



Vol. 84

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No. 7

The Law of God

Thou shalt have no other gods before me.

Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing loving-kindness unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.



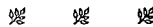
Our Publishing Work

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

THE Review and Herald Publishing Association has manufactured a supply of Vest Pocket Memorandum Books, which have been named "Memory Annex." These are so constructed that when the blank paper is all used, a new supply can be added in the form of a paper-bound tablet of 75 pages of good stock, 2½ by 5½ inches. The permanent cover of the Annex is made of durable, flexible, red leather, which will last for years. The cover and one filler sells for 25 cents, post-paid. The fillers can be supplied, post-paid, for five cents each. The Memory Annexes and the fillers can be ordered through the regular channels.



It will soon be the time of the year when increased efforts will be made in the organizing of Sabbath-school kindergarten classes. We wish to call the attention of our readers to "Bible Object Lessons and Songs for Little Ones." This excellent kindergarten book contains 52 lessons, one for each Sabbath in the year, with suggestions accompanying each lesson; 39 songs and hymns written for the lessons; 36 full-page pictures, 6 x 8 half-tones, and colored plates; 52 pen drawings, showing the use of the illustrative material. The whole book contains 160 pages, beautifully printed and profusely illustrated. The book is bound in four styles,—board cover, 7½ by 10 inches in size, \$1.50; blue cloth, \$2; lemon edge, royal edition, \$2.75; gilt edges, panel size, \$3.75.



WE call the special attention of the REVIEW readers to the February number of *Life and Health*, which offers some suggestions on, How to Overcome Constipation; How to Remedy an Unhappy Life; it stimulates faith in Christ's power to heal; cites some of the evils that come to our children through improper reading and objectionable companions; sounds a note of warning against the tendencies unfavorable to the home and the family; gives a judge's reasons for the downfall of boys and girls. It contains *Questions and Answers* on, Alcohol in Candy; Removal of Tonsils; Cough Medicine for Children; Poor Circulation; The Age of Healthful Bread; Jaundice; Ulcer of the Stomach; Shortness of Breath; Diseased Tonsils; Nasal Catarrh; Effect of Cooking Food, etc.: *Editorials* on, False Claims Made Through Newspapers; Advertisements for the Cure of Special Diseases; Some Enemies of Reform; Two Reasons for the Use of Alcohol Examined; Sleep for the Children; Changes in Methods of Treatment; What Rheumatic People Should Eat; *Current Comment* on, The Anti-Alcohol Movement Among Students and Practitioners; Paralyzing the Leucocytes; A Deadly Fallacy; The Venereal Peril; Unclean Newspapers; Smallpox and Vaccination; A Time for Study and a Time for Sleep; The New Dietary; Reading in Bed; The Earthquake Cure; Some Uses of Cottonseed Oil, etc.: Household Suggestions on Unfermented Bread: reports of the advancement of healthful living in foreign countries, and a large collection of instructive *News Notes*. This number of *Life and Health* costs only 5 cents, but its value can not be estimated in dollars and cents. Sample copies free.

ALL the readers of the REVIEW are familiar with "Christ in Song," by F. E. Belden, which contains 414 pages with over 700 hymns set to music, embracing nearly all the old favorite songs with many new ones. It contains twice as many hymns and songs as are found in the average Sabbath-school song-book. It is bound more securely, and is furnished at the following prices: One or more copies, post-paid, in heavy flexible cloth, 35 cents; in paper-covered boards, with attractive ink design, red edges, heavy canvas back, 40 cents; in canvas-covered boards, aluminum title, red edges, 50 cents; in half morocco, gold title, \$1.



WE again call attention to "Bible Hero Classics," a series of twelve covered pamphlets containing ethical Biblical stories of Abraham, Jacob, Joseph, Joshua, Samuel, Solomon, Elijah-Elisha, Daniel, Ruth-Esther, Samson-Gideon, Moses, and David. In bringing out this series of stories it is the author's purpose to make this generation as well acquainted with these principal Bible characters as with Alexander, Cæsar, King Arthur, etc. It is hoped that thousands of parents and teachers will take advantage of the "Classics," in order to introduce the inimitable stories of the Bible to the young people. It is believed these thrilling stories will be read by the youth, instead of the many harmful stories, if they can only be placed in their possession. The books have been critically examined by competent persons, and are pronounced clean and good. The Review and Herald will sell them in full sets, post-paid, for 80 cents.



WE can thoroughly equip kindergarten class rooms with furniture, and material with which to illustrate the lessons given in "Bible Object Lessons and Songs for Little Ones." We can furnish substantial hard top tables with folding legs and inside cabinet for material, sufficiently large to seat eight children and the teacher, at \$3.75, freight or express extra. We can furnish little chairs for the children for 60 cents for the 14-inch, and 50 cents for the 12-inch, with freight or express extra. We can also furnish three boxes of kindergarten material, which make teaching comparatively easy. Boxes 1 and 2 contain hard maple blocks cut into cubes, halves, quarters, squares, and oblongs. Box 3 contains 10 miniature sheep, 30 mounted sticks to represent men (10 of them children) green French tissue-paper for representing water, cones, domes, and green splints for river outlines and tree-building. Where the three boxes are ordered with one book, the purchaser receives free a portfolio of blackboard sketches on the life of Christ, which will materially aid in drawing. The three boxes of material, express paid, \$1.75.



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Also Pacific Press Publishing Company, Mountain View, Cal.; Portland, Ore.; Kansas City, Mo.; Southern Publishing Association, Nashville, Tenn., and Fort Worth, Tex.

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

Loving and Hating

RIGHTEOUSNESS is to be loved, and iniquity is to be hated. Righteousness is to be loved to such a degree that it will be revealed in the life, and iniquity is to be hated to such a degree that even the appearance of it will be avoided. "Ye that love the Lord, hate evil." The love of righteousness is to be cultivated, and the hatred of iniquity is to be stimulated. The natural man loves iniquity, and hates righteousness. Only love incarnate can work a transformation in human nature. Are we loving and hating according to the Scriptures?

