-house betting had become a terrible evil—one of the worst that he knew of in the Newcastle district. He could give the names of many mothers who had taken things out of the house and pawned them to get money to bet with.

What Mr. Knight said of Newcastle, Mr. F. W. Tannett-Walker, speaking as a large employer of labor, confirmed with respect to the Leeds district. As a rule, the workmen, he said, only betted with their pocket-money, as they called it, while the women very often risked the money their husbands had given them.

The gambling mania which is now flourishing in the homes of the people, is being strengthened by the use of intoxicating liquors, which benumb the conscience; and these twin children of the evil one work hand in hand to destroy souls and bodies of young and old alike.

# The Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

## Encouraging Omens

As reports are coming in from different State and union conferences, we find an almost unanimity of sentiment in favor of rapidly closing up the \$150,000 fund. From Maine to California, and from north to south, our brethren are making efforts to raise this money as rapidly as possible. Another encouraging feature is the good cheer which characterizes this effort. It is not regarded as a burden, but all are taking hold with confidence and courage.

Good reports are coming in concerning the week of prayer. Our ministers are writing of the deep spiritual blessings that were received during this occasion.

It certainly would be a most encouraging omen if the raising of the \$150,000 fund could be accomplished by Jan. 1, 1907, but probably this can not be done. The fact that we got at the matter so late, and many other enterprises were on foot at the time this matter was launched, destroys all hope of our being able to raise the fund in so short a time.

Many of the conferences were not able to take up the matter of the raising of this fund at the proper time, owing to the fact that they had other things in their own territory which demanded their attention, according to previous arrangements. However, we expect that all will take hold of this matter, and continue their efforts until the whole fund is raised.

We pray that the blessing of God may rest upon our conferences, churches, and members in the united effort they are making to secure this money.

I. H. EVANS.

## More Blessed

"I HAVE showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:35. The world's principle is that it is the most blessed thing in the world to receive, and to keep that which we have. The principles of heaven are the opposite of the principles of the world, for the Ruler of heaven works on exactly the opposite principle from that of the ruler of this world.

It is a wonderful thing that this saying, though not recorded in the Gospels by any of the evangelists, was thought worthy of record by Luke, who received it from the apostle Paul. This was the controlling principle of the life of Jesus, also of the life of the apostle Paul,

who followed Jesus. It will be the controlling principle of every one who is a Christian. We receive but to give, and the greatest joy in this world is to give. The greatest blessing comes in giving.

My dear brother, do you know that one reason why your spiritual experience is not clear and bright may be that you do not give as is your privilege? What a blessing would come to many who read this article, if they were to give until it became a real sacrifice! During the week of prayer just past, you may have had your heart drawn out in longing for the blessing of God, and yet it may be that you are closing the channel to God's blessing by not giving what God has given you.

There are many calls. A blessing is in every one for those who give, and not only give, but sacrifice to give. Some one who reads this article could easily give one thousand dollars and more to the \$150,000 fund, and it would be a great blessing and joy to him. Others could give, by a little effort, one half that amount; and there are many who read this article who can give one hundred dollars. My brother, my sister, you know whether you can do this. He who gives will in return receive a greater blessing than he would were some one to make him a present of that same amount.

Many who read this article could give fifty dollars, and but few who read would find it difficult to give ten, or at least five. O if every Seventh-day Adventist believed that it is indeed more blessed to give than to receive, the mere statement of the need and the opportunity would bring in with one call all that is needed! Will you be among the more blessed?

J. S. WASHBURN.

## A Great Opportunity and Privilege

It is indeed encouraging to us all to see how rapidly the "gospel of the kingdom" is being carried to the world. Surely the Lord is cutting his work short in righteousness. I wish to give one illustration.

Thirteen years ago last May we landed in the West Indies. At that time there was scarcely a score of our people in that field. How encouraging it is to read the latest reports from that field, and learn that there are at the present time about thirty-three hundred believers, with hundreds of intelligent young people who are anxious to receive the

proper training to fit themselves for an active part in the finishing of this work. Surely here is a great opportunity, and I believe we shall regard it a great privilege to give liberally of our means, at this time, in order that a training-school may be built up and equipped in this needy field.

Again, we have this Testimony concerning the work in the Southern States: "A good beginning has been made in the Southern field. . . . I saw a great work to be done, which ought to have been done years ago." "I saw where there are institutions for the advancement of the Lord's work. One of these places was Graysville, and another Huntsville, where we have industrial schools. These schools are to receive encouragement and help, for the Lord led in their establishment. Each has advantages of its own."

We are all acquainted with the great loss our Huntsville school has sustained by fire, and most of us know something of the improvements needed at our Graysville school, in order that the scores of our young people in the South, who earnestly long to enter that school, can be received, and made comfortable while being fitted for the work. Surely these needs appeal to us as a people, and they should be supplied in order that these important centers of education in the Southern field may meet the mind of God in their establishment.

Again I read: "The Lord is working impartially [should not we?] for every part of his vineyard. . . . Many plants are to be established in the cities of America, and especially in the Southern cities, where as yet little has been done. . . . As a people we should take a special interest in the work at Nashville. At the present time this city is a point of great importance in the Southern field." "Nashville is within easy access to Graysville and Huntsville. By the work in Nashville the work at Graysville and Huntsville is to be confirmed and settled. Graysville and Huntsville are near enough to Nashville to strengthen the work there, and be strengthened by it. It was in accordance with God's purpose that the publishing work was started at Nashville."

"Sanitarium work also has been begun in Nashville. This must be wisely managed, and given support."

Then are not all these great opportunities for us at this special time? And shall we not all esteem it a privilege to do all in our power to build up the work in these needy fields, and thus hasten the restitution of all things? "Ye shall receive power, after that the Holy Ghost is come upon you." "Thy people shall be willing in the day of thy power."

A. J. HAYSMER.

Elkwood, Ala.

## 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.

### He Lay Asleep on a Pillow

HE lay asleep on a pillow

While the skies with terror were rife,  
And each white-toothed, black-throated  
billow

Was yawning to take his life,  
Though twelve loved men  
Were struggling then

In what seemed but a hopeless strife.

If duty had called him to aiding,  
Would you find him a sluggard to  
lie?

No man ever saw him evading  
Nor in toil standing selfishly by.  
No need of his hand,  
As they put out from land;  
So he slept. 'Twas his Father on  
high;

'Twas his Father was Lord of the ocean;  
To do his will was his care,  
And Gennesaret's rage and commotion  
Were nothing to him lying there.  
To float or to fall,  
As his Father might call,  
In going to sleep was his prayer.

The blackness may cloud us, appalling  
Our hearts and bedimming our sun;  
If to labor his service is calling,  
There'll be strength until vict'ry is  
won;

If duty be sleep,  
Kind watch he will keep,  
For the Storm-God and Father are one.

— Alice Nye Fite.

### Our Need of the Holy Spirit

MRS. E. G. WHITE

DURING the past night I have received instruction regarding the carrying forward of the work in Oakland and San Francisco. A good work has been begun by Elder Simpson, and the Lord has greatly blessed the effort that has been put forth to lead souls to accept the truth. He desires that this effort shall be continued in the same spirit in which it has been begun. Let those who preach the Word follow Christ's methods, ever realizing the solemnity of the message they proclaim. A lack of foresight may close the door to the hearts of some precious souls.

Whenever a special effort is put forth along missionary lines in any place, the church-members in that vicinity should understand that each one of them has some part to act in making the work a success. He who is truly converted stands as a representative of Christ. Let our brethren and sisters remember that we are living on the verge of the eternal world. The cases of all are being tried in the heavenly courts, and it is high time to put away sin, and to work earnestly to save as many as possible.

Among God's people there should be, at this time, frequent seasons of sincere, earnest prayer. The mind should con-

stantly be in a prayerful attitude. In the home and in the church, let earnest prayers be offered in behalf of those who have given themselves to the preaching of the Word. Let believers pray as did the disciples after the ascension of Christ.

The members of our churches need to be converted, to become more spiritual-minded. A chain of earnest, praying believers should encircle the world. Let all pray in humility. A few neighbors may meet together to pray for the Holy Spirit. Let those who can not leave home, gather in their children, and unite in learning to pray together. They may claim the promise of the Saviour: "Where two or three are gathered together in my name, there am I in the midst of them."

In the Lord's prayer, we have an example of a perfect petition. How simple, yet how comprehensive it is! This prayer should be taught to the children. Let all study carefully the principles contained in it.

In response to the prayers of God's people, angels are sent with heavenly blessings. The Lord desires us to be far more successful in our missionary efforts. Through daily prayer and consecration all may so relate themselves to their Heavenly Father that he can bestow upon them rich blessings.

Especially do those young in the faith need to be wide awake, and on their guard against the strategies of Satan. They must adhere steadfastly to an unwavering faith in the great atoning sacrifice. They need not continue in sin. Through prayer they may receive grace that will enable them to overcome.

By artful devices the enemy is rapidly adding souls to the number of those who are deceived. Many of our church-members are sadly lacking in true missionary zeal. There is a dearth of tithes and offerings. We need to repent of our failure to unite with Christ as laborers together with God. Because of our indifference to the appeals of God, we have not reached one half of those who might be reached. Few have felt a heavy burden for souls. How much more might have been accomplished had the time spent by God's people in faultfinding been spent in encouraging one another, and in active service! How much better for voices to blend in prayer, in holy unison, than to be employed in finding fault! We have no time for faultfinding or criticism.

There are thousands, yes, millions, within the borders of our own country, who need the enlightenment of the Word of God. Vice and crime are rampant. Even in San Francisco, a city where God has spoken in judgment, the saloons are wide open, notwithstanding the fact that the sure results of the open saloon are well known. Will not God punish for this insult? The temperance work should be revived.

O, how differently many would act were God to draw aside the veil that hides him from our eyes, and reveal himself seated on his throne in the high

and holy place, not in silent grandeur, but surrounded by ten thousand times ten thousand, and thousands of thousands of holy, happy beings, waiting to do his bidding! He notes carefully every earthly transaction, marking with approval or condemnation the course of every inhabitant of the earth.

### God's Great Love

When the fulness of time came, the windows of heaven were opened, and upon the world was poured a flood of heavenly grace. God made to our world the wonderful gift of his only begotten Son. In the light of this act, it could never be said by the inhabitants of other worlds that God could have done more than he did to show his love for the children of men. He made a sacrifice that defies all computation. To save a fallen race he poured forth the whole treasure of heaven in one gift.

Christ laid aside his royal robe and kingly crown, and assumed the form of humanity, in order that humanity, through his merits, might partake of the divine nature, and escape the corruption that is in the world through lust. He was subjected to the fiercest assaults of Satan, but not for a moment did he yield to the terrible temptations brought against him, or become discouraged in his work of bringing redemption to the race. He gave his life for the salvation of a fallen race. Who can understand the depth and the breadth of love so amazing!

In the world to come, Christ will lead the redeemed beside the river of life, and will teach them wonderful lessons of truth. He will unfold to them the mysteries of nature. They will see that a Master-Hand holds the worlds in position. They will behold the skill displayed by the great Artist in coloring the flowers of the field, and will learn of the purposes of the merciful Father, who dispenses every ray of light, and with the holy angels the redeemed will acknowledge in songs of grateful praise God's supreme love to an unthankful world. Then it will be understood that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Sanitarium, Cal., Dec. 1, 1906.

### The Love of God

EUGENE IELAND

No one can ever expect to attain to success in the Christian life until the love of God is shed abroad in the heart by the Holy Ghost. With firm, unswerving purpose, the eye will ever be fixed upon the love of God as the one object toward which every energy of the mind and body will be directed. With Paul, the determination was to know nothing save Jesus Christ and him crucified. With the love of God shed abroad in the heart, coupled with such a determination, one will not fail to live a godly life; and in him will be fulfilled the teaching that they "that will live godly



in Christ Jesus shall suffer persecution.”

It is the love of God shed abroad in the heart, and the fixed determination to know nothing but Jesus Christ and him crucified, that bring persecution. But even this is as it should be, for the tribulation of persecution “worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”

Such a course of training is far in advance of any kind of training that can be acquired at the best institutions of learning in the world. One may become proficient in the arts and sciences, he may acquire many honored titles at the seats of learning, but the course of training which begins with the love of God shed abroad in the heart, and which ends with the confident assurance of victory over self and sin, is of greater practical value than all the titles that ever were created in this world. What is an empty title, or proficiency in the wisdom of this world, compared with the wisdom that comes from above, acquired by a course of training such as is outlined in the Scriptures referred to above?

But such a course of training is expensive. It is so expensive that all the wealth of this world will not purchase it. It can be acquired only by faith, the gold tried in the fire, of which the Scripture speaks. Believe, firmly, confidently believe, that the love of God is shed abroad in your heart. Then as firmly and confidently determine to know nothing but Jesus Christ and him crucified, and you have begun the course. But this firm, confident determination will work patience, for there will be much tribulation to meet. It will work experience, for the patience that can endure tribulation, will surmount every difficulty. It will overcome every obstacle. It will stop short of nothing but victory. In brief, it will work an experience. But how many Christians — professed Christians I should have said — there are in the world who are dying for want of an experience! They can point to no victories gained, no heartfelt struggles with sin, no triumphs over evil passions, but their lifelong experience, if such it may be called, has been one constant defeat. To die with such an experience is to die without hope. But experience worketh hope, and “hope maketh not ashamed.” Of course one will not be ashamed of a hope begotten of a living experience. And what a beautiful experience it is to live without shame of continual defeat in the daily conflicts with self and sin; to face with confidence the world, the flesh, yea, even the devil himself, knowing that through him that loved us we have many times been more than conquerors.

It is such an experience that begets hope, and hope maketh not ashamed. We are not ashamed to tell of the victories we have gained in our life struggles with the world. We point to them with pride. We love to speak of them.

It is the constant defeat that makes us ashamed, and causes us to bow our heads like a bulrush. Yet hoping without hope, struggling on year after year, our hearts are filled with shame because we have no experience. O, let the love of God be shed abroad in our hearts by the Holy Ghost which is given unto us! Keep the eye single toward the love of God. Firmly resolve to know nothing but Jesus Christ and him crucified. And then, “being justified by faith, we have peace with God through our Lord Jesus Christ.”

Lorne Park, Ontario.

