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.

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.

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.

“The New Testament Primer” is a new book for children, composed of simplified nature and Bible truths, 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 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.

“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 his 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.

“Heralds of the Morning” reveals the dawn of a desirable era to be ushered in by the coming of the Lord. The prophecies being fulfilled in the world to-day, and attracting the attention of the public, are interestingly considered in this work. The wonderful increase of knowledge and the marvelous development of the last century, the rising tide of crime and evil, the conflict between capital and labor, the increasing anger of the nations, the prevalence of the war spirit, the awful struggle to excel in the invention and manufacture of the most destructive weapons, the increase of storms and disasters of all kinds, are treated in connection with the prophecies which foretell the coming of these events. It is a work especially adapted to the needs of the people at this present time. Price, $1.75.

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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 transformed by the vitalizing power of the divine life so that they may become the fruits of godliness, but even then they are in bondage to the power of sin. 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 the magnitude of the matter under the present system of court procedure we quote quite a portion of the article which appeared in the November number of The World’s Work, with the title which we have quoted above.

The prisoner without money or friends, and the prisoner rich in both, present striking contrasts. Our courts and officials seem less inclined to provide justice, when not actually asked to do so. 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 done by means of a court system which is too complex to be thoroughly understood. Such is the rule as applied to the lawyers and the police. The police, on the other hand, are habitually visited upon the prisoner “by the rack.”

The prisoner without money or friends, and the prisoner rich in both, present striking contrasts. Our courts and officials seem less inclined to provide justice, when not actually asked to do so. 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 done by means of a court system which is too complex to be thoroughly understood. Such is the rule as applied to the lawyers and the police. The police, on the other hand, are habitually visited upon the prisoner “by the rack.”

In October of last year, two federal courts were in session 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, disconsolate intricacies and defects of our legislation and the follies of our justice.

What with demurrers, continuances, appeals, replies, and paroles, the guilty man, when not actually disfigured, is rendered unrecognizable. By such means cases are dragged along for months and years, even a year or two. Meanwhile, the judicial execution of the sentence. Criminal justice is thus robbed of much of its terror, for speed and certainty of punishment do not contribute to prevent crime but does incite severity of punishment. Thus we find that crimes multiply at an astounding rate, and convictions decrease in disheartening ratio.

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, disconsolate
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 buckwheat, in the hope that the grinding mountains would never need. 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 poor dollar 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 of 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. Being hounded out of business, the entire nation had been defrauded. This defendant had left his parsonage in New York the day before, had traveled in a Pullman car, and had been confined during an exclusive vacation in Chicago. The ablest lawyer of the Chicago bar stood ready to plead his case. The attorneys representing the United States, were “in 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. The expense of transporting their 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 1,300 executions. Less than 2 per cent of the whole number oflawless slayers has paid the extreme penalty of their crimes. In the period between 1881 and 1903 there were 129,484 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.

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 the manufacture of 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 fear brought by ignorance, it amounts to no great matter, for it is an education itself that has put even meaner forms of crime in our way. The intellect is a servant of our passions, and sometimes exercised by the person more adroit in carrying out these impulses.”

The educated breaker is capable of doing infinitely more harm than the ignorant criminal. He can multiply by his knowledge. The educated man who constantly transgresses the moral law and ignores the ethics of his relations to the state is the 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 able to do it. 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-eminently among the civilized and progressive nations in its catalogue of lawlessness. A tabulated series of such sinister statistics, recently prepared, shows that beginning with and including 1894, there were more than 62,000 murders and homicides in the Union — nearly 9,000 a year — and 1,300 executions. Less than 2 per cent of the whole number oflawless slayers has paid the extreme penalty of their crimes. In the period between 1881 and 1903 there were 129,484 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 session 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 Cavinnes. 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 touching 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 how this message will be received. To hear these brethren 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.

