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REVIEW
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TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 31, 1907



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It is interesting to note that during the six months ending Dec. 31, 1906, there were sent out from the Office here in Washington 52,707 subscription books at a retail value of \$58,350.19; 355,244 pamphlets and tracts, at a value of \$2,322.58; 9,850 trade books at a value of \$5,551.97. The total number of publications amounts to 417,801 copies, at a retail valuation of \$66,725.99. Twenty-one other publishing houses, scattered throughout the world, are equally busy turning out the pages of present truth, which will afford some idea of the amount of literature that is being circulated at the present time.

To be conversant with the publication and distribution of our literature, one should possess a copy of the Report of the Publishers' Convention, recently held at Takoma Park, D. C., under the auspices of the General Conference. Besides a vast amount of statistics and general information with reference to our publishing houses and their work, there are reprinted in this Report the papers read by the leading bookmen of the country with reference to the best means of distributing and selling our literature. These will bear careful study, and they contain valuable suggestions and help for those who may engage in this work. This pamphlet, containing some 256 pages, has been gotten out at considerable expense, but has been offered at the very low price of 10 cents a copy, so that all our people may secure it.

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THE REVIEW AND HERALD

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

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Editorial

S. D. A. *

(Concluded)

Now there is another side to this whole question, to which I wish to give the chiefest emphasis, and that is the personal side, the application of these principles and these truths in daily life. All these substitutes for Christ, and these outward forms, outward organizations, find their counterpart in our own hearts. That is, it is the very essence of sin, as it originated in the beginning, to put something else, or some one else, in the place of Christ. Not to acknowledge the supremacy of Christ, was Satan's thought. Yielding to that led to his fall and to his being cast out of heaven. That is the very essence of sin; and now the purpose is to lead us to think that there is some way to be restored other than through faith in Christ.

I want to read a few scriptures and call attention to them, as showing the essential things in salvation. There are many ways in which we may reveal religion; there is only one principle in religion. There are many ways in which we may reveal our allegiance to Christ; there is one essential thing in that experience. I purpose to read a few scriptures, and call attention to their meaning. In the Gospel by John, third chapter and third verse, we read:—

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God." This is expressed in

another place after this manner: "We are his workmanship, created in Christ Jesus unto good works." That is, there must be a new birth; there must be a new creation; there must be a new life, from above; there must be a power from outside one's self. Salvation is not of self. When one puts himself in the place of Christ, he misses salvation. One can not be his own savior. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

Again: in 1 Cor. 7:19: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." That is, salvation does not come through performing a ceremony; neither is there any merit in neglecting a ceremony, simply. There is one essential thing in the experience, and that is the keeping of the commandments of God. The special application of this thought, this principle, to this time, is very obvious when we read that, as the result of this movement, this very movement of Seventh-day Adventism, in the world, in this generation, there will be called out a people of whom it was said, "Here are they that keep the commandments of God, and the faith of Jesus."

Again: in Gal. 5:6: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." And also in the same epistle (Gal. 6:15): "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."

Now put these texts together: "Except a man be born again, he can not see the kingdom of God." A new birth is essential. Nothing can take the place of it. "Circumcision is nothing, uncircumcision is nothing, but the keeping of the commandments of God." That is one of the essential conditions. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Nothing can take the place of faith; and that faith must be centered in Christ and his work. And again, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."

These are essential things in salvation. We may have different forms in organization; we may have different plans of work; but there are certain things which are essential, and which can not be omitted, which can not be changed, and for

which nothing else can be substituted.

Now note how this same principle was applied at the time of the first advent. At that time formalism had taken the place of living experience; and when John the Baptist came to make the announcement of the coming Saviour, he said to those who prided themselves that they were the descendants of Abraham, and were therefore the heirs of salvation through the flesh, "Think not to say within yourselves, We have Abraham to our father;" and to others of the Jews who were present at the baptism of Christ, he pointed him out, and said, "Behold, the Lamb of God, that taketh away the sin of the world!" And when Peter preached to the rulers after he and John had been put in prison because they preached Christ to the people, the resurrection of Christ, and the resurrection of the dead, Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Now see how this rebukes formalism, and points out the true way of salvation. "Think not to say within yourselves, We have Abraham to our father." "Behold, the Lamb of God, that taketh away the sin of the world!" "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

That was the real message of John the Baptist. When he interpreted the prophecy of Isaiah, he said, "Behold your God," and pointed out Christ, the Saviour in the flesh. The work of John the Baptist was typical of our own work; and this message and this movement must be a rebuke to formalism; and in order that it shall be in itself a rebuke to formalism, it must itself avoid formalism, and must not substitute even the true outward forms and outward ceremonies for the life.

I have often thought that there was with us a constant danger that with many enterprises, many organizations, many outward forms, many busy activities, we should become so absorbed in these things that we should neglect the real vital thing in all, and that is the living presence and power of Christ in this church and in this message.

You know, and I do not need to tell you, that many times we carry within what we should feel loath to have others know that we were carrying. You know perfectly well how the temptations beset us. You know how oft we are buffeted

* A sermon by the editor at Takoma Park, D. C., Sabbath, Nov. 24, 1906.

and harassed. You know how oft we tremble with the doubts and the fears, which, in spite of ourselves, bring trouble into our lives. I doubt not that every Sabbath more than one comes to this place of worship needing more than ordinary help, really desiring a message of salvation from sin, and a new lease of life in resisting temptation.

I have thought often of the experience of the feast, when, after they had gone through the most elaborate ceremonies day after day, with the temple decorated in the most beautiful way, and everything in the outward form and the outward appearance to please and to gratify, and multitudes had come and gone, and not one of them had tasted the water of life during all those days, "on the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." Those words meant more to some who were longing for deliverance and help than all the outward ceremonies and the forms, the glitter and the pomp.

Now we can not afford to lose out of our services, out of our preaching, out of our experience, out of our daily work, in connection with this message, this one idea, that Seventh-day Adventism must stand for the divine Saviour announced unto men. It must stand for that not only in the public proclamation by those who have been set apart for the ministry of the word, but every one who assumes the name Seventh-day Adventist should be in himself an announcement of the coming Saviour. His life should reveal that fact in the power of it; and he himself should be a preacher of that righteousness which is by faith in Jesus Christ; and, if every one who bears the name should thus live to the meaning of the movement, there would be indeed a power in this movement that would make itself felt against the tide of evil, of infidelity, and all this organized effort to put down Christ from the place which belongs to him. There would be such a voice heard, such a protest made, in both words and lives, that would command the attention of the world at this time. Now this message must be given in all the world for a witness, and then shall the end come. And in all these different lands where this message is getting a foothold, where this message is being taught, the one thing that must stand out above every difference in doctrine, or every difference in organization, the one thing that must stand out over all, and give beauty to all, both in the teaching and in the lives, must be this thought: that this movement in this generation, this closing generation, the movement that is to prepare the way for the coming of our Lord in person, must reveal Christ in the flesh constantly, in

the person of those who receive this truth. When that interpretation is given to this message, there will be a power for righteousness in the earth that will win souls for Christ and his truth.

Human Confederacy Versus Trust in God

SCIENTISTS refer to different periods of the earth's history as the stone age, the bronze age, the iron age, etc. We might very appropriately denominate this age the age of confederacy. Men are confederating on every hand and on every pretext. In certain places the work of unionizing school-teachers is going forward, and from time to time we see reference made in the public press to a similar work among certain bodies of the clergy.

It is the aim of the labor element ultimately to unionize all classes of industry. The unionizing of day-laborers and mechanics is going on at a wonderful rate. The same work is now progressing among the farmers, and we receive from time to time queries as to whether Seventh-day Adventist farmers should join these unions. There is no doubt that the farmers who refuse to join these confederacies will be subjected to the same trials and persecutions that are suffered by conscientious carpenters, masons, mill hands, etc., who refuse to join the labor unions. They may even suffer the boycott at the hands of their neighbors for their refusal to confederate with these worldly forces. But in all this we must remember that it is not trials, inconveniences, or even physical suffering, that are to determine for us the course which we are to pursue. We must look into the principles that are involved, and into the admonitions of the Word of God.

In the first place, the religion of Jesus Christ is a religion of choice. The follower of Christ is always and everywhere a free moral agent. It is, "Choose you this day whom ye will serve." There is nothing compulsory in the service of Christ.

When we investigate the characteristics of these confederating forces, we find an altogether different spirit at work. We find an influence going forth from these organizations which is very different from that emanating from the teachings of Jesus Christ. His was not a propaganda of force in any sense; but the unions, or confederacies, of to-day are built upon force, and by force they expect to accomplish whatever they achieve. It is carried even to the extent of strife — and most bitter strife at that; but Christ declares, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from

hence." John 18:36. Concerning Jesus himself Inspiration speaks thus: "He shall not strive, nor cry aloud; neither shall any one hear his voice in the streets." Matt. 12:19.

So he who enters the unions of this world to force the unwilling to yield to his demands, drops the spirit of the Master, and takes on the spirit of a force which is antagonistic to Christ and his purpose. The Christian warfare is the warfare of non-resistance, except, of course, in the spiritual warfare against sin. As the servants of Christ were not to fight, they can not join organizations which accomplish their purposes by carnal weapons. As Christ was not to strive nor become a disturber in the streets, his servants can not join organizations which accomplish their designs by strife, disturbance, noisy strikes, accompanied by the maiming and killing of men and the destruction of property. The two things will not mingle; they are opposed the one to the other, as much as darkness and light.

The purpose of these confederacies is that the confederated parties may protect themselves against those who have encroached upon their rights, or who they fear may do so. Therefore in these confederacies they put their trust, and in their power they confide and hope.

This is not God's purpose for his people. The Word says: "Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. 146:3. Again: "Hope thou in God." The prophet of God was caused to look down to the time just prior to the second coming of Christ, and saw the conditions that exist to-day; and the Lord caused him to write this admonition to his people: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." Isa. 8:12. We are told by the Saviour that in the last days men's hearts would be "failing them for fear, and for looking after those things which are coming on the earth." Because of their fear and because they have not put their trust in God, they form unions of various kinds, confederacies. But the Lord warns us against helping on these human schemes or joining in them. He also tells the world what will be the result of forming these confederacies and trusting in them: "Associate yourselves, O ye people, and ye shall be broken in pieces. . . . Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us." Isa. 8:9, 10. He is against the confederacies, and will bring them to naught; and those who trust in them must necessarily go down with them.

There will be a company who will put no trust in these towers of earth. They will refuse to join the confed-

eracies. They will be participants in that work which the Lord calls binding up the testimony and sealing the law. That makes them firm adherents of the Word of God, and keepers of the law of God, including the Sabbath. They will also be looking for the return of their Lord, as this same chapter of Isaiah points out.

Because of this stand, they are made the objects of Satan's bitterest wrath; and the boycott, the keenest weapon of these confederacies, will be directed against them vigorously. This also the Lord has foretold in Rev. 13:17. Thus we see that in joining unions we are allying ourselves with that power which will fight against God and his remnant people in the culmination of this great conflict.

C. M. S.

The Witness to All Nations

A NEW YORK correspondent writes: "Will you kindly answer through the columns of your paper to what extent Matt. 24:14 has been fulfilled?"

The text is: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

It is evident that we can trace the progress of world-wide evangelization in a general way only. The Lord has many agencies at work, and his Spirit is dealing with hearts everywhere. He alone can know when the witness is borne that leaves without excuse those who resist the drawing of his Spirit.

But we can watch the progress of the visible witnesses. Wherever the Bible goes, the witness is being borne. The Scriptures, in whole or in part, it is estimated, are now translated into languages making them accessible to ninety-five per cent of the people of earth. Copies of the printed Scriptures are going out through Bible societies alone at the rate of about seven millions a year. Tibet and Abyssinia have been the closed lands, but missionaries are in their borders. Wide stretches of Africa and Asia are without missionary agencies, but every grand division of peoples and tribes has somehow been brought within the range of the witness to the gospel.

All these activities are agencies for the fulfilling of Matt. 24:14. The mighty power of God is seen in this marvelous spread of missions in this generation. But the final phase of the witnessing is what interests us most deeply. The gospel of the kingdom, as the end draws near, means the good news of the soon-coming kingdom and the special message of preparation to meet the Lord. All these missionary activities have been hastened forward under God to prepare a quick way for the final pro-

clamation of the everlasting gospel as described in Rev. 14:6-14. The message, "Fear God, and give glory to him; for the hour of his judgment is come," is to go also to every nation, tongue, and people, and then the prophet sees the Son of man coming, according to Christ's own promise of Matt. 24:14.

This advent movement rose in 1844, when the hour of his judgment began. It is being preached by voice and literature in every language of Europe, including that of Iceland, and our workers are found in every country save Servia, Montenegro, and Greece. Definite steps are now being taken to place workers in Greece, and Servian believers on the Hungarian border are planning to get into Servia.

In Asia, while our work but fringes the vast continent, it nevertheless has a foothold in all the great divisions of territory, as India and Ceylon, Burma and the Straits Settlements, China, Japan, and Korea, representing nearly half the population of the world, and day by day new witnesses are drawn into service as the message spreads. We hear of them in Manchuria, in Turkestan, Central Asia, and in the Euphrates Valley. We know of no representative in Persia.

In Africa the message is being preached in the colonies and provinces of the south, Rhodesia, Nyassaland, German East Africa, Uganda (or British East Africa), Sierra Leone and the Gold Coast on the west, and Algeria and Egypt on the north. And now workers have been appointed to Abyssinia.

We have no representatives at work in Colombia and Venezuela, South America, but the West Indian Union is planning that this shall not long be the case. Then, as workers are placed in Guatemala, Salvador, and Nicaragua, every country of the New World will have its witnesses.

The Australasian Union Conference is continually annexing new territory in the island fields of the Pacific and the East Indies. There are few general groups as yet unentered among the islands.

Thus the review of the field of our work is a review of the whole habitable earth. There are wide gaps indeed in the missionary line of the advent message. The situation calls upon us to pray earnestly to the Lord of the harvest to send forth laborers. No one can make estimates for future progress by anything of the past. The Lord, who can do the work of a thousand years in a day, is the one pledged to finish the work and cut it short in righteousness. For our sakes he calls us to service with him, and lays the burden of going into all the world upon us. When once the witnesses are planted in every part of the world, as the Lord would have them

stationed, how quickly he can allow crises to break upon the world, and his Spirit convict of sin and bring hearts to a decision in all the earth. The very greatness of the task is an inspiration to our missionaries in the midst of the populous unwarned fields, for it is just such a mighty work as the Lord delights to do.

A review of what our eyes can see shows that the fulfilment of Matt. 24:14 is rapidly drawing to a conclusion. "Then shall the end come."

W. A. S.

Organization—No. 1

A Brief Account of Its History in the Development of the Cause of the Third Angel's Message

ORGANIZATION, as it is related to the churches, conferences, departments, and institutions of the religious movement being carried forward by Seventh-day Adventists, has an interesting, instructive, and important history. Its beginning, development, and effects may all be easily and clearly traced in our denominational records. Its purpose is well defined, and its place is firmly established.

The system of organization adopted by Seventh-day Adventists and applied to the administrative affairs of the denomination has not come by chance, or mere happen-so. It did not take shape without thought, study, or purpose on the part of the pioneers of this cause. The subject of organization received the most careful consideration and thorough study from the ablest men associated with this movement in its early days. Organization had friends and foes. By these it was both approved and condemned. The brethren discussed and agitated the question for years before the agreement was reached that organization should have a place in this movement.

The fear of organization and the opposition to it by the pioneers of this cause may be easily and reasonably accounted for. The majority of those who at the first embraced the third angel's message had been in the movement under the first angel's message. In that movement, organization had no place. The purpose of the proclamation of the first angel's message, the manner in which the proclamation was made, and the brief period of time it covered, appear to have made little demand for organization. In explaining the purpose and methods of this work, William Miller, the recognized leader in the proclamation of the first message, said:—

In all my labors I never had the desire or thought to establish any separate interest from that of existing denominations, or to benefit one at the expense of another. . . . The great majority of those who were converted under my

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labors united with the various existing churches. When individuals came to me to inquire respecting their duty, I always told them to go where they would feel at home, and I never favored any one denomination in my advice to such.—“*Life of Miller*,” page 361.

Joshua V. Himes, who ranked next in importance to William Miller in proclaiming the first message, states the case as follows:—

He [William Miller] made no attempt to convert men to a sect or party in religion. Hence he labored among all parties and sects, without interfering with their organization or discipline, believing that the members of the different communions could retain their standing, and at the same time prepare for the advent of their King, and labor for the salvation of men in these relations until the consummation of their hope. When we were persuaded of the truth of the advent at hand, and embraced the doctrine publicly (in 1840), we entertained the same views, and pursued the same course among the different sects, where we were called, in the providence of God, to labor.—*Review and Herald*, Vol. 2, page 76.