### Millennial Dawn—No. 3

GEO. B. THOMPSON

THE Scriptures clearly teach that those who are finally saved will be only a few compared to the number who will be lost. “Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.” Matt. 7:13, 14. This is the teaching of the Scriptures throughout. “Millennial Dawn,” however, teaches just the opposite. I quote:—

“While the special hope of the gospel age is so surpassingly glorious, and the way to it is correspondingly difficult — narrow — so that few find it, and obtain the great prize at its end, the new order of things in the age to come is to be entirely different. As a different hope is held out, so also a different way leads to it.”—“*Plan of the Ages*,” Vol. V, page 215.

In another work we find this:—

“Now, then, Jesus having died, and thus having paid man’s penalty for sin, every man will live again, and every human being will be brought to a knowledge of the truth, and will be restored to perfection — perfection such as Adam had before he sinned. And when so restored to perfection, each one will be on trial for everlasting life, just as Adam was, but with this difference; viz., that each restored man will have that which Adam did not have, and that is a full knowledge of and experience with the awful results of sin.”—“*Millennial Hopes and Prospects*,” page 4.

It is difficult to see how universal salvation could be more fully taught than this. If all sinners are to be placed back to the perfection of Adam before the fall, what more is necessary to salvation? This makes the road to eternal life *wide* instead of *narrow*. However, after all this, some, they admit, will be lost.

“Some one may say, You are a Universalist! But no, we are not Universalists. We believe in a *universal opportunity* for all men to be saved, but we do not believe that all men will be saved to everlasting life, for the Bible clearly shows, as we think, that even under the favorable opportunities and surroundings of the millennial age, some

will persist in sin, and will go into the second death.”—*Id.*, page 5.

According to this writer “every human being” is to be brought to “perfection such as Adam had before he sinned.” Certainly this is a condition of absolute sinlessness. Yet some are to “persist in sin,” and die the second death. But how can this be? Do they fall and lose their Adamic perfection? It would seem that in order to have two trials, or two probations, two falls are necessary. Why, then, stop with two falls? Why not continue throughout eternity with “falls,” and “probations”? Such teaching contradicts the Bible, and utterly subverts the gospel.

A “universal opportunity” for all men to be saved, forsooth! Every man has an opportunity *now* to be saved. Jesus stands at the door of every human heart, knocking for admission. “Behold, *now* [not in a millennial age] is the accepted time; behold, *now* is the day of salvation.” 2 Cor. 6:2. “*To-day* if ye will hear his voice, harden not your hearts, as in the provocation.” Heb. 3:7, 8. “*Whosoever will* [present tense], let him take the water of life freely.” Rev. 22:17. All are bidden to come, and they can come *now*. Jesus said, “And I, if I be lifted up from the earth, *will draw all men* unto me.” John 12:32. Not a single soul is born into this world, but feels the drawing influence of the Holy Spirit, and all will be saved who do not resist and reject that influence.

Ever since the fall of man, God has been doing all he could to save the children of Adam. He has left nothing undone which can be done to rescue the deluded captives of Satan from the snares of sin. He gave his Son, and in this gift emptied heaven of every treasure, that the claims of the broken law might be met, and man be lifted by grace up to the place whence he fell. The Holy Spirit and angels are doing all that can be done to save man, while leaving him free to choose. But the Lord compels none to yield to him. With the utmost confidence the challenge is issued, “What could have been done more to my vineyard, that I have not done in it?” Isa. 5:4. The grace of God which bringeth salvation has truly “appeared to all men.” Titus 2:11. In the bosom of every human being there is some knowledge of right and wrong, for Jesus “lighteth every man that cometh into the world” (John 1:4, 9), and if he follows on, he will know the Lord. Light brings responsibility. “If I had not come and spoken unto them, they had not had sin; but now [after I have spoken] they have no cloak for their sin.” John 15:22. The rejection of light brings condemnation; and so in the judgment the Lord will judge men by the light they have had. “For as many as have sinned without [a knowledge of the written] law shall also perish without [a knowledge of the written] law: and as many as have sinned in the law shall be judged by the law . . . in the day when God shall judge the secrets of men, by Jesus Christ ac-

ording to my gospel." Rom. 2:12, 16.

In the things which God has made is seen a revelation of his power and God-head, so that we are plainly told that the heathen are "without excuse." Rom. 1:20. No millennial age, or second probation, is needed, thank the Lord, to give man an "opportunity" to be saved. Our God is a "present help," and if we do not accept the "opportunity" now given us, we settle our destiny forever. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31. Those who refuse the present opportunity would likewise reject a "second" chance.

It is not true, as taught, that the Sodomites did not have a "full opportunity." They had the light of the gospel. "For the grace of God that bringeth salvation hath appeared to all men." The Sodomites had a "full opportunity." Titus 2:11. "In him [Christ] was life; and the life was the light of men." "That was the true light, which lighteth every man that cometh into the world." John 1:4, 9.

Every man, whether living in the blazing gospel light of this land or in the midst of heathenism, who follows all the light he has will be saved. None can do more than this. God has his children even in heathen lands. Balaam had never seen Israel till he came, at the call of Balak, to curse them; but he had been a true prophet of the Lord. So to-day, outside of the professed Israel of God, there are some who are the children of the Lord, and they are known to him.

"Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard his voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God."—*"Desire of Ages,"* page 638.

The Sodomites had light. When vengeance because of their iniquities was slumbering over the doomed city, the Lord stayed his wrath against sin until he sent them one more gospel call, one more call to repent and be saved, a special warning of the coming destruction. Missionary work is to be done now, and not in some future age. Angels visited Sodom and warned Lot, and bade him warn others. Why do this if they were to have another chance under more "favorable opportunities"? And had there been only ten persons in the city who were not inseparably wedded to sin, the Lord would have spared the entire city. Why bring up these rejecters of his mercy, and offer to them once more the cup of salvation, which

they repeatedly dashed from the hand which held it to their lips? What reason have we for supposing that they would be any more ready to accept the gospel in the millennial than in the patriarchal age? There is no reason whatever for believing such a thing; the idea is a delusion of Satan to destroy souls. It will be "more tolerable" for Sodom than for Capernaum, because the light was shining more clearly at the beginning of what is called the "Christian dispensation." Increased light always brings increased responsibility, and, if rejected, increased condemnation. It is a terrible thing to turn away from light. Let none do so, hoping for another opportunity to embrace it in a millennial age, for there will be no such opportunity then.

"There is no work in our world so great, so sacred, and so glorious, no work that God honors so much, as this gospel work. The message presented at this time is the last message of mercy for a fallen world. Those who have the privilege of hearing this message, and who persist in refusing to heed the warning, cast away their last hope of salvation. *There will be no second probation.*"—*"Testimonies for the Church,"* Vol. VI, page 19.

Takoma Park, Washington, D. C.

### Methods for Working Our Large Cities—No. 5

How Such Effort May Be Financed

W. H. GRANGER

In the first place, those who undertake to lead out in a work of this kind in our large cities, should be authorized conference workers, and I take for granted that such persons are under the pay of the conference; and are in a position to follow my present method for supporting the work. Hence I will briefly state how I manage this part.

To start with, my family and I, with my helpers, live together at the Bible Institute as one household. It will be understood that no one of my associates in the work receives any pay from the conference; they are strictly self-supporting. We treat each worker as one of the family, sharing with all any benefit we may have. They are placed under no responsibility other than to care properly for the work allotted to them. I see to paying the house rent, grocery bills, telephone, heat, and light bills; I also pay for literature used, and the street-car fare for the workers, besides supplying them with clothing when occasion demands. In addition to these benefits, each worker is allowed all his commission on book sales.

To meet these expenses, I have at my command, in addition to my own salary, all donations from whatsoever source, or by whomsoever received. We also have an understanding between us that in case there should be at any time a surplus in the treasury over and above what is actually needed to maintain the work, the same is to be divided among us in proper proportions. There are

many ways to raise this money. First, we have a small collection envelope which we give to each reader about every two months, with the understanding that should he desire to help bear the burdens of the work, he may enclose his offering and hand it to the worker at the next visit. By this means we receive a considerable amount. In addition to this, I have monthly pledge cards to be signed by persons who will agree to give a stipulated sum each month. This, if properly followed up, will yield large returns. They may be presented to business men, but especially to persons interested in the truth. When a class of readers is through with the printed lessons, scores of persons can be found among them who will give regularly to support the work, although they do not obey the truth. By taking advantage of all such sources of revenue, by properly looking after them and systematizing their offerings, much help can be had; furthermore, the longer the work is carried on, the more numerous will become its supporters.

One of the most important sources of income is to be found, however, in soliciting the business and professional men of the city; this, if properly handled, will yield a large amount of means. To effectively work this field, however, it is necessary that you and your work be properly recommended. I secured my recommendations in the following manner, which can be repeated in most of our large cities at the present time without any trouble: I first wrote out on a typewriter the following short recommendation: "The undersigned take pleasure in recommending Pastor Wm. H. Granger to the citizens of Columbus, believing his work to be worthy of our most hearty support." In the meantime I had arranged with the brother who conducts the sanitarium bath rooms of this city, to meet some of his most highly respected and influential patients, whom he knows to be favorable to our people.

This brother first placed his name to my recommendation, as he is known and highly respected by most of the business men, after which we called upon two of the most influential citizens, who not only placed their names to my recommendation, but headed my subscription list with their names and a splendid cash donation each. Thus armed, I have had no difficulty in securing funds from business men whenever in need. To carry on this work properly a good collector should give his entire time to this work. A Bible lesson should always be left with each one at every visit, which will serve to interest him more deeply in the work which he is helping to support.

It is also well to render to those who help, a printed report of all work done, at least every six months. In visiting business men care should always be taken not to exasperate them by needlessly consuming their time. Tell them who you are, and what you are there for, in a business way, and at the same time present your recommendation. The moment they finish reading this, present the

paper containing the list of your subscribers, showing the amounts by each. As they are glancing over this list, briefly state the needs of your work, giving them an opportunity to join your list of subscribers. It is not necessary to go into a detailed explanation of your work unless they ask for it. Occasions may arise when circumstances would seem to justify it.

In addition to these methods for securing means, I would suggest as a very important source of revenue, the selling of our bound books. I am in favor of spending one day of each week with my workers in canvassing, allowing them to retain as their own the means thus earned. Besides the financial benefits to be derived, it would be impossible to estimate the good which would come from such an effort.

In conclusion, I will say that if there are any points upon which I have touched that are not clear to any one who may be interested in the work in our large cities, or any other points not covered in these articles about which there may be questions, I will take pleasure in answering the same to the best of my ability.

1479 North High St., Columbus, Ohio.

### The Judgment Hour

EDITORS OF THE REVIEW: Allow me space in the good old REVIEW to call to mind the former days (Heb. 10:32; 2 Peter 3:2) that we may be mindful of the words of the holy prophets. I am happy to live to see this sixty-second anniversary of the beginning of the judgment, and with a hand trembling from the weight of ninety years, I wish to call upon all that is within me to thank the Lord for his unspeakable goodness to me. I am mindful of the words of the prophet given in Dan. 8:13, 14; 7:9, 10. I with thousands of others have lived to witness the fulfilment of these scriptures in part, as sixty-two years ago to-day, Oct. 22, 1844, we came to the end of the twenty-three hundred years of Dan. 8:14; and it was said, "Then shall the sanctuary be cleansed." At that date the seventh trumpet began to sound, and the temple in heaven was opened, and the time of the dead came that they should be judged. See Rev. 11:15-20. At that time decisions are rendered which involve an examination of the books from which all judgment is determined (Rev. 20:12), and an atonement is made for all who have overcome. The cases of the living, of course, come up at the last, and this is called the reckoning of the Lord with his servants. Matt. 25:19.

In 1 Thess. 5:23 we read these words: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The second coming of Christ was in mind when these words were written; and as this prayer was inspired, we know that it is also a prediction of what will actually take place

before Christ comes. His people will be wholly sanctified; then they will be preserved and kept blameless, spirit, soul, and body, up to the very coming of our Lord. If men and women in this generation are to be thus sanctified and thus preserved "unto the coming of the Lord," they need to be instructed in those principles that lead to such a condition. It is true that neither education nor reformation will produce perfection or sanctification; that is the work of the Holy Spirit and of divine power.

WASHINGTON MORSE.

Peterboro, Ontario.

### Ministering to the Aged

MRS. J. C. BROWER

"Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

In a little Seventh-day Adventist church in one of our Central States, the church-members were, at one time, in considerable perplexity concerning their duty in caring for an aged and infirm sister. For years she had lived among them a godly, humble life; but now, widowed, childless, and poor, she sat at their gate, as it were, begging the crumbs.

At last the home of a man and his wife was opened for her. They were young and able to work, but were, like herself, childless and poor. With her advent into the home the morning and evening worship became seasons of revival and blessing. In the morning, though suffering from a severe fracture of the wrist, she arose with praises to God upon her lips. During the day, after finishing her allotted mite in the household duties, it was her delight to read aloud from "Life Sketches" or "Rise and Progress of Seventh-day Adventists," to the other members of the family, as they worked. And with tears of joy, or expressions of pleasure, she would relate some of her own experiences in the message, which, for over forty years, she had believed and loved. At other times, as she sat, fresh from the bath, in her clean, oft-mended clothes, rocking and knitting in the sunny sitting-room, there seemed to be holy influences nigh as she hummed some soul-stirring hymn. To some of those who ministered, the memory of these occasions is almost hallowed, and they can truly say, "The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy."

In another home one of our ministers, aged and alone, found a welcome. And only in the world to come, when results are made known, will he ever know the blessing and peace his godly life, his wise counsel, and his seasons of prayer alone with God, brought into the life of at least one inmate of that home.

It is worth while, friends, to minister to the aged. We must exercise sympathy, forbearance, and self-sacrificing love, but is it not for our highest good to develop such traits of character? The

presence of their attending angels brings health, peace, and joy into the home. Thus, while ministering to others, we receive a double ministry.

Arecibo, Porto Rico.

### The Will of God

J. S. WASHBURN

It may seem to many that the will of God is a very hard, stern, cold, and disagreeable thing, and that to yield to that will is a very sad alternative. Jesus, in Gethsemane, with the blood-drops dripping from his face, said, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." The will of God meant Calvary, the cross, the agony, but remember, beyond that the rent tomb, the resurrection, the glorious ascension with the trophies of the conflict, the opening of the glittering gates of the holy city that the triumphant train might enter in, and beyond that forever the comforting, the blessing, the lifting up of poor, broken-hearted sinners, the final resurrection day, the glorious eternal triumph.