Brethren Colunga, Godinez, Harzmann, and Schultz have been publishing 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 counsel 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 Amerca, Mrs. Dr. Colunga, of Torreon, Dr. John, of Cuaautla, 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 case that emphasized how great a help the influence of brethren in business may be in such a Catholic field. Every ear-
terning rams of error have swung their adversary clad in the unwieldy armor of the fact that he had spurned the pebble preached could have found the cause in faith, and had gone forth to meet the then they fall harmless to the ground. From what should have been the citadel upon the armor of a true Christian, and been satisfied. It would rather indicate that their heart hunger has indicate that their heart hunger has been expounded the Higher Crit-icism, and still the flock continued to stray. They have delved in mythology, and the pens 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. This is the more frequently happens that when the congregation has come together to be fed, the article of food placed before them is the husks of panthelism 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. Fain would enemies, 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 labors. They planted thorn shoots, and have been pricked by the briars when they looked for figs among the branches. They have scattered alkalai 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. 

God’s Aged Prophets

It is a mistaken idea to conclude that because one is old, the Lord cannot 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 labored under 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 fulfillment 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, be hold, 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, pioneering 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 clearly the working 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. 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 are so many, 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 impractical.

The Advocate says further: "The class of Japanese pupils which attend these schools are well dressed, well cared for, and almost without exception the 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 rise 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 frequently tempted to gamble than men. The large employers of labor, banks 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 among 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. Tanneft-Walker, speaking as a large employer of labor, confirmed with respect to the Leeds district. At the side of the workingmen, 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.

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 found written 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 $50,000 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?

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? "We 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**

The sky was veiled with heavy rain, and the air was thick with moisture. No one could have suspected that the day would bring such a storm. Even the birds were hunkered down, their feathers wet and matted together.

As the night drew on, the wind began to howl, its sounds echoing through the streets. The rain pounded against the windows, making them rattle in their frames. Inside, a small group of people gathered around the fireplace, their faces illuminated by the flickering flame. They were praying, seeking solace from the storm that raged outside.

Despite the weather, their spirits remained undaunted. They knew that in the darkest of times, the light of faith could shine brightest. As they closed their eyes, the sound of the storm grew fainter, and they were left with the stillness of the night and the peace of their souls.

**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. Many of our church members are sadly lacking in true missionary zeal. There is a dearth of titles 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 self-finding been spent in encouraging one another and in active service! How much better for voices to blend in prayer, in holy communion, than to be employed in such a fault! We have no time for self-finding 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 whose limits, when 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 inaud? The temperance work is a straight-and-narrow way, and will be continued in the same spirit in which it has been begun.

**Our Need of the Holy Spirit**

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**The Love of God**

**EUGENE IRELAND**

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, unwavering purpose, the eye will ever be fixed upon the 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 and holy place, not in silent grandeur, but surrounded by ten thousand times ten thousand, and thousands of thousands of 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 grace, and God was gloriously revealed. He gave 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 fierce 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 brightness of the glory acknowledge in songs of grateful praise God's supreme love to an unthankful and unhallowed 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**

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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 brings 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 self-sacrificing defeat of pride — self and sin, is of greater practical value than all the titles that were ever 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 referred to 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 Scriptures speak. Believe, first 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 then the seed 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.

How can we know when we have truly experienced? As stated before, 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 eyes single toward the love of God. Fully 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 is the way, that leadeth to 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 and 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 and experience with the secrets of men, by Jesus Christ as in the provocation.” Heb. 3:7, 8.

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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, and we put in a full time effort. It was thus 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 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. This, by the way, tends to consider the offering as 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, whose ideas are conservative, but are 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 all the business connected with the work, 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: In visiting 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.

I have thus answered 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 amount due 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 you 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 a week canvassing 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 abilities.

Ministering to the Aged

MRS. J. C. BROWER

"As much as ye have done it unto one of the least of these... ye have done it unto me." (Matt. 25:40.)

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, children and poor. With her she entered 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." 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, children and poor. With her she entered 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.

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Day by Day

I heard a voice softly say,
Bear not thy yesterdays 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 in the one—that's close to thee.

Onward, still onward, with a sunny smile,
Till step by step shalt 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 backward 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 a certain amount of 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 perilous 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 is not 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. 127.