The prevailing sentiment regarding organization was clearly expressed by Josiah Litch in the *Advent Shield*, May, 1844, as quoted in the *Review*, Vol. 8, page 43. Mr. Litch was a prominent minister and writer in the first message. He said:—

No provision has been made for the establishment of permanent institutions, among Adventists. Indeed, we have no means of ascertaining the number of ministers, and others, who have embraced the advent faith. . . . All peculiarities of creed or policy have been lost sight of in the absorbing inquiry concerning the coming of the heavenly Bridegroom. Those who have engaged in this enterprise are from all the various sects in the land. . . . All these have agreed to work together for the accomplishment of a certain object; and the organization to which this has given rise, so far as there is anything which may be called an organization, is of the most simple, voluntary, and primitive form. . . . We neither expect nor desire any other organization, until we reach the New Jerusalem, and organize under the King of kings.

When the movement under the first angel's message neared its culmination in 1844, the masses of those who embraced it, being unable to remain in their churches in peace, separated from them. The situation at that time was explained by Geo. Storrs, a prominent minister in the movement. Speaking of the attitude of the churches, he said:—

Which of them will suffer a soul to remain among them in peace, that openly and fearlessly avows his faith in the advent at the door? Are not the terms of remaining among them undisturbed, that you wholly refrain from a public expression of faith in the coming of the Lord this year, whatever your convictions may be on the subject, and however important you may feel it to be to cry, “Fear God, and give glory to him; for the hour of his judgment is come?”

—“*The Church and Its Organization*,” page 89.

Of this time and experience William Miller writes thus:—

Previously to this, in the fall of 1843, some of my brethren began to call the churches Babylon, and to urge that it was the duty of Adventists to come out of them. With this I was much grieved, as not only the effect was very bad, but I regarded it as a perversion of the word of God, a wresting of Scripture. But the practise spread extensively; and, from that time, the churches, as might have been expected, were closed against us. It prejudiced many against us, and created a deep feeling of hostility between Adventists and those who did not embrace the doctrine; so that most of the Adventists were separated from their respective churches. This was a result which I never desired nor expected; but it was brought about by unforeseen circumstances. We could, then, only act in accordance with the position in which we were thus placed.—“*Life of Miller*,” page 363.

This experience led Mr. Storrs and many of his associates in the ministry to give the following advice to those who believed the advent message and found themselves separated from their churches:—

Take care that you do not seek to organize another church. No church can be organized by man's invention but what it becomes Babylon *the moment* it is organized. The Lord organized his own church by the strong bond of love. Stronger than that can not be made; and when such bonds will not hold together the professed followers of Christ, they cease to be his followers, and drop off from the body as a matter of course.—“*The Church and Its Organization*,” page 87.

It was in this unorganized condition that thousands of these believers came up to the close of the prophetic period, at which time they fully expected the Lord would come. The terrible disappointment they experienced because he did not come, threw them into utter confusion, and the great mass fell to pieces like a rope of sand.

A. G. DANIELLS.

Note and Comment

THE writer of the Sunday-school lessons in *The Weekly Review* of Apache, Okla., referring to the necessity of a Sabbath, says:—

Some such institution was essential to the moral and religious development of man, the means of cultivating his higher nature, and hence, to the best progress of his civilization—physical and mental.

The two great essential foundations of man's progress and true prosperity were ordained at the very beginning,—the family and the Sabbath. These two primeval institutions, kept sacred and wisely used, are the remedy for most of our social and moral evils.

These are true words; but the Sunday-

sabbath no more meets the design of Jehovah for a Sabbath than does the polygamous or polyandrous family meet his design for the family. The exponent of the Sunday-sabbath tells us it is the sabbath idea—one day's rest in seven—that is required rather than the definite seventh day of the week appointed by the Lord. So may the Mormon hold that it is the family idea that is inculcated by the Word rather than a union of one man and one woman. The one is as true as the other.

GERMANY, England, and France have each come up to the opening of the new year with the minds of their people fully absorbed in questions of the greatest moment. Perhaps never in their history have all three nations been plunged simultaneously into such a tremendous whirlpool of internal disagreement as those in which they are all struggling at the present time. The German Reichstag has been dissolved for performing what the German people consider the legitimate functions of that body. The members of the dissolved body are protesting against what they consider the absolutism of the ruler in seeking to force legislation favorable to his ideas, and there is no little feeling of dissatisfaction throughout the realm on that account. The English Education bill which has raised such a storm throughout the nation is now declared to be dead, but the manner of its taking off has opened the way for a broader struggle over the questions of actual disestablishment of the church and the dissolution of the House of Lords. France continues to maintain a dignified attitude toward the great question that has threatened internal disorder in that country. Officials of the Catholic Church throughout the world have sought to make it appear that the present French government is bent on a course of persecution of the church and open warfare against religion; but it is difficult for an unprejudiced observer to see how the separation of church and state could have been accomplished in a more lenient manner. The government amended the new law of associations that even the appearance of rigor might be obliterated; but Rome would have none of it. She would accept nothing that she herself did not dictate. From the first, the Roman officials have seemed to manifest a purpose to force the French government to take extreme measures, in the hope that the very severity of the actions taken might result in a strong reaction against the government. The government has refused thus to weaken its cause, and the threatened civil war has not materialized. There are interesting times before the nations as well as before this people.

The Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

The Plan Has Worked

SOME weeks ago I reported through the columns of the REVIEW the plan adopted by the churches in the District of Columbia for raising their share of the \$150,000. In that report it was stated that there were 467 members in the District, and that on the basis of an equal sum from each church-member in the United States, the amount to be raised in the District was \$1,181.51. Owing to certain conditions, it was decided by the District Committee to request the churches that would take part in this effort to place the amount for each member to raise at \$4 instead of \$2.53, the exact sum that would be required from each providing all the members paid an equal sum. Then there was placed on blackboards for the different churches, a block of small squares. There was a square for each member of the church, and each square represented the sum of \$4.

On the first Sabbath in December this matter was presented to the churches of the District in the regular services. Short, earnest talks were given on the needs of God's cause, and the spiritual as well as temporal blessings that come to us as a result of giving. It was then explained that each square on the board represented \$4, that there was a square for every member of the church, and that every square should be taken by the church. The members began immediately to respond; and as fast as squares were taken, the names of those who took them were written down, and the squares were crossed off. In the regular service of the day, which lasted only about an hour and a half, nearly every square was taken, all of which represented the full amount to be raised. This made our people rejoice, "for the thing was done suddenly." 2 Chron. 2:36. Within a few days, more than our share was provided for.

The members were given forty days to raise the sums they promised to pay. It was pointed out that by laying aside ten cents a day for each square during that time, they could pay the sum promised. Collectors were appointed to collect this money each week or month. It is now fifty days since this obligation was assumed by our brethren and sisters, and nearly one thousand dollars has been paid into the General Conference treasury. The small amount unpaid may be in the hands of the collectors, or may be ready for them to gather up. No doubt the whole sum could have been paid in by the expiration of the forty days if a

special effort had been made by the collectors to do so.

This is a plan that works. It works smoothly. There was no friction, nothing unseemly, and nothing unpleasant about it. It works quickly. In one hour and thirty minutes practically the whole sum was provided for, and in sixty days it will all have been raised. It works successfully. It materializes. It produces just what is wanted,—the money.

The District Committee, the church officers, and the brethren and sisters are happy over the fact that in so short a time this task is performed. No one has been overtaxed. All are now ready for the next thing.

I believe that the experience of the churches in the District of Columbia could have been the experience of all our churches if they had worked on the same plan.

It is not too late now to adopt this plan in many of our conferences. A letter has just come from a conference president, in which he says:—

I want to say, Elder Daniells, I have become fully converted to your plan of raising the \$150,000 fund. We held Thanksgiving day services at —, and I presided at the meeting. We took up a special collection each Sabbath during the month of December; all told, the collections amounted to only \$25.80. We have 69 members, and I know of one family that gave \$10 of this \$25.80. Last Sabbath we took up the block plan, and when we closed the service, not only 69 blocks had been taken, but two additional blocks had been taken, making 71 in all. A number of the members were not present. I spent the Sabbath prior in —, and by request took up the block plan in that church, where the fund had not been presented at all. They have 150 names upon their records. When the services closed, we had taken 154 blocks. There were only about 80 present. I think this is just an ideal way of securing the funds, because it interests the young people who are not members, to agree to take squares, and thus they become interested in missionary work.

This is a clear, practical illustration of the way the plan works. I earnestly recommend it to every conference president, minister, and church elder in his effort to assist in raising this fund.

A. G. DANIELLS.

The 150,000 Fund

WE are very glad to see this fund growing, and we trust that every Seventh-day Adventist will take a special interest in raising this money. It is not a large amount, and we shall feel glad that we have had a part in this work when it is completed. If not then, we shall rejoice when we see, in the king-

dom of God, souls saved by these gifts which have aided our publishing houses in sending forth the light of present truth, and the completion of a sanitarium at Washington, where we hope some of our legislators will hear and accept the truth; and also the different fields where this fund will be distributed. What an impetus this money will give this message if raised at once to push forward these different enterprises.

Must our work in Chile, where our headquarters at Valparaiso were recently destroyed by earthquake, lag because we will not do what we are well able to do? and shall our school in the West Indies wait and wait on account of our tardiness? There are many young people waiting to get a better preparation for the work, and they are most anxious that their school be established at once. The same is true in England, Canada, and other places where this fund is to be distributed.

God is placing his seal on the work. Will any withhold their gifts and hinder the work of God because they can not have their way? Will God approve of such a course? We may retard the work a little; but if we will not give, God will put in into the hearts of others to give, and they will receive the blessing that we might have had; but can we afford it? I am certain we can not.

W. J. STONE.

The Door Closing Forever

IN a Testimony written April 27, 1899, occurs the following: "I awoke, but my soul was burdened. I felt that peculiar trials were to come upon the people of God. Then was presented before me the situation in the Southern field. The work which should have been done in that field has not been done."

Under date of July 2, 1899, appear these words: "That which might have been done years ago in the South can not now be done." Seven years and six months ago the Lord declared through his servant that some opportunities even then were closed forever. Since that time we fear that other doors have been shut and locked, never to be opened; and it is a terrible truth that the situation in the South is becoming more difficult, and that the time must come soon when our work shall be finished here.

We gaze, as it were, into a room where the great need appeals to us, as messengers of the last message of salvation. Helpless hands are reached out for that which alone can save, enlighten, and deliver. But O, the door is slowly swinging shut, never to open! Who will work for the South now? Who will give of his means, if he can not give himself and his entire service, to accomplish that which must be done in the South before the Lord comes? J. S. WASHBURN.

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

The Wayfarer

ELLA M. ROBINSON

"O the hope of Israel, the savior thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?"

I SEE Him; yes, I see amid the throng
The One whom I have sought for
many a day;
I'll hasten to his side ere he be gone,
And ask him to abide with me to-day;
I hope—I know he will not turn
away.

And then perchance he longer will abide;
For why should he in whom all hearts
delight
Be as a stranger,—one who turns
aside,—
A wayfarer who tarries for a night,
And then is gone before the morning
light?

The Saviour of us all in time of need—
How can we careless of his presence
be?
Although his heart of pitying love doth
bleed
For human love and human sympathy,
They must entreat who'd have his
company.

And when we slight his love, divine,
serene,
And seek the jostling, jesting crowd
once more,
We find that he has slipped away unseen,
Can he who Calvary's awful torture
bore,
And cruel taunts, endure for us no
more?

And is this why he hastes away?—Ah,
no;
He knows 'twere best that we seek
patiently
To find the blessing he would fain be-
stow.
He yearns for us;—divinest mystery
That he, the Prince of heaven, should
so love me!

And so I plead: "O, never leave me
more!
Though from thy presence I should
turn away;
Though I should slight thee, as so oft
before;
E'en though this heart deceitfully
should say,
'Depart,' still, blessed Master, stay!
O stay!

"When thou art gone, my heart is lone
and chill;
No mockery of pleasure giveth rest,
And naught I find the empty void to fill.
Ah, then I know, of all, I loved thee
best,
And turn again to thee for peace and
rest."
Sanitarium, Cal.

Self-Denial—Self-Sacrifice

MRS. E. G. WHITE

How many there are who accept Christ, and apparently live a Christian life, until their circumstances change! Perhaps they come into the possession of property. Thus God tests them, to see if they will be wise stewards. But they fail to endure the proving. They use for self-gratification that which they should devote to feeding the hungry and clothing the naked. In want and distress, God's children are calling to him. Many are dying for want of the necessaries of life. Their cries have entered the ears of the Lord of Sabaoth. He will call to a strict account those who have neglected his needy ones. What will these selfish rich men do when the Lord asks them, "What did you do with the money I gave you to use for me?" "These shall go away into everlasting punishment." The Lord will say to them, "Depart from me, ye cursed; . . . for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not."

The wails of a world's sorrow are heard all around us. Sin is casting its shadow over us. Let us make ourselves ready to co-operate with the Lord. The pleasure and power of this world will pass away. No one can carry his earthly treasures into the eternal world. But the life spent in doing the will of God will abide forever. The result of that which is given to advance the work of God will be seen in the kingdom of God.

There is a world to be warned. To us has been entrusted this work. At any cost we must practise the truth. We are to stand as self-sacrificing minutemen, willing to suffer the loss of life itself, if need be, in the service of God. There is a great work to be done in a short time. We need to understand our work, and to do it with fidelity. Every one who is finally crowned victor will, by noble, determined effort to serve God, have earned the right to be clothed with Christ's righteousness. To enter the crusade against Satan, bearing aloft the blood-stained banner of the cross of Christ—this is the duty of every Christian.

This work calls for self-sacrifice. Self-denial and the cross stand all along the way of life. "He that will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." Those who secure the treasures of this world are obliged to toil and sacrifice. Should those who are seeking for an eternal reward think that they need make no sacrifices?

The most difficult sermon to preach and the hardest to practise is self-denial. The greedy sinner, self, closes the door to the good which might be done, but which is not done because money is invested for selfish purposes. But it is impossible for any one to retain the favor of God and enjoy communion with the Saviour, and at the same time be indifferent to the interests of his fellow

beings who have no life in Christ, who are perishing in their sins. Christ has left us a wonderful example of self-sacrifice. He pleased not himself, but spent his life in the service of others. He made sacrifices at every step, sacrifices which none of his followers can ever make, because they have never occupied the position he occupied before he came to this earth. He was commander of the heavenly host, but he came here to suffer for sinners. He was rich, yet for our sakes he became poor, that through his poverty we might be made rich. Because he loved us, he laid aside his glory and took upon him the form of a servant. He gave his life for us. What are we giving for him? Shall we not, in the new year just before us, consecrate ourselves entirely to him? Shall we not make him a New-year's offering of a portion of the means he has given us? As we follow him in the path of self-denial, lifting the cross and bearing it after him to his Father's home, we shall reveal in our lives the beauty of the Christ-life. At the altar of self-sacrifice,—the appointed place of meeting between God and the soul,—we receive from the hand of God the celestial torch which searches the heart, revealing the need of an abiding Christ.

The Minister's Visit

DANIEL NETTLETON

It was about the year 1865. We were living on our homestead in Nebraska. There were no railroads west of the Missouri River at that time. Nebraska was a territory, and Omaha its capital. We were in the wild West. The Indian's wigwam and the coyote's call were familiar. But the church bell call to prayer and the gospel hymns of praise were sounds unheard. Settlers came, and soon all the "claims" were taken. Then came also the pioneer Methodist preacher, the man that has done more to make the great Methodist Church what it is to-day than any other agency. He held meetings in the home of one of our neighbors, then organized a Sunday-school. Later he held a revival or "protracted meeting" in our schoolhouse.

There was no prayer or hymn of praise in father's home then. My parents were worldly people, "strangers from the covenants of promise, having no hope, and without God in the world." But we attended the meetings, and the minister came to our home. I shall never forget his visit. When his horse was cared for, he entered our home, with saddle-bags on his arm, in which were his Bible, hymn-book, and gospel tracts. He talked with us a little about the weather and crops, but much about Jesus and his great salvation. He read in the Book of God distinctly, and gave the sense, and caused us to understand the reading. Then he sang one of those blessed gospel hymns, through which the Spirit of God finds access to the heart. Then he knelt with us and prayed, and as he prayed, his voice and countenance were altered. He wept over our sins, as

Jesus wept over Jerusalem. He prayed God to have mercy on us, and send repentance and peace to this house. He was not the only one who wept. God touched our hearts, and answered his prayer. That day salvation came to our house. He spoke to us children, laid his hands on our heads, and blessed us. Many years have passed since then, but that blessing is still on my head. He gave us some good tracts, and we subscribed for a religious paper. All fictitious reading was put away from our home, and such books as the Holy Bible, "Pilgrim's Progress," "Saints' Rest," etc., took their place. That minister's visit was an "Ebenezer" to our home, for there the Lord "helped us," and blessed us.