"The East and West"

As would naturally be expected, the decision of the San Francisco school authorities to exclude the Japanese from certain grades of the public schools of that city arouses much interest in Japan, and is a subject of discussion in the papers of the country. The action in this matter has opened up the whole race question, and the future relation between the nations of the Western world and those of the East.

As indicating something of the trend of feeling from the Japanese view-point, not only upon the school question, but also upon the broader question of the attitude of Japan toward the civilization of Europe and America, we quote at some length from an editorial in the issue of the *Japan Times* for Dec. 27, 1906. The whole article is of much interest, but it is too long for our use entire. We will therefore confine our

extract to the following paragraphs:—

We have said it is both misleading and unjust to include Japan unqualifiedly in the designation "Orientals." We do not say this from a mere sense of self-importance. There were days when we saw with a feeling of abhorrence Western men and women shake hands or walk arm in arm. Then kissing appeared absolutely immoral to us, while the act of walking into houses with shoes or boots on was evidence to us of the inferiority of the Western race. What a host of other practises and usages we might recall of Europeans and Americans that once shocked our sense of decency and politeness! But they no longer do so, and for good or bad we ourselves are rapidly adopting these manners. So long as those practises and usages disgusted us, they formed so many sources that fed and fanned our prejudice against the Westerners; but they no longer disgust us, and this turn of affairs is the most conclusive proof that the anti-foreign spirit is dead and gone in Japan. We have for a long time shared with the other nations of the Orient the sense of being humiliated by the West. But unlike the others, young Japan started her career with a hope, resolution, and faith that she would outlive the period of self-resignation, win a place of respect and consideration in the world, and that by her silent and unremitting exertion for self-betterment. We are now on a fair way toward the accomplishment of this aspiration, with reasonably encouraging prospects before us, and we have nothing to complain of. And taught by our past, we look with disdain on all hot-headed attempts and noisy clamorings which often characterize the doings of our fellow Asiatics. If there is a caste of the East, we have freed ourselves of its shackles, and we are not Orientals in that respect. In our relations with the West, there is, therefore, nothing on account of which we should be disposed to entertain any social antipathy toward the nations of Europe or America. If the accident of complexion is to be insisted upon as a mark of our racial inferiority, we will not stop at pitying the innocence of those who adhere to such a proposition, but will yet strive to disprove the allegation in a manner as will do credit to our past. The racial problem, then, in so far as we Japanese are concerned, is one that does not affect us so much as the mode of thinking or the way of looking at things on the part of the Westerners.

We have hinted above as to our attitude toward the rest of the Oriental nations. In view of the spirit of restlessness now observable throughout those countries, it will be well to be definite on this point. We have gained new prestige since the late war, and this has given new power and influence. There seems to be a vague feeling among a section of Westerners that we will use this power and influence in setting the East against the West.

The idea is absurd on the face of it. To incite the East against the West, with Japan as the rallying-point, will be to make this country the vortex of the mad whirl of vast Asia, untrained, unsystematized, mob Asia, and Japan would be drawn up into the waterspout, then dashed and ruined before she could lead the hordes in battle array. Japan would not be so foolish. If Japan is at all inclined to exert her power and influence outside her own limits, it will be always in restraint and guidance, and to promote better understandings between the East and the West. For all this disposition on our part, which is sincere and genuine, it is in the power of the West to distrust and blackmail and ultimately compel her to throw in her lot with the East and rise or fall with the East. Then the responsibility will be on the West. But with England as our ally, the United States as our most trusted friend, France coming to the side of world's peace, and Germany knowing us better, such a turn of events will never occur.

There are some statements in this quotation which are worthy of special attention as being the utterances of a Japanese who exerts a molding influence among his own people. It is declared to be the purpose of Japan to win "a place of respect and consideration in the world, and that by her silent and unremitting exertion for self-betterment." This representative Japanese further states that "we look with disdain on all hot-headed attempts and noisy clamorings which often characterize the doings of our fellow Asiatics." As to the influence of Japan upon the other nations of the East, this writer says: "If Japan is at all inclined to exert her power and influence outside her own limits, it will be always in restraint and guidance, and to promote better understandings between the East and the West." At the same time this writer recognizes the possibility that the Western nations may compel Japan "to throw in her lot with the East and rise or fall with the East," but in such a case as that he affirms that "the responsibility will be on the West."

The views expressed in this editorial are such as ought to command the respect and confidence of all candid thinkers, and especially those in the Occident who profess to regard it as a part of their duty to give the gospel to Japan. In proportion to the light which they have received, the Japanese are more clearly revealing some of the fundamental principles of the gospel than are some of those in the West to whom the people of the far East are looking for help in their effort for "self-betterment."

We earnestly hope that those who know the message for this generation, which is the one thing that Japan needs more than anything else, will feel their responsibility to impart the saving gospel to those who are thus looking expectantly toward the West for something better.

The Study of Missions

THE best material for the study of missions will be found in the reports, warm and fresh from the hearts of our workers in the fields, who are face to face with the needs, and who tell us of the onward march of this cause.

These reports from the fields ought really to be studied, not merely read. One needs to have conveniently near an atlas of the world, so that the significance of every onward move may be well understood. The incidents and experiences described, and the plans outlined by our missionaries, furnish weekly material for missionary and prayer meetings. Their proper study will keep the missionary zeal burning brightly in every heart.

Of literature on our missions in book form we shall doubtless soon have something. Our missionary history is just now rapidly in the making. For the benefit of teachers in our schools, the Mission Board some time ago put out a little pamphlet, "Outline of Mission Fields," giving the barest record of facts regarding the opening of our different missions and the growth up to recent times. A call has been made for publication in book form of the more comprehensive studies on the beginnings of our missions which have been appearing in the *Instructor* from the pen of Sister L. F. Plummer.