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 whipped shell pea, and the brown German lentil. The frijole of Mexico and the southwest 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 soybean) 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 interwoven with insoluble 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 moderate quantities, 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 are best, shriveling water from time to time as needed. When well boiled, or should they be boiled, 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 six degrees.—

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 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 part in hot water for half an hour. Those who suffer from insomnia will find Hot Water as a Remedy, to prepare a people for the coming of the Lord.—“Testimonies for the Church,” Vol. III, page 121. Washington, D. C.

Property Rights

MRS. D. A. PITCH

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 chicken is 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 “It is the way of the chicken. The boy is disheartened, and words of disappointment are of no value. He thought of having to purchase a new chicken, but 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. On one occasion he found a hole in the tree, sin or evil habit persisted in can ruin a child for whom Christ died.—Children’s Bread.

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The Two Roads

It was New-year’s night; and Von Arden, having fallen into an unquiet slumber, dreamed that he was a 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 soul dead, 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 resonating with soft, sweet songs; the other leading the wanderer into a deep, dark cave, whence there was no issue, 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 love, 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 life with him, but who, having trod the paths of virtue and labor, were more wrong, and happy and happy on this New-year’s night.

The clock in the high church tower struck, and the sound falling on his ear, he 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 some 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 heart’s early days! come back!”

And his youth did return; for all this was but a dream which visited his slumber, and Von Arden was still young; his faults alone were zeal. 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 landscape 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.
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 the 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 the truth. When she went home, she spoke to the pastor about the truth, but he simply tried to confuse her. She wrote us that 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 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 those 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.

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 us Adventists know that we are only too glad to acquaint ourselves 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 him 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 became 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 were asked to visit 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 debate. 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 ap-
propriate for such a meeting, and re-
 minded 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 Cal-
cutta Y.M.C.A., who was a delegate
to the convention, and the writer.
The remainder of the congregation consisted
of Bengalis, Hindus, and Mohammed-
dans. 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 Ad-
 ventists. One speaker accused Brother
Mookerjee of offering land to the people
that the Adventists had come to Gopal-
gunj because they dared not preach their
dothones to the educated Christians of
Calcutta. If they should try to do so,
they said, they would be beaten out of
the churches. Since the doctrine of the
seventh-day Sabbath had been rooted up,
his 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. When-
ever cutting remarks were made about
us, many clapped their hands. In con-
cluding, 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
words made about them so patiently. If
also returned thanks for the
wisdom used by
the speakers, as
undoubtedly their
words would up-
root all that the
Seventh-day Ad-
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 Sun-
day 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
serve a Sabbath. He thought.
also asked what I thought of the
practices printed tracts and distributed them
to the young men. One of
to show them where they could find
the ordinances, which took place the day
before.

We have more to fear from the hea-
then 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 cord, and strengthen thy
stroke."

Our organized mission fields and con-
ferences 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
Urals Rivers, the Caspian and Black
Seas, and by the Caucasian Range, with
its peaks covered with eternal snow, this
conference covers a conference govern-
ments, and the territory of the Cossacks in the Don,
the Ural, the Kupan, and the Terek
district, with about fifteen million inhab-
'ants. Here we find the Russians, the
Tartars, the German Cossacks, Arme-
nians, Kalmucks (Buddhists), and about
three smaller Caucasian-Asiatic tribes.
Among the latter is the Christian tribe
known as the "Chewsuren," now num-
bering about seven thousand souls, in
the almost impassable mountains not far dis-
tant from Tiflis. From very ancient
times they have celebrated the Sabbath,
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 as far as we know, fub 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 even unto the end of the world. One hundred and thirty-five million human beings, the sixth part of the inhabited earth, shall bear the last message of warning. The land and the people will be destroyed; but 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 307,731,727, or more than two thirds of the population. The Mohammedans, numbering 57,351,164; the Amin- dan, numbering 207,731,727, or 34.6 per cent; and the Buddhist, 7,131,361. The Hindus are found in all parts of the country, as well as more largely in the south central. The Buddhists are almost exclusively in Ceylon and Burma. 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, Gujerati, Kanarese, Urdu, Burmese, Malayen, and Singalese.

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. She was much pleased to have me visit her, and wished me to the home of a friend of his, who is also a Christian, and I gave them a copy of the Word, and left them with the promise 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 the young man who recently came to the Saviour is so near. I remained with them nearly half a day, studying the Word, and left them with the promise to meet them again.