Dear brethren, let us go and do likewise. Let us visit our neighbors, speak to them kindly of Jesus' coming and kingdom, take them our good tracts and papers, pray with them, sing the glorious advent hymns, and thus seek and save that which is lost. Read Matt. 25: 31-45. Observe that these words of Christ were spoken concerning his coming and kingdom.

"He is not willing that any should perish. Jesus, enthroned in the glory above, loved our poor fallen world, pitied our sorrows, poured out his life for us. Wonderful love!"

Mt. Tabor, Ore.

The Spirit of God—No. 4

A Blessing to Individuals

WM. COVERT

1. *When Jesus was approaching the time of his sacrifice, and was preparing the minds of his disciples for the trying ordeal, what sweet promise did he make to them?*

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14: 16.

2. *How was this Spirit to be related to God's people?*

"Even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John 14: 17.

3. *What important service does it render to the child of God?*

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 26.

4. *Who sends the Comforter, and from whence?*

"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15: 26.

5. *By what power alone can man be made conscious of sin and also of righteousness?*

"Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will

not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." John 16: 7, 8.

6. *John 16: 9 shows that the primary cause of sin is unbelief.*

"Of sin, because they believe not on me."

7. *The fact that Jesus ascended to the Father and remains in heaven is evidence to his followers that his righteousness avails for them. This may be seen by reading John 16: 10.*

"Of righteousness, because I go to my Father, and ye see me no more."

8. *It is through the Spirit that the Christian is to be guided in the truth, and by it he is enabled to comprehend the things which belong to Christ. He is actually made a Christian through the power and enlightenment of the Holy Spirit, as may be seen by studying John 16: 13-15.*

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you."

9. *What legacy does the Spirit bring as a gift from Jesus?*

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14: 27.

10. *Who will be kept in perfect peace and why?*

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26: 3.

11. *What will this blessed peace do for the believer?*

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4: 7.

12. *Who is declared to be the author of this peace?*

"For God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. 14: 33.

13. *In what way will this gift direct us?*

"To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Luke 1: 79.

14. *Our Father in heaven is called the God of peace.*

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant." Heb. 13: 20.

15. *What great and blessed share do all who keep God's commandments have in this wonderful peace?*

"Great peace have they which love thy law: nothing shall offend them." Ps. 119: 165.

Chicago, Ill.

Millennial Dawn—No. 7

GEO. B. THOMPSON

IN Rev. 20:1-9 is brought to view the millennial period, the time during which Satan is to be bound, and in which, according to Millennial Dawn teaching, there will be a "second chance" for sinners, and righteousness will fill the earth. The following two brief extracts set forth their position:—

"But God's plan will not always be shrouded in mystery: the dawn of the millennial day brings the fuller light of God to men, and 'the knowledge of the Lord shall fill the whole earth.' The Sun of Righteousness, which shall arise with healing in his wings, dispelling the darkness of ignorance, is the Christ in millennial glory—not the Head alone, but also the members of his body; for it is written: If we suffer with him, we shall also be glorified together. 'When Christ, who is our life, shall appear, then shall we also appear with him in glory;' and 'then shall the righteous shine forth as the sun in the kingdom of their Father.'"

"Thus the work will progress during the millennial age, until every creature, of every nature, in heaven and in earth, will be praising and serving God in conformity with the lines of perfect obedience. The universe will then be clean; for in that day 'it shall come to pass that the soul that will not hear that Prophet shall be cut off from among the people'—in the second death. Acts 3: 22, 23."—*"Plan of the Ages,"* pages 86, 243.

In a previous article it was, we think, clearly shown that during the thousand years mentioned in Rev. 20: 5 (which is the time in which it is claimed there is to be another probation) the wicked, instead of being alive and under the influence of the gospel, are dead. They are not resurrected until the close of this millennial period. They remain in their graves during that time. This settles forever the question as to a probation for sinners during the millennial period. In this article, however, we wish to notice briefly the condition of the earth during the millennium, from which it will be clearly seen that there can not be probation for any one on the earth during this time.

The Bible contains uncontrovertable evidence sustaining a literal resurrection of all, both righteous and wicked. "All that are in the graves shall hear his voice, and shall come forth." John 5: 28, 29. Without a resurrection, they that are "fallen asleep in Christ are perished."

But while all are to be raised from the dead, all are not resurrected at the same time. There will be two resurrections, as before shown, occurring one thousand years apart. The first resurrection, which occurs at the coming of Christ, is called the "resurrection of the just." Luke 14: 13, 14. Only those who have been accounted in the investigative judgment to be "just," those who are "blessed and holy," have any part in this sublime event. "For the Lord him-

self shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

When Jesus comes, the elect, instead of remaining here during the one thousand years to preach the gospel to sinners, leave the earth; they are "caught up" to meet the Lord in the air. Not a single saint of God remains here on the earth. And we are not left in doubt as to where they are taken. "And I saw thrones, and they [the resurrected and translated saints] sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20: 4. These thrones are not on the earth, but in heaven. Instead of preaching the gospel to the antediluvians, Sodomites, etc., the redeemed are sitting on thrones of judgment. They are determining, in conjunction with Christ and holy angels, the degree of punishment Satan and his angels and each lost soul is to receive. 1 Cor. 6: 2, 3. The destiny of all having been irrevocably fixed in the judgment, all that remains is to carry into effect the sentence which is written.

But what about the wicked during this time? Of those who are in the grave, we are told that they "lived not again until the thousand years were finished." Rev. 20: 5. And what about those living in sin when the Lord appears at the beginning of the thousand years? "And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." 2 Thess. 1: 7-9, A. R. V. Because they failed to "obey" the gospel when it was preached, they are now visited with "vengeance," or "eternal destruction." This is vastly different from a "second probation." It is of this time which the prophet Jeremiah speaks when he portrays before us this terrible scene: "And the slain of Jehovah shall be at that day [the coming of the Lord] from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground." Jer. 25: 33. This is not descriptive of the work of grace upon the heart, during a glorious millennial age, when a power against which it is "vain to resist" is changing the stormy, sinful passions of men's hearts. Having been left

here in the earth when all the saints were "caught up," their day of salvation is passed forever, and they are destroyed by the brightness of the glory attending the coming of Christ.

This same prophet gives us a further description of the earth at this time, in which our Millennial Dawn friends tell us the "fuller light of God to men" is shining forth in the earth: "I beheld the earth, and, lo, it was waste and void, and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved to and fro. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of Jehovah, and before his fierce anger." Jer. 4: 23-26. Here is a description of such a scene of chaos and darkness as reigned only before the fiat of the Almighty gave birth to light. The earth is not filled with a numberless horde of the resurrected wicked, but is entirely depopulated, for there is "no man." The saints are all in heaven, and the wicked are all dead. What could more clearly show that the doctrine of a "second probation" is entirely foreign to the Bible. Men may plan about it, but in God's "plan of the ages" it has no part.

The seer of Patmos has also given us a graphic description of the terrible scenes which take place when the Lord comes, and the one thousand years begin. In Rev. 14: 14 is given a description of the coming of the Lord on the white cloud. The time of the harvest has come, and an angel bids him thrust in his sickle and reap. "And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped." The sheaves from that great reaping are gathered into the heavenly garner, they are "caught up" to God and to his throne. But what about the unbelievers? Do they have another opportunity? Listen: "And the angel cast his sickle into the earth, and gathered the vintage of the earth [the wicked], and cast it into the wine-press, the great wine-press, of the wrath of God." Rev. 14: 19. The gospel, like dew and sunshine, has ripened both the wheat and the tares, and in the end of the world the wheat is gathered into the heavenly garner, while the tares are gathered and burned in the fire. Matt. 13: 36-43.

Once more the exiled prophet portrays before us the scene which attends the coming of Jesus, and the beginning of the millennial period. Having given us a glorious description of the time when he comes as King of kings, followed by all the armies which are in heaven; to take his people unto himself, the scene changes, and our attention is directed to sinners. Do they have another chance? -- No, indeed! "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come and be gathered together unto the great supper of God; that ye may eat the flesh of kings, and

the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great." Rev. 19: 17, 18. The beast, the false prophet, and all the image worshipers "were cast alive" into the lake of fire.

It seems unnecessary to multiply further evidence on this point, as it must be clear to all who study these scriptures, that there is no hope held out to man of another age in which the gospel will be proclaimed. To-day is the day of salvation.

Balaam

T. E. BOWEN

IN Jude we are told that in the last days, when the enemy of all righteousness shall work with all deceivableness of unrighteousness, the people of God will be in danger of being enticed into following in the way of Balaam, who "ran greedily" after a reward. Because of that, Balaam is classed by the inspired pen of Jude among such ones as Cain and Korah, men positively ranged on the side of opposition to the work of God.

As Jude points out this danger to the people of God living in "the last time," it certainly will not be unprofitable to consider the work of Balaam, and its result upon God's chosen people of his time.

Balaam was not a false prophet. This is proved by referring to Num. 24: 4. Speaking of Balaam, it says, "He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open."

He heard the words of the Almighty, — words that can not lie. He saw a vision given him by God. He heard what God had said about his people. He knew the will of God concerning them, that they were to inhabit the fertile country just across the Jordan. All these things Balaam knew, and yet there was something in his mind of greater worth than all this revelation of the Almighty concerning his purposes for Israel.

After long years of weary wandering about in the wilderness, Israel had been led at last by the pillar of cloud to the plains of Moab, on the east side of Jordan, just opposite Jericho. They already had begun the conquest of the promised land, having slain Og, the king of Bashan, and Sihon, king of the Amorites. The next event on the program was to cross the Jordan into the long-looked-forward-to land of promise.

Nestled in perfect order upon the plains of Moab, the encampment of Israel presented a most imposing sight; so much so that Balak, the king of the Moabites, was very much disturbed by their presence, although Israel was to have nothing to do with Moab at this time. God had commanded them not to touch Moab, yet of course Balak knew nothing of this.

Balak sent a request to Balaam to

come and curse Israel. Balak's messengers went to Balaam "with the rewards of divination in their hand." These messengers found Balaam and delivered unto him the message. Balaam entertained them overnight, and told them he would tell them the words of God concerning the matter "as the Lord shall speak unto me."

Before Balaam asked the Lord about the matter, God told him what to tell these messengers. "And God came unto Balaam [not Balaam unto God], and said, What men are these with thee?" Then Balaam gave the Lord the contents of the message from Balak. "And God said unto Balaam, thou shalt not go with them; thou shalt not curse the people: for they are blessed." This was a very simple, direct message, which should have at once ended the whole affair. Balak wanted Balaam to come to him. God's direct answer was, "Thou shalt not go with them." Balak wanted him, after he was come to him, to curse Israel. God said clearly and emphatically, "Thou shalt not curse the people: for they are blessed."

Balaam spoke to the messengers in the morning his own words, saying, "Get you into your land: for the Lord refuseth to give me leave to go with you." He had said he would bring them the words of God, but he did not. He smoothed it down by saying, "The Lord refuseth to let me go." As much as to say, "I would be very glad to go with you, but God objects, and so I can not."

Then more honorable messengers, with greater presents, were sent. Mind, Balak had no connection with God. He could not get word from God direct. But Balaam admitted that God had spoken to him. A message direct from heaven!—not prized very much by Balaam to be sure, but greatly prized by Balak. Balaam was flattered by the king's word, "I wot that he whom thou blessest is blessed." But Balak was after a word from God against Israel. In this he was greatly disappointed. The weak, vascillating prophet, when he opened his mouth, had to speak what God said, and God blessed Israel. After repeated trials, God at last said to Balak through Balaam: "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; I can not reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them."

Balaam spoke the words of God,—true, unchangeable words,—but he goes down upon the sacred history with infamy attached to his name, because at heart he was not right with God. He tried to please the enemies of God's people, and at the same time pose as true to God. He said in vision, "Let me die the death of the righteous [an Israelite], and let my last end be like his," but this prayer

never was answered. Just before Moses' death, the Lord told him to avenge Israel of the Midianites. During this battle Balaam and the kings of the Midianites were slain by the sword of Israel.

But Balaam's counsel to Balak gave some hint how Israel might be defeated. Could they be led into sin, then their blessing would be changed. Thus, Moses tells us, came about the great plague when twenty-four thousand of Israel perished, and this, too, after they had endured the long wilderness pilgrimage, and were about to enter the promised land.

Moses, in meeting the warriors as they returned from the battle of the Midianites, saw they had saved all the women alive, and said, "Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord."

Israel was enticed in some manner into the worship of the Moabites. They sacrificed with them to their gods. "And the people [Israel] did eat, and bowed down to their [Moab's] gods. And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel."

God is still with his people. He is directing them what to do. He expects that we shall obey implicitly what he tells us to do. The warning of Balaam is before us. If we are set to have our way, God may permit us to have it, though a foot may be crushed against a wall in the Lord's endeavor to arouse us to see we are in opposition to him. If we still go on, Balaam's fate is before us also. He died the death of the alien, apart from God, among God's avowed enemies, unhonored, and covered with disgrace. But think of the awful results of his evil counsel! Thousands in Israel fell, and that, too, in sight of the promised land.

Reader, is your heart fixed to serve God? Is there in your heart a desire to do differently than what God says Israel ought to do? If so, rest not one moment until that thing is obliterated from your soul. Plead with God until the victory is gained, and you know that rather than disobey God you would choose death. This is the obedience of the Son, and this only is the obedience that will pass the final test for admittance into the kingdom of God. Iniquity "shall not rise up the second time." And a tested people God will have.

Let us beware of the doctrine of Balaam (see Rev. 2:14), and thus escape the woe pronounced upon those who follow his example in doing contrary to the plain words of the Lord. Let us take good heed to cleave unto the Lord and love the Lord our God with all our hearts, harkening unto the voice of his word. This shall be our glory among the people: the Lord is nigh unto this people. "For them that honor me I will honor," saith the Lord.

Takoma Park, Washington, D. C.

"The Light of Thy Countenance"

J. C. BROWER

MOSES, Israel's sage, was commanded by the Lord to instruct Aaron and his sons how they should bless the people of God. One of the most gracious, most beautiful, indeed one of the sublimest benedictions ever pronounced is then given. Knowing that this is the Lord's desire toward every one of his people, how can they do anything but his will? This benediction is found in the following words:—

"The Lord bless thee, and keep thee:

"The Lord make his face to shine upon thee, and be gracious unto thee:

"The Lord lift up his countenance upon thee, and give thee peace."

He who walks day by day in the light of God's countenance need not fear what man may devise, for the Lord will thwart everything that is not for the good of his people. He who knows that the Lord's countenance is upon him must flash that light upon his fellow men. No more can he hide the Lord's countenance when it shines upon him, than Moses could keep his face from shining, or Zacharias when he went up to minister in the temple in his course, and the people perceived that he had been blessed of Jehovah. We can not be lighted and conceal it, neither can man retain such light without reflecting it. The Saviour of men, for this reason, declared, "Ye are the light of the world."

David, in the rapture of his soul, as he longed for that close relation between himself and his God, cried, "Lord, lift thou up the light of thy countenance upon us." Ps. 4:6. And the Lord heard and answered that cry. So he will do by us if we really desire it.

"Ye are the light of the world." But how many have ever considered what this means? Do we desire titles? Who ever, of earthly princes, was so gloriously titled as the child of God? If lighted with his glorious countenance, we are "ambassadors," "saints of the Most High," "a friend of God," "a chosen people," "a royal priesthood," "an holy nation," "kings and priests," "sons of God."

We are to the world what lighthouses are to ships voyaging upon the ocean from one country to another. An Eddy-stone is placed upon a rock-bound coast. Its function is to warn vessels, that they may avoid being wrecked. Our mission, by the Lord's strength, is to keep fellow voyagers from drifting on the rocks—from the fate that would have been ours but for the Lord's mercies, the light of his countenance upon us, yea, "that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

God is ever present with you, if you trust in him. What strength and encouragement are there in that thought! In a moment when in need, or under stress, you can turn to the Rock of refuge."



Let It Go

Has a neighbor done you wrong?
Let it go.