God's will is a blessed will. In it is hope, comfort, life everlasting. Just for a little time the cross, the pain; but even then, in the sad "now" his grace is sufficient. When the Holy Spirit is received, one marked change that will come into the lives of every one will be that the will of God, the blessed, holy, mighty will, takes the place of our weak, broken will, or rather, I may say, is interwoven with ours, and the mighty, unyielding, conquering will of God brings us victory and eternal hope.

Poor, broken soul, with hopes crushed, with will power fallen, when you have submitted to God, and have surrendered your will to him, he will give you a new will, his will, and with the hope there will be the determination to conquer, to overcome, to win, and not to fail where you have failed a thousand times before. "I will do God's will." "If any man willeth to do his will, he shall know of the teaching."

When the will is surrendered, the man is surrendered, the heart is surrendered. The surrender is complete; and as Jesus said, "For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall never be ashamed" (Isa. 50:7), so may we, with a new spring of divine energy within and a determination that can not be overthrown, say with him, I have "set my face like a flint, and I know that I shall not be ashamed."

It is the will of God that none should perish. That will, when permitted to be interwoven with ours, will not permit us to fail. The will of God is good. It is almighty. May his will be done in us, as it is in heaven.

"Renew my will from day to day;  
Blend it with thine, and take away  
All that now makes it hard to say,  
'Thy will be done.'"

Nashville, Tenn.



### Day by Day

I HEARD a voice softly say,  
Bear not thy yesterday into to-morrow,  
Nor load this week with last week's  
load of sorrow.

Lift all thy burdens as they come, nor  
try

To weigh the present with the by and  
by.

One step and then another, take thy way;  
Live day by day.

Live day by day.

Though autumn leaves are withering  
round thy way,

Walk in the sunshine. It is all for  
thee.

Push straight ahead, as long as thou  
canst see;

Dread not the winter whither thou  
mayest go,

But when it comes, be thankful for  
the snow.

Onward and upward look and smile and  
pray;

Live day by day.

Live day by day.

The path before thee doth not lead  
astray.

Do the next duty. It must surely be  
The Christ is in the one that's close  
to thee.

Onward, still onward, with a sunny  
smile,

Till step by step shall end in mile by  
mile;

"I'll do my best," unto thy conscience  
say;

Live day by day.

Live day by day.

Why art thou bending toward the back-  
ward way?

One summit and then another thou  
shalt mount;

Why stop at every round the space to  
count?

The past mistakes if thou must still  
remember,

Watch not the ashes of the dying  
ember.

Kindle thy hope. Put all thy fears  
away;

Live day by day.

—Julia Harris May.

### Our Cooking Class

F. O. RAYMOND

#### Legumes as Foods

"REPRESENTATIVES of the legume family are found in all climates and countries, and, taking the world over, they are, next to the cereals, the most valuable and the most extensively used among vegetable foods. Judged by chemical analysis alone, we should give them the highest place, containing, as they do, more proteid than the best cuts of meat, and in some cases a large percentage of fat, besides a considerable amount of

starch. Experiments on men and animals have made it evident, however, that the true value of a food does not depend alone on the contained nutrients, but also on the ease and completeness with which the system is able to utilize them.

"As generally prepared and used, the nutrients of vegetable foods are enclosed in cells composed of cellulose or woody fiber, which is more or less hard, and greatly interferes with their absorption. Also, vegetable food is prone to fermentation in the intestines, thus increasing the peristaltic movements, and, if large amounts are eaten, hastening the food onward before there has been sufficient time for the absorption of its contained nutrients. The cellulose present acts as a local irritant and produces the same effect.

"Different individuals vary in regard to their ability to digest beans, but it seems fair to conclude that when properly combined with other foods, they should not be considered indigestible. As pointed out by Professor Snyder, of the Minnesota Experiment Station, beans are slow of digestion, and require more intestinal work than many foods; but when properly combined with other materials, so that they form a fair part of the ration, the work of digestion is more evenly distributed than when they are used alone or in very large amounts. In using beans in the dietary, they are frequently eaten in excessive quantities at irregular intervals rather than in reasonable amounts combined with other foods as a regular part of the ration. It seems fair to conclude that when used in the diet in a reasonable way, no difficulty is experienced in eating beans. The entire removal of the skin by sieving is to be recommended in the case of persons with whom they seem to disagree. When properly cooked, they need not be excluded from the dietary of those engaged in light muscular exercise, though they should not form so large a part of the ration as in the case of active working men leading outdoor lives."—*United States Department of Agriculture, Farmers' Bulletin, No. 121.*

#### The Cooking of Legumes

There are many varieties of peas, beans, and lentils, but those in most common use in this country are the white navy bean, the red kidney bean, the Lima or butter bean, the dry Scotch or English pea, the blackeye pea, the whippoorwill pea, and the brown German lentil. The *frijole* of Mexico and the southwestern States and the soy-bean of China and Japan are also valuable varieties, deserving of wider use. The structure and composition of these (except the soy-

bean) being so nearly alike, the same general principles of cooking apply to all. In any case, the legume will cook more quickly and better if soaked overnight in cold water. In the morning remove to fresh hot or cold water, bring to a boil, remove the scum, and allow to boil gently for several hours, or until well softened. In case of lentils and strong flavored beans or peas, it is advisable to parboil by pouring off the water after a few minutes' boiling, and then supplying more fresh hot water. The nutrients of legumes being so closely bound up in little sacs of tough woody fiber, or cellulose, long cooking is necessary to soften and disintegrate them and prepare them for most easy and complete digestion and assimilation. After boiling for a time on the top of the stove, it is well to remove to the oven, where the cooking may be continued without danger of scorching. Soft water, or hard water which has been boiled and the lime precipitated, is best for cooking purposes. As the addition of salt also has a hardening effect, it is well to withhold it until the cooking process is well under way.

For soups or purées, pass the well-cooked legumes through a fine colander or sieve to remove the hulls, and to the pulp make such additions of water, milk, cream, strained tomato, and seasoning as the dish may require. These soups and purées are largely used in our sanitariums, with excellent results.

An even better form for most persons is the dry mashed pea, bean, or lentil. In this case, cook as before, only be sure to bake down quite dry before sieving. Only a little seasoning of salt, and perhaps cream or dairy or nut butter, will be necessary. If too soft to slice well when done, stiffen with toasted bread or cracker crumbs. Turn the seasoned pulp into a pan and bake to a nice brown, or form into patties and bake. Serve with or without a tomato sauce or other dressing. In these forms, eaten in moderation, legumes are found to agree with nearly every one. As split peas and beans have the hull already removed, they are to be highly recommended for soups, purées, etc. The Lima or butter bean, being so rich, well flavored, and easily slipped from the skin, is a general favorite.

For baking, soak beans (preferable the white navies) overnight, and boil until they begin to crack open, then season with salt and a little molasses, butter, or tomato as preferred, turn into a suitable crock, jar, or pan, and bake for at least three or four hours in a moderate oven, adding water from time to time as needed. Those engaged in active outdoor labor find baked beans a very appetizing dish, and one well suited to sustain strength.

Throughout the South the cow-pea is extensively grown, the table varieties of which, such as the whippoorwill and the blackeye, are excellent when boiled a long time, and simply seasoned with salt and perhaps a little cream or butter.

The peanut, though generally regarded

as a nut, is in reality a legume, requiring very similar preparation.

**Suggestive Winter Menus**  
BREAKFAST

- Corn-meal Porridge
- Baked Potato with Tomato Cream Sauce
- Pease Purée
- Bread and Butter      Zwieback
- Stewed Raisins      Fresh Apples

DINNER

- Lentil and Tomato Soup
- Mashed Turnips      Creamed Hominy
- Sliced Beets with Lemon
- Bread and Butter      Zwieback
- Canned Peaches
- Nuts

"To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord."—*Testimonies for the Church,* Vol. III, page 121.

Washington, D. C.

**Hot Water as a Remedy**

HOT-WATER applications will relieve the pain of a nervous headache. Bathe tired and inflamed eyes in it. Sprains, too, can be greatly relieved by soaking the part in hot water for half an hour at a time, afterward bandaging it with flannel. Bruises can be healed with the same treatment. Very hot water poured over a bleeding surface will stop hemorrhage. Those who suffer from insomnia will find themselves drowsy after a full bath at the temperature of about ninety-six degrees.—*Selected.*

**Keep the Dish-Cloth Clean**

BE particular with your dish-cloth. Do not hang it in a damp warm place in the sink cupboard, there to breed disease germs. Wash it in soap and clean hot water each time after using, and then hang where it will dry in the sun and fresh air.

Clean dish-cloths and towels are as necessary for health as is clean, inviting tableware. Even though rinsed and carefully dried each day, they should be placed in the wash each week, and put through the same process to which other soiled articles are subjected.

Too many housewives neglect to oversee this highly important part of the household machinery. Ignorant domestics frequently use one dish-cloth until it has become so greasy, stained, and ragged that it is hardly fit to touch, to say nothing of being fit to wash the family plates and cups.

Soft pieces of the checked linen crash, hemmed (in order that the raveled ends may not make work for the plumber), make the most satisfactory cloths for the silver and china; while coarser pieces of crash, unbleached, may be used for enameled ware and tinware and the iron cooking utensils. The cloth should be soft and pliable and easily absorbent. Good results can not be obtained from a harsh, starchy cloth. Do not use old pieces of muslin, lest the lint and ravelings work havoc in the drain pipes.

It is a very simple matter to keep clean

cloths in use, and any woman with a well-developed sense of nicety will make this a part of her household discipline.—*Selected.*

**What One Little Worm Did**

A NUMBER of persons were once assembled in a grand park; and the owner pointed to a magnificent sycamore tree, which was dead and decayed to the core. "That tree," said he, "was killed by a single worm." Two years before it was as healthy as any tree in the park; but one day a worm about three inches long was seen to be forcing its way under the bark. A naturalist who saw it told the owner that if left alone it would kill the tree. The master of the park scarcely believed it possible; but, next summer, the leaves of the sycamore fell very early, and in the following year it was a dead, rotten thing. One worm can kill a whole tree. One sin or evil habit persisted in can ruin a child for whom Christ died.—*Children's Bread.*

**Property Rights**

MRS. D. A. FITCH

USUALLY property rights are more carefully regarded in the community than in the family, and who can say it is not in the home that habits concerning possession of property are taught both by precept and by practise?

The father gives Jamie a hen, the profits to belong to the boy, but when the poultry buyer comes along, the chickens reared at the cost of much labor and anxiety, are sold, and their price is put with the general fund. Jamie's tears and words of disappointment are of no avail in setting matters right. "Right!" exclaims some parent who has been in the habit of dealing in the same unfair way. "Has not a father a right to make use of the money? Does it not really belong to him?" Yes, legally speaking, he has, but from a moral standpoint, no, many times no. It is not even good policy from either a business or a parental view-point. The boy is disheartened, discouraged for future efforts, and has been given a lesson that will cause him to have less regard for the property rights of members of his own home, and of his schoolmates as well. He thus sees no wrong in appropriating to his own use the book belonging to Mary, or the bat and ball in the yard of his neighboring playmate. Should he feel the need of a little money to use for a purpose not countenanced by the paternal holder of the family purse, he thinks it not out of place to help himself if he can.

Children should be taught to freely give as occasion may present itself, to "lend, hoping for nothing again," but never to take that which belongs to another without the permission of the owner, nor to borrow with no intention of returning. Justly to regard property rights does not inculcate selfishness, but rather leads to an excellent system of honor and order in family, community, or country.

National City, Cal.

**The Two Roads**

It was New-year's night; and Von Arden, having fallen into an unquiet slumber, dreamed that he was an aged man standing at a window. He raised his mournful eyes toward the deep-blue sky, where the stars were floating like white lilies on the surface of a clear, calm lake. Then he cast them on the earth, where few beings, more helpless than himself, moved toward their certain goal—the tomb.

Already, as it seemed to him, he had passed sixty of the stages which lead to it, and he had brought from his journey nothing but errors and remorse. His health was destroyed, his mind vacant, his heart sorrowful, and his old age devoid of comfort.

The days of his youth rose up in a vision before him, and he recalled the solemn moment when his Father had placed him at the entrance of two roads—one leading into a peaceful, sunny land, covered with a fertile forest, and resounding with soft, sweet songs; the other leading the wanderer into a deep, dark cave, whence there was no issue, where poison flowed instead of water, and where serpents hissed and crawled.

He looked toward the sky, and cried out in his agony, "O days of my youth, return! O my Father, place me once more at the entrance to life, that I may choose the better way!" But the days of his youth passed away.

He saw wandering lights floating away over dark marshes, and then disappear; these were the days of his wasted life. He saw a star fall from heaven, and vanish in darkness: this was an emblem of himself; and the sharp unavailing remorse struck home to his heart. Then he remembered his early companions, who entered on life with him, but who, having trod the paths of virtue and labor, were now honored and happy on this New-year's night.

The clock in the high church tower struck, and the sound falling on his ear, recalled his parents' early love for him, their erring son; the lessons they had taught him; the prayers they had offered in his behalf. Overwhelmed with shame and grief, he dared no longer look toward heaven; his darkened eyes dropped tears, and with one despairing effort he cried aloud, "Come back, my early days! come back!"

And his youth did return; for all this was but a dream which visited his slumbers on New-year's night. He was still young; his faults alone were real. He thanked God fervently that time was still his own; that he had not yet entered the deep, dark cavern, but that he was free to tread the road leading to the peaceful land where sunny harvests wave.