A helpful book, which will be especially appreciated by leaders of missionary meetings, is "The Missionary Idea," by Mrs. A. E. Ellis. (Published by the Union College Press, College View, Neb. Price, 75 cents.) The author has given special study to the home end of the foreign missionary idea for many years. As missionary secretary years ago in Minnesota, I believe, she inaugurated the second-Sabbath missionary study which has been adopted throughout our churches. Its many chapters give abundant variety of helpful suggestions, incidents, and Bible studies on missions. The book has been a labor of love for the cause of missions. It gives not simply the facts, but earnestly seeks to fasten the root idea of missions in our hearts and consciences.

For systematic study of the great heathen fields, their history, tribes, and their opening by missions, the volumes of the Student Volunteer Movement are most interesting, excellent, and very cheap. For 35 cents each, one can pro-

cure the following: "Africa: Daybreak in the Dark Continent," "India and Christian Opportunity," "China: Dawn on the Hills of T'ang," and "Sunrise in the Sunrise Kingdom" (Japan). The office of the Movement is 3 West Twenty-ninth St., New York City.

There is every facility for keeping informed as to the situation and needs of the great unwarmed fields.

W. A. S.

Marshaling the Forces for the Fray

IN view of the position now taken by many professed Protestants regarding the Church of Rome, it is necessary from time to time to refer to statements which Catholics make, outlining their true position. We are frequently told that the Roman Church of to-day is very different in her feelings toward those not of "the fold" from what she used to be; that she is far more liberal; that she would not to-day repeat her dark deeds of yesterday. Building on this belief, professed Protestants are drawing toward Rome, fondly imagining that Rome is deserting her past and drawing near to their standard. The motion they think they see is as unreal as the most deceptive mirage.

But we will let Rome speak for herself, and tell us what we might expect from her were she in power to-day. We take the following extract from *Libre Parole*, a Jesuit, anti-Jewish journal of Paris:—

The anti-Semites [they are speaking of themselves] do not blame the Inquisition. . . . They are convinced it assured the grandeur and independence of Spain; and their first care, if they were in power, would be to establish a tribunal which should be, it is true, exclusively laic [carried out by the laity], but which would much resemble the Spanish Inquisition.

That is to say, they would have an Inquisition carried out by the laity, in order to relieve the church of the charge of burning and torturing "heretics." As in days gone by, the clerical conclave would declare a man a "heretic," and the civil power would put him to death for being such. But the church would see to it that the state carried out its part of the program. The fact that the church, rather than the state, is advocating such a conspiracy against liberty and life, shows plainly who would be the actuating factor in the capital punishment that would result to the man who chose to think and worship as his conscience dictated. That church has long disavowed its responsibility for the death of the millions of Christians who suffered during the Dark Ages. That church would make the state responsible for the whole transaction, disguising the fact that the state was but the tool of the

church in it all. That church knew that its pronouncement of heresy against any person was the signal for the state to execute him.

In the light of this declaration of *Libre Parole*, is it any wonder that the French government to-day is seeking to teach the church its place? The wonder is that the nations of earth have submitted to her domination as long as they have; and that professed Protestants are to-day uniting with that power to bring about clerical interference with the affairs of this country and with the religious practices of its people. In the light of the facts the toadying of Protestants to Romanism is unexplainable. The gulf between the two bodies is narrowing so rapidly that it scarcely requires bridging to step across. Recently Father Esper, of the Roman Catholic church of St. Joseph, Mich., invited the ministers of the Protestant churches of St. Joseph and Benton Harbor to meet in his church in the interests of a campaign for better Sunday-keeping. They accepted, and a resolution was passed in harmony with that purpose. The National Reformers have expressed their willingness to join hands with Rome for Sunday enforcement. Recent reports from England state that the Roman Catholic Church, the Church of England, and the non-conformists have joined in a campaign for "better Sunday observance." The labor unions and the churches are preparing for joint work along the line of compulsory Sunday rest.

In spite of the seeming setback which the Roman Church is now receiving in Europe, there are forces quietly working along definite lines, the result of which will be to bring the world under the domination of Rome. The present attitude of professed Protestantism in this country and certain developments in Great Britain are directly along this line; and the influence of Rome in politics at the present time is an indication of her aim and an earnest of her success in bringing the world to her feet. An apathy, both dangerous and deceptive, has come over the Protestant world. Barriers are melting away which will eventually throw formal Protestantism into the arms of Rome. This is not the dream of an alarmist. It is what is coming—coming with a swift and powerful current, and coming soon. And he only is safe who refuses allegiance to the rapidly forming confederacy, keeping "the commandments of God, and the faith of Jesus."

When tempted, under stress of great trial, to lose heart and hope, remember the promise of God: "I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people for a light of the Gentiles." Isa. 42: 6, 7

C. M. S.

Organization—No. 3

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

WHILE the people who had suffered such bitter disappointment because the Lord did not come as they had expected in 1844, were being scattered, and the leaders in the message were endeavoring to establish some sort of organization, or "associated action," as they termed it, to aid in holding them together and harmonizing their sentiments, there were some who were earnestly seeking and fervently praying for a Scriptural explanation of that great movement. They could not believe that the message they had received and proclaimed was a deception and a fraud. They had seen nothing that had disproved the correctness of the fundamental truths of the message. They would not reject what they could not prove to be false; and, moreover, they refused to repudiate the personal religious experience they had enjoyed while believing and teaching the message.

Among those who turned to the Scriptures with their hearts set on finding a true, consistent explanation of that terrible disappointment under the first angel's message were Joseph Bates and James White and his wife. The earnest, prayerful study of these servants of God was soon rewarded. They began to awaken to the fact that there was a third angel's message which was to follow the first and second messages which they had given. The study of the third message led to a study of the whole sanctuary question, and this gave the desired explanation of the entire movement, including the disappointment, under the first and second messages.

The relief and joy that came to their hearts with this new-found light was beyond all expression. As a natural consequence they yearned to make this explanation known to others. As they endeavored to give to their friends and neighbors the truth they had discovered, it became clearer, and grew larger to them, until a beautiful, harmonious, convincing system of truth was developed, which has found its way to all lands, and has won the confidence, love, and loyalty of thousands of men and women.