Let his weakness make you strong,
Help to cheer the world with song;
Hatred never rights a wrong.
Let it go.

Have you missed your heart's desire?
Let it go.

Don't lose courage, still aspire;
Gold, you know, is tried by fire;
Moaning ne'er will lift you higher.
Let it go.

Do you differ with a friend?
Let it go.

Argue not, lest friendships end;
Better far good-will to lend,
Time the trouble soon will mend.
Let it go.

In your past is there a stain?
Let it go.

If its memory gives you pain,
Drive it out,—'twill be your gain,—
Cheerful thoughts will banish pain.
Let it go.

—Robert S. Denham.

Mr. Hubbell's Conversion

(Concluded)

LEPHIA BRYANT LARSON

"He ain't said a thing that we can pick an argument out of, has he?" whispered Tom Sykes, nudging Mr. Offish, who sat with his head bowed on the back of the chair in front of him.

"Don't, don't drive the angel way, Tom! I'm done for. What a brute I've been! Lord, have mercy on me, a poor, miserable sinner." And Mr. Offish leaned against Tom's shoulder and cried for the first time since twenty years ago, when his only son had been buried. Now God's only Son was speaking to him, to win him back so that he could see his little child once more, when those that sleep shall awake at his coming.

"I'm more miserable than you are," stammered Tom. "I can't seem to get hold of the truth. Lord, have mercy on me a sinner. What an ungrateful man I've been, and what a brute to Mary, and the children. I wish I could pray, John, I wish I could. I can—I will. I know that Jesus died for me, and I want to serve him!"

Tom Sykes got down on his knees, and John Offish knelt with him. Mr. Hubbell sat, looking up at the lamp, with tightly shut lips.

"There couldn't any evangelist living get me to make such a show of myself," he thought. "No, indeed! Never! Ask God to forgive me! Never!"

There was a slight stir at the back of

the hall. Some one came quickly forward. A boy walked down the aisle, and stopped beside Mr. Hubbell's chair.

Everybody knew that Jamie had been lame for over six years, and they wondered to see him without his crutches. He kissed his father, then walked up to the side of the three evangelists, where he gave his testimony to the healing power of Jesus.

"I wanted to come to these meetings every night, but father wouldn't let me. I told Martha I was coming to-night anyway. I didn't expect to see father here, but I'm glad he came, too. You'll forgive me for disobeying you this time, won't you, father?"

"While I sat back there by the door, listening to the reading, I heard something else. I heard the voice of Jesus speak to me, 'Wilt thou be made whole?' He spoke just as plainly as he did to those at Bethesda. Dear father, I don't need my crutches any more," and the happy boy ran about from friend to friend.

"Let us give thanks to Jesus, the divine Healer," said Mr. Clonkey, reverently.

It was some time before Mr. Hubbell realized what had happened. He gazed at his son, then at the crutches which some one had brought and leaned against the platform, then his eyes came back to the bowed figures of his friends.

The singers continued:—

"The waters are troubled,
The angel still waits;
He pauses in peril
Who halts and debates:
Give over your faltering,
Your struggles within;
"The waters are troubled,
Step in, O step in!"

Still Joseph Hubbell hesitated, though in his heart he knew what he ought to do.

A dozen people came forward and filled up the seats which had been vacated by those who had left the hall. Old Judge Brown was among them. He was the great freethinker of the community. He was seeking salvation through the name of Jesus. He was asking for prayer. He wanted to be baptized as soon as he could. Joseph Hubbell listened to the old man's words: "I made up my mind that what time remained for me should be given to the Lord. I've fought his teachings and his followers for fifty years, but I have been thinking to-night that I'd die sometime; and I made up my mind that I'd get right with God."

A few kind words to the kneeling ones, and the meeting closed. Seemingly there had been no impression made on Joseph

Hubbell. Mr. Offish and Tom Sykes went to the shed after the team, while Jamie and his father waited. It seemed strange to see the boy without his crutches, but the father said nothing about it.

The team was soon brought around, and Mr. Hubbell offered to assist Jamie.

"O, no, father," said the boy, "I can climb in now. I'm as spry as anybody. Are you glad I'm well, father?"

A pressure of the hand was all that told Jamie that his father heard him.

"'Pears to me the stars never looked so bright as they do to-night," said Mr. Offish.

"And the moon! How grand it is!" said Tom Sykes. "And we were so foolish as to think all those stars and planets made themselves, and just stayed up there without anything nor anybody to keep track of them. It takes a master mind, John, to keep all those lights a-shining. There is a God, John, and I'm happier to-night than I've ever been in my life. Won't my children be glad to have a real father? I've been anything but a help to my family. I never believed it when I used to hear any one tell how completely the love of Jesus could change one's heart. And to think Jamie's been healed! Hubbell, you ought to be the happiest man in seventeen counties!"

Jamie felt hot tears fall on his hand.

"I am, God knows I am. I thank him from the depths of my heart;" and two weeks later Joseph Hubbell was baptized. Mrs. Clonkey was the seed-sower, and she rejoiced that so many sheaves had been gathered for Jesus.

Aberdeen, Wash.

How to Enjoy Old Age—No. 1

MRS. S. N. HASKELL

THERE is perhaps no one thing more universally unwelcome than old age. The mass of the world try to evade it by the use of hair dyes and cosmetics, but old age creeps on just the same; no amount of deception will enable us to escape it.

Old age is sure to come, and why not welcome it as a friend, and make the best of it?

A very dear friend of mine once said, "Why should I be ashamed of any of my years? I have tried to improve them as they passed, and they have each brought me many pleasant memories. I should be sorry to part with any one of them."

There are a few suggestions which, if followed, will help one to meet old age comfortably and cheerfully. In some respects old age is like childhood. Our physical strength increases from birth until the prime of life, and then it declines until death.

Every one knows that in order to have a well-developed, healthy, good-natured child, the child must sleep many more hours than an adult. In like manner, the one who would have a cheery, bright-tempered old age, with his faculties well preserved, must increase his hours of

sleep after he passes the prime of life in proportion as his years increase.

I am acquainted with a bright, active woman about sixty years of age. When asked how she retained her strength and youthfulness, she replied, "O, I always take a nap after dinner." I have known this lady, when she had a busy afternoon before her, to excuse herself from company in the parlor and go to her room to take her after-dinner nap. She would say, as she started to her room, "I shall be dull all the afternoon if I do not have my nap."

Many old people are unhappy and faultfinding invalids who might have been enjoying a happy old age if they had made a practise of taking a good nap every day after they passed their forty-fifth or fiftieth year.

Old age will come. Why not use the same good sense to preserve all the faculties that a wise parent uses to develop the faculties in the child?

The nervous system wears out in many individuals before the general health breaks; this is the reason our land is filled with insane asylums. The brain is the great nerve-center, and the only time of rest for the brain and nervous system is in sleep. If nervous people would study their own needs, and sleep more than other people, nervous prostration and many other troubles would be avoided. Many nervous people neglect taking a proper amount of sleep until they come to the place where they can not sleep, and nervous prostration or insanity follows. Sleep is the Lord's remedy for many ailments.

Scores of overworked, tired housewives go to physicians for aid, and are given drugs or are operated upon, when a half-hour's sleep in the middle of the day, every day, would rest the tired nerves and remove many a difficulty.

Many busy housewives say, "O I can never take time to sleep in the daytime!" Which is the wisest course, to lie down with the baby and sleep while he sleeps for a few minutes, or by and by spend weary months in the hospital away from your little ones, and perhaps be laid in the grave, and leave them motherless?

One noted physician has said: "If one would lie down and relax the muscles for fifteen minutes in the middle of the day, every day, even if he did not sleep, it would add many years to his life."

Oakland, Cal.

Good Uses of Salt

If washing your table tumblers with cold water, dip your fingers in the salt, and see the result of it.

When rinsing your mouth after cleaning your teeth, put a little salt in the water. It will harden your gums and so prevent them from bleeding.

A little salt in your starch will prevent the starch from blowing out of your clothes on windy days, and will prevent the starch from freezing on cold days.

To sprinkle your carpet with salt before sweeping, not only gives it a

bright color, but also prevents moths from getting into it.

Always wash the inside of your clothes-press with salt water. It keeps the moths out of the clothes.

Beeswax and salt will make your rusty flat-irons as smooth and clean as glass. Tie a lump of wax in a rag, and keep it for that purpose.

Salt will remove the stain from silver, caused by eggs, when applied dry with a soft cloth.

Lemon juice and salt will remove iron rust from clothes.

Hemorrhages of the lungs or stomach are promptly checked by doses of salt.

Salt and water is used as a gargle for a sore throat.

A strong salt-water bath to the feet will take out all tiredness.

A little salt put on a child's tongue when in spasms will give relief.

Salt and vinegar will clean copper better than anything else. It will also take spots off chinaware.—*Selected.*

The Pace That Kills

LAST week in this city the final act was played in a world-old tragedy. A young man, young at least in years, scarcely past the first flush of manhood, but old evidently in knowledge of evil ways, blasé and sated and hopeless at the time when life should have been blooming out into lofty ambitions and splendid imaginings, reckless with the recklessness that moral obliquity alone induces, in a moment of despair, or of shame, or of memory of what might have been, with a pistol in his own hand, took his life. It was a peculiarly sad case. Only a few years ago, how few it seems almost impossible to believe, he was a bright, attractive, beautiful little boy. Life was very full of promise, though the lad had a handicap in two particulars—he was an only child, and his father was rich. However, these were not serious disadvantages, as many in our time would view them.

Time went on, and the boy grew into young manhood. He was trained, as hundreds of others are, with little to do, little responsibility to bear, and little thought of life only as he might have a good time with it. The father died before he was of age, and left him and his somewhat indulgent mother with a fortune on their hands. He had not been trained to work, and there seemed no good reason why he should learn, for had he not plenty without it? But idleness is always the fruitful parent of greater evils. Young manhood must do something, and so he settled down to making a business of pleasure. Fast living makes terrible inroads even upon young and vigorous manhood; the pace that kills, kills with terrific haste sometimes. What he did, how many and heinous were his transgressions of the moral law, we know not. But the end of it all we know, and it was this—a suicide, and not yet thirty.

What a horrible tragedy, we say, even we who look at it from the outside. If

we could take a glimpse into that home from which his body has been recently borne, or into the heart of that widowed mother, we might know more about it. And who was to blame for it all? That we may not say; in fact, the great pity of it would almost make it impossible for us to discuss that question. But we can not escape the conviction that this terrible tragedy has its message that ought not to be neglected; its message to young men, its message to parents; its message to all who have any responsibility in the training and guiding of the young. And what these lessons are each one may know for himself; they are lessons indeed that touch vitally the highest and holiest things that earth knows.

One thought specially may be emphasized. The father worked hard, early and late, was careful and shrewd and energetic and enterprising—what for?—To make money. That one thought was a great thought in his life. He succeeded, but having gained money in abundance, it turns out to be the great curse in the life of his boy. Has it often so proved itself?—Yes, times without number. Then what shall we say of the lust of money-getting? Is it a sane and wholesome passion? And are there any more of us who are jeopardizing high and holy interest, the concerns of life and of death, and of things even more important and sacred than these, on its account? Let each one answer for himself. This great and distressing calamity seems to say that it is possible for a man to pay a terrible price for the money he gets, and pay it in a way that he is little expecting.—*The Christian Guardian.*

SOME people moan and groan over their toils or troubles, and sometimes over trifles. A lady not yet old used some language the implication of which was that she might as well be dead as alive. A sage happened to hear her remarks, and said to her: "Madam, you are a mother and a grandmother; those are two most important functions; so long as you can fill them, you should not wish your life to be ended." A few minutes afterward as the sage was taking his departure, he happened to hear her say that she had just visited her mother. He returned and added: "You not only ought to live and rejoice to live and fill the parts of mother and grandmother, but you still have a daughter's part to perform, which will never cease to be an obligation while your mother lives."

"If you wait for happiness to come to you," said a shrewd observer, "you'll wait till the last train has gone, and so you'll miss your chance to reach it." The way of happiness is not traveled by sitting still. Happiness is not a passive state, but the joyous activity of the best and highest powers of the soul.—*American Church Sunday School Magazine.*

THE WORLD-WIDE FIELD

Burma, India

L. F. HANSEN

As the rains set in this season, my climatic trouble of last year returned as promptly. I made straight for a dryer climate, and came to Sagaing, a station nine miles from Mandalay.

The temporary improvement from the change of climate was very slight. But I was at least able to be about most of the time, while last year I was confined to my bed for about ten weeks. This time, I was not confined to bed for more than six weeks at one time.

After I had been in Sagaing a few days, a young man came to my room one evening, and asked if I could baptize a young Christian convert. This call resulted in several studies with him, as well as with the candidate in question. After a few studies they came no more. My first caller, however, admitted that the seventh day is the Sabbath of the Bible. In all, I met about twelve individuals, most of whom are students of the government school.

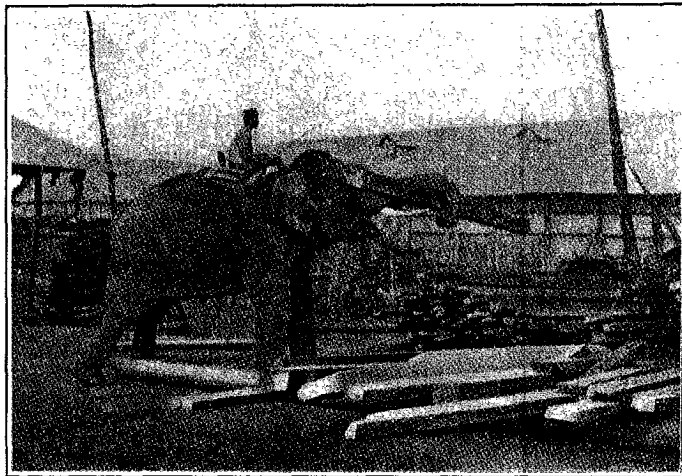
I believe here is material for work when we begin operations in Upper Burma. A Burmese worker would doubtless do well, for while the people here have a smattering of English, it is not sufficient to convey to them the great truths of salvation.

Sagaing is one of the four ancient Burman capitals. It is the oldest, having enjoyed that distinction from 1351-1380. Later, Ava became the capital, famous for the early experiences and long imprisonment and torture of Dr. Judson. It was to Ava that Judson and his fellow laborers made the memorable expedition which consumed several weeks, and no small amount of money. A river boat having been fitted up and manned by a crew of ten besides the missionaries, who with many presents to pave the way, and open the gates to the "golden feet," and not without a magnificent present for the "Golden Face" himself, left Rangoon for Ava. The present for the king was the English Bible in six volumes, gilded entirely on the outside. Their purpose in this visit was to secure liberty to preach and make converts to the Christian religion, and liberty in particular for the converts to enjoy their religion.

Their mission proved a failure. The present to the king was spurned; a treatise on Christianity in Burmese was thrown to the floor by the king after the reading of the first sentence. And later, when the British entered Lower Burma, the missionaries were imprisoned, at

first in Ava, for eleven months, and in Oung-pen-la, ten months; in both of these places they lay in heavy irons, and at night a bamboo pole was passed between their feet and hoisted up by ropes till only their shoulders touched the ground. Thus in filth, heat, and torture, twenty-one long and weary months at last wore away. Then the war ceased, and reluctantly the prisoners were liberated.

Directly opposite Ava on the Sagaing side is a hospital, where Mrs. Hansen was taken when she had the cholera. Together, we spent twenty-four days at



ELEPHANT STACKING TIMBER

this hospital, reflecting on the history of Ava.

Following the close of that war King Mindon Min, the father of Theebaw, built Mandalay, after having reoccupied Amarapura for a short time as capital.

Mandalay is a modern city, and during the twenty-five years of British rule has not lost much of its former glory. Indeed, the palaces of the kings and queens are very much as though the occupants had been absent for a time while the place was getting in need of general repairs. The "golden" aspect so inseparable from Burmese royalty is quite in evidence at the present time.

There are, however, many signs of Western industry; and there are mighty agencies slowly working and modifying the present generation. The gospel is meanwhile having its influence. For while old and established customs are remodeled, it is a very opportune time to also change religious opinions.

The Burmans seem to feel that the old ways are not able to keep pace with modern progress, and they are taking kindly to the new state of progress and speed. The situation for teaching the gospel to-day is a thousand times more favorable than in the days of Judson, a half century ago. One involuntarily exclaims, in view of all the forces working for the better, "What hath God wrought!"