Ye who still linger on the threshold of life, doubting which path to choose, remember that, when years have passed, and your feet stumble on the dark mountain, you will cry bitterly, but cry in vain: "O youth, return! O, give me back my early days!"—*Jean Paul Richter.*

# THE WORLD-WIDE FIELD

## Algeria

S. JESPERSSON

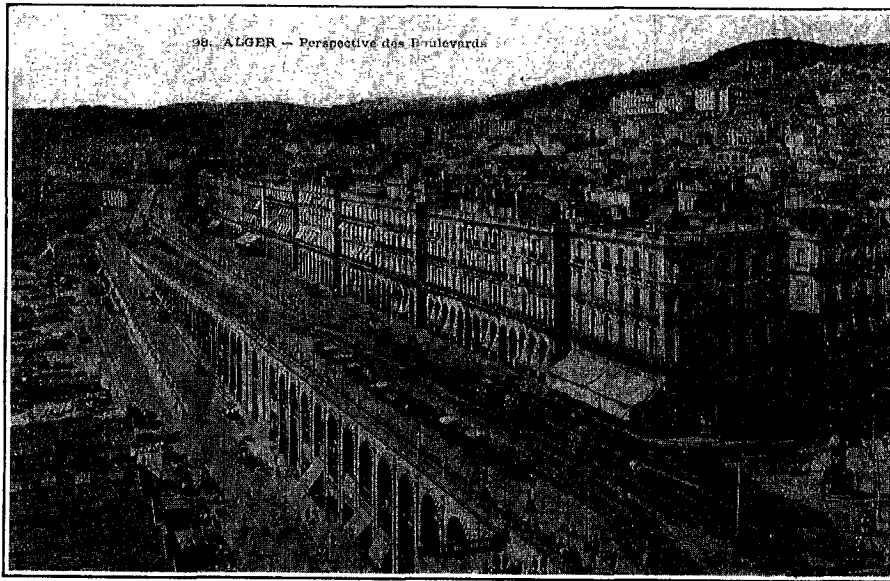
OUR first year of work in this country is now in the past, and we are glad to say that the Lord has been with us and has blessed our efforts and given us souls for our labor. We have now believers in the third angel's message in all three departments of Algeria. If they were all here in Algiers, we should soon be able to form a little group, but it seems that the Lord wants them to be scattered as far as possible so as to do all the more good. Here in Algiers there is one who is keeping the Sabbath who was formerly a Catholic. Her husband is very much against her, but she has taken a decided stand. One day he told her that he would move to a place where there were no Adventists, to which she replied, "But I would be there, and I would make more Adventists." In the province of Oran and near the frontier of Morocco we have a family who are walking in the commandments of God and doing what they can to reach others with the truth.

The capital of Constantine has one representative of the message. This is a young lady who was studying here in Algiers last winter, and thus became acquainted with us and with the truth for this time. We were sorry that we had to part with her so soon, as she had got only a glimpse of the doctrine, but judging from the letters she has written us since she left, she stands firmly for what she believes to be right. Her mother is the "concierge" (keeper) of the Protestant church, and of course used to clean the church on Saturday, but the young lady has succeeded in her effort to have the cleaning done Sunday morning instead of on the Sabbath, although none of her family is in favor of her principles. When she went home, she spoke to the pastor about the truth, but he simply tried to confuse her. She wrote us what the pastor had said, and we sent her a reply to his objections, but when she wanted to show him our letter, he would not even look at it. She then showed it to a missionary, but he also rejected the plain truth presented. Nevertheless, she keeps firm, and in one of her letters she said: "As for me, I

want to believe what you had the kindness to teach me."

Last Sabbath a converted rabbi, who is now working among his own people, came to see us, and brought one of his converts with him. We had them join our little Sabbath-school, and they showed great interest and took a lively part in the study. We hope and pray that these dear converted Jews may also accept the message for this time, and so become true Israelites and representatives of Christ.

As the other missionaries see that we begin to gain ground, they feel uneasy and begin to work against us. When



STREET IN ALGIERS

one day one of our friends told a Baptist missionary that she was about to become an Adventist, he warned her not to take this step, and to quiet her mind, he pointed her to Col. 2:16; Rom. 14:5; Gal. 5:1, etc.; but the Spirit of God is still working on her heart, and we hope that she will some day take her stand on the right side.

Most of our work is done in the French language, but many other languages are represented. The Arabs constitute the largest part of the population, and will have to be reached in their own language. Then we have multitudes of Spaniards who must hear the message in their native tongue. I said that they must hear the message, because most of them can not read, so they can not be reached by means of the printed page, and with the Italians it is about the same. For all these and many other different races my wife and myself are the only workers. Is that enough to finish the work in this generation? We praise God for what has been done, but should we not soon have more workers and begin in at least one more place? *Algiers.*

## The Bengali Christian Convention A Sign of the Times

W. W. MILLER

SOME weeks ago the editor of the REVIEW AND HERALD apologized for giving so much space to reports of the National Reform Convention and the Catholic Church Federation. Such an apology seems unnecessary, for surely all who are watching the unfolding of events which will soon bring bitter persecution upon loyal Seventh-day Adventists are only too glad to acquaint themselves with the advancement which is being made in this direction.

India, as well as America and other countries, is making rapid progress. In company with Brother J. C. Little and Babu Mitter, I attended a convention held in Gopalgunj, East Bengal. This is the place where Lolgopal Mookerjee and his wife started a mission last spring. Some of the members of the Scotch mission which is located in Gopalgunj became interested, and began to observe the Sabbath and attend Brother Mookerjee's meetings. This enraged the leaders of the Scotch mission, and they requested us to buy land and move our converts off their ground. We replied that we were not buying converts by offering them land. Many, however, were expecting us to do this, as such has been the custom of some of the other missions.

Hundreds of people visited our mission to see what new enterprise was being started, for Brother Mookerjee was putting up several small buildings, and giving work to quite a number of laborers. Tracts and Bible readings were given to those who came. Many of these tracts were carried to other villages. In this way a great number of persons become interested, and quite a number began to keep the Sabbath, on account of which we had many calls for workers to visit the surrounding villages.

All this seemed to alarm the leaders of the other mission. A convention was called, and delegates came from nearly all the different denominations. Forty-one went from Calcutta, most of whom were ministers and mission workers.

The program announced that on the last day of the meeting five speakers would present the Sunday question, after which time would be given for five-minute talks. We armed ourselves with tracts, and went to hear what they had to say. The house was crowded. On either side of the room were two rows of benches. One side was occupied by the Bengali women, all of whom kept

their faces about half veiled. We were seated toward the front on the opposite side, but nearly all the congregation sat on the floor, in the center of the room. The musicians sat on the ground in front. Their instruments were very appropriate for such a meeting, and reminded us of those sanctioned by the old blue-laws of Connecticut. Then, it was the drum and the jew's-harp; here, it was the tum-tum drum and cymbals.

Only three Europeans were present,— Brother Little, the secretary of the Calcutta Y. M. C. A., who was a delegate to the convention, and the writer. The remainder of the congregation consisted of Bengalis, Hindus, and Mohammedans. All the speeches were delivered in Bengali.

The chairman, Dr. Rouses, translator for the Baptist Mission Press, gave a few texts to prove, as he thought, that Sunday is the Sabbath, then spent the rest of his time abusing Seventh-day Adventists. One speaker accused Brother Mookerjee of offering land to the people

that the Adventists had come to Gopalgunj because they dared not preach their doctrines to the educated Christians of Calcutta. If they should try to do so, he said, they would be beaten out of the churches. Since the doctrine of the seventh-day Sabbath had been rooted up, he said that the Adventists were going around with charts, on which were pictures of a lot of beasts, and trying to explain Daniel and the Revelation, books which no one could understand. He also said that while at first we taught that all Sunday-keepers would go to hell, now we declared that there is no hell. Whenever cutting remarks were made about us, many clapped their hands. In concluding, Mr. Bose advised them to have nothing to do with Adventists, not to give their daughters in marriage to them, nor eat, nor smoke the *hooka* (pipe) with them.

These speeches occupied about four hours. Then they abruptly closed the meeting, giving no one opportunity to say a word. The man who offered the

closing prayer thanked the Lord that the Adventists were present, and took the remarks made about them so patiently. He also returned thanks for the wisdom used by the speakers, as undoubtedly their words would uproot all that the Seventh-day Ad-

ventists had done in East Bengal. steamer, however, we were so close together that they could not easily avoid us, so we talked with some of them, and gave them to understand that what had been said about us was not the truth. They replied that if such were the case, they had been misinformed and would be glad to be set right in the matter. The man who shouted "Papists" tried to get out of it by saying that we misunderstood him.

Several remained to the celebration of the ordinances, which took place the day after we left; but some, who were close communists, would not remain lest they might be defiled. Thus we see how these churches are ready to unite to persecute Adventists, but they separate when it comes to the communion service.

We left many tracts with those who attended the meeting, among which was "The Law of God as Changed by the Papacy." Two Hindus who could read Bengali went to the ministers and asked them to show them where they could find a text to prove Sunday to be the Sabbath. They wanted to show it to the Adventists, and get the money offered in the tract. They never came with the text.

While we were in Gopalgunj a Bengali convention was also held in Calcutta. Some Bengalese who believe our doctrines printed tracts and distributed them at the close of each meeting. One of the young men got his ears pulled, one was pushed out of the church, and another was told that the tract would be shown to the lord bishop, and they would hear what he had to say about them.

We have more to fear from the heathen who profess Christianity and are tutored by the churches than we have from the heathen who still worship their idols. All these things are signs of the times, and show that even in India steps are being taken toward the enforcement of Sunday observance.

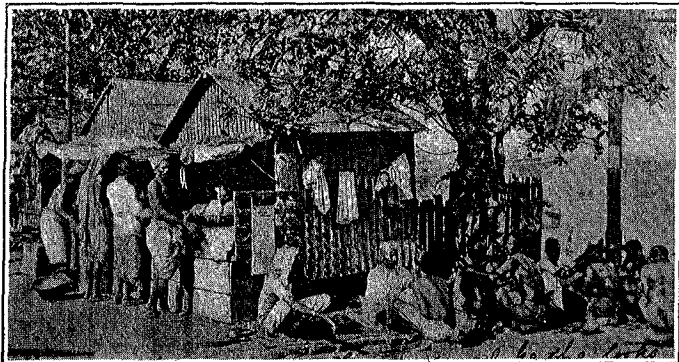
Calcutta.

### From the Border of Asia

H. J. LOEBACK

"Lengthen thy cords, and strengthen thy stakes."

OUR organized mission fields and conferences extend to the very borders of Asia, in European Russia. But we would speak here of the East Russian Conference. Bounded by the Don and Ural Rivers, the Caspian and Black Seas, and by the Caucasian Range, with its peaks covered with eternal snow, this conference contains six governments, and the territory of the Cossacks in the Don, the Ural, the Kupan, and the Terek district, with about fifteen million inhabitants. Here we find the Russians, the Tartars, the German Cossacks, Armenians, Kalmucks (Buddhists), and about ten smaller Caucasian-Asiatic tribes. Among the latter is the Christian tribe known as the "Chewsuren," now numbering about seven thousand souls, in the almost impassable mountains not far distant from Tiflis. From very ancient times they have celebrated the Sabbath,



A BARBER SHOP IN INDIA

as an inducement to join his mission. A man with long hair then shouted in English, "Shame! Papists!" The speaker then asked what should be done with such people. At once the reply came, "Beat them!" An expression was taken of the congregation to see how many condemned Seventh-day Adventists for these things, and nearly every one arose to his feet. The excitement began to get intense as the speaker thundered his abuses, until it looked as if the suggestion to beat them would be carried out at once.

But the next speaker, a man who seemed to have great influence over them, arose and spoke of Seventh-day Adventists in quite glowing terms. He said that when a new doctrine came into a community, it should not be hastily condemned, but tested in the light of the Bible. He confessed that he knew some Seventh-day Adventists who were very good people, and knew their Bibles better than many belonging to his own mission. This quieted the people for a time. But before he finished his talk, he tried to outdo all the other speakers in condemning us.

Mr. N. J. Bose, the leader of the Scotch mission in Gopalgunj, tried to give a history of Seventh-day Adventists, but he made such a complete failure that it was very evident to all that he was not acquainted with his subject. He declared

ventists had done in East Bengal.

At the close of the meeting, one of the speakers asked me what I thought of the talks. I replied, "You made a great deal of noise and talked a long time, but none of you gave any proof that Sunday is the Sabbath." He thought they had given plenty of evidence, but when pressed for a text, he replied that any day which a man might set apart to observe after working six days was all that God required. When asked if, according to his argument, the seventh day was not as much the Sabbath as the first day of the week, he said that he would talk with us further about it on the boat. But we did not see him again.

Two different tracts on the Sabbath question were distributed, one written by Dr. Rouse, who is at the head of the Baptist Mission Press, and the other by a Bengali minister. Both contained the same old arguments which we meet in the States.

The morning after the meeting, there was a slight earthquake, which they claimed was the outpouring of God's Holy Spirit upon them, giving evidence that they had his approval.

We all had to go in small boats to the steamer. We were the first to arrive at the wharf, and when the rest came, they carried out the instruction they had received at the meeting, and took no notice of us. After we boarded the

but accepted Sunday later from Rome, and, perhaps because of persecution from the Mohammedans, outwardly celebrate Friday. The tribe is apparently dying out. They are said to be friendly and hospitable, and to bear to this day traces of the persecution to which they were subjected. We have not yet formed any nearer acquaintance with them.

We have four ministers, one Bible worker, one nurse, and two colporteurs in our field. There are thirty-eight churches and companies, among them twenty-six German, eleven Russian, and one Cossack church. Last year we were able to receive through baptism and vote, one hundred and nine, while in North Russia one hundred and five were accepted, and sixty-two in Middle Russia. From January to July of this year, we have received seventy-five, twenty-five among them being Russians and Cossacks.

The manifesto of the government assuring freedom of religious belief and worship to all the subjects of his majesty the czar, has not been violated in the least, so far as we know, for which we feel to heartily thank God and the government.

In the army none of our brethren fell in battle, none were placed direct in the firing line, all had the Sabbath free, and some of them even did not need to handle firearms at all. On the other hand, during these troublous times two Russian and two German brethren were murdered in their fields, or upon the way, or in their dwelling.

For nine months the people have been driven hither and thither like the waves of a billowy sea, but God has protected his ship in the midst of the storm. He is with us ever, unto the end of the world. One hundred and thirty-five million human beings, the sixth part of the inhabited earth, shall hear the last message of warning. The land and the people will not yet see destruction, even though the storm may roar among them. The land is open to the gospel, and the servants of God must enter the open doors, to prepare the way of the Lord.

Brethren, who will go? Who will send means for this work? Pray for this land, and await the signal of God for you to enter this land before it be too late.

*Hamburg, Germany.*

THE four religious beliefs predominating in India are the Hindu, numbering 207,731,727, or more than two thirds of the whole population; the Mohammedan, numbering 57,321,164; the Aministic, 9,280,467; and the Buddhist, 7,131,361. The Hindus are found in all parts of India, and the Mohammedans as well, though more largely in the south central. The Buddhists are almost exclusively in Burma and Ceylon. There are said to be one hundred languages and dialects spoken in India, though the chief languages are the Hindi, Bengali, Telegu, Marathi, Punjabi, Tamil, Gugerati, Kanarese, Uriya, Burmese, Malayan, and Singalese.