The dawning of the light of the third angel's message was to mark the beginning of a new religious movement. The church must again proclaim a definite message "before many peoples, and nations, and tongues, and kings." Rev. 14: 6; 10: 11. That great world-wide movement was inaugurated by those humble believers to whom the time, place, and meaning of the third angel's message was revealed. Perhaps no great movement in the history of God's people had ever started in such apparent weakness as did this one. The first believers

in the third message were few in number, and had but few friends who sympathized with them. They had no facilities of any kind with which to carry forward their work, and they were penniless. The only possible course open to them was house-to-house visitation among such of their old friends and fellow believers as would listen to them. They made use of this one opportunity. The message had power. Many of their friends were convinced that they had the truth, and joined them in obeying it and in making it known to others. As their numbers increased, they were able to come together for local and general meetings. Men went out as preachers at their own expense, companies of believers were established here and there, printing was undertaken, and the circle of their operations continually widened. Schools were established, medical missionary work was begun, and foreign missionary enterprises were entered upon.

At the beginning of this movement, little thought was given to the question of organization. In the first place, there was very little if anything that called for system or organization, and in the second place the majority of those who first connected with the movement had been in the movement, under the first angel's message, where organization had no place, and by whose leaders it was looked upon with disfavor.

But there came a time when some of the leaders in this new movement became convinced that there should be established some sort of organization securing order, system, and intelligent co-operation in carrying forward the work. Elder James White was among the first to recognize this need. As editor of the REVIEW AND HERALD, the one general paper of the believers, he occasionally made mention of the lack of order, harmony, and system that existed. He wrote an editorial now and then on "Gospel Order," which indicated the trend of his thoughts. But it was not until 1860, fifteen years after the cause was inaugurated, that the first definite suggestion was made in the church paper that steps should be taken to establish some form of organization for safeguarding and advancing the interests of the cause.

At the time this suggestion was made, there were several thousands of believers, and some twenty or thirty regular ministers. The cause had been carried as far west in the States as Minnesota and Iowa. Two regular papers were being published, a small printing-house had been built, and equipped with machinery, and a number of small meeting-houses had been erected. And yet there was nothing in the way of organization. No name had been chosen by which the

believers might be known or designated as a people. No church organization had been effected. The believers met together wherever they could, and conducted services as they thought best. There were no regularly established church-members nor officers. There was no way of determining who were accredited representatives of the people, and no regular nor adequate means of support provided for the ministers who were known to be true. No provision was made for legally holding the church buildings nor the property of any general institution. Nor was there any way by which wills, legacies, etc., could be made secure to the cause. About six thousand dollars of resources had accrued to the publishing plant, yet it belonged to no one unless it might be Elder White, who acted as publishing agent. Financial obligations had been created, but no one was legally responsible for them.

In view of such a situation, it is not surprising that some of the brethren on whose shoulders the heaviest responsibilities of the cause rested, began to demand that some plan of organization be adopted by which this chaos might be transformed into order.

A. G. DANIELLS.

An Open Door

"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." Matt. 24: 14.

In portraying to his questioning disciples the signs of the end, the Saviour looked down the ages and saw, among other signs, that all nations would open their doors to the gospel, and that it would be preached as a witness. Then, he said, the end will come.

This significant sign of the coming consummation none who look can fail to discern. The gospel is being preached in all the world. Its very closing notes, the last message men will ever hear, the gospel of the kingdom, the gospel announcing the advent of the King—the rightful heir—and the establishment of the eternal kingdom are being carried speedily into all nations.

For many years China stood as an acknowledged Gibraltar of the heathen world. As one missionary lay dying of fever off the forbidden coast of China, he is said to have exclaimed, "O rock, rock! when wilt thou open?" Another, as he stood gazing at her inaccessible mountains, said, "O mighty fortress! when shall these impenetrable brazen gates of thine be broken through?"

In 1819, when the translation of the Chinese Bible was completed, Robert Morrison said, "I trust that the gloomy darkness of pagan skepticism will be dispelled by the Dayspring from on high.

and that the gilded idols of Buddha and the numberless images which fill the land will one day assuredly fall to the ground before the force of God's Word, as the idol Dagon fell before the ark. These are my anticipations, although there appears not the least opening at present."

The hope of this great missionary hero has, however, come to pass. This non-Christian fortress has been captured, and there is an open door in dark Sinim. When Morrison was once sneeringly asked if he expected to make an impression on the idolatry of this great empire, he said, "No, sir; I expect God will." And God has made an impression.

And what is true of China is true also of other nations. The darkest portions of the earth are being entered. The last message is sounding, and the Macedonian cry, "Come over and help us," is being heard out of the midst of the darkness.

It is true that there are difficulties, some of which seem insurmountable, and the stupendous work to be done seems appalling, yet it will be finished, even in this generation, hoary though it be with age. Valiant soldiers of the cross are needed who will enter the "open doors," and push the work of the "mystery of God."

There are two hundred million Mohammedans in the world. Less than a century ago there was not a single Christian worker in any Moslem land. To-day almost every Moslem city is being entered. The Bible has been translated into every language in the Mohammedan world, whereas the Koran is only in the Arabic. How shall this great Mohammedan world hear the last message? The problem is great, but the Author of the gospel is a Being of unlimited power and resources.

Morrison prayed that the Lord would station him in that portion of the field where the difficulties were the greatest. There is an "open door" in the Mohammedan world, and workers are needed to enter here. May the blessed Lord send forth laborers into the harvest-field.

G. B. THOMPSON.

Note and Comment

WHILE the report of the Royal Commission on the matter of the illegality of present practises of the Church of England is still hanging over the Anglican Church, a hymnal has been published which is adding fuel to the flames of the controversy. The Archbishop of Canterbury and seven of the bishops of the Anglican Church are using their influence against the new hymnal, and in some instances have prohibited its use. Their reason is that sacerdotalism and

the worship of Mary are so flagrant that "no one respecting the teaching of Scripture or the content of the Book of Common Prayer can tolerate their use in the Church of England." On the other hand, the "Catholic party" in that church declares that to give up the use of these hymns and the hymnal would "weaken the defense of Catholic doctrine in regard to the eucharist and the faithful departed." The "Catholic party" inside the Church of England will not give up without a struggle the ground it has won in its effort to turn the Church of England over to the domination of the Church of Rome. The report of the Royal Commission of investigation into the present rituals of the church indicates that the "Catholic party" has been gaining ground rapidly in the matter of introducing Roman rituals into the Anglican Church services. No action has yet been taken upon the report of the Royal Commission. This lack of action would indicate that the government has found so large a task in the matter that it will move slowly and cautiously — if at all.