I visited still another young man, who has been suffering for a long time with consumption. He first heard the truth about a year ago, but his health was so bad that he could not yet see his ship in the midst of the storm. He is much pleased to have me visit him, 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 Oware. Some of the papers were unable to carry about and read to others. One young man said to me, "The Oware is my best teacher of the truth. I need only the Bible and the Oware for my spiritual food," with which I wholeheartedly concurred and wished to have the privilege of doing so. I went to visit the interested subscribers to more earnest lives, to more earnest lives, to more earnest lives.

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 that ever had been known here before. It has aroused our own people to more active in the work, to more earnest lives, and has caused much inquiry concerning the government and the czar, has not been violated in the threatened prosecution of our brethren in South Carolina, for which we have reason to hope 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 that is ready to be worked. Anyone who may be interested in this part of the work, and who wants to spend the cold winter months canvassing in a mild 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 colored people of South Carolina have undertaken the support of another laborer for a year. Such a spirit as this will soon carry this work to
new university buildings, edinburgh

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

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 meeting 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 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 Cuba, 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 people. We are in great need of a suitable meeting-house. One great privilege afforded us is the local press, which gives every opportunity to public address and mission statements on present truth. If all Review readers could see our harbor and view the many vessels of many nations, I believe they would see some one working to come to this city as a ship missionary. He would find sailors of all nations, some of whom will 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. Horron.

A Ratongan 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 his tithe. Everything he grows on his land seems to excel that planted by his neighbors.

First it was the flourishing condition of his watermelons, that the size of his plantations. But 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.

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-secretary 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 Mace MacGuire, of Colorado.

The program prepared was a broad one, and took into consideration almost every subject which can be handled on 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.

I was 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 and educational work of the church. "That we suggest to the General Conference the advisability of including in the plans for the week of prayer for missions a provision to be made for the consideration of the young people's work and the part they are to act in this message."

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

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.

We suggest that we once more....

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 it 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 work forward, 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 in this denomination, we expect to see more systematic efforts made, and therefore much more accomplished for and by the great army of 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 before us, and we are doing all we can to follow in His footsteps. 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, desired us to send them teachers and not waiting to hear what I had to say, 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 so I waited; and one day he came to me and said, "We have just come from a meeting of the missionaries from different missions, and all agreed to shun your mission, as you come in a wrong 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 he 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 on. We have had a place that 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 eight and seven years of education, and two months in school, under overseers. Over two years ago they came to us, and engaged to work at hoeing for one shilling and sixpence a day, which is more than the wages of God. They have both been converted and baptized. They are good, trustworthy 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, and 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 a 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 wish to stay and learn, those that have 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 British Central Africa started by Brother Malinki and my family. But I cannot tell how it will be, on account of the native uprising in Natal. This is a great hindrance 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 interest these young people in 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. I believe 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, Nov. 21st. A number would not be the soul to hear some of the reports given by those who had spent the previous day in meeting the people with the special message —"Africa for the African."

The territory, consisting of eight goodsized towns, had been assigned to a number of companies, and the united effort was made on Monday, November 20th. Some of the companies took early morning trains to the towns they were to work. Others went in rags 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 255 papers; in Santa Clara the company sold 181 papers; in Sunnyvale, a small place, 25 papers; in Mountain View one brother sold 25 papers; in Mountain View one young man sold 63 papers.

A number who took part in this campaign wrote letters in the form of 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 little while, and has sold 24 papers, said, "I do not think 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 couldn't 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 where the most of the people had big gardens 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 periodical. The company had placed copies of this number over seven hundred homes in this Valley.

It will be remembered that the Valley was thoroughly canvassed for the Earthquake Special. It was thoroughly canvassed in the English language. It is a striking fact that nearly all who purchased that number were glad to get another copy of the paper.

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

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time of my stay there one of the dis-
courses 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
stimulating experiences. Elder W. C. Hankins
writes:

"You say that the progress of the
work in this field reads like a romance,
but you do not know how 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 done.

"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
three who came to inquire concerning
the truth. Each one who accepts the
truth we teach immediately begins
 accepting the Sabbath, and much after
the manner of a prairie fire.