After spending ten weeks in Sagaing, Mrs. Hansen was convalescing, and I was somewhat improved in health. Our trials and blessings while there were of an unusual kind, and will live while memory shall last. We hope that God will some day raise up reapers for Upper Burma, so that many of these much-blessed people may be looking with rejoicing for the King of kings.

At the time when our afflictions had reached the climax, we were much cheered by an unexpected visit from Brother and Sister Votaw, who were much in need of a little change. Their coming was evidently of divine order, for at that time we were at our wits' end to find suitable food for Mrs. Hansen, as she was gradually recovering.

They were accompanied by Brother Parker, a Sabbath-keeping soldier. And as Brother Parker is very "handy" about the house as well as in the kitchen,

his services were highly appreciated. And when he came to go down to Rangoon, the train ran over a bullock before it reached his station, which gave him time to get his train. For, disliking to crowd the departing Sabbath hours, he had but thirty-eight minutes to make six miles after dark. By the accident, the train was delayed long enough for him to reach the track, and signal to have it pick him up. He was the happiest man on that train, for this special blessing of God to him.

We have numberless reasons to be grateful for the goodness of God to our work and workers in this new field.

The "Malaysia Conference"

R. W. MUNSON

THE Malaysia Conference belongs to the Australasian Union Conference, and is, perhaps, as yet unfamiliar to the readers of the REVIEW AND HERALD. But although yet unorganized, it really exists in the plan of God for the extension of the work of the message to all the world.

If our readers could have been present at the late union conference, when the committee on the distribution of labor made its report, they, too, would have been bold enough to say, as was said by at least one delegate, "By faith I can see the Malaysia Conference already in sight."

More than six years ago, when we had been but a short time in Padang, Sumatra, such a burden for the extension of the work in the East Indies rested upon me that I was groaning in spirit for weeks, and praying that the Lord would send forth laborers into that great and needy field. The burden became so heavy that I felt it would crush me if I could not get relief from it.

We had asked for workers, but none were forthcoming from the United States; and finally, when one did come,

broken health took that one from us, and left us all alone. Help was to come from Australia, just as the Lord had spoken in the Testimonies. When we heard through the brethren in Australia that definite action had been taken connecting the East Indies with this conference, we rejoiced, for we saw light in it, and hoped that now help would come. Brother Gates visited us in the latter part of 1901 and the early part of 1902. Our hopes for the work rose, and we thought we should see a definite beginning made. But God's ways and man's are not the same, and again, for, to us, inscrutable reasons, our hopes were doomed to meet with disappointment.

The anguish of spirit which we felt over these repeated disappointments, and the temptation to discouragement, were very great, indeed. Those were the darkest days of all our Christian experience, and many bitter tears were shed. But God was working behind the screen of the (to us) unknown, and in the fulness of time his purposes were revealed. I feel constrained to quote the words of Cowper's beautiful hymn:—

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

"Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain."

The second stanza seems singularly appropriate to the experience through which we were called to pass. Some of those dark and trying experiences seemed to us utterly inexplicable, and not only unnecessary, but harmful to the cause. But soon we began to see a wonderful design and great wisdom in all of them. Doubtless we shall see more and more in it all as time passes. This will be particularly true when we have reached the kingdom. We ourselves needed the discipline and chastening which only such trials could bring, and we have already begun to reap "the peaceable fruits of righteousness" which such chastening, we are told by the Word, always brings "unto them which are exercised thereby," and for which we are devoutly thankful.

Two years ago Brother and Sister G. F. Jones and Brother Robert Caldwell reached Singapore. About two months later Brother G. A. Irwin, then president of the Australasian Union Conference, on his way to the General Conference visited Singapore, and held there a little council meeting, composed of himself, Brother and Sister Jones, Brother Caldwell, and the writer.

A few months later Brother and Sister Davey arrived, and opened the medical work. Then Brother Caldwell was transferred to the Philippines, and Brother Fred Parkin went to Singapore. A little more than six months ago

Brother and Sister McElhaney went to Manila. All these reinforcements put great courage into our hearts, and made us rejoice.

At last, greatly to our sorrow, we were obliged to leave Sumatra and come to Australia, in order to save the life of our youngest son. The native (Chinese) brethren and sisters were left all alone, and it caused us much distress that no one could be found to go and take up that important work. But we kept on praying, and engaging the interest of as many as possible to pray that the Lord would raise up some one to enter that field. We wrote to the brethren there, also, to cry to God for help.

All these prayers were answered at the union conference. One day during the session a letter from Brother Jones, written from Java, came, which stirred the conference profoundly. The result of it was that action was taken before the close of the conference, appointing three laborers to Sourabaya, in eastern Java, to begin work. Immediately after the letter was read, a sister arose, and said, "I will give twenty pounds to send some one there to work for the women." Soon after the close of that session, Sister Skadsheim offered herself for that field. It was finally decided that Brother and Sister Teasdale were also to be sent to Java, and Brother and Sister Wantzlick to Sumatra. Brother Joseph Mills, a teacher in the Avondale school, and Brother Fletcher, a young minister of the Victoria Conference, were sent to strengthen the work in Singapore.

Money was subscribed at this conference, also, to bring Bella Fox, the daughter of Sister Fox, of Sourabaya, to Australia, to attend school. I had expected that help would be sent to Singapore, but I was prepared to see Sumatra and Java wait another year or two before a start should be made, and my joy was unbounded when the committee on the distribution of labor read its report. I felt that I had no words with which to praise God sufficiently for thus early and fully answering my prayers. I have not yet ceased praising him, and I expect to continue doing so while life lasts.

Coorambong, Australia.

A Bible Colporteur in an Austrian Prison

THE Bible Society of Scotland is doing a good work by employing Bible colporteurs to sell the Scriptures in Austria. Dr. Clark, of Prague, reports the following interesting experience of one of these agents:—

"Recently, in Lower Austria, he was followed by a policeman from village to village, and at last marched off to prison. On the way he faithfully conversed with his captor on the necessity of personal salvation, till the policeman exclaimed, indignantly, 'And do you think that I am not a Christian?' 'Not such an one as you ought to be, or you would not be marching me to prison for trying to supply men with the Word of our Sa-

viour.' In prison he was as happy as Paul and Silas, so that the jailer wished he had his comfort and joy. While waiting for his case to be investigated, he obtained permission to write a letter to his wife. This, by prison rules had to be submitted to the judge, who, after reading it, sent for —, and, having talked with him for an hour regarding his faith and hope in God, said: 'I am going to keep this letter. Here is paper; write another to your wife.' Whereupon the colporteur wrote twenty pages, relating his religious experience.

"In each of two courts those twenty pages were read and discussed. His sanity was questioned, but after examination two medical men declared him to be as sane as any of his accusers or judges, and, in higher respects, 'a much better man.' After seventeen days in prison he was allowed to go free, an orderly, truth-loving, God-fearing man, but with the somewhat paradoxical sentence: 'We do not fine you for selling Bibles. Go and sin no more.'"

In Austria-Hungary

L. R. CONRADI

AMONG the different countries belonging to the German Union Conference, the Austria-Hungarian empire is third, with a total population of forty-nine millions, and an area even greater than that of the German empire; it is also the third empire in Europe.

Austria-Hungary is indeed a conglomerate of nations and languages. About twelve millions speak the German; ten millions use the Hungarian; six millions are Bohemians; four and a half millions are Poles and Slavonians; the mother tongue of four millions is the Ruthenian, and of three millions, the Rumanian; there are about two million Servians, and a little less than two million Croats, and one million Italians.

As to religions, thirty-three and one-half millions are Roman Catholics, seven and one-half millions belong to the various Greek Catholic denominations, over two millions are Jews, six hundred thousand are Mohammedans, while about four and one-half millions are Protestants.

The Lord's providence first led us to Hungary, which has by far the more liberal government, and contains the larger number of Protestants. For a time the work advanced very slowly—until Elder Huenergardt entered the field, and began to master the Hungarian language, and we secured other help from Germany, and were also able to train several natives. Then steady progress began.

The message first took root in Austria in that noted city of the Reformation—Prague, Bohemia. Since then, our efforts have extended to Moravia, to Vienna, and to Gratz. As the total membership up to the present time in Austria is only seventy, we have not as yet held a general meeting in that country; but on our way to the Hungarian meeting, Brother J. T. Boettcher and the Ger-

man Union secretary and the writer spent Sabbath and Sunday at Prague, where most of the workers from the Austrian field had been called together. As Elder Mathe had been invited to take charge of the North German Conference, Brother Wolfgarten had lately been requested to settle in Vienna. It was our privilege to baptize one person at Prague, and to celebrate the ordinances with the church there. Most of the members speak the Bohemian, and our remarks had to be translated into that language.

The Bohemian brethren are happy because they now have a neat monthly paper in their own tongue, and they are doing what they can to increase its circulation. Wherever the Bohemian is understood, this paper, bearing the truths for the last generation, ought to be circulated.

While Brother Boettcher went to visit the company at Reichenberg, near the Silesian border, I went on to Vienna, to hold a Bible study with the believers there.

Our present force of laborers in Austria consists of one licentiate, five Bible workers, and one canvasser. If we think of the twenty-seven millions of people in Austria, we must admit that as yet we have made only a beginning in that field. Although we are hampered by unfavorable laws, yet we are glad that during the year 1906 there were about twenty additions in the Austrian field.

December 6-9 we had our general meeting for Hungary at Budapest, and we were happily surprised to see that, although the people in general are poor, and they were in some cases five hundred miles distant from the place of meeting, yet each church and company was represented among the eighty persons present at the conference. All seemed to take the deepest interest in the Bible studies and in the business sessions. Small as the company was, it was interesting to note that what was spoken in the German was translated into the Hungarian, and in various parts of the room were workers translating from the Hungarian into the Rumanian, or the Slavonian, or the Servian, to the small groups by which they were surrounded.

The reports of the workers showed that they were of good cheer. At the beginning of 1906 there were two hundred and thirty-one members in Hungary, and their report showed nearly one hundred additions for the year, bringing their membership up to about three hundred and twenty-five. They have a working force of two ordained ministers, one licentiate, six Bible workers, and four canvassers, and these workers are able to labor in the German, the Hungarian, the Servian, the Croatian, and the Rumanian,—five of the leading languages in Hungary.

For the meetings during the day, we used our regular meeting place in the city, while for the evening lectures, we were kindly granted permission to use the gymnasium in one of the city schools, free of charge. All considered, this was

really remarkable. A few years ago we were scarcely tolerated.

The Hungarian paper (monthly) is steadily increasing its circulation, and the various nationalities represented are pleased to get the Sabbath-school lessons in their respective tongues.

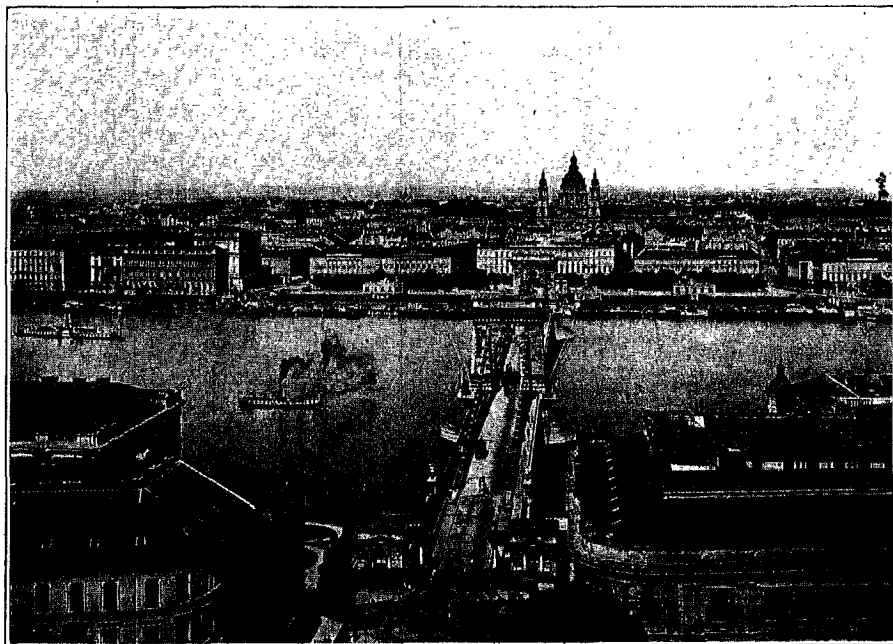
The meetings passed off very harmoniously. Elder Huenergardt was again unanimously chosen director of the field.

An elder and a deacon were ordained for the church at Budapest, which is the capital of Hungary, and has about eight hundred thousand inhabitants. The membership of the church here is thirty-two. The elder of the church is employed by one of the Hungarian lords, and has charge of a number of flats (in

their native lands. We hope and pray that soon still greater efforts may be put forth in behalf of the hundreds of thousands that are streaming into America every year.

Hamburg.

"THE *Chung Hua Pao* states that its special correspondent at Fengtien writes that a few weeks ago a Japanese imported into China three thousand Japanese widows, whom he offered for sale either as domestic servants or as secondary wives. Photographs are first shown to intending buyers, who then make their selection, and the woman is weighed, and her value is calculated. The one condition attached is that she must be



CHAIN BRIDGE ACROSS THE DANUBE AT BUDAPEST, AUSTRIA-HUNGARY

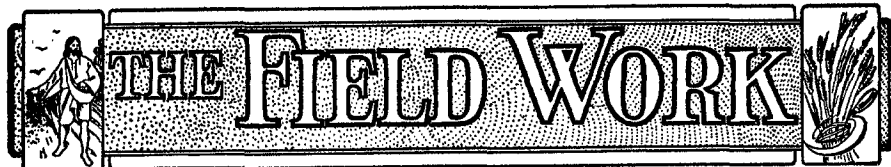
all, about eighty dwellings). The brother's employer had so much respect for him that when he accepted the truth, and could not therefore follow his former occupation, he gave him this work to do instead. Thus God always has ways to provide for his faithful children.

As we look at the Austria-Hungarian empire, and find that within its borders there are now about four hundred members, in spite of the hindrances and the small corps of workers engaged there, we feel grateful to God for what he has accomplished. The membership, number of workers, and native literature are increasing for Austria-Hungary, and a strong work is being developed there.

We feel also sure that much might be done in the States for many of these nationalities, for thousands and thousands are entering the American ports every year from the overcrowded centers of population in Europe. These people enter a new environment; they forget to some extent their former surroundings and associations; they are willing and often glad to accept new ideas. Why should not earnest efforts be made in their behalf, that they may hear the message God has given us? Those who take hold of the message in the States will help to strengthen not only the American field, but also the work in

allowed to return home once every three years. They are sold at sixty cents a catty. A catty is one pound and three quarters, avoirdupois. The possibility of such things is one of the reasons why we send out missionaries."

ERRATA.—In the mission notes on page 15 of the REVIEW for September 20, it is stated that "over eight million Chinese students are attending schools in Japan." This number is no doubt a mere oversight. Instead of *million*, it should read *thousand*; and then the statement would be quite correct for the number that came last school year; and some gave the number as high as ten thousand. Now this fall the number of Chinese students in Tokyo alone is given as thirteen thousand, and by some as high as fourteen thousand. But it should be observed that nearly all the Chinese students coming to Japan to attend school come to Tokyo. The Chinese authorities are taking steps to reduce the number of students going abroad for their education. This is to be accomplished by providing schools in China for the greatest number of those now leaving the country, and by the granting of passports to study abroad only to those who are prepared to take up advanced courses.



The Nebraska Midwinter Conference

THIS meeting was held in the church at College View, Neb., December 24-30. The churches were well represented by their respective delegates, and besides there was a good attendance of our people from College View and its vicinity, and also of the Union College students, especially at the evening services and on the Sabbath.

In addition to the regular conference laborers, there were present during some part of the meeting Elders E. T. Russell, Luther Warren, J. H. Wheeler, J. H. Kraft, Brother James Cochran, and the writer.

It was the design of those in charge of the conference not only to have it serve as an occasion of transacting the business of the conference, but also, to have it prove a blessing both spiritually and educationally to all in attendance.

In harmony with this idea there were several papers read which were calculated to produce a clearer understanding of the great object and purpose of the work which God has committed to Seventh-day Adventists to perform, and to awaken a greater interest and enthusiasm on the part of all present in the proclamation of the third angel's message by the ministry of the word, personal efforts, and by the use of the printed page. Among the papers which were read on this occasion was one on the Organization and the Circulation of Our Books as an Evangelizing Agency in Conference Work. The others were of a more local character.

Some most remarkable facts were presented in the paper by Brother James Cochran, of Kansas City, Mo., regarding the results which are being realized from the circulation of our literature.