THE tendency toward a union of Christendom under papal control is recognized by others than Seventh-day Adventists, as will be seen by the following from a paper published at Allegheny, Pa.: —

A paper on "Present Tendencies of Romanism" was read before the Presbyterian ministers' association yesterday by Rev. Dr. Daniel Russell, pastor of the Bellefield church. Dr. Russell said the paper had grown out of his experience while being nursed through an attack of typhoid fever in a Catholic hospital in Rome.

Dr. Russell said he believed the present-day tendency is toward a union of Christendom. He stated that the Catholic and Protestant churches are not so far apart as many people think; that nine tenths of the doctrines and practises of the two bodies are identical.

Dr. Russell does not look with disapproval upon this union, and yet he knows, as all Christendom must know, that such union can not come without a recognition of the pope's authority and infallibility, and an acceptance of all the claims he makes as vicegerent of the Son of God and "corrector of heretics." There is much truth in what Dr. Russell says. The greater portion of professed Protestantism has never completely thrown aside the unscriptural teachings of the Roman Church, such as infant baptism, the keeping of Sunday, the immortality of the soul, and the eternal torment of the wicked. While these children of the papacy have been fostered, the "protest" of Protestantism has been stronger in name than it has in fact. Therefore the present strong drift back toward Rome is not to be wondered at.

The drawing together of the two bodies is not a mutual movement. Rome stands where she always has stood, and apostate Protestantism is moving slowly but surely into the shadow of her tabernacle. It is no time for us to lose hope while the prophecies of God's Word are working out before our eyes.

UNDER the title, "The Seven Day Slave," the *Home Herald* (*Ram's Horn*) of February 6, says: —

The oldest institution in the world is the Sabbath. Before God established the church, before he planted the family in Eden, he set apart the seventh day for rest. He also hallowed it. That made it holy.

The Sabbath is unique among religious institutions in that it is older than all religions, and it is therefore incumbent upon all the race to observe it, whether Jewish, Christian, Buddhist, or pagan.

God is not particular about the particular day, but he does insist on this principle, that one seventh of our time is to be devoted to rest and recuperation, and readjustment of body, mind, and spirit.

This divine injunction against ceaseless toil lies not only in the commandments uttered on Sinai; it is inherent in the constitution of our being. The man or nation that breaks that injunction is guilty of contempt of court, and pays a penalty by losing vigor of body and mind, and by losing the fine sense of susceptibility to the divine,—the touch with the unseen which comes from close communion with God.

Presumption could hardly go further than it has gone in this. The law of this land means what the Supreme Court declares it to mean. And here is a self-arrogated supreme court sitting upon the law of God, declaring the meaning of its phraseology and the extent of its functions. God has given a very particular law, and designated a particular day to be observed. He gave Israel many evidences of his intention regarding the day he appointed. That he was particular about it is shown in the penalties imposed upon those who disregarded the Sabbath law. But the *Home Herald*, with the generality of Christendom, has in effect, pronounced this part of the law of God unconstitutional, and given an interpretation of God's intentions which the spirit of Inspiration did not deign to do. It is true that the man who does not regard the Sabbath loses "the fine sense of susceptibility to the divine." It is also true that he who passes upon the constitutionality of the law of God and interprets it to suit his own convenience loses "the fine sense of susceptibility to the divine." There is more in the Sabbath of Jehovah than resting one day in seven. There is the matter of obedience or disobedience to the command of God; and there can be no greater "contempt of court" than that shown in the extract above.

The Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

An Open Letter to Our Workers

THE workers on the pay-rolls of our various conferences in the United States and Canada, constitute quite an army of laborers. Over one thousand men and women of various ages are regularly employed in the work of the Lord.

The supreme purpose of this large body of workers is to teach the third angel's message to this generation, to persuade men and women to receive Christ as their Saviour and to prepare for his soon coming.

We are organized into general, union, and local conferences for the specific purpose of utilizing the talents and directing the efforts of this band of workers, and to have their energies directed so as to accomplish the most possible good.

Whatever needs to be done in conference work, these workers are always ready and willing to undertake. Rarely has there been developed in any age a more independent, trained, united working force than this army of a thousand men and women. Scattered in every State and Territory in the United States and Canada, oftentimes not meeting one another in many years, this army of workers are as united in the accomplishment of a set purpose as any army that ever marched against a common foe.

Whatever work needs doing in the cause of God, to this task these laborers go with cheery hearts and a set purpose.

In the past great things have been accomplished by such a force as this. It is neither numbers nor wealth that leads to success in God's cause; it is the manifest presence of Jehovah that brings results.

When Gideon had gathered thirty-two thousand men to fight the Midianites, the Lord said that the number was too great, because if they succeeded, Gideon's army would take the glory to itself. This vast number of men were scattered and sent to their homes, until only a little band of three hundred remained, and it was with these three hundred brave hearts that God would smite the Midianites.

When the outpouring of the Spirit of God came on the disciples in the days of the apostles, and the Lord was filling the world with the gospel message of a crucified and risen Saviour, it was not the number of disciples that counted, and created this great stir, but it was God's Spirit and power that won the hearts of the people.

So it was in the days of Martin Luther. When the great Reformation

started, only a few at first embraced Luther's message; yet such a mighty power attended the work which God wrought through him, that nations and kingdoms were stirred as they had not been stirred for a thousand years.

So it is in the work of the third angel's message. The wide extension of this great gospel of the soon coming of Christ, and of the Sabbath and other kindred truths, has not gone to nearly every nation under heaven because of the power, wealth, or numbers in our ranks, but because we have been a united people, and our workers have been true to the accomplishment of the work of the third angel's message.