"The Cuban brother is very zealous to
baptism. He is working on the hearts of these people,
so that this is the beginning of
the end." E. W. Snyder.

France

Names.—We introduced our work in this
city by placing in each home a
four-page tract, containing a solemn ap-
peal to the people to repent of their sins
in view of the coming of the great day
of God, also inviting them to our
meetings. 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. The
editor said: "To read these beautiful and
simple words, commented the editor, "one
would think himself transported to the
times of primitive Christianity." 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 ap-
peal 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 explana-
tion of the prophecies. We meet a num-
er of people who attended Elder D. T.
Bourdane's tent-meetings held in this
city twenty years ago.

H. H. Dexter.

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

Atlantic Union Conference
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 388.25
Southern New England Conf. 18.13
Vermont Conference 114.68
Virginia Conference 51.00
Western Pennsylvania Conf. 28.59
West Virginia Conference 4.25
Western New York Conference 5.00

Total $870.80

Canadian Union Conference
Quebec Conference $3.00
Ontario Conference 3.00

Total $6.00

Central Union Conference
Conference not specified $210.80
Colorado Conference 28.00
Iowa Conference 12.50
Kansas Conference 34.38
Missouri Conference 9.25
Nebraska Conference 577.80
Wyoming Conference 3.50

Total $885.13

District of Columbia
Washington churches $417.82

Lake Union Conference
East Michigan Conference $108.21
Indiana Conference 475.28
Northern Illinois Conference 272.62
Southern Illinois Conference 182.15
West Michigan Conference 422.25
Wisconsin Conference 95.50

Total $1,557.01

North Pacific Union Conference
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

Total $322.00

Northern Union Conference
Manitoba Conference $10.00
Minnesota Conference 874.41
South Dakota Conference 12.00
North Dakota Conference 433.12

Total $1,329.53

Pacific Union Conference
California Conference 29.50
Southern California Conf. 36.05
Utah Conference 10.00

Total $75.55

Southern Union Conference
Alabama Conference $5.00
Tennessee River Conference 24.60
Florida Conference 21.75
North Carolina Conference 12.25
Missouri Conference 12.25
Cumberland Conference 12.84

Total $78.79

Southwestern Union Conference
Arkansas Conference 77.50
Oklahoma Conference 136.01
Texas Conference 3.00

Total $216.51

Unknown
Australian Conference 122.45
China 3.00
South Africa 248.16
Jamaica 3.17
England 10.00
Gold Coast, W. Africa 245.51
Mexico 1.50
Costa Rica 1.00
India 9.60
South America 23.35

Total $557.74

Grand Total $6,454.88

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 re-
ported from Pomona, Cal., where Brethren Hare and Whitehead are hold-
ning meetings.

Brother Andrew Browen 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 col-
ored people settled about the Bay.
The plan is to have this building completed by April 1, 1907, if possible. The building is of cement, and the remainder of the building is of wood. 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 is ninety-two by one hundred and forty, and the least 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 city. We can not estimate how great an influence would have gone forth from Washington in favor of the truth, if a sanitarium had been established there twenty years ago. Above all other places the capital of our nation should have an opportunity to hear the message for this time." — Testimony, July 17, 1907.

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 information 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 3½ or 4½ inches.

W. A. R.

Experience with Hydrotherapeutic Methods in Chile

Arnold Kromm Heller, physician of the German Sanitarium in Santiago, Chile, writes as follows: —

"When I came to Ariquipa 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 bureaucratic plague was in Port Molendo. "Accepting the invitation of the president of the department, I gave a public lecture at Ariquipa, and about four thousand persons attended. As a result, the other doctors began using the water treatment, and I had the victory over the plague in the Port.

"The day after the speech, and as long as I was in Ariquipa, 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 Ariquipa is open to any one of my colleagues.

"Ariquipa 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 openings for beginning this work in the South American field.
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 Pennsylvania is due to the Sunday observance of that state. 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 evil 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 attorney and politician, should advance the political conditions in Pennsylvania. The date for representative in the next legislature of California, has publicly expressed the opinion that the growing condition of the country as this same corruption in the State is due to disrespect for the Sunday law being in force for more than a hundred years. The local ministers are itching to attack the Native Cuban Rurales. In some cases the religious liberty secretary of the Southern Union Conference announces that there is forthcoming another religious liberty number of their conference paper, *Echoes from the Field*.