# THE FIELD WORK

## Japan

DURING the summer I made a visit to our little company at Wakamatsu. I found them all of good courage. During the week of my stay, I studied the Scriptures with them, and on the Sabbath we celebrated the ordinances. During my stay one old lady, a widow, began to observe the Sabbath, and desired to be baptized; but her two sons opposed her so bitterly that she decided to wait and be baptized at the time of my next visit.

After spending a week at Wakamatsu, I went to visit the interested subscribers of our Japanese paper in several villages of Fukushima province. I had very interesting experiences among these people. One young man had been interested in the truth for some time, but at the time of my visit he had not fully decided to obey. Since my return I have received word from him that he has made the decision, and desires baptism at my next visit.

Another young man whom I visited is the principal of a country school. He was much pleased to have me visit him, for he is an earnest Christian. He took me to the home of a friend of his, who is also a Christian, and I gave them a study on the second coming of Christ. They were much interested, and wished me to remain longer, so I arranged to meet some of their friends the following day. At the appointed time I found many persons from several distant villages assembled in the schoolhouse. They were mostly country-school teachers. I presented to them the Bible reasons of our faith, and they were much interested, especially to know that the coming of the Saviour is so near. I remained with them nearly half a day, studying the Word, and left them with the promise to visit them again.

I visited still another young man, who has been suffering for a long time with consumption. He first heard the truth from one of our canvassers, and since then has been reading our paper, and is now keeping the Sabbath. I went over all the main points of our faith with him, and he gladly accepted the truth presented, and expressed his desire to be baptized. But the next morning he had a bad hemorrhage, and was too weak to go to the river. So I comforted him, and encouraged him to wait till I could come again.

After this I visited many others of our subscribers, and had such joyful visits with them that all desired me to stay longer, and tell them more about the third angel's message. It was a source of much joy to me to see how highly all our subscribers value the *Owari*. Some bind the papers together and carry them about and read to others. One young man said to me, "The *Owari* is my best teacher of the truth. I need only the Bible and the *Owari* for my spiritual food." All this was a great encouragement to me in my work as editor. My hands have been so tied by the translation work for the paper that I have

often wished that I might go out as a field worker. I have thought that this would be better missionary work than sitting in the office writing. But this short trip among our readers has greatly encouraged me in my editorial work, and I will be more faithful and earnest in the future. But, brethren in the faith, "the harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Indeed, the field is ripe for the message, and everywhere in this country souls hungering for the truth are awaiting our help. Brethren, let us do all we can to hasten the coming of the Lord Jesus; then we shall soon have a joyful gathering day from every part of the harvest-field.

T. H. OKOHIRA.

## South Carolina

I KNOW that those who have heard of the threatened prosecution of our brethren in South Carolina will be pleased to learn that the interest in the truth that has thus been awakened is greater than had ever been known here before. It has aroused our own people to more activity in the work, to more earnest lives, and has caused much inquiry concerning our people by the public. It has given opportunity for us to use the press as we never have had a chance to do before.

An article which appeared in a Spartanburg daily by one not of our faith, has probably done us more good than if written by one of our own people. We do not know this man, and have not been able to learn his address. It is certainly true that the Lord has agents whom he will use to defend the truth, and they will come forward at the right time to do more than we can do ourselves to defend it and create public sentiment in favor of it.

*Liberty* has been sent to all the judges of South Carolina, to the senators, and to many other prominent citizens, and no doubt this has had much to do in shaping the sentiment we see against this prosecution. We think this sentiment will do much to check further action now.

All branches of our work in South Carolina are taking strides forward, especially the canvassing work, which stands third in the world in value of books sold per membership. There is a large territory in this State that has never had a book or paper of ours sold in it, but which is ready to be worked. Any one who may be interested in this part of the work, and who wants to spend the cold winter months canvassing in a milder climate, should correspond with our State agent, C. F. Dart, Campobello, S. C.

Although we have but one laborer for the colored people in all this State, the work is onward, and recently a family in Idaho has undertaken the support of another laborer for a year. Such a spirit as this will soon carry this work to



completion. Several have recently accepted the Sabbath, and will soon be ready for organization into a church.

E. W. WEBSTER.

**Scotland**

EDINBURGH.—Just two months ago to-day my wife and I set sail from America, for Great Britain, with the purpose of entering upon the necessary course of study to fit us for medical missionary work in British territory.

In a most marvelous way we have seen the guiding hand of our Master all along our pathway. The manner in which the way was opened for us to prepare for the work in South Africa, and the removal of a number of what seemed to be insurmountable obstacles, is assuring evidence to our minds that our God is able to accomplish that which will glorify his name in all things.

We have wholly consecrated our lives and our all as medical missionaries in this great field, and our only ambition is that we may be used and directed by the

nobly standing for this last great truth to the world.

We are looking forward with pleasure to the general meeting at Glasgow next month, when we shall have the opportunity of becoming acquainted with the other workers laboring in this part of the great harvest-field.

HORACE J. WILLIAMS, M. D.

**Louisiana**

NEW ORLEANS.—This city has for several years been an important transfer point for our missionaries to Latin American countries. It is here that vessels arrive and leave for Cuba, Porto Rico, the States or independencies of Central America, as well as South America. It has been our privilege and pleasure to assist our brethren to embark and return via this port for several years.

Recently we had the privilege of greeting two young brethren who were on their way to the Bay Islands. Brother J. Garfield Smalley, who was returning to his field of labor from his home in

people. We are in great need of a suitable meeting-house. One great privilege afforded us is the local press, which gives liberal space to public addresses and sermons on present truth. If all REVIEW readers could see our harbor and view the many vessels of many nations, I believe some one would get a burden to come to this city as a ship missionary. He would find sailors of all nations, some of whom would bless the coming of some one to them with the truth. My address is 6068 Annunciation St., or Box 415, New Orleans, La. I shall be glad to hear from any one having a burden for ship missionary endeavor, who can speak some of the foreign languages.

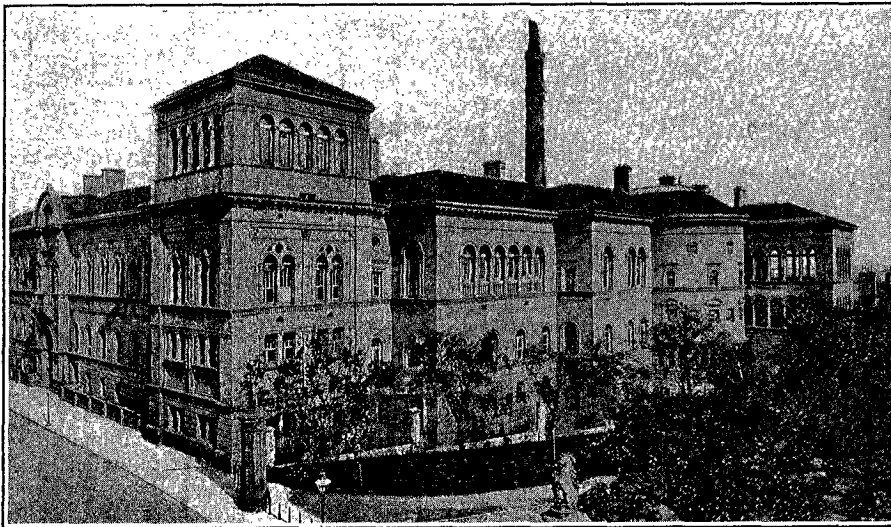
S. B. HORTON.

**A Rarotongan Brother**

TONGA, one of our native brethren, placed in our hands the other day an envelope containing one pound sterling. It was his tithe. This brother has been greatly blessed on account of his faithfulness in the matter of paying an honest tithe. Everything he plants on his land seems to excel that planted by his neighbors.

First it was the flourishing condition of his plantation that drew attention, then it was the largeness of his bunches of bananas, now it is the size of his watermelons that causes the comment of all who see them. Many who are not aware of the truth taught in Mal. 3:12 and context, say that our brother is a man blessed of God, and so verify the scripture mentioned. We wish that our brethren could see the joy that Tonga evinces when paying his tithe. He tells us that such times are his happiest moments. The simplicity of the religion of this simple man is sublime; and it is because so many of us get above the simplicity of the religion of Jesus Christ that we thereby lose much of the blessing that God intends we should receive.

A. H. PIPER.



NEW UNIVERSITY BUILDINGS, EDINBURGH

great Medical Missionary in carrying the light of the third angel's message to those who are in darkness. By his grace we are determined always to be found faithful to that which has been committed to our hands, that we may say with David of old, "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation." Ps. 40:10. We earnestly ask that we may be remembered by God's people in prayer, especially that we may have strength and wisdom for the ordeal to which we must soon be subjected here.

We are enjoying our life as medical missionary students in Scotland very much, although my lectures at the Royal College and clinical work at the infirmary keep me busy from nine in the morning till eight in the evening. I have enjoyed the privilege of several Bible studies and talks with my fellow students. I find that the poor, disease-afflicted souls with whom we come in contact daily in the wards and clinics of the Royal Infirmary appreciate a kindly look or touch or word of Christian love.

We have also been glad after the toil of the week is over, for the privilege of meeting from Sabbath to Sabbath with the little band of believers here, who are

Michigan, where he had gone to better prepare himself for the work, was one of these. Going with him on the same steamer, "Rosina," was Brother Frank Cary, of California, who goes at the charges of the Southern California Conference to labor in self-supporting missionary work. His brother George Cary, is already on the ground. Brother Allen has just arrived from Ceiba, where he met these brethren, and witnessed their departure for the Bay Islands. Brother Allen will remain in New Orleans for a season to take instruction in a branch of work which will assist him further in his efforts when he shall return to his field of labor.

Brother M. Jones and his family came from Jamaica last week, and left for their new field of labor, Texas. We are glad to have Dr. and Mrs. Hetherington with us. They are here in the interest of special medical drill to assist in their work. We see in these incidents an earnest desire to enter the needy fields which are calling loudly for help.

This city is an important point, and is destined to become more notable as the Panama Canal enterprise is developed. Moreover, New Orleans is to the South in very many ways what New York is to the East. We are endeavoring with our meager facilities to do all we can to get the message before the

**A Council of Young People's Society Secretaries**

FROM Thursday, November 29, until Monday, Dec. 3, 1906, the State secretaries of young people's work in the Central Union Conference were in council at College View, Neb. There were present, besides M. E. Kern and C. L. Benson, secretary and assistant of the young people's work in the Central Union, H. M. Hiatt, the Kansas secretary; Miss Nora Hough, of Missouri; M. A. Farnsworth, of Nebraska; T. J. Wilbur, of Iowa; and Meade MacGuire, of Colorado.

The program prepared was a broad one, and took into consideration almost every subject that vitally concerns this line of work. All subjects were fully and openly discussed, with the result that every one present received some new ideas that were worth putting into practice, and got rid of some others that were not so practical.

During the meeting a series of twenty-five recommendations was passed, from which we select a few as indicative of the character of all:—

"We recommend, That the Chair appoint a committee of five to prepare a prayer cycle to be used by our young people throughout the Central Union

Conference in observing the morning devotional period.

"That we be not satisfied with setting our young people to work, but that we endeavor, where there is no missionary society of the church, to revive through the Young People's Society the missionary spirit in the whole church.

"That we suggest to the General Conference the advisability of including in the plans for the week of prayer for 1907, one day to be devoted to the consideration of the young people's work and the part they are to act in this message.

"That we ask the Young People's Department of the General Conference to provide a name for the organized young people of this denomination.

"That we urge upon our secretaries the duty of more faithfully reporting, and that we encourage them by definite suggestions as to how to gather reports from the members.

"That we at once gather the names of our young people who are attending the high schools of the world, and as union and State secretaries do what we can to interest these young people in Christian education."

The papers read at this council, the gist of the discussions, the recommendations in full, and suggestions for camp-meeting work, etc., are to be published in a double number of the *Educational Messenger*, bearing date of Jan. 1, 1907. This will be a paper bristling with good ideas and helpful suggestions for missionary and young people's workers, and will be sent for five cents a copy; twenty-five or more copies to one address, three cents each. Orders should be sent to the *Educational Messenger*, College View, Neb.

From this council the State secretaries returned to their fields with renewed courage, stronger determination to push the young people's work, and a better understanding of how to do it. As a result of this council, which, I believe, has the distinction of being the first one of its kind ever held in the denomination, we expect to see more systematic efforts made, and therefore much more accomplished for and by the great army of Seventh-day Adventist young people in the central West.

M. E. ELLIS.

College View, Neb.

### British Central Africa

PLAINFIELD MISSION, CHOLO.—Our days are full of work for the Master. There is, indeed, no place found for idlers here. The Lord has surely gone out before us, and we are doing all we can to follow in his leading.

For the past year we have had, and just now are having, some peculiar experiences with the missionaries of a certain denomination. There are several large villages within eight miles of Blantyre, the headquarters of this established church. The chiefs of two of these villages, having heard of the Word of God as it is taught here at our mission, desired us to send them teachers, saying they would build the schoolhouse.

I went to see these chiefs, and they and their people all said, "Yes; we want teachers from America" (for so this mission is known and called). But as we had no land there on which to carry forward the work, I had to go and get permission from the government. This

I did gladly, and received a permit. The papers, however, could not be forwarded to me for a week. In the meantime the minister of the—mission heard of our plans to open a school so near to his mission. He went to the government, had the permit revoked, and had word sent to the chiefs that if they wished a school, they must get their permission and their teachers from the—mission.

Strange to say, both of these chiefs and their head men refused to receive their teachers from that mission, and a number of the men and their families have come here and built their houses, and say that they must hear for themselves what the Book of God says.

This denomination, with its schools and books, and a fine corps of teachers and workers, has been here thirty years, and of course they and the government work together. It is not because we are Americans, but on account of the stir the natives have made over the Sabbath and other kindred truths, that has brought on the difficulty. But the message, the work, the people, and the workers are all God's, and this message, according to his word and his commission, is to go to all the world.