I do not recall a single leading feature of our work during our denominational history to which this band of workers, scattered everywhere, and oftentimes laboring under very trying conditions, have not been true and loyal. Institution after institution has been built, not because of our great wealth, or numbers, nor because the means were available and ready at our command; but because when it has been agreed that a certain thing should be accomplished, the band of workers scattered wherever they may have been, have united their energies for the accomplishment of this work.

When the Review and Herald, the college, and the sanitarium at Battle Creek were started in the early days of our denominational history, it was all our people could do to compass the establishment of these enterprises, and to maintain them. Even this could not have been done, had not nearly every Seventh-day Adventist all over the land stood true and loyal to the interests, which, without their help, could not have been built up.

When the plans were laid that the headquarters of the General Conference and the Review and Herald should be moved from Battle Creek, there was a hearty, sympathetic co-operation on the part of our people everywhere in the wide world, enabling the officers of the General Conference to accomplish this purpose. Again and again have our people rallied to the raising of this money like valiant soldiers who were taking a stronghold of the enemy. Little did it matter what difficulties confronted us, or what obstacles were encountered, or what hindering causes arose, our people rallied to the charge again and again, and raised the fund that was called for, and so greatly needed.

Probably there is not a worker from Maine to California, or from Alaska on

the north to Texas on the south, who does not rejoice in the fact of this removal, and who did not respond to this call for help in a most substantial way.

We have now undertaken to raise \$150,000 for various enterprises. The General Conference Committee wrestled with this proposition of calling for this large sum of money month after month, not knowing just what to do. They had positive instruction from the Testimonies that they should proceed at once with some of these various enterprises and get them under way; and yet they did not wish to launch the call for so large a sum of money without the advice of our leading brethren. A council was held last September, and it was generally agreed that the call should be made.

There are various enterprises to be helped and built up by this large sum of money, which have long needed financial assistance. We have now set ourselves to the raising of this money, and this will require every worker in the whole field to use his energies for the accomplishment of this end. This fund is to be distributed among various enterprises throughout the field—to the west coast of South America, to England, to Skodsborg, to the Maritime Provinces, to the West Indian field, to the South, to the Sanitarium and the Review and Herald in Washington, and to the Pacific Press.

As before stated, we have one thousand workers in the employ of our various conferences and union conferences, who are directly engaged in the work of God for this time. If every worker would resolve that he would raise his quota of this large sum of money, we would soon have the whole amount raised; for if one thousand men and women should each raise one hundred and fifty dollars from various sources, we would have the \$150,000 fund completed.

Every worker should set his heart to the accomplishment of the work of God in the earth with determination and zeal, and pray that the blessing of God may rest upon the labors bestowed.

We are more glad than we can tell for the almost universal co-operation that is manifested throughout the field in working out the plans that are laid for the accomplishment of the third angel's message; and we believe that every worker will loyally and truly put himself to the task of helping in all these undertakings. To this end we solicit the sympathy and co-operation of our workers everywhere, and of our people scattered throughout the wide world.

Let us pray that God will give us his blessing, and bestow upon us a large measure of his Holy Spirit.

I. H. EVANS.

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.

Is It Nothing to You?

L. D. SANTEE

Is it nothing to you that the years fly so fast?

Is it nothing to you

That the summer will end, and the harvest be past?

Is it nothing to you

That Jesus no longer will cancel each stain,

But he that is filthy must filthy remain, And prayers for forgiveness will then be in vain?

Is it nothing to you?

Is it nothing to you that the Saviour says come?

Is it nothing to you?

Died for you, pleads for you, welcomes you home—

Is it nothing to you?

Now while the seasons pass swiftly away,

Grieve not the Spirit; O hear him today;

While he beseeches, no longer delay;

Is it nothing to you?

Is it nothing to you that salvation is free?

Is it nothing to you

That Jesus says, "Weary ones, come unto me"?

Is it nothing to you?

For you the affliction, the pain, and the cross;

Dare you refuse? Have you counted the cost?

Too late, you may find, to your infinite loss,

It was something to you.

Chicago, Ill.

The Work in Oakland and San Francisco—No. 6

MRS. E. G. WHITE

THE Oakland brethren have decided on a location for their new church building,—on Twenty-fifth Street, near Telegraph Avenue. After the baptism, I drove with Brother and Sister Rice to see this property. It seems to be well located.

Sunday night, December 16, Elder Simpson gave his last discourse in this series of meetings, and the following day the tent was taken down. It was reported that at this service there were fully one thousand persons present to listen to his presentation of the subject, The United States in Prophecy. Those who would refuse to render homage to the beast and his image, were asked to arise, and nearly all present responded.

The expenses connected with these meetings have been fully one thousand dollars. Collections have been taken in the congregation only once a week, but these, with donations that some have given privately, have been sufficient to meet all the expenses, so the effort has

cost the conference only the salaries of workers.

The liberality of many from the outside has been surprising. Elder and Mrs. Haskell, on several occasions, received liberal gifts from strangers. One afternoon, after I had spoken in the church, a man handed Elder Haskell one hundred dollars, and then left the building quickly and could not afterward be found. On another occasion, a lady slipped two coins into Sister Haskell's hand. These proved to be two twenty-dollar gold pieces. Sister Haskell afterward met the lady, but she did not wish to tell her name. These things have greatly encouraged our workers.

In these meetings, we have seen evidences of the deep moving of the Spirit of God. Truly the Lord has wrought on minds. Our people need now to be aroused from the lethargy that has come upon them. The language of every heart should be, Speak, Lord, for thy servant heareth.

There is much house-to-house work to be done by faithful laborers. Our efforts are not to cease because public meetings have been discontinued for a time. So long as there are interested ones, we must give them opportunity to learn the truth. And the new converts will need to be instructed by faithful teachers of God's Word, that they may increase in a knowledge and love of the truth, and may grow to the full stature of men and women in Christ Jesus. They must now be surrounded by the influences most favorable to spiritual growth. The churches at Oakland and Berkeley should now purge out the old leaven of evil-speaking and hypocrisy, of jealousy and malice. The truth must be expressed in word and in spirit; every act should be a revelation of Christian refinement.