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 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 police took up and made this plea: 'As the minister had read no formal prayer, but prayed only from his heart, the paragraph in question cannot be considered a 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 cannot 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? When it is real formally out of a prayer-book? But, after all, a man-made union of church and state can do nothing else but cause formality, 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 "like the other nations." National Reform communities of the North.

And all the world wondered after the beast. The political authorities through the Archbishop of Athens gave officially 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 Colorado legislation the coming winter. The Arkansas Conference announces that there is forthcoming another religious liberty number of their conference paper, *Echoes from the Field*.

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 several prominent teachers, taking this 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 Halifax, Nova Scotia, the 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, a bill has been introduced in the establishment of the Congo government, it is justified in giving its moral support to any undertaking to secure conditions in the Congo that will not disgrace civilization."
Annual Meeting of the California-Nebraska Conference
The thirty-sixth annual meeting of the California-Nebraska Conference of Seventh-day Adventists will convene at San Jose, Cal., January 25, at 7 p.m., at their near the corner of Colfax and Delmas Ave., continuing until Jan. 29, 1897.

W. T. Knox, President, E. A. Chapman, Secretary.

Publishers 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 in answer to the above advertisement. Be sure that the literature which you distribute teaches the truth.

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

C. R. Conger, Towanda, Ill., periodicals.
A. T. Mundell, Lascruces, N. M., Signs, Instructor, Little Friend, etc.
Ruth Wightman, 28 State St., Watertown, N. Y., Signs, Reviews, and tracts.
Mrs. F. S. Leatherbury, Ladysmith, Wis., Instructor, Life and Health, Liberty, Life Boat, Arbeiter, Hausfrau, Hausiel, Hutslar's Atlas, etc., 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, Hausfrau, Hausiel, Hutslar's Atlas, etc., and tracts.

Ruth Wightman, 28 State St., Watertown, N. Y., Signs, Reviews, 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
Busy business notices will be published in this department 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, -ED.

For Sale—Vegetable cooking oil; nothing can beat it for shortening. Prices: 1 gal. can, $3.50; 5-gal.桶, $15.00. Will further notice. Between Colorado and Ohio, freight prepaid. Address R. H. Brock, Arkansas City, Kan.


WANTED—By first-class printer, who understands job work and proof-reading, a position among Seventh-day Adventists, not parishioners.

The Iowa Sanitarium Bakery, Des Moines, Iowa, carries a full line of cereal and health foods, also a good cooking oil. The Iowa Sanitarium Bakery is not a private concern; it is a denominational institution, run by the Iowa Conference, and in harmony with the general work. We solicit your correspondence as to prices, discounts, etc.

For Sale or Exchange—Waldens Ridge fruit farm, 300 acres; seven miles west of Grenville, Onondaga, N. Y. On all individual, rent timber. About three thousand bearing apple-trees, three hundred pear-trees (300 bushes pears this season), grape-vines, 300 corn, 500 potatoes, etc., stone and chalybeate springs, a flowing well, large house and barn. Address B. O. Everett, Braxton, Tenn.

Special Notice—Order a large supply of our selected proof guttering immediately, only to cents a pound —as peanuts have advanced over per cent. Purest coconut oil, 12 cents a pound. Order to-day. Address Vegetarian Meat Company, 13 Washington, D. C.

The Iowa Sanitarium Bakery, Des Moines, Iowa, carries a full line of cereal and other health foods, also a good cooking oil. The Iowa Sanitarium Bakery is not a private concern; it is a denominational institution, run by the Iowa Conference, and in harmony with the general work. We solicit your correspondence as to prices, discounts, etc.

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Obituaries

FILLOON.—Died at her home near Melrose, Ill., Nov. 1, 1896, Sarah Towens, Sister Fillon, aged 76 years, 3 months, and 1 day. She left thirty-four grandchildren and three great grandchildren. The funeral service was conducted by the writer; text, Ps. 23:1-4.

fixture. She leaves two daughters, one son, three stepdaughters, granddaughters, and great grandchildren to mourn their loss. Mrs. W. Handley.