A lively interest was also manifested in the question of organization. The false idea on this question, claiming that the individual or a local church is sovereign, was contrasted with the true idea which is in organization with the sovereignty of Christ through the larger body, the church.

It was plainly demonstrated that the individual member of a church or a single church that would assume an independent attitude in refusing to be subordinate to the larger body of believers, would bring in anarchy and ruin to the individual or church. Illustrations were given in proof of this.

One evening of the conference was devoted to symposium talks on the great question of temperance reform. The Biblical, scientific, and legislative phases of the subject were discussed, and much interest was manifested by the large audience. Two expressions were taken by a rising vote of the congregation. The first question was "Do you stand as a unit against the manufacture and sale of intoxicating liquor?" and the second, "Are you willing to cast your vote against it?" It is gratifying in these days when there are so few who have the moral courage to stand like

Daniel for the right, to find a people on the earth who do stand uncompromisingly against the stupendous evil of intemperance in every form.

The evening services during the conference were largely of a revivalistic character, to which there was a willing response on the part of students, as there was also to the different calls made from time to time. Especially was this so on the Sabbath.

There was an excellent spirit of harmony and unity during all the business sessions of the conference. Elder A. T. Robinson was re-elected president. The other officers are as follows: Vice-President, Charles Thompson; Secretary and Treasurer, Joseph Roy; Superintendent of the Educational Department, Prof. C. R. Kite; Secretary of the Educational and Young People's Work, Miss Winnie Hunt; Field Missionary Agent, H. A. Hebard; Religious Liberty Secretary, Chas. Thompson.

Perhaps there was nothing that brought a sweeter spirit into the conference than did the vote to give three thousand dollars more of the tithe for foreign missions. This, in addition to a previous donation made last summer, makes an aggregate of ten thousand dollars donated by the conference during the past year to the foreign mission work. The truthfulness of the scripture, "It is more blessed to give than to receive," was again verified. The tithe for the conference for 1906 exceeds the amount which has been received during any preceding year. Courage exists in the hearts of both workers and members of the Nebraska Conference.

K. C. RUSSELL.

Spanish Honduras

LACEIBA.—During a little rest from the printing I have been canvassing, with good success. Four days in Parvenir gave me one hundred dollars; about five days here in Laceiba, between ninety-five and one hundred dollars; and eight days spent on mule-back up and down the coast, one hundred and thirty-five dollars. One young man in Parvenir kept his first Sabbath while I was there, and on the last trip a lady who meant what she said declared that she expected to be one of us soon. The book sales are about equally divided between Spanish and English.

I am glad to do a little toward the spreading of the message in this way. I made a mistake when I represented it as a hard life in something I sent to the REVIEW a short time ago. It is the most pleasant experience I ever had. Night comes almost before one remembers that it is time for dinner. I think I am safe in saying that there is more hospitality and less personal prejudice shown here than in the States; at least I have found it so. The rainy season comes very soon now, and I am expecting to go back to the printing for a time.

H. A. PEEBLES.

Manitoba Annual Conference

AT the close of the North Dakota Conference, I went to Winnipeg to attend the annual session of that conference. I was accompanied by Elder Haffner, superintendent of the German work west of Chicago, Elder Hayes, president of the South Dakota Conference, and Prof. Otto Graf, educational secretary of the Northern Union Conference. Owing to a railway wreck, we were delayed twenty-four hours on the road.

We found the conference in session, with a good attendance from the widely separated churches of the vast territory of that conference. Hitherto the province of Saskatchewan has been a part of the Manitoba Conference, but at this meeting it was set off as a mission field, thus reducing the territory of the conference to the province of Manitoba.

Our cause is now firmly established in the province of Manitoba, with headquarters at Winnipeg. I was pleased to find Winnipeg such a prosperous, up-to-date city. It has clean, attractive public buildings and business blocks. Its electric street-car system is excellent. The province of Manitoba is growing in population, wealth, and importance, and we rejoice that our cause is permanently established there, and that there is a good prospect for its rapid development.

The proceedings of the conference passed off very pleasantly. Elder W. M. Adams was re-elected president, with a substantial committee to aid him in carrying out a wide-awake, forward policy. This conference has a small school in operation at Portage la Prairie, about sixty miles west of Winnipeg. One great object of this school is to educate their young people in their own field, that they may have their services in the future to carry forward the various lines of work they have in hand.

The province of Saskatchewan was separated from the Manitoba Conference for the purpose of operating it as a mission field under the care of the Northern Union Conference. This province is growing very rapidly. Its capital is Regina, a nice city centrally located. It was the desire of the Sabbath-keepers in that province that this should be done. The union conference committee favored the proposal. Elder H. S. Shaw, president of the Minnesota Conference, was invited to take the superintendency of the mission, providing the Minnesota Conference will release him. It is thought that he should locate at Regina, to establish a good strong church there, and then work out to other parts of the province. Brethren Conway and Curtis, who have been working in Saskatchewan during the last year, have been encouraged by seeing some excellent persons embrace the truth.

The cause is certainly making encouraging progress in western Canada. It will soon be advisable to organize a western Canadian Union Conference, which will embrace the four provinces of Manitoba, Saskatchewan, Alberta, and British Columbia. This will very likely be done during the present year. Elder Underwood is working very hard to place the work in this part of the field on a good, solid basis, and the Lord is blessing the efforts. We must have the work on the Canadian side of the line wholly managed and supported by those living on that side. This will

give them courage, good cheer, and strength.

My visit to this field gave me new interest in it, and more courage regarding the future development of the cause there. For a time it will need assistance from the States, but now is the time to give it. Let us remember western Canada in our prayers and gifts.

A. G. DANIELLS.

Third Annual Meeting in Mexico

IN harmony with previous plans, this meeting was held in Mexico City, Dec. 7-16, 1906. It was the largest and most representative meeting ever held in Mexico, and was marked by a spirit of hopefulness, courage, and consecration. Elder W. A. Spicer was with us during the entire time, and his labors were much appreciated. Brethren were present from Guadalajara, San Luis Potosi, Cuautla, Tampico, and Ameca; and these, with the friends in Mexico City and its vicinity, made a congregation which filled our meeting hall to its utmost capacity.

The address of the superintendent of the mission showed that there has been progress in all branches of the work. Six persons have been employed all or a part of the time during the year. Thirty-five persons have begun the observance of the Sabbath. At the end of 1905 there were fifty-three church-members, forty-one others keeping the Sabbath, and seventy-eight members of the three Sabbath-schools then in existence. There are now fifty-eight church-members, sixty others are keeping the Sabbath, and there are five Sabbath-schools, with a membership of one hundred.

We have Sabbath-keepers at the following points: Cuautla, State of Morelos; San Luis Potosi, Celaya, State of Guanajuato; Monterey, State of Nuevo Leon, and Cananea and Nogales in the State of Sonora, besides those living in Mexico City and Guadalajara, where there are churches, organized.

During eleven months of 1906 the tithe was \$1,500, and the offerings amounted to \$415, making a total income from the field of \$1,915 in United States money. The missionary paper, *El Mensajero de la Verdad*, has had an average monthly circulation of three thousand copies. This means thirty-six thousand copies of the paper placed in the homes of the people, and in addition to this some books and about nine thousand tracts have been sold, so that there have been more than three quarters of a million pages of present-truth literature placed in the hands of the Mexican people during 1906. Thus the seed is being sown. Brethren, pray that we may know how to water it, and that God will be pleased to give an abundant increase.

The death of Sister Clara Jones, widow of Elder Dan T. Jones, occurred in April. Sister Jones and her husband were the first Seventh-day Adventist missionaries in Mexico. At the time of her death she was Sabbath-school secretary for the mission field.

The Guadalajara Sanitarium has been closed, and its affairs are now in process of liquidation by a representative of the Battle Creek Sanitarium who has been sent to Guadalajara for this purpose. The medical mission which had been for some time under the supervision of the

sanitarium was secured by friends of the cause, and is being carried on in the same place as formerly.

The publishing work has prospered during the year, and is on a sound financial basis. Three thousand five hundred copies of *El Mensajero de la Verdad* have been printed each month. We have printed fifteen thousand tracts, besides the Spanish lesson pamphlets for adults, and a series of lessons for children.

Plans for the Future

It was decided to increase the edition of *El Mensajero* to five thousand copies a month. The following resolution relative to the circulation of the paper in the United States was passed:—

"Whereas, The Spanish paper published by the Mexican Mission, entitled *El Mensajero de la Verdad*, is well adapted for use as a missionary paper among those in the United States who speak Spanish, and,—

"Whereas, This paper can be fur-

we were privileged to hear from different parts of the field where medical missionary work is being carried on, and to lay plans for future enlargement of the work.

Plans were laid for increasing our force of colporteurs, and it was voted to secure as soon as possible a suitable person to act as general canvassing agent, also an experienced printer to take charge of our printing-office.

Features of Special Interest

Elder Spicer's talk on the progress of the work throughout the world were inspiring and very instructive. All hearts thrilled as he related the marvelous manifestations of the Lord's providence in the great closing work which is to prepare a people for translation.

The closing chapters of "Early Writings" had been translated into Spanish, and were read during the meeting. The warnings and counsels contained in these chapters were especially appreciated by



GROUP AT MEXICAN MEETING. PRINTING-OFFICE IN REAR

nished to our brethren in the United States for less than it would cost to produce such a paper there, therefore,—

"Resolved, That we invite the brethren in the home field to co-operate with us in giving the paper a wide circulation among Spanish-speaking people in the States; and further—

"Resolved, That we request the officers of the General Conference Publishing and Foreign departments, and the officers of union and local conferences to unite with us in calling the attention of the people to the *El Mensajero* as an excellent missionary paper and recommending its general use."

As the editorial work costs no more for a large edition than it does for a small one, and as we have the privilege of sending our paper at pound rates from Mexico City to all parts of the United States by direct fast mail, it will be seen that we are in a position to furnish this paper at reasonable rates, and that subscribers will receive their papers promptly. We invite correspondence in regard to prices and discounts.

The Spanish lesson pamphlets for senior classes will be continued, also the Old Testament history lessons in Spanish for children. A quarterly, devoted to hygiene and health and temperance, will be issued in the Spanish.

Seven physicians and one nurse were in attendance at the meeting, and thus

our Mexican brethren and sisters to whom they were entirely new.

One hour was devoted especially to the Bible as an influence in evangelical work. The agent of the American Bible Society, Mrs. Hamilton, was present, and told of the great work that the Bible Society is doing. Since the agency was established in Mexico in 1878, more than half a million copies of the Bible have been placed in the hands of the people. It was decided to continue the plan of taking up an annual collection for the Bible Society.

Friday afternoon seven persons were baptized and received into the Mexico City church. Sabbath, December 15, the ordinances of the Lord's house were celebrated. About fifty were present, and the special presence of the Spirit of God was felt by all.

The last Sabbath and Sunday of the meeting the general secretary of the Mexican National Sunday-school Association, E. M. Sein, was with us. His talks on plans and methods for improving the efficiency of the Sunday-schools were very helpful.

Our good meeting closed Sunday evening with a praise and consecration service. For various reasons the work in Mexico has seemed stationary for some years. But little results were seen, and some even advocated withdrawing from the field. A change has come. Hope

has taken the place of fear, courage reigns where before discouragement abounded, and with a united front and hearts aglow with enthusiasm and faith in their Captain, the believers in present truth in the Mexican Mission field are heeding the trumpet call to a forward march, "The Lord is coming. Let this be the herald note of jubilee."

GEO. M. BROWN.

Notes of Progress

THIS month we are able again to present a large summary, and with all our hearts we thank the Lord for his blessings upon the field. Never before in the history of our publishing work have there been more omens of strong advancement, and we start out with good cheer and confidence in the work of 1907.

Prosperity in All Lands

Nineteen hundred six has been a good year for the circulation of our literature in all lands. In some countries there has been a serious depression, and the workers have had hard struggles, but the progress is most encouraging. Those who have read the statistics published in the Proceedings of the Publishers' Convention will call to mind that the work during 1905 also compared favorably with the preceding year.

The sales from all our publishing houses during 1905 amounted to \$548,067.03, an increase of \$111,456.35 over 1904. It will be several weeks yet before reports are in from the publishing houses, which will tell us how large the increase has been during 1906 over 1905. At the time of writing only one report has come to hand, and if this one is an indication of the others, we shall have a good report to render.

The book sales of the Pacific Press at Mountain View have been about \$82,000. Last year they were \$52,000, showing a gain of \$30,000 for the year. This is a great encouragement to the Pacific Press at a time when it was really needed.

Cheered by these many evidences of the Lord's blessing, let us go on and make 1907 the best year our publishing work has ever enjoyed.

Germany

We are glad to have such a good report from Germany. Notice the large number of workers and the number of hours they worked. What a fine force that is to have working from house to house in Germany! Elder Conradi assures us that we shall have monthly reports from them hereafter.

Iowa

Special mention is due the excellent, solid work being done in Iowa,—the good old State which has probably contributed more strong laborers and more means to the cause of God than any other State in the Union, with the possible exception of Michigan and California. For a long time the book work has dragged heavily in Iowa, but evidently some patient, hard work is being done to build up this department in a solid, permanent way. This month Iowa stands at the head of the States.

More is indicated by this showing than simply the total work done during 1906. The work began small, and has been small for several years, but little by little workers have been added and trained until Iowa stands well in the lead. The following paragraph, taken from the *Workers' Bulletin*, shows how strong

Canvassers' Summary for November, 1906

	AGENTS	HOURS	ORDERS	VALUE
Atlantic Union Conference				
Central New England	12	715	259	\$ 1,121.65
Chesapeake	.....	.....	.....	.....
Eastern Pennsylvania	7	333	239	238.45
Greater New York	.....	.....	.....	.....
Maine	2	56	28	27.73
New Jersey	.....	.....	.....	.....
New York	6	550	186	631.79
Southern New England	5	204	134	244.75
Vermont	6	153	95	138.25
Virginia	6	449	124	355.90
Western New York	9	173	79	171.30
Western Pennsylvania	10	550	246	664.15
West Virginia	8	658	138	633.92
Total	71	3,841	1,528	\$ 4,227.89
Canadian Union Conference				
Total	2	25	.....	\$ 73.00
Lake Union Conference				
East Michigan	1	15	4	\$ 11.75
Ohio	14	598	300	917.75
Indiana	4	393	85	235.90
Northern Illinois	10	359	149	323.90
North Michigan	6	254	40	116.25
Southern Illinois	5	188	224	383.75
West Michigan	8	98	65	106.65
Wisconsin	5	214	49	73.40
Total	53	2,119	916	\$ 2,169.35
Southern Union Conference				
Alabama	3	366	.....	\$ 288.90
Cumberland	6	327	.....	564.75
Florida	5	437	.....	522.25
Georgia	.....	.....	.....	.....
Louisiana	8	625	.....	772.70
Mississippi	1	25	.....	37.50
North Carolina	9	792	.....	419.20
South Carolina	12	1,097	.....	500.40
Tennessee River	14	799	.....	804.90
Total	58	4,468	.....	\$ 3,910.60
Northern Union Conference				
Alberta	.....	.....	.....	.....
Manitoba	.....	.....	.....	.....
Minnesota	3	146	73	\$ 120.10
North Dakota	.....	.....	.....	.....
South Dakota	.....	.....	.....	.....
Total	3	146	73	\$ 120.10
Central Union Conference				
Colorado	14	685	683	\$ 317.30
Iowa	18	1,986	870	1,737.75
Kansas	10	752	403	773.15
Missouri	17	979	446	1,387.70
Nebraska	5	347	119	289.50
Total	64	4,749	2,521	\$ 4,505.40
Southwestern Union Conference				
Arkansas	6	563	175	\$ 518.20
Oklahoma	10	217	29	62.00
Texas	19	1,230	447	543.30
Total	35	2,010	651	\$ 1,123.50
North Pacific Union Conference				
British Columbia	.....	.....	.....	.....
Montana	.....	.....	.....	.....
Upper Columbia	11	684	300	\$ 710.40
Western Oregon	.....	.....	.....	.....
Western Washington	8	383	240	400.95
Total	19	1,067	540	\$ 1,111.35
Pacific Union Conference				
Arizona	.....	.....	.....	.....
California-Nevada	6	314	195	\$ 563.30
Southern California	11	645	433	785.80
Utah	1	88	158	320.00
Total	18	1,047	786	\$ 1,669.10
British Union Conference				
Irish Mission Field	10	1,665	807	\$ 1,162.75
North England	24	2,410	1,332	1,434.25

South England	24	2,670	1,193	1,590.25
Scotch Mission Field	15	1,946	1,059	1,203.91
Welsh Mission Field	7	893	657	562.18
Total	80	9,584	5,048	\$ 5,953.34
Australasian Union Conference				
Queensland	4	156	79	\$ 548.25
New South Wales	10	582	164	599.12
New Zealand	25	1,685	552	2,149.37
North Queensland Mission	3	361	79	306.41
South Australia	10	348	95	385.00
Tasmania	5	293	126	380.50
Tasmania (July and August) ...	7	498	210	818.81
Victoria	11	391	167	449.37
West Australia	7	884	206	759.87
Total	82	5,198	1,678	\$ 6,396.70
South African Union Conference				
Cape Colony .....	.....	.....	.....	.....
Natal-Transvaal	16	562	336	\$ 1,274.48
Total	16	562	336	\$ 1,274.48
Latin Union Conference				
Total	8	1,491	.....	\$ 285.93
German Union Conference				
German-Swiss	12	1,398	179	\$ 442.60
Hungarian Mission Field	3	114	.....	19.43
Other conferences	178	16,348	.....	4,930.51
Total (August)	193	17,860	179	\$ 5,392.54
German-Swiss	12	1,316	321	\$ 295.97
Hungarian Mission Field	3	428	.....	36.35
Other conferences	181	17,128	.....	5,187.56
Total (September)	196	18,872	321	\$ 5,519.88
General Summary				
Atlantic Union	71	3,841	1,528	\$ 4,227.89
Canadian Union	2	25	.....	73.00
Lake Union	53	2,119	916	2,169.35
Southern Union	58	4,468	.....	3,910.60
Northern Union	3	146	73	120.10
Central Union	64	4,749	2,521	4,505.40
Southwestern Union	35	2,010	651	1,123.50
North Pacific Union	19	1,067	540	1,111.35
Pacific Union	18	1,047	786	1,669.10
¹ British Union	80	9,584	5,048	5,953.34
² Australasian Union	82	5,198	1,678	6,396.70
³ South African Union	16	562	336	1,274.48
⁴ Latin Union	8	1,491	.....	285.93
German Union (August)	193	17,860	179	5,392.54
German Union (September)	196	18,872	321	5,519.88
Grand Total	898	73,039	14,577	\$43,733.16

¹ Nine weeks ending October 26.
² September.