That there may be no cessation of effort during the rainy season, I have encouraged Elder S. N. Haskell and his wife to return to Oakland for a time. The Oakland brethren and sisters have offered them the use of the dwelling-house on the new church property. This will serve as a headquarters for city mission work and a Bible training-school.

The work in Oakland must not be cut short. For years I have pleaded that an earnest effort be put forth in this city, and now that this is being done, let us go straight forward in right lines. There is to be no variability, neither shadow of turning, in the presentation of truth to the people in Oakland.

To my ministering brethren I would say: Every fresh display of the conviction of the grace of God upon the souls of unbelievers, is divine. Everything that you can do to bring souls to a knowledge of the truth, is a means of allowing the light to shine, the light of the glory of God, as it shines in the face of Jesus Christ. Direct the mind to him who guides and controls all things. Christ will be as manna and spiritual dew to these newly converted souls. In him is no darkness at all.

As faithful laborers of deep spiritual understanding conduct Bible studies with those who have accepted the Sabbath truth; as they instruct those new in the faith how to yield to the power of the Holy Spirit, that they may be fully and firmly established in the truth, the glory of God will be revealed.

In the discourses, let nothing of a theatrical nature be introduced, no sharp thrusts given. We can not expect that eyes that have been blind will be at once opened to see all things clearly. Let labor be put forth wisely for those who are interested. Show those who have seen the truth, how to experience its power in their hearts. Thus the truth imparted will be as a nail driven in a sure place. Many are ignorant of vital godliness—of truth in the life-practise. On the part of these uninstructed ones, there must be a practical reception of Bible truth. The Lord will work with power upon the hearts of all who seek him and who prayerfully study his Word.

The Lord Jesus sent a mighty angel to make plain to John, by the use of symbols, the things that were to come to pass until the coming of Christ. He was bidden to write the instruction in a book for the benefit of the seven churches. This writing we now have preserved in the book of Revelation, but this book is understood by only a very few. It contains the message for the last days, and we are to dwell much upon these prophecies.

Explaining scripture by scripture,—this is the work that should be done by all our ministers who are fully awake to the times in which we live. The Lord will guide his ministering servants. He will lead them in ways that they know not. They will bear aloft the lamp of life in the dark places of the earth, and hasten the coming of our King.

The Spirit of God—No. 5

Christ's Presence with His Disciples

WM. COVERT

I. *What words of comfort and promise did Jesus announce to his disciples near the time of his crucifixion?*

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you." John 15: 1-3.

2. *How did these words affect them?*

"But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart." John 16: 5, 6.

3. *What provision for the comfort of those who would believe on him did Jesus promise to make with the Father after ascending to heaven?*

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

4. *What other words did Jesus use in describing the Comforter, and who*

only can receive the comfort, and why?

"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. I will not leave you comfortless: I will come to you." John 14: 17, 18.

5. *How constantly and how long is the abiding presence of Jesus to be with his followers?*

"I am with you always, even unto the end of the world." Matt. 28: 20.

6. *What was David's experience concerning the presence of his Saviour?*

"I have set the Lord always before me: because he is at my right hand, I shall not be moved." Ps. 16: 8. "For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved." Acts 2: 25.

7. *To how many, and for what period of time, are these promises made?*

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 39.

8. *How did even the enemies of Christ witness to his presence with his disciples?*

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." Acts 4: 13.

9. *What optical view did Stephen have of his Saviour in the hour of severest trial?*

"When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7: 54-56.

10. *Give an instance where Jesus called with audible voice to one who had been persecuting Christians.*

"And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?" Acts 22: 6, 7.

11. *Please read Acts 16: 6-10.*

Especially read this scripture from the Revised Version, and note that Jesus is himself directing his own work through the illumination of the Holy Spirit. He is ever present. He constantly watches over his work, and over his workers.

12. *How much of our care, therefore, should we cast upon him?*

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you." 1 Peter 5: 6, 7.

Chicago, Ill.

Some Earthquake Lessons

GEO. F. ENOCH

Protection

"THE Lord . . . forsaketh not his saints." Ps. 37: 28. In the experience of our people in the recent earthquake in Jamaica our hearts are impressed with the fulfilment of the preceding scripture. With more than four hundred of our people in the wrecked city, but

holding of the walls of the church building.

Kept From Fear

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. 46: 1, 2.

While the great majority were dazed by the awful calamity, and as quake after quake came, many were filled with a terror beyond description, yet those who knew the Bible teaching on these subjects, whose hearts had received God's message for this time, were calm in the midst of the ruin, and were kept from the dreadful fear that seized upon so many. The delegates of the conference voted unanimously to go on with the



THE WRECKED MYRTLE BANK HOTEL

one was missing. It was not that we are more worthy than any others; we felt that it could be only the direct providence of God. Our hearts are full of gratitude to him for the wonderful deliverance. Yet are we humbled, as we think of the one that is missing. No credit is due us because of the deliverance, but all praise is due him who did not forget those who had put their trust in him.

Guidance

"The Lord shall guide thee continually." "In all thy ways acknowledge him, and he shall direct thy paths. . . . Then shalt thou walk in thy way safely, and thy foot shall not stumble." Isa. 58: 11; Prov. 3: 6, 23.

In the events clustering around this experience, we had unmistakable evidence of God's guiding hand. The unexpected decision that the committee should visit the school farm the fateful day was made at the very last moment. Also, had the meeting not been appointed for the hour it was, many would have been in the business portion of the city. Then there was the preserving of those in the church from a panic, and the up-

conference business, and it was the desire of all to complete the institute work. But the gaunt specter of famine, and perhaps pestilence, caused us to separate to our fields of labor as soon as all business was transacted. How different are the view-point of the world and of the child of God at such a time!