Crawley.—Died at her home near Michaels, Ind., Aug. 12, 1906, of diphteria, Norney A. Crawley, aged 5 years, 3 months; 26 days. She was a loving and obedient child. Her death was a sad blow to her parents, brothers, and many friends. It was indeed, when the trumpet sounds on the last great day, she will come forth from the tomb glorified.

John F. Steere.

West.—Died at the home of her nephew, in Barre, Fla., Nov. 22, 1896, Mrs. Martha West, Brother West. He was born in Alfred, N. Y., Aug. 31, 1821. He kept the Sabbath for 76 years, and at the last session of the Seventh-day Baptist Church, the last few years he was a regular attendant of the Seventh-day Baptists. He was a faithful and beloved wife died one year ago. They had traveled life's journey together for fifty-nine years. Words of comfort were spoken to her by R. G. Strigall.

Cummings.—Died at St. Paul, Minn., Sept. 2, 1896, Mrs. Cynthia M. Cummings, wife of Edward H. Cummings. She was born in Springfield, Pa., Sept. 29, 1812. She became interested in present truth in 1870, and identified herself with this people a few years later. Her husband was a regular support, 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, 1896, of disease of the heart. Elder A. R. Booth, brother of the late Mrs. Nancy Almey Tenney Booth, aged 68 years, 8 months, and 20 days. When quite young, she with her husband accepted the advent message under the labors of I. S. Sunborn, and joined the Hundred Mile Creek 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, 1896, of membranous croup. Sarah Margaret Hunter, daughter of Elder R. G. Hunter, aged 4 years, 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 were comforted to know that she would come up in the first resurrection. She was laid to rest in the little graveyard at Hildebrand, words of comfort being spoken to the bereaved and friends by the writer.

J. W. Reach.

Hudson.—Died in Garden Grove, Cal., Nov. 16, 1896, Charles Hudson, aged 81 years, 2 months, and 26 days. When quite young, she with her husband accepted the truth of the advent message under the labors of I. S. Sunborn, and joined the Hundred Mile Creek church of Wisconsin. She was a faithful witness for Christ, and knew of her loved ones sorrow, but not as those without hope. B. E. Fullmer.

Mercer.—Died in Boston, Mass., Nov. 12, 1896, Sister Margaret Mercer, of Arcata, Cal. She was a faithful and devoted friend of truth, and her daughters accepted present truth about ten years ago. Her husband died about six months after her. She made her home with her children, mostly with her daughter in California. While visiting with her family, she fell sick, and died six weeks later. The body was brought to Hartford, Conn., for burial. She has left behind the record of an earnest Christian life, which we all devoutly hope is in the life of the resurrection.

W. R. Andrews.
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 en-
couraging 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 go-
ing out during the last two months.
As we note these departures, our read-
ers 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 mes-
sage 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 begin-
ing of the new year to 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-
rowned, 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 con-
form 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 composer.

Our readers will be glad to learn that
the recent agitation in Elmira, N. Y.,
over the question of enforced Sunday ob-
servation 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 Sab-
bath and the soon coming of the Lord.

A song 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 mis-
taken; 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 prohibit-
ing the running of freight-trains on Sun-
day has been sustained. Comparatively
few persons are honoring the true Sab-
bath 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 neigh-
bors. 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 bind-
ning; 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 522 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 Pub-
lishing 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 pro-
claim 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 ma-
ing the statement which he does. The
reason for this condition of things lies
in the fact that they have not been taught
to obey the law of God. Many a foreign
missionary has taught here before the
abolition of the law of God. The orig-
inator 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 enunc-
ated by the psalmist, "O how love I
thy law! it is my meditation all the
day; " "I delight to do thy will, 0 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 na-
tions 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 ex-
perience of Brother Branch in British
Central Africa, as recounted in his ar-
ticle on page 18 emphasizes this sorrow-
ful fact. It all indicates the near
approach of that time when all the in-
habitants of this world will be lined up
for or against the law of Jehovah.