³ Four weeks ending November 4.
⁴ Quarter ending September 30.

and steady the development has been:—
 "An encouraging feature of the book work in Iowa is that throughout the year just about to close the sales have been constantly increasing, as will be seen by the following report of the work done each month:—

	AGTS.	HRS.	ORDERS	VALUE
January	10	711	127	\$ 279.00
March	11	911	911	530.40
April	14	1,967	306	647.50
May	21	1,610	347	705.50
June	22	1,517	594	1,297.10
July	15	916	326	850.10
August	22	1,131	315	907.90
September	19	1,032	312	1,039.10
October	15	834	430	1,522.00
November	18	1,986	870	1,737.75

"No report is given for February, because nearly all the canvassers were attending the Stuart institute, which was held during that month. The sales for the present month will run to about eight hundred dollars. The sales for December are never very large, owing to the canvassers' spending the most of their time delivering, and to the nearness of the holidays."

Central New England

This little conference in the heart of the conservative East is also making a strong effort with good results. There is an effort back of these figures which is worthy of special notice.

Elder Ketring, the president of the conference, who a few years ago was a canvasser himself, and who is still an enthusiastic supporter of that branch of work, in a private letter a few days ago informs us that he and the field agent, Brother Wilcox, have put their heads and hearts together in a united effort to build up the book work in Central New England.

They now have twelve permanent, well-instructed agents, and have resolved that they will have twenty-five before the South Lancaster school closes. Then they will draft some good recruits from the school.

Mexico

The work is onward in old Mexico. Their paper *El Mensajero de la Verdad* has increased its circulation very encouragingly during 1906. Our missionaries there are putting forth strenuous

efforts to get the paper into the hands of the people in Mexico, and the colporteurs have done very well in taking orders. One colporteur took over eighty annual subscriptions in one week. Can we not do something here in the United States to help in the circulation of our Spanish paper? In this country there are many persons who speak and read Spanish. This paper is not expensive. Many of us might take a club, and thus help the Spanish missionary work.

The following statement, received from Brother Brown, the superintendent of the Mexican Mission, gives the prices for subscriptions and for clubs, and also the address of the paper. Let all who can, do something to help our brethren build up their Spanish work.

"El Mensajero de la Verdad"

PRICE LIST FOR 1907, U. S. MONEY
 Single subscription, one year.....50c
 Single subscription, six months.....25c
 Single numbers, each.....5c

Colporteurs, canvassers, and other missionary workers who will send in a list of five or more names as their first order will be given a discount of forty per cent. Regular agents for the paper will be given a discount of fifty per cent.

When mailed to one address—
 2-4 copies, one year.....35c
 5-19 copies, one year.....30c
 20-49 copies, one year.....25c
 50 or more copies, one year.....20c

Clubs may be ordered for three months or more at these rates.

Single numbers in quantities will be at the wholesale rate of \$2.50 a hundred, if twenty-five or more are ordered at one time.

Tract societies and publishing houses will be given an additional discount of ten per cent from the rates quoted above.

Address El Mensajero de la Verdad, 1420 Twentieth Ave., Tacubaya, D. F., Mexico.

E. R. PALMER,
 Sec. Gen. Conf. Publishing Dept.

Received on the \$150,000 Fund Up to Jan. 22, 1907

Atlantic Union Conference	
Central New England Conf....	\$ 365.29
Chesapeake Conference	20.22
Eastern Pennsylvania Conf.....	70.78
Greater New York Conf.....	76.50
Maine Conference	26.22
New Jersey Conference.....	158.50
New York Conference.....	585.50
Southern New England Conf..	323.56
Vermont Conference	336.76
Virginia Conference	53.00
Western Pennsylvania Conf....	161.15
West Virginia Conference.....	54.11
Western New York Conf.....	16.00
Total	\$2,247.59

Canadian Union Conference	
Maritime Conference	\$ 1.00
Quebec Conference	6.00
Ontario Conference	3.00
Total	\$10.00

Central Union Conference	
Colorado Conference	\$ 28.00
Iowa Conference	30.50
Kansas Conference	55.76
Missouri Conference	19.80
Nebraska Conference	827.90
Wyoming Conference	6.50
Total	\$968.46

District of Columbia	
Washington churches	\$904.29
Lake Union Conference	
East Michigan Conference.....	\$ 207.21
Indiana Conference	1,480.71
North Michigan Conference...	11.25
Northern Illinois Conference..	349.09
Ohio Conference	289.62
Southern Illinois Conference...	186.15
West Michigan Conference....	441.25
Wisconsin Conference	897.55
Total	\$3,862.83
North Pacific Union Conference	
Conference not specified.....	\$248.35
British Columbia Conference...	10.00
Montana Conference	56.45
Upper Columbia Conference....	24.75
Western Washington Conf.....	173.00
Idaho Conference	33.65
Western Oregon Conference....	82.13
Total	\$628.33
Northern Union Conference	
Alberta Conference	\$ 9.25
Manitoba Conference	64.00
Saskatchewan Mission Field....	5.85
Minnesota Conference	1,256.29
South Dakota Conference.....	25.65
North Dakota Conference.....	657.63
Total	\$2,018.67
Pacific Union Conference	
Arizona Conference	\$ 10.00
California-Nevada Conference ..	53.07
Southern California Conf.....	45.05
Utah Conference	10.00
Total	\$118.12
Southern Union Conference	
Alabama Conference	\$ 5.00
Tennessee River Conference....	24.60
Florida Conference	26.75
North Carolina Conference.....	12.25
Kentucky Conference	9.40
Cumberland Conference	12.84
Louisiana Conference	50.25
Mississippi Conference	3.00
Total	\$144.09
Southwestern Union Conference	
Arkansas Conference	\$ 85.50
Oklahoma Conference	306.29
Texas Conference	320.42
Total	\$712.21
Unknown	
Unknown	\$143.20
Foreign	
Australia	\$122.45
China	3.00
South Africa	128.16
Jamaica	3.17
Yukon Territory	10.00
Ireland	249.65
Coast, West Africa	10.00
.....	1.50
Rica	1.00
India	9.60
South America	23.35
Switzerland	5.81
Panama	1.00
Total	\$568.69
Grand Total	\$12,326.48

All remittances should be made to the treasurer of the State conference wherein the remitter resides. If, for any reason this is not possible, then remittances should be made to I. H. Evans, Treasurer, Takoma Park, Washington, D. C., and not to the Review and Herald.
I. H. EVANS, Treasurer.

Christian Liberty

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

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

Three Indictments for Working on Sunday

ON January 8 two brethren and myself were taken with bench warrants for quiet Sunday work. One of our brethren went on our bond for trial the tenth. Quite a number of the Adventist friends were present at the trial, although the notice was short. The night of our arrest I sent a telegram to the Religious Liberty Bureau at Takoma Park, hoping that some one from there could attend the trial.

When the time came for trial, I asked the solicitor if he desired to make one case of it or three. He replied, "One case, if it will suit you." He suggested that they make my trial a test case, as we were all indicted for the same offense. This the brethren seemed glad to do, and my case was called.

I was charged with violating the Lord's day, commonly called the Sabbath, to which charge I could not plead guilty. After the witnesses had proved that I did work in my garden and about the house somewhat on Sunday, I was permitted to question them as to whether they were disturbed religiously, to which they all replied that they were not. I was then sworn, and given a chance to testify to the truth in regard to my attitude toward the Sunday question.

After my testimony in the chair, the solicitor questioned me in regard to how I spend my Sundays, and asked if I did not know that there is a Sunday law. I replied that I knew of it, but that I also knew that it was an unconstitutional one, and that there is a Sabbath law of higher authority. After being questioned, I was permitted to speak for myself to the court. The judge, solicitor, and jury all seemed fair-minded men.

The judge seemed a little dissatisfied at the beginning; he said I was making an ecclesiastical plea. This I admitted, but told him that when the State legislated upon a solely religious question, and I was indicted under that law, an ecclesiastical plea was the only one I could make. The judge seemed to think that there was a civil side to this ecclesiastical question, and I promised to keep as near as I could to the right side of the question if he would allow me to go ahead with my plea. When I began with the prophet Daniel's prosecution under the laws of Persia, there was a laugh from all corners of the court-house,—and it was well filled with people,—for this was the point where his honor had called me down only a few moments before. The lawyers laughed quite heartily, and there were a number of them present.

The Lord helped us in vindicating his truth and in standing for right principles. I showed from the State statutes that I had not violated the letter of the law which says "the Lord's day." From the Bible I proved that the Lord's day is the Sabbath of the fourth commandment, which is the seventh day of the week, and not the first; that this is God's holy rest

day, and Christ is the Lord of it. This day I sacredly keep, and reverence the God who is Lord of it. I reminded the court that the law of God is the code by which all men will be judged, and that I was living in all good conscience before its Author. I showed from the Declaration of Independence and the Constitution of the United States that from the beginning this nation has tried to guard against religious intolerance; that the Baptists have stood for religious liberty, and have been persecuted because they opposed Sunday laws; that a petition from the Presbyterians caused Congress to add the first amendment to the United States Constitution, which provides that Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof; that the code under which I worship demands that I keep the seventh day, and also enjoins that I shall labor six days. In this the Sunday law prohibits the free exercise of my religious belief, and therefore is contrary to the Constitution of the United States, and also of the State of South Carolina. I think the solicitor himself was able to see that the Sunday law is unconstitutional.

The judge was very lenient, imposing a fine of only one dollar with no costs. The other two brethren were fined accordingly; and before the court adjourned, some one from the outside who felt kindly toward us, or had been touched by the trial, paid all our fines, and we went out free after having the grand privilege of getting the principles of truth before so large an audience in a way that will not be forgotten.

Those indicted were A. A. Johnson, our Campobello church elder, J. J. Soper, our deacon, and the writer.

R. T. NASH.

Religious Liberty Notes

FATHER ESPER, of the St. Joseph Catholic church of St. Joseph, Mich., invited the ministers of the Protestant churches of the twin cities, St. Joseph and Benton Harbor, to meet in his church. A resolution was passed at this meeting in the interests of a better observance of Sunday. *Query*.—Are the Protestant ministers of the twin cities protesting very strongly?

A Sunday-closing crusade is now on at McCook, Neb., and gives promise of being an interesting affair. The Religious Liberty Secretary of the Nebraska Conference, Elder Charles Thompson, has published a stirring article in a paper of that city, in which he clearly sets forth the evils of Sunday legislation. The following paragraph is taken from his article: "The man who sells groceries to feed the hungry, clothing to make comfortable the body, fuel to warm the household, is a public benefactor, and is following a legitimate and honorable occupation. But when the law says you can not do this on Sunday, it makes a business that is legitimate and honorable on six days of the week a crime on Sunday. And the honest, upright, philanthropic citizen that would choose to attend to a legitimate and honest business on this day is made a criminal by law, and is liable to incarceration with murderers, thieves, gamblers, and thugs. Therefore we say such a law is not only unconstitutional, but unjust and infamous."

K. C. R.

Medical Missionary Department

Conducted by the Medical Department of the General
Conference

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

The Nashville Sanitarium

For some time the Nashville Sanitarium has been an important factor in the work in the South, and has accomplished much good. And to many who have been greatly prejudiced against the principles that characterize us as a people, it has given a broader idea of the truth.

The work was started about nine years ago by Brother and Sister Hansen, who are still connected with the institution. The work grew rapidly, and Drs. Haywood and Caldwell and others became connected with the institution, and many patients were successfully treated; but having no permanent building, it was found necessary to move several times, and the expense of renting in Nashville was so great that it was hard to make the work pay financially, so it was clearly seen that it would be a matter of economy to build.

An instructor in Vanderbilt University, a man of wealth and refinement, had built for himself a fine mansion within about three miles of the Capitol building. He laid out the grounds in a very artistic manner, obtaining choice trees and shrubs from distant places at great expense, arranging them to suit his taste.

A short time before the place came to our attention, this gentleman died very suddenly, leaving the residence and ten acres adjoining to be sold for the maintenance and education of his children.

The price for which we obtained it, twelve thousand five hundred dollars, was in reality about the value of the house alone. The house was elegantly and substantially built, the owner taking personal care that every part should be of the very best material, the very best workmen being employed; and after fifteen years it stands as sound and substantial as on the day it was finished.

We were looking for a place just outside the city of Nashville, but near enough to give the advantages of the city; and when, after a long, disheartening search among all the available properties, we had about come to the conclusion that there was no good opening for a sanitarium in the vicinity of Nashville, this came to our attention. Of course, at any previous time we could not have secured it at any reasonable figure, and probably it could not have been bought at any price. After having asked God to guide us in the search, this opening seemed to us all to be providential.

It was necessary to build an addition to the residence in order to do efficient sanitarium work. Accordingly an addition thirty-four by seventy feet was planned, and excavating and building were immediately begun, and have been progressing slowly ever since.

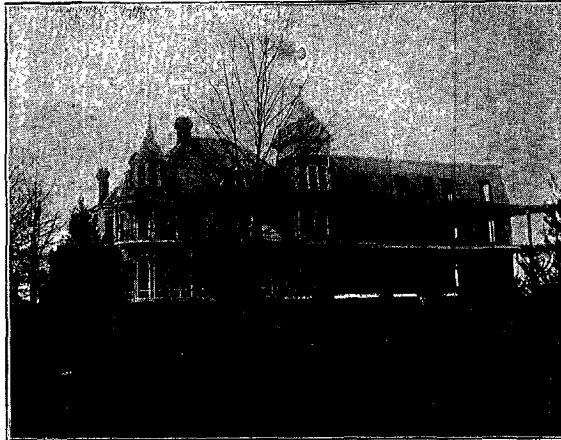
All who are conversant with the building and equipment of a sanitarium are

well aware that twenty-five thousand dollars is a very small amount with which to do the work, especially one so near the city of Nashville, which must compete with many other institutions that have all that money can furnish in the way of buildings and equipment.

We found it necessary, on account of the lack of funds, to omit many seeming necessities, such as dining-room and gymnasium, and to limit ourselves in the size and number of the rooms for guests, etc.

In the old part are the parlor, small kitchen and dining-room, and a few of the largest and best rooms for guests. The addition has three stories and a basement. In the basement are the ladies' and gentlemen's bath-rooms; on the first floor are the offices, laboratory, and a few guest rooms; the second floor is entirely devoted to rooms for patients; and the third floor contains the operating room and hospital ward.