All the different missionaries in British Central Africa held a joint meeting, and agreed that if this Seventh-day Adventist mission did not come in and join with them, and work as they worked, we should not be allowed to use the government land for school purposes. I knew nothing of the time of this meeting. While they were gathered in session, a native sent me word that near a certain mission there was land for sale. I went immediately to see about it, and arrived at this mission station just as the missionary and his coworkers were coming from that meeting. He seemed out of sorts to see me, whereas before he had been very friendly when meeting me or any member of my family. I stated to him my business, and he said, "Yes; I have the land for sale, but can not sell it to you, unless you will agree to come in and work as we do." And not waiting to hear what I had to say, he continued: "We have just come from a meeting of the missionaries from different missions, and all agreed to shut your mission out, unless you come our way." He even refused to show me the land. I told the good brother that I had a definite and important mission to give a certain message, and would gladly appreciate it if all professed Christians would join in and help, but it was impossible for me to change and go their way.

Elder Hyatt has advised me to keep a sharp lookout for a good location, and to buy when such a place can be found. I know that the Lord will provide a place, that the work may go forward.

The work has never looked more promising since we came than now. We have a few boys who are staying by the work. There are two who before coming here had received respectively eighteen and twelve shillings a month as overseers. Over two years ago they came to us, and engaged to work at hoeing for one shilling and sixpence a month, that they might learn the Word of God. They have both been converted and baptized. They are good, trusty boys. I am working hard with them and others daily, that they may become workers for the Lord.

Our native preacher and worker, Brother Malinki, is doing excellent work, and is learning rapidly. He is of great service to the work, as he understands and speaks six different languages. He has a very good knowledge of English, and Mabel is giving him lessons, so that he can understand the English Bible correctly.

There is one way by which we judge many of our present boys to be quite different from some of those who were here long ago: those that are married have their wives here with them, and build their own houses, and all are busy making their gardens. I have told all the boys that if they wished to stay here and learn, those that had wives must bring them. This is having a good effect on them. They stay longer, and are more attentive to their work and their studies.

If all is well, I expect to go down to the meeting to be held in Cape Town in January. I hope to get the work in such condition that I can leave it with Brother Malinki and my family. But I can not tell how it will be, on account of the native uprising in Natal. This dreadful unrest is said to be due to the teaching of the Afro-American missionaries, under the name of the Ethiopian movement—"Africa for the African."

We are of good courage, and are trying to do all that we can to give the message, and to present Jesus to the people. My wife's health has failed, but she keeps on, trying to keep up her part of the work. Mabel and the boys are very well. I think that my health was never better since coming to Africa.

THOMAS H. BRANCH.

### Experience Meeting

AFTER the first day's campaign with the special Thanksgiving number of *The Signs of the Times*, an experience meeting was held in the church at Mountain View, Cal. It would have done your soul good to hear some of the reports given by those who had spent the previous day in meeting the people with the special *Signs*.

The territory, consisting of eight good-sized towns, had been assigned to a number of companies, and the united effort was made on Monday, November 26. Some of the companies took early morning trains to the towns they were to work. Others went in rigs and on wheels to near-by places.

The evening before, special prayer for the success of this work had been made. Surely these prayers were answered. Here is a partial report of papers sold:—

In Redwood City six persons sold 100 papers; in Palo Alto six persons sold 25 papers; in Santa Clara the company sold 181 papers; in Sunnyvale, a small place, 25 papers were sold; in Mayfield one brother sold 25 papers; in Mountain View one young man sold 63 papers.

A number who took part in this campaign had never before sold a paper. In the experience meeting they told how glad they were that they had gone, and spoke of the blessings they had received. One lady who has been in business a number of years said that she had no thought of going when it was first mentioned, but later decided she would, just to see if she could sell the *Signs*. She sold forty-three copies. She also said,

"I believe it is the Lord's work, and I'm glad I took part in it."

Another lady had thought she could not sell a paper; in fact, she knew she couldn't, but was willing to try. She said she asked the Lord for strength, and fear was taken from her, and she enjoyed the work. She sold about twenty-five copies in Santa Clara, a place which is almost wholly Catholic.

One brother, a shoemaker, took twenty-five copies to Mayfield, a small town near by. He had to return early because he sold all his papers. He said he did not sell the papers; the Lord did it for him.

In Redwood City two young ladies, both workers in the *Signs* department, sold fifty-one copies in the business section in three-quarters of an hour. And so the efforts of those who engaged in this work were blessed. As a result of this meeting two companies went out on Wednesday, practically finishing the territory, and selling one hundred and sixty-eight copies more of this truth-filled paper. This effort has placed copies of this number in over seven hundred homes in this Valley.

It will be remembered that the Valley was thoroughly canvassed for the Earthquake Special *Signs*, and it is a striking fact that nearly all who purchased that number were glad to get another copy of the paper.

For the benefit of those who will continue to sell this number, the words "Thanksgiving Number" on the first-cover page have been changed to "Is the Lord Coming?"

With this change, in view of the important truths which this number contains, it ought to continue to sell readily all through the holidays.

Over fifty thousand copies have now been ordered.

During the last four weeks the regular subscription list of the *Signs* has increased 2,771 copies. We trust that this evidence that the Lord is leading will encourage others to take hold of the good work. **SIGNS OF THE TIMES.**

**India**

ALMORA.—Mrs. Little and I have come to this place for a month's change. First of all we are enjoying a visit with Brother and Sister Burgess very much; and secondly, the climate is fine. The elevation is upward of six thousand feet here, and some of the breezes from the north seem to come from the snow caps in the distance, and are really bracing. Brother Burgess is rather thin, but he has a good, healthy look, and seems to be having no trouble with his health since he came to Almora. They are thinking strongly of making this their headquarters and a kind of center for Hindi work. It seems to me it would not be a bad plan.

Our work at Karmatar is prospering. Three of the boys work after school hours in the press. Another takes a great interest in the farm and garden work, and has been a great help to us. We have forty *biggahs* of rice land across the railroad from the bungalow, and it is all in rice this year. Last year we put in a little over half the land, and were able to furnish nearly enough rice for this year's use in the training-school.

The press has been doing some good work in the vernaculars, and will con-

tinue to have all it can do for some time to come. We have put out sixty thousand Hindi tracts this fall. Besides this, Brother Burgess is having us print a twenty-four page pamphlet about the size of "Eastern Tidings," ten thousand copies. We are also running off Santali song-books in Bengali characters for Brother Barlow. We have ordered a supply of types so that we can do regular Santali work in Roman characters hereafter. **J. C. LITTLE.**

CALCUTTA.—Brother Owen is holding the fort at Colombo as best he can, without any support from the mission. He reports six keeping the Sabbath, and others interested. One man is canvassing, and doing quite well for a beginner. I visited him while in Colombo, and spoke to a number of persons whom he had invited to his home. He has a nice family, and held a very responsible post, but has given it up to keep the Sabbath.

Brother H. B. Meyers, of Bangalore, is having some interesting meetings there. One of our church-members gave one hundred rupees to purchase an organ for their meeting hall. Brother Barlow has nine Santals under instruction for baptism.

The work at Gopalgunj is meeting with much opposition, yet the people are hearing the truth. **W. W. MILLER.**

**Florida**

LAKELAND.—The camp-meeting held at this place November 1-11, for the colored people, was a successful one. The attendance of our people was greater than in former years. There were sixty campers on the ground. There was a good interest shown by those not of our faith. We continued meetings two weeks after the close of the camp-meeting. As a result, fifteen souls took a stand for the truth. These were not children of Seventh-day Adventist families.

At the close of the camp-meeting Elder Sydney Scott baptized eight in the lake of Bulah. A Sabbath-school of fifteen adults was organized with assistant officers from among the new ones.

The tithes from the colored members amounted to a little less than five hundred dollars this year. We are sorry that it was not greater; but we have a bright future before us in this conference. At the present time we have but two workers among the colored people in this State. We hope our corps of laborers will not always be so small, but that the Lord of the harvest will send other workers into the field to labor for the colored people of Florida. May God bless the work in this field. **M. M. BUTLER, J. W. MANN.**

**Portugal**

LISBON.—We are in Lisbon now. This change has been made on account of the inconvenience in coming here every Sabbath for Sabbath-school, as well as for the purpose of being in a more central location for the work. We have a good-sized house, one room being especially for the public. We have Sabbath-school at our home now.

Sunday, September 9, we met Brethren Carscallen, Sander, and Peter Ny-

ambo, who were on their way to East Africa. We had a good meeting at 4 P. M. in our house, singing in English, German, Portuguese, and in Brother Nyambo's language. We were very much interested in the latter's talk on Africa. With help from Brother Schwantes I translated English into Portuguese. Brother Nyambo said that when he was getting ready to go to Europe, his people told him that the whites would kill him and eat him, and now he has learned that the people here believe that the blacks kill and eat people. His tribe was first under the Portuguese, but now it is divided—half for the English, and half for the Portuguese. This made our Portuguese hearts leap for joy; for it meant a possibility of the truth's escaping from the English side over the border, or that an interest might be aroused, so that a person who knew one of these two languages could, by help of this brother or any other from the same tribe, study the language, and enter the other side. He told us that about four years ago one thousand persons were keeping the Sabbath in Central Africa. Who knows but some are in our territory? We are sure our Sabbath-school money will slip into the donation boxes easier since we have met the workers who are going to Africa.

We have colporteurs, but we have not a thing for them to sell. To print an edition of *The Family Bible Teacher*, with one thousand books, will cost nearly two hundred dollars. Part of this is already donated. Why can not a call be made to supply what is still lacking? May the good work advance all along the line, is our prayer. **C. E. RENTRO.**

**In Southern California**

At the time of my last report I was anticipating a visit to some of our institutions and churches in the Southern California Conference. This labor began November 24 at Fernando Academy, where I remained one week. During this time I held six meetings with the school and members of the Fernando church, speaking of the Lord's special dealings with his people in the rise of the third angel's message. I was glad to see so full an attendance at the school, and a class of students who have as their aim preparation for use in the Lord's work.

From November 29 to December 12 my time was spent at Los Angeles and with the workers at the Glendale Sanitarium, which is located about eleven miles from the city. During this time fifteen discourses were given—eight of these at Los Angeles, and seven at Glendale. All seemed deeply interested in the "calling to remembrance of former days," with the evident tokens of the Lord's guiding hand in the rise and progress of this great second advent movement. At the services in Los Angeles, on the two Sabbaths spent there, the meeting-house was filled with hearers to its utmost capacity. That church is contemplating securing a larger meeting place, that they may better accommodate the congregation at general gatherings. At the quiet country sanitarium at Glendale I found a fair patronage of the institution, and the work in a prosperous condition. During the

time of my stay there one of the discourses was given to the patients in the parlor. It is expected that my labors in the Southern California Conference will cover the entire month of December.  
J. N. LOUGHBOROUGH.

**From Amoy, China**

STILL the workers in Amoy are having stirring experiences. Elder W. C. Hankins writes:—

"You say that the progress of the work in this field reads like a romance, but if you were here to see the way God is working on the hearts of these people, it would appear more wonderful yet, for I have not been able to tell you half of what we have seen and heard.

"We just returned the first of this week from another visit to Tsoan Chin. There are now about twenty there who have taken their stand for the Sabbath. Sunday afternoon there were about thirty who came to inquire concerning the truth. Each one who accepts the truths we teach immediately begins working for others. Thus, with almost no effort on our part, the Spirit of the Lord is causing this work to spread much after the manner of a prairie fire. No one can say of the work in this province, 'This is my work, I have done this.' It is God's work, and he is allowing us a small part in it, that we may be partakers of the blessing and the joy. Day by day we are led to see more clearly than ever that God is able and willing to make a short work on the earth, and that this is the beginning of the end."

"If you chance to meet some one who has a good typewriter he would like to give to a needy field, we could make good use of it here at Amoy.

"When some one becomes interested in our work here, and gives money to help it along, he, naturally, likes an occasional report, and so in the course of a year we write a great many letters. Then we are still keeping in touch with interested friends in the States, which, with our letters to the home folk, reports to the Mission Board and to the Iowa Conference, etc., make quite a bit of letter-writing. So if some one can give us a typewriter, we shall be very glad."

**Cuba**

MARIANO.—While getting acquainted with the Cubans and native pastors of other churches, I have improved the time by canvassing some for "Coming King." The Cuban pastors were quite friendly, inviting me to speak to their congregations, which I did. One Cuban who heard me asked the privilege of calling on me. As the law chart in Spanish was hanging on the wall, he began to read. Coming to the fourth commandment, he asked me why "Domingo" was observed instead of the "Sábado" according to the commandment. This gave me a good opportunity to present the Sabbath question, with the result that he is now keeping it faithfully. In addition to this case a Spanish brother is also keeping the Sabbath.

The Cuban brother is very zealous to find openings for us to present the truth. It was difficult for us to find a place for meetings in reach of the people, but at last the way opened, and we have secured a large front room at a rental of \$9.70

a month. We are now in the midst of a series of meetings, and although the Cubans are slow to move, the interest is steadily growing. One family came from a neighboring town, and were so much interested that they desired meetings in their house, and last week when we went there, we found fourteen present, all of whom gave good attention. The way is open in all directions to extend our work, and the people need this message more than anything else.

E. W. SNYDER.

**France**

NIMES.—We introduced our work in this city by placing in each home a little four-page tract, containing a solemn appeal to the people to repent of their sins in view of the coming of the great day of God, also inviting them to our meeting. One of the leading newspapers in southern France reproduced the entire tract, making a few favorable remarks concerning the work being done by a strange sect of American Christians. "To read these beautiful and simple words," commented the editor, "one would think himself transported to the times of primitive Christianity." The Lord's hand was surely in this, for not only Nimes has been warned by the five thousand here distributed, but thousands of other people have read the same appeal in the columns of this popular newspaper.

After our camp-meeting here we rented a good hall, centrally located, where four times each week we give studies on present truth. Our average attendance is about thirty adults, who give respectful attention to our explanation of the prophecies. We meet a number of people who attended Elder D. T. Bourdeau's tent-meetings held in this city twenty years ago.

H. H. DEXTER.

**Received on the \$150,000 Fund Up to Dec. 24, 1906**

<b>Atlantic Union Conference</b>	
Central New England Conf...	\$36.70
Chesapeake Conference .....	1.00
Eastern Pennsylvania Conf. ..	45.78
Greater New York Conference	76.50
Maine Conference .....	26.22
New Jersey Conference .....	154.50
New York Conference .....	308.25
Southern New England Conf. .	18.33
Vermont Conference .....	114.68
Virginia Conference .....	51.00
Western Pennsylvania Conf. .	28.59
West Virginia Conference ....	4.25
Western New York Conference	5.00
<b>Total .....</b>	<b>\$ 870.80</b>

<b>Canadian Union Conference</b>	
Quebec Conference .....	\$ 3.00
Ontario Conference .....	3.00
<b>Total .....</b>	<b>\$ 6.00</b>

<b>Central Union Conference</b>	
Conference not specified .....	\$ 219.80
Colorado Conference .....	28.00
Iowa Conference .....	12.50
Kansas Conference .....	34.28
Missouri Conference .....	9.25
Nebraska Conference .....	577.80
Wyoming Conference .....	3.50
<b>Total .....</b>	<b>\$ 885.13</b>

<b>District of Columbia</b>	
Washington churches .....	\$ 417.82

<b>Lake Union Conference</b>	
East Michigan Conference ...	\$ 108.21
Indiana Conference .....	475.28
Northern Illinois Conference..	1.00
Ohio Conference .....	272.62
Southern Illinois Conference .	182.15
West Michigan Conference ...	422.25
Wisconsin Conference .....	95.50

<b>Total .....</b>	<b>\$1,557.01</b>
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<b>North Pacific Union Conference</b>	
Conference not specified .....	\$ 202.25
British Columbia Conference...	10.00
Montana Conference .....	6.00
Upper Columbia Conference ..	8.75
Western Washington Conf....	73.00
Idaho Conference .....	23.00

<b>Total .....</b>	<b>\$ 323.00</b>
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<b>Northern Union Conference</b>	
Manitoba Conference .....	\$ 10.00
Minnesota Conference .....	874.41
South Dakota Conference ....	12.00
North Dakota Conference ....	433.12

<b>Total .....</b>	<b>\$1,329.53</b>
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<b>Pacific Union Conference</b>	
California-Nevada Conference \$	29.50
Southern California Conf. ...	36.05
Utah Conference .....	10.00

<b>Total .....</b>	<b>\$ 75.55</b>
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<b>Southern Union Conference</b>	
Alabama Conference .....	\$ 5.00
Tennessee River Conference...	24.60
Florida Conference .....	21.75
North Carolina Conference...	12.25
Kentucky Conference .....	2.35
Cumberland Conference .....	12.84

<b>Total .....</b>	<b>\$ 78.79</b>
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<b>Southwestern Union Conference</b>	
Arkansas Conference .....	\$ 77.50
Oklahoma Conference .....	136.01
Texas Conference .....	3.00

<b>Total .....</b>	<b>\$ 216.51</b>
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<b>Unknown</b>	
Unknown .....	\$ 137.00

<b>Foreign</b>	
Australia .....	\$ 122.45
China .....	3.00
South Africa .....	128.16
Jamaica .....	3.17
Yukon Territory .....	10.00
England .....	245.51
Gold Coast, W. Africa .....	10.00
Mexico .....	1.50
Costa Rica .....	1.00
India .....	9.60
South America .....	23.35

<b>Total .....</b>	<b>\$ 557.74</b>
<b>Grand Total .....</b>	<b>\$6,454.88</b>
I. H. EVANS, Treasurer.	

**Field Notes**

ON the first Sabbath of the week of prayer eight students of South Lancaster Academy were buried with their Lord by baptism.

SEVEN accessions to the truth are reported from Pomona, Cal., where Brethren Hare and Whitehead are holding meetings.

BROTHER ANDREW BRORSEN reports the organization of a church of fourteen members of our colored brethren in Berkeley, Cal. Brother and Sister A. R. Jones are spending most of their time doing missionary work among the colored people settled about the Bay.

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. GEORGE, M. D., *Chairman*  
W. A. RUBLE, M. D., *Secretary*

### The Washington Sanitarium

"If there is any place in the world that should have the full rays of present truth, it is Washington, the city that is the very heart of the nation. . . . God has looked with displeasure on the neglect that has been shown to this city.

"Since medical missionary work, when carried on as God has appointed, is indeed the helping hand of the third angel's message, we should without delay take advantage of the favorable openings for beginning this work in the vicinity of Washington. If there is one place above another where a sanitarium should be established, and where gospel work should be done, it is in this

mation of our people throughout the world. Each institution is asked to furnish a half-tone cut containing not more than twelve square inches, together with a short description of the institution and its work. We prefer cuts  $3\frac{1}{2}$  or  $4\frac{5}{8}$  inches. W. A. R.

### Experience with Hydrotherapeutic Methods in Chile

ARNOLD KRUMM HELLER, physician of the German Sanitarium in Santiago, Chile, writes as follows:—

"When I came to Ariquepa on the first of March, 1905, I took a small apartment in the central part of the city. I then sought patients for massage. I found several sick persons for hydrotherapeutic treatment. Some of these were very bad cases, but I restored them to health. This came to the ears of the prefect (first political authority in the department); and at this time the bubonic plague was in Port Molendo.

"Accepting the invitation of the pre-

### Commencement Exercises of the Nurses' Class at Keene, Tex.

THE evening of Dec. 15, 1906, through mud and rain, about two hundred brethren, sisters, and friends gathered at the Keene church, to attend the exercises connected with the graduation as medical nurses of Misses Lulu Darnell and Ethel Findley. These sisters have proved faithful under especially trying circumstances, and we were pleased to see the tokens of faithful service and competence granted to them.

The exercises were simple, but appropriate. The service was opened with singing, and a prayer was offered by Elder Andrew Nelson, of Oklahoma. An interesting program followed, participated in by Elder C. Sorensen, Bible teacher in the Keene Academy and the Sanitarium, and Elder Clarence Santee. Dr. D. C. Ross, under whose instruction the course had been completed, presented the diplomas, after a short talk upon the duties and responsibilities of a nurse, and a charge to faithfulness. A selection, calling to trust in God, was sung, and God's blessing was invoked upon all, and especially upon those accepting the sacred duties of a missionary nurse for God. We believe that these gatherings, where the glory of God is in view, can be made of lasting benefit. CLARENCE SANTEE.

### Notes

DR. R. R. HILBORN is just recovering from a six weeks' siege of typhoid fever. This has left him in such a weakened condition that it is necessary for him to disconnect from the Maplewood Sanitarium at Defiance, Ohio, with which he has been connected for some time. He will rest and recuperate for the winter, after which he will be ready to go wherever God's providence may direct.

DR. S. P. S. EDWARDS, superintendent of the Tri-City Sanitarium, Moline, Ill., and vice-president of the Illinois Conference, in answer to an urgent request from the Washington Sanitarium board, came to Washington Dec. 26, 1906, to counsel with the board regarding the best appliances and apparatus for the new sanitarium, which is now nearing completion. Dr. Edwards has had a wide experience in planning new sanitariums, and his services and advice are invaluable in connection with our work here at the present juncture.

The Caterham and Purley (England) *Weekly Press*, in its issue of November 17, has this note: "The Christmas number of *Good Health* (London), in addition to a large view of the Surrey Hills Hydro, contains a picture of Mr. Alix Wright, one of the Valley postmen, loaded with Christmas packages at the entrance of the sanitarium." On another page of the same issue almost a column is devoted to food reform, containing the following: "Mr. Kenneth Scott, M. D., Edin., of London, in an address before the Caterham Branch of the Good Health League, spoke in favor of food reform as advocated by the league. . . . Dr. A. B. Olsen delivered a stirring address on the Essentials of Food Reform." W. A. R.

W. A. R.



WASHINGTON SANITARIUM, WEST FRONT

city. We can not estimate how great an influence would have gone forth from Washington in favor of the truth had a sanitarium been established there twenty years ago. . . . Above all other places the capital of our nation should now have an opportunity to hear the message for this time."—*Testimony*, July 17, 1903.

In harmony with this instruction, early in the spring of 1906 the trustees of the Washington Sanitarium Association planned to go ahead at once and erect the sanitarium buildings.

The size of the building is forty-four by one hundred and twelve feet, with an extension on the back of forty-four by fifty-two feet six inches. The entire building has a basement under it ten feet in depth. The basement and first story are of cement, and the remainder of the building is of wood.

There will be accommodation for about forty patients, and twelve or more helpers.

The builder's estimate on the cost of the building is fifty-five thousand dollars. This may vary more or less, in the neighborhood of ten thousand dollars. This does not include the furnishings. The plan is to have this building completed by April 1, 1907, if possible.

From time to time we hope to furnish illustrations of our sanitariums, giving short accounts of the same for the infor-

fect, I gave a public lecture at Ariquepa, and about four thousand persons attended. As a result, the other doctors began using the water treatment, and they had the victory over the plague in the Port.

"The day after the speech, and as long as I was in Ariquepa, I had an income of four pounds daily, and in addition to this forty or fifty persons were treated free of charge. The largest number of patients treated in one day was one hundred and forty, and the least was one hundred and thirty.

"The prefect decreed that I could employ the nature-cure as a hydrotherapeutic physician, so the field in Ariquepa is open to any one of my colleagues.

"Ariquepa is, in consequence of its peculiar climate and the attitude of the people, one of the best cities for our system that I have ever seen. In spite of the opposition of the doctors, and the small fees that I asked for my services, I received two hundred pounds, not counting one hundred pounds that I paid for my expenses."

The preceding is quoted in the hope that it may inspire some of our medical workers to make Chile their field of labor. It gives a good idea of the opening there is for hydrotherapeutic effort in the South American field.

## Christian Liberty

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

Conducted by the Religious Liberty Bureau  
K. C. RUSSELL, Chairman  
W. A. COLCORD, Secretary

### A Poor Sunday-Law Argument

A PROMINENT lawyer, who is a candidate for representative in the next legislature of California, has publicly expressed the opinion that the growing corruption in the State is due to disregard of Sunday. Therefore he is booked as a strong advocate of proposed Sunday legislation the coming winter. The argument that a stricter Sunday observance would work a cure of the many evils now extant in not new; it has been advanced for years in this State; but a new stress is laid upon it because a prominent legal light and prominent politician—not noted as a religious man—has given it utterance.

It is somewhat strange that one so well posted on the political history and condition of the country as this same attorney and politician, should advance such an argument. He certainly is not ignorant of the reputed character of political conditions in Pennsylvania. The situation in political circles in the Keystone State has been a byword for twenty years or more. Not a State in the Union has a more unsavory political record; and business conditions, especially concerning great corporate interests, are always affected by the political atmosphere, and vice versa. In fact, it has been through the corrupt business methods of the trusts that the political corruption of the country has been more especially realized.

But Pennsylvania is a special object-lesson illustrating the futility of the argument for a Sunday law in California. Why that State especially?—Because it has the most stringent Sunday law of any of the States; and that Sunday law has been in force for more than a hundred years.—*Selected.*

### An Interesting Decision of a German Court

"THERE has recently been a rather remarkable decision in one of our German courts. Last fall one of our ministers baptized seven persons in a swimming-pool. He was arrested and fined for holding an 'unannounced meeting.' (You will remember that in most places here in the German empire, we must secure the permission of the police to hold meetings.) His fine was thirty marks. He protested against this, for he had not addressed the candidates for baptism, but had simply offered prayer at the beginning and end of the service; there had been no preaching service at all. The deputy was asked whether our brother had read the prayer from a book. As this was denied, the advocate stood up and made this plea: 'As the minister had read no formal prayer, but prayed only from his heart, the paragraph in question can have no application in his case.' After the judges had retired for a short time, they brought in a verdict of 'not guilty.' Of course this rejoiced our friends very much; and yet there

is rather a queer question one can not help considering: In a union of church and state—such as we have all over Europe—do the lawmaking powers mean that prayer can only be considered as such when it comes, not from the heart, as in the case just referred to, but when it is read formally out of a prayer-book? But, after all, a man-made union of church and state can do nothing else than create formalists; for human laws can touch only the outward actions, and can not reach the heart."

### Religious Liberty Notes

The religious liberty secretary of the Colorado Conference announces that there is forthcoming another religious liberty number of their conference paper, *Echoes from the Field.*

Elder S. B. Horton, the religious liberty secretary of the Southern Union Conference, says: "We are expecting to have some interesting times here ere long. The local ministers are itching to be 'like the other nations'—National Reform communities of the North.

"And all the world wondered after the beast." The Vatican authorities, through the Archbishop of Athens, have officially given permission to the king of Greece to visit King Victor Emmanuel on November 23 and remain four days. If King George desires to see the pope, the latter will willingly accede to his request.

Dr. Stanley, general secretary of the American Sabbath Union and also secretary of the New York State Branch of the American Sabbath Union, is in receipt of a letter from Senator Page of the New York State legislature, announcing his willingness to introduce a bill into the legislature this winter at Albany against the running of Sunday trains.

As the result of a series of meetings which have been held in Copenhagen, Denmark, there arose "some sharp conflicts with the Romanists; but God seems to have given a signal victory, as some of the authorities they had referred to as on their side proved, on closer investigation, to be strongly in favor of the truth as we understand it. And yet Roman power is fast reaching that position where all the world will wonder after it, and give it honor." K. C. R.

### Current Mention

—On December 13 the German emperor dissolved the Reichstag because it voted against the appropriation of funds for carrying on the war against the natives of southwest Africa.

—As a result of gratuitous distribution of samples of whisky among children near Henrietta School, New York City, fully a dozen pupils were in attendance quite drunk. The authorities are investigating.

—For the first time since the second occupation of Cuba by the Americans, it has become necessary for the troops to undertake themselves the suppression of disorders, instead of leaving the task to the native Cuban Rurales. In some quarters this is, regarded as an indica-

tion of the inability of the Cuban civil authorities permanently to maintain peace in the island.

—Count Alexis Ignatieff, a member of the council of the Russian empire, fell by an assassin's bullet December 22.

—The total embezzlements in the United States during 1906 have amounted to \$14,736,653. Of this \$10,745,387 was stolen by bank officials.

—A passenger-train making up lost time crashed into a switch engine near Enderlin, N. D., December 23, thereby killing nine men, and injuring thirty-one, six of the latter probably fatally.

—Race troubles during the week in Wahalak, Miss., made it necessary to call out the troops; but fifteen lives were sacrificed before order was restored. Six lynchings were reported within forty-eight hours.

—A famine produced by flood in China has brought 15,000,000 persons to the verge of starvation. President Roosevelt has issued a proclamation calling upon the people of this country to contribute money for the purchase of necessaries for the sufferers.

—A violent earthquake shock lasting one and one-half minutes was felt at Kopal, Asiatic Russia, the night of December 22. This shock was registered in many parts of the world, and scientists are saying that the quake was fully as severe as that of April 18, last, which destroyed San Francisco.