We have about thirty rooms for patients. This is a very small number, but we felt that we could not afford more in the present financial situation. At present, on account of the noise and confusion of building, it is impossible to do



NASHVILLE SANITARIUM

anything like full or satisfactory work, so we are running at a loss, but during the summer we had all the patients that could be treated, and there is every prospect for successful work in the future.

The new addition is now enclosed, and if we had a few more good carpenters, we might get the building in running order by the first of February. We shall be very glad to correspond with any experienced carpenter who can come and help us get the building ready for occupancy as soon as possible.

We hope that all our people will remember that the sanitarium work is an important and essential part of the truth for this time, and that the Lord, through his servant, has spoken especially in regard to the establishment of a sanitarium in the immediate vicinity of Nashville. This can only be done when all our people take hold unitedly and lift together. It has been a hard struggle to get the work started in this southland; but a beginning has been made, and we know that the work will continue to advance, as the Lord has spoken good concerning this place.

Let us not be like those of whom it was said, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

Let us awake to the opportunities and privileges that God gives us of being collaborators with him, and come up to the help of the Lord against the mighty.

F. A. WASHBURN.

Findings

LUELLA REED and Hattie Rittenhouse are nursing in Bozeman, Mont.

Jamima Campbell is doing private nursing in Winnipeg, Manitoba. Her address is corner Simcoe and Wellington Sts., Winnipeg, Manitoba.

Arthur W. Hewitt and his wife (*née* Florence Craig) are in Decatur, Ill., nursing. He was prevented from continuing his medical course this year on account of sickness in the family, but he hopes to finish it next year. His address is 979 West Green St.

Mr. and Mrs. James Montgomery are conducting treatment rooms in Waterloo, Iowa. Their address is 606 Commercial St. A neat folder, calling attention to their work, presents many of the gospel principles upon which our work is based, in appropriate texts conspicuously displayed.

Miss Marie Jensen, of Taihus-hoveali No. 8, Randers, Denmark, writes as follows: "I started in self-supporting missionary work in this city in 1902. The Lord has blessed me very much in connection with the work here, and I acknowledge the work as his, in that several of my patients who had been considered hopeless cases by physicians have made nice recoveries. One lady about thirty years of age had for four years suffered very severely from arthritis deformans, and for a long time had been unable to help herself in any way. I had to carry her about as a baby.

Now she is able to walk. There were others whom the physicians desired to take to insane asylums. They, too, recovered, and are able to fill very useful places. If I had better facilities, I could do a greater work. As it is, I have tried to do the best I could. My work has been quite varied. I have given treatments in my own home and in the city, and some of my patients are boarding with me. There is no one here but myself to give treatments. Besides my other work I have been for several years the adopted mother of three orphan children. They are now from nine to thirteen years of age. Two are girls, and one is a boy. The girls are from the very poorest of homes, but by the grace of God I am trying to train them for him, and they keep the Sabbath with me. I rejoice in the progress of the work, and felt impressed to write this to you. It may be of some encouragement to others who are trying to do a work for the Lord. I started here with scarcely any money, relying on the Lord to help me. Now I have a well-furnished home for myself and the children, who are good samples of health reform. I praise the Lord for what he has done for me, and look forward to that glorious day when he will gather his people home, and we shall rest from our labors."

W. A. R.

NOTICES AND APPOINTMENTS

Nurses Wanted

WANTED AT ONCE.—At the Arizona Sanitarium, one lady and one gentleman nurse, of good Christian experience, capable of doing good work in bath-room or general nursing. Address Arizona Sanitarium, Phoenix, Ariz.

Notice!

If any of our brethren know of any of our people who have recently come to the province of Saskatchewan, Canada, it is desired that they notify the undersigned, sending their names and addresses so that they may be reached by correspondence. If their present address is not known, please send their former one. Address the writer at Regina, Sask., Canada, Box 666. **BIRDIE CONWAY, Sec. and Treas. of Saskatchewan Mis. Field.**

St. Helena Sanitarium Training-School

THE next class for training missionary nurses begins April 1, 1907, and offers a very thorough course in this line of work, and extraordinary advantages in the way of practical experience. We shall be pleased to correspond with all interested persons who desire to devote their lives to this branch of the Master's work. For circulars and full information, address St. Helena Sanitarium, or Dr. H. F. Rand, Sanitarium (Napa Co.), Cal.

To Members of the Battle Creek (Mich.) Church

A GREAT many persons who are members of the Battle Creek church have removed from the place, and some have failed to report to the church for years. Their address is not known, and consequently the officers are unable to secure information regarding their present standing. The church board have considered the matter, and have voted that a notice be published to all members of the Battle Creek church who have failed to report to the church for a period of two years, that unless they report to the clerk before April 1, 1907, their names will be dropped from the roll of membership of this church.

By order of the church board,
A. L. BAYLEY, Church Clerk.
Battle Creek, Mich., Jan. 10, 1907.

Notice!

THE fourth annual session of the Northern Illinois Conference is appointed to be held at the South Side church in Chicago, on Forty-sixth Street, between Wabash and Michigan Avenues, Feb. 20-26, 1907. The first meeting of this session is to convene Wednesday at 10 A. M. All Seventh-day Adventist churches in this conference are requested to elect delegates to attend the same. Elect one delegate for the organization, and one for each fifteen members belonging to the church. The ordained ministers of the conference are delegates at large.

The officers to be elected are as follows: conference president, vice-president, secretary and treasurer, missionary field secretary, Sabbath-school and educational secretary, religious liberty secretary, a conference committee of seven members, school board of five members for the Fox River Academy. Also officers for the Illinois Conference Association are to be elected—president, vice-president, secretary, auditor, councilmen; also the medical department is to elect a board of nine trustees, and these nine trustees are to organize themselves at a later meeting after they are elected.

In selecting delegates, please choose persons who can attend the conference during the entire period of the session, and these persons

should be individuals who are supposed to have a good understanding of what the conference work should be. Please make the selection as soon as consistent, and send delegates' certificates to the conference secretary in due time, so that he may understand who is entitled to a seat in this conference.

WM. COVERT,
President Northern Illinois Conf.

Publications Wanted

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

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

O. E. Jones, College View, Neb., *Signs, Instructor, Life and Health.*

Mrs. Katie Williams, Woonsocket, S. D., *Signs, Instructor, Watchman, Life and Health, and Liberty*; also any of our German papers.

Mrs. C. E. Hubbell, 1109 South Cypress Ave., Santa Ana, Cal., *REVIEW, Signs, Life Boat, Bible Training-School, Life and Health, Instructor, and tracts.*

Addresses

THE post-office address of Brother and Sister J. C. Brower is Mayaguez, Porto Rico, West Indies.

The address of Elder Morris Lukens is 612 Cator Ave., Baltimore, Md. Those who have the new Year-Book should make this correction.

Business Notices

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

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

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

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

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

WANTED AT ONCE.—A first-class coat-maker to work by the day. Steady work and good pay. Must be a Seventh-day Adventist. Address Rusch & Oster, 282 Yamhill St., Portland, Ore.

FOR SALE.—Vegetable cooking oil, nothing can beat it for shortening. Prices: 1 5-gal. can, \$4.50; 2 cans, \$8.25; 3 cans, \$12, till further notice. Freight prepaid. Address R. H. Brock, Arkansas City, Kan.

WANTED.—What have you in the way of bath-room fixtures for sale, such as spray, bath-tub, hot-water heater, etc.? Must be in first-class condition. Address H. B. Boram, 414 Michigan Ave., South Bend, Ind.

FOR SALE.—160 acres, good stock and general crop farm; 11-room modern house, furnace, good water, 5 acres orchard and small fruit; near good market and Adventist church and school. Address Connell Brothers, R. F. D. 2, Bedford, Mich.

BUFF ORPINGTONS.—To answer questions called forth by former notice we have prepared a brief account of the origin, history, description, and excellences of this popular breed of fowls. Send for it; it's free. Address Union College Poultry Yards, College View, Neb.

WANTED.—A single man, young or middle-aged, by the month, to work on farm and in mill. For further particulars, address F. B. Reed, Lakeville, Conn.

FOR SALE CHEAP.—Small fruit ranch, full bearing; improved; 16 miles east of Oakland, near line of Southern Pacific Railroad; 2 miles from Hayward terminus of electric-car line from Oakland. Address Mary E. Williams, 87 Vine St., San Jose, Cal.

SPECIAL NOTICE.—Order a large supply of our rancid-proof peanut butter immediately—only 10 cents a pound—as peanuts have advanced fifty per cent. Purest cocoanut oil, 13 cents in 50-pound lots. Order to-day. Address Vegetarian Meat Company, Washington, D. C.

Obituaries

MELIN.—Died at the home of her mother's sister, in Hancock, Mich., Dec. 29, 1906, Eva Korin Beatrice Melin, only child of Sister Anna Melin, aged 1 year, 5 months, and 18 days. Words of comfort were spoken from John 11:25 by the writer.

O. MONTGOMERY.

COUCH.—Died at Stevensville, Mont., Dec. 17, 1906, of consumption, Sister May Couch, aged 39 years, 7 months, and 30 days. She accepted present truth and joined the Seventh-day Adventist Church in July, 1899. She leaves a husband, two children, a father, three sisters, and two brothers to mourn. The funeral was held at the Adventist church in Stevensville, and was conducted by Brother Hanson and the writer.

M. D. HORTONBERRY.

MORRISON.—Died in Oakland, Cal., Dec. 26, 1906, Parker Montgomery Morrison, aged 69 years, 1 month, and 23 days. He came to California about thirty-four years ago, and about two years later became a faithful and exemplary member of the Seventh-day Adventist Church. He leaves an only daughter, with her husband and son, and an elder brother, who are sustained by the blessed hope. Funeral service was conducted by the writers.

J. D. RICE,
CORA A. RICE.

SCHOPBACH.—Died at Brooklyn, N. Y., Dec. 26, 1906, Mrs. Marie Schopbach, née Brinkmann, aged 34 years, 5 months, and 6 days. The cause of her death is assigned to cancer, dropsy, and bronchial pneumonia. She accepted present truth in 1903, and was faithful until her death. She suffered much during her illness, submitted to an operation, but without realizing the desired help. She fell asleep in the hope of a part in the first resurrection. She leaves her husband, her parents, two brothers, and one sister to mourn their loss. Funeral service was conducted by the writer, assisted by Brother Voth.

O. E. REINKE.

AFFOLTER.—Died at her home in College View, Neb., Dec. 24, 1906, Margaret Salome Affolter, at the advanced age of 82 years. Sister Affolter embraced the doctrine of the second coming of Christ during the 1844 movement, and accepted the third angel's message in the year 1871 at Racine, Wis. Since the death of her husband, Urus Affolter, in 1896, she lived with her daughter May, who tenderly ministered to her. Sister Affolter was the mother of seven children, four sons and three daughters, two of whom have preceded their mother in death. One of the daughters will be remembered by many of the REVIEW readers as Sister Lilly Affolter, who was the author of our kindergarten Sabbath-school lessons which have been in use in our Sabbath-schools for the past fifteen years. Mother Affolter was a most devoted Christian, and was beloved by all who knew her. The funeral service was held in the College View church. Words of comfort were spoken by the writer from 1 Cor. 15:51.

K. C. RUSSELL.



WASHINGTON, D. C., JANUARY 31, 1907

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

WE learn that the editor was to sail from Japan, for meetings in Korea, January 8.

THERE is some interesting matter on page 2 for those who are interested in helping on the work of this message.

A NOTE from Elder G. B. Thompson, dated Calcutta, December 27, reports the gathering of workers for the general meeting. Nine Burmese believers were in the delegation from Burma.

THAT the raising of the \$150,000 fund is not an impossibility is shown by the experience of some churches that have taken hold of it with a good, solid grip. Those experiences are related on page 7, and clearly demonstrate the proposition.

THE National Red Cross Society gives out the statement through the *Washington Times*:—

Great disasters and calamities in different parts of the world have occurred with such unusual frequency within the past year as to overtax the charitable spirit of the American people in responding to cries for relief.

RUSSIA, so long looked upon as the land of oppression, has taken some steps in the matter of religious liberty which might well be followed by her more enlightened sister nations. A letter recently received at the General Conference office contains the following encouraging statement: "We have received a copy of a document made out by the Russian minister, Holpin, in which the government grants us the same rights as to the Baptists, and instructs all the governors accordingly." Surely we have cause to thank God for this evidence of his overruling hand in troubled Russia.

WE know that all our people are interested in the progress of the book work throughout the field, and trust therefore that they will not overlook Brother Palmer's article in this week's issue upon that theme, which accompanies the Canvassers' Summary. The distribution of our literature is as important a work as any in which we are engaged, and it is to be hoped that all conference officers and leaders in the canvassing work will yoke up as closely and effectively as have Brethren Ketrang and Wilcox. The students from our schools have done

a good work; but it is necessarily intermittent, because it must cease when they return to school. Let earnest efforts be put forth to raise up strong companies of workers, in order that large results may be realized steadily throughout the year. This is not to discourage the securing of student canvassers, by any means. The more of these our book men can get into the field, the better it will be for all concerned. But strong, determined efforts should be put forth continuously to keep an active, permanent body of canvassers in the field in all our conferences.

THE demand for international interference to bring to an end the atrocities of the Kongo continues to grow in volume and influence. Through special favors to Catholic missionaries in that country, King Leopold has secured the backing of the Catholic Church for the continuance of his wicked administration. It begins to look as if something would soon be done to ameliorate the shocking conditions there, in spite of the strong opposition from Catholic sources.

WE are closing in this issue one important series of articles and beginning another. The former is by Elder Geo. B. Thompson on "Millennial Dawn," and the latter by Elder A. G. Daniells on "Organization." We would strongly urge all to preserve the "Millennial Dawn" articles for study and future reference, in view of the increasing prevalence of that deceptive doctrine; and we would urge no less strongly that our readers preserve and give diligent study to Elder Daniell's series on "Organization," in view of the present dissemination of teachings designed to throw us back into a condition of disorganization and confusion.

The Report From Jamaica

LAST week Brethren Luther Warren and Lee E. Wellman arrived in New York from Jamaica, the latter stopping off in Washington on his way westward, and giving us the first full report from our brethren in Kingston.

The meetings had only fairly opened. Sunday night Elder Warren had spoken in the town hall, nearly a thousand being present. On Monday afternoon, when the violent shock came, the visiting brethren and others were inspecting the school site in the country, twenty-five miles from Kingston. They knew by the violent shaking of the earth that the situation must be serious in the city, and proceeded at once by train for Kingston. As they neared the city, after many delays on account of obstructions, the sky was overcast with clouds of smoke made lurid with flames. All our American workers were without

injury, though some had narrow escapes. It is evident that two or three Jamaican believers lost their lives, among them Brother Norman Johnston, a devoted worker and treasurer of the conference, who was visiting the bank in the district where the loss of life was greatest.

At the time of the shock Elder J. A. Strickland was leading a meeting of about one hundred and fifty of our people in the Kingston church. They were singing a hymn. Had they rushed for the stairways, no doubt many would have been injured in the panic, as the meeting hall is on the second floor, above the book depository. The leader urged the congregation to remain, and the singing was continued until the shock was over, although the plaster and moldings rained down upon them. Providentially the church was one of the few buildings left standing, though its walls were sadly cracked.

The people were compelled to sleep out of doors or wherever partial shelter could be secured. About three hundred of our brethren had come in from other churches in Jamaica. These were advised to return to their homes, owing to the difficulty of getting food in the city. Business meetings of the conference were held in the open, and officers were elected, and plans laid for the distribution of workers and the conduct of enterprises. It was then thought best for all to get back to their fields at once, as no public meetings could be held in the midst of the confusion in the city.

Elder U. Bender was elected president of the union. Professor Hughes and his family, who were present, remain to go forward at once with the industrial school enterprise. The prospects for the school are very encouraging. Our West Indian brethren and sisters gathered at the meeting were calm and courageous in the midst of the disaster, and may be depended upon to push the work with greater energy than ever. Elder Beckner, president of Jamaica, was transferred to British Guiana, and Elder W. G. Kneeland, of British Guiana, will act as president in Jamaica. Elder H. C. Goodrich, of northern Central America, will take the presidency of the new West Caribbean Conference, which includes the Panama region.

We shall have fuller reports next week. Doubtless Elder I. H. Evans will have returned to Washington ere this paper reaches the reader. Our first page gives a view of the ruin wrought by the earthquake. Other photographs taken by Brother Lee Wellman will appear next week. The *Caribbean Watchman*, printed in Trinidad, will put out a special number which will doubtless have a very wide circulation through all the West Indian and Central American field. Truly the world is being warned of the swift approach of the end.