—Even the police department and school-teachers of Chicago seem to have imbibed the spirit of trades unionism. An editorial in a leading paper says that "the non-union teachers are prepared to testify, if assured of proper protection, that they are being constantly intimidated by agents of the Teachers' Federation."

—A gigantic oil trust has been organized in Europe, backed by the Rothschild family, which will control fields in Russia, Austria, and Rumania, producing more crude petroleum than the United States. This combination will be in direct competition with the Standard Oil Company, and with the resources of the Rothschilds as capital, may invade this country.

—Heroic performance of duty on the part of officers and crew of a burning coast steamer, the "Strathcona," prevented loss of life, near Halifax, Nova Scotia, during the night of December 22. Although almost enveloped in flames, the men stayed at their posts until the vessel was beached on the rocks in attempting to enter Port Dufferin, Nova Scotia. The vessel carried 380 passengers, all of whom were safely landed by the crew of sixteen.

—Dr. Lyman Abbott, J. Pierpont Morgan, and other prominent citizens of New York have addressed a letter to Secretary of State Elihu Root regarding abuses in the Kongo. After recounting some of the abuses generally admitted to exist there, it said that "inasmuch as the United States gave its moral support to the establishment of the Kongo government, it is justified in giving its moral support to any undertaking to secure conditions in the Kongo that will not disgrace civilization."

**NOTICES AND APPOINTMENTS**

**Annual Meeting of the California-Nevada Conference**

THE thirty-sixth annual meeting of the California-Nevada Conference of Seventh-day Adventists will convene at San Jose, Cal., January 25, at 7:30 P. M., at their church near the corner of Colfax and Delmas Ave., continuing until Jan. 29, 1907.

Each church should at once select its delegates at the ratio of one delegate for the church and an additional one for every twenty members. A full delegation at this session is earnestly desired.

W. T. KNOX, *President*,  
E. A. CHAPMAN, *Secretary*.

**Publications Wanted**

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

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

C. R. Conger, Towanda, Ill., periodicals.

A. T. Mundell, Las Cruces, N. M., *Signs*, *Instructor*, *Little Friend*, etc.

Ruth Wightman, 28 State St., Watertown, N. Y., *Signs*, *REVIEW*, and tracts.

Mrs. F. S. Leatherbury, Ladysmith, Wis., *Instructor*, *Life and Health*, *Little Friend*, and tracts.

C. D. M. Williams, Honolulu, H. I., *Signs*, *Watchman*, *Instructor*; could use many copies in prison work, and among the ships that fill our harbor.

La V. Beulah Henry, R. F. D. 3, Box 73, Prague, Okla., *Life and Health*, *Liberty*, *Life Boat*, *Arbeiter*, *Hausfreund*, *Hlasatel Pravy*, etc., and tracts.

**Addresses**

BROTHER S. D. HARTWELL'S post-office address is 335 John St., Charlotte, Mich.

Elder J. J. Nethery requests his correspondents to note that his address is now 31 First Khedive St., Alexandria, Egypt, instead of 90 Attarine St., as formerly.

**Business Notices**

BRIEF business notices will be published in this department subject to the discretion of the publishers.

Display advertising will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures, in excess of forty, will cost three cents.

No discount for several insertions. We open no accounts for advertising, and cash must accompany each order.

All persons unknown to the managers of this paper must send with their advertisement satisfactory written recommendation. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

WANTED.—Printers: one job compositor, one linotype operator, and one make-up and stone man. Must be Sabbath-keepers. Good wages, eight hours a day. Address Recorder Press, Plainfield, N. J.

1 The publishing house of the Seventh-day Baptists.

FOR SALE.—Vegetable cooking oil; nothing can beat it for shortening. Prices: 1 5-gal. can, \$3.85; 2 cans, \$7; 3 cans, \$10, till further notice. Between Colorado and Ohio, freight prepaid. Address R. H. Brock, Arkansas City, Kan.

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**Obitaries**

ZOLLINGER.—Died at his late home, in Spring Hill, Kan., May 24, 1906, of chronic ulcers, Samuel Zollinger, aged 88 years, 4 months, and 3 days. He was a member of the Adventist church at Kansas City, and had always lived a faithful Christian life. The funeral service was held from the Presbyterian church, Thursday afternoon, and was conducted by J. W. Norwood, assisted by Rev. C. R. Green, of the M. P. church of this place; text 2 Sam. 14:14. Burial was made in Spring Hill Cemetery. TINA SUTCLIFFE.

TOWNSEND.—Died at Escondido, Cal., Oct. 21, 1906, Sarah S. Townsend. Sister Townsend was born in Lawrence County, Pennsylvania, June 5, 1822. For twelve years she had been an invalid, the past four of which she was confined to her bed. During these years of suffering she was cared for by her daughter, Mrs. Hughes, whose husband we laid to rest but a few weeks ago. The twenty-third psalm was always a chosen source of comfort to her. The funeral service was conducted by the writer; text, Ps. 23:4.

I. A. CRANE.

FILLOON.—Died at her home near Melrose, Ill., Nov. 1, 1906, Sister Martha Filloon, aged 76 years, 3 months, and 1 day. She with her husband accepted the truths of the advent message under the labors of Elders Colcord and Bliss in 1871. Her faith never wavered, and she peacefully fell asleep, to rest as she had desired through the time of trouble, then to have part in the first resurrection. Sister Filloon was a great Bible student, having read that Book through twenty-one times. In speaking of the REVIEW, which she had taken for thirty-five years, she said, "O, I could not do without it! It is my only companion since father [her husband] died." She leaves two daughters, one son, three stepdaughters, grandchildren, and great grandchildren to mourn their loss. MRS. W. HANDLEY.

CRAWLEY.—Died at her home near Michaels, Ind., Aug. 12, 1906, of diphtheria, Norme Gail Crawley, aged 5 years, 5 months, and 4 days. She was a loving and obedient child. Her death was a sad blow to her parents, brothers, and sisters. Her friends believe that when the trumpet sounds on the last great day, she will come forth from the tomb glorified. JOHN F. STEELE.

WEST.—Died at the home of his nephew, in Bartow, Fla., Nov. 22, 1906, of *la grippe*, Brother West. He was born in Alfred, N. Y., Aug. 31, 1821. He kept the Sabbath for many years, and although a member of the Seventh-day Baptist Church, the last few years he was a regular attendant of the Seventh-day Adventist Church. His aged wife died one year ago. They had traveled life's journey together for fifty-nine years. Words of comfort were spoken by the writer. R. G. STRINGER.

CUMMINGS.—Died at St. Paul, Minn., Sept. 7, 1906, Mrs. Cynthia M. Cummings, wife of Edward H. Cummings. She was born in Springfield, Pa., Sept. 29, 1842. She became interested in present truth in 1870, and identified herself with this people a few years later. Her hope was in God until the last, and those who know of her last days feel that she awaits the first resurrection. She leaves a husband, one son, and one daughter to mourn for her. C. L. EMMERSON.

BOOTH.—Died at Anacortes, Wash., Oct. 15, 1906, of cancer of the stomach, my beloved mother, Mrs. Nancy Almira Tenney Booth, aged 68 years, 8 months, and 10 days. When quite young, she with her husband accepted the advent message under the labors of I. Sanborn, and joined the Hundred Mile Grove church of Wisconsin. She was a faithful witness for Christ, and died with a firm hope of being raised in the first resurrection. She leaves five sons and four daughters and many friends, who deeply mourn their loss. A. H. BOOTH.

HUNTER.—Died in Hickory, N. C., Oct. 23, 1906, of membranous croup, Sarah Margaret Hunter, daughter of John and Nellie Hunter, aged 4 years, 4 months, and 22 days. Little Margie loved the Sabbath-school, and her childish faith grasped the truth of Jesus' coming and of the new earth. While her death was a severe shock to her parents, they are comforted with the thought that she will come up in the first resurrection. She was laid to rest in the little graveyard at Hildebran, words of comfort being spoken to the parents and friends by the writer. J. W. BEACH.

HUDSON.—Died in Garden Grove, Cal., Nov. 18, 1906, Charles Hudson, aged 81 years, 10 months, and 26 days. Brother Hudson was a pioneer in Wisconsin, Iowa, Missouri, and Nebraska in the early years of those States, and the same spirit of advancement placed him among the pioneers in the third angel's message, which he accepted forty-one years ago. During these years his faithfulness was a constant witness to his sincerity, and he leaves behind the record of an earnest Christian experience. He sleeps, and his loved ones sorrow, but not as those without hope. B. E. FULLMER.

MERCER.—Died in Boston, Mass., Nov. 12, 1906, Sister Margaret Mercer, of Arcata, Cal., aged 72 years. Sister Mercer and three of her daughters accepted present truth about ten years ago. Her husband died about twelve years ago, and since that time she has made her home with her children, mostly with her daughter in California. While visiting her children and friends in the East, she was taken sick, and died six weeks later. The body was brought to Hartford, Conn., for burial. She was the mother of twelve children, ten of whom survive her. She also left thirty-four grandchildren and three great grandchildren. The funeral service was conducted by the writer at the home of her son, and we laid her to rest in Spring Grove Cemetery, to await the voice of the Archangel. W. R. ANDREWS.



WASHINGTON, D. C., JANUARY 3, 1907

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

1907— May its close show a greater work accomplished for the cause of God than any year that has preceded it.

WORD was received from the editor on December 25, reporting his safe arrival at Yokohama, Japan, on that date, after a prosperous voyage.

ELDER W. A. SPICER returned from Mexico December 29, and reports encouraging meetings and an excellent spirit among the workers in the Mexican field.

It has been a pleasure to greet so many missionaries of late in Washington on their way to the fields. There has been a steady succession of workers going out during the last two months. As we note these departures, our readers will surely pray that the blessing of God may attend the laborers as they enter new fields, to meet with untried experiences. But it is the same message that they bear to all lands, and the reports which we publish from week to week show that it brings forth the same fruit of obedience in every place.

MANY a person, Christian and non-Christian, has resolved at the beginning of the new year to "turn over a new leaf." They were dissatisfied with the record they knew they had made during the past year, and earnestly longed to live a better life. It is very probable that at the beginning of last year they made a similar resolution. It is very probable that at the beginning of next year they will do the same thing; and at the close of each year look back upon a life of regrets. What is the trouble? First, these resolutions have come year by year instead of day by day and hour by hour. They have been made in human strength, with little or no dependence upon the arm of God, when they should have been made with a full realization of human weakness and a knowledge of the fact that the flesh of itself is unable to carry out anything that the mind may will, and that God only can furnish the strength requisite for the undertaking. The best resolution we can make is to surrender our wills, ways, and our all to God, that he may use us as he wills, in his ways, and let that resolution go on from hour to hour, year in and year out. When that is done, self is de-

throned, and we can look back without harassing regrets upon the way in which God has led us, and the things he has accomplished through us.

Will those who send in notices of the death of friends or relatives kindly conform as far as possible to the form of the obituary paragraphs as published from week to week? This will greatly facilitate the work of preparing such copy for the compositor.

OUR readers will be glad to learn that the recent agitation in Elmira, N. Y., over the question of enforced Sunday observance has opened the way for the presentation of much truth, not only upon the principles of religious liberty, but upon the question of the true Sabbath and the soon coming of the Lord.

A NOTE in a recent issue of the *United Presbyterian* declares that "Georgia has honored the Sabbath," and the proof of this assertion is the fact that the supreme court of that State has sustained a law prohibiting the running of freight-trains on Sunday. The *Presbyterian* is mistaken; the Sabbath is not honored in any such way. An attempt may be made to compel the recognition of Sunday, a rival institution established by human law, but that is far from honoring the Sabbath. Each individual is instructed to "call the Sabbath a delight, the holy of the Lord, honorable," but this refers to the seventh day of the week, and there is no divine authority for thinking that compelling others to stop work on Sunday is honoring the Sabbath. We would be glad to have all men honor the Sabbath, but we see no occasion for rejoicing because a human law prohibiting the running of freight-trains on Sunday has been sustained. Comparatively few persons are honoring the true Sabbath of the Lord.

WE have received, fresh from the press of the Hamburg House, two books which we trust the friends of the cause in this country will make good use of among their Spanish and German neighbors. The first is entitled "La Gloriosa Venida," a Spanish translation of "His Glorious Appearing." It contains eighty-six pages, is well illustrated, printed on an excellent grade of paper, board binding; price, post-paid, twenty-five cents. The other is Sister White's new book, "Ministry of Healing," in the German language and without mentioning the truths it contains it is one of the most attractive books we have seen. It is well bound in cloth, beautifully printed on the best grade of paper, copiously

and beautifully illustrated. No criticism can be offered either as to workmanship or contents. The book will speak for itself, and will sell itself if our brethren and sisters who have German neighbors will give it an opportunity. The book contains 525 pages, and the price by mail is \$1.65. Orders can be filled from this office; Pacific Press, Mountain View, Cal.; or International Publishing Assn., College View, Neb.; or Southern Publishing Assn., Nashville, Tenn.

### Misrepresenting Christ

THAT is a striking remark made by Brother W. W. Miller in his article on page 15 of this issue, that "we have more to fear from the heathen who profess Christianity and are tutored by the churches than we have from the heathen who still worship their idols." The two incidents which he mentions indicate that he is well within the truth in making the statement which he does. The reason for this condition of things lies in the fact that they have not been taught to love the law of God. Many a foreign missionary has taught the heathen the abolition of the law of God. The originator of that false teaching found it the easiest way to combat the Sabbath of Jehovah, contained in that law. They have not dwelt upon the principles enunciated by the psalmist, "O how love I thy law! it is my meditation all the day;" "I delight to do thy will, O my God: yea, thy law is within my heart." The spirit that led men to cry out against Christ, "Crucify him, crucify him," is not different from the spirit which led men in the convention at Gopalgunj, East Bengal, to cry out against the keepers of God's commandments, "Beat them," when their only offense had been the teaching of the binding obligations of God's holy law. This failure to rightly represent Christ among the nations that had forgotten God is a serious fact, when we consider the result of it in the lives of those who, in that land, profess a conversion to the principles of Christ.

Our workers in Africa have found that they have more to expect from those who are not yet professors of Christianity than from many of those who have gone to the Dark Continent to teach Christ to the heathen. This, too, has come about through the antipathy which many of these missionaries maintain toward the law of God, and their failure to take its principles into their lives. The experience of Brother Branch in British Central Africa, as recounted in his article on page 18 emphasizes this sorrowful fact. It all indicates the near approach of that time when all the inhabitants of this world will be lined up for or against the law of Jehovah.