Prophecy Will Be Fulfilled

Earthquakes are frequently mentioned in the Bible. They are given by the Saviour as one sign of his coming. Luke 21: 11. A great earthquake shakes the earth at the time of the great hail-storm that closes the seventh plague. Rev. 16: 18-21. The higher critics and others question the literal fulfilment of these prophecies. To some they are simply symbolical, to others they mean nothing at all. In connection with that earthquake the record reads, "And the cities of the nations fell." We believe this to be a statement in advance of events that shall be literally fulfilled. That this can be fulfilled, no one who has seen the city of Kingston since the disaster can doubt. The city of Kingston literally fell. Not two per cent of the houses were left habitable. The

entire business portion was a total wreck. What has happened to Kingston will happen to all the cities of the nations when the time comes. These fulfilments of prophecy should cause our hope to grow brighter, and strengthen our faith in the Word of God.

Insignificance of Man

In connection with that last great shaking of the earth, the prophet exclaimed, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Isa. 2:22.

I know of nothing in this world that can make puny man realize his utter insignificance more than to have the old earth quaking and heaving under him, and the buildings he has erected falling in every direction to the ground. It is a humbling experience. And the lesson

with power. But what is the attitude of the world to-day? There are hundreds of thousands of professed Christians, enjoying the benefits derived from Christianity, and the comforts and luxuries of modern civilization—what do these last words of Jesus mean to them? As the Saviour to-day beholds the great unevangelized portions of our earth; as he sees the misery, disease, and ignorance of those who are groping for the light as they perish in the darkness, and all the time those who profess his name, to whom he has committed the work of spreading his gospel message, are engrossed with the fleeting pleasures of this life—what more can God do to arouse men from their carnal security?

The Wrecked Lighthouses

The two lighthouses that marked the

The Struggle for Religious Liberty in Peru

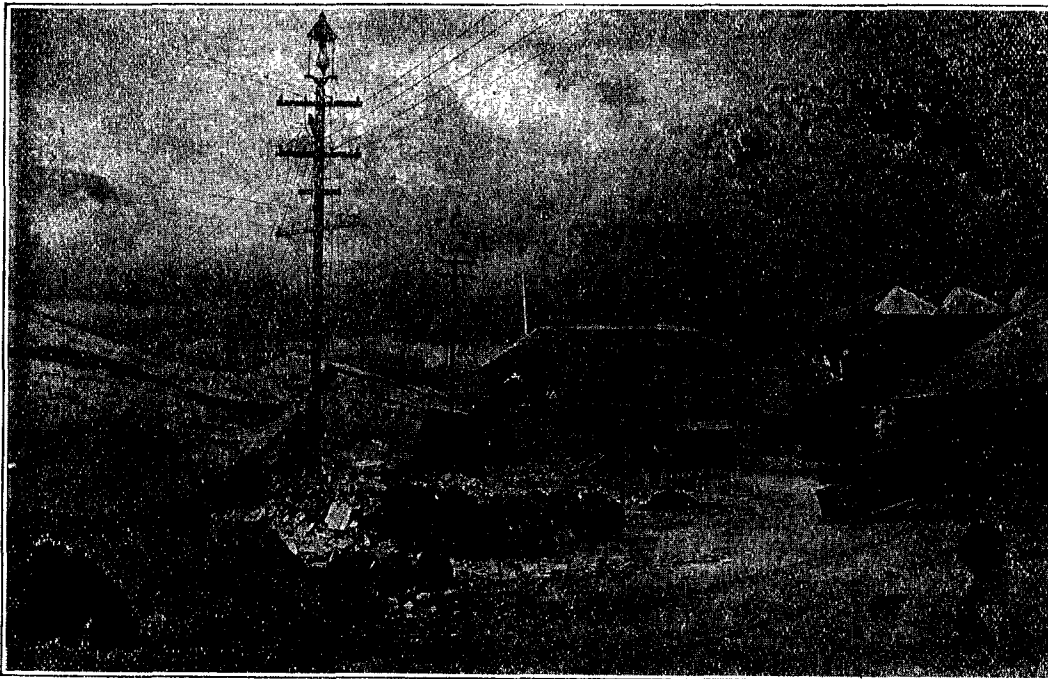
EDUARDO F. FORGA

THE fourth article of the Constitution of Peru says, "The Nation professes the Apostolic Roman Catholic religion; the State protects it, and does not permit the public worship of any other."

One of the most evident results of the working of this law, so contrary to the true nature of religion, is strikingly apparent in Peru,—that with respect to the Christianity of that nation. It is difficult to say whether it is Christianity paganized or paganism Christianized. Moreover, since the foundation of the republic, noble spirits have not been lacking to fight against this obscuring religion, a characteristic relic of the medieval ages and of inquisitorial Rome.

Many notable Peruvians have been prominent in this combat, men of continental renown, as Vigil, Casós, Gonzáles Prada, and a considerable number of young men, who with their moral courage and patriotic ardor, have been the glory of their country.

Though the hour had struck in the march of time for the sun of religious liberty to shine on unfortunate Peru, clericalism continued to thrust itself forward throughout the country. Proud of her omnipotence, the church gloried above all in that Arequipa, the second city of Peru, with her convents, monasteries, religious institutions, etc., was "the Rome of Peru," and one of the fortresses of the papal system in



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is needed. We are too many times influenced in the wrong direction by our fellow men. It is hard to stand for principle alone with God and his Word. Standing in the midst of such ruin, surrounded by hundreds of his fellow men, mangled or dead, who but a minute before were in the full enjoyment of all their senses, one can but exclaim, What is man, after all! We should learn this lesson from the daily procession to the cemetery, but we do not. Will we now learn it as we see sudden death coming to so many thousands? Man aside from God is vanity. All his works, all his reasoning, are vanity. It is only as we link up with God, and through the grace of our Lord Jesus Christ join our life to his life, that we really amount to anything at all.

Neglect of the Unevangelized World

"Go ye into all the world, and preach the gospel to every creature." These last words of our Saviour formed the charter for the early church. Each one of those apostles became a missionary. From the beginning, every convert was imbued with the missionary idea. And the gospel message went to the world

approach to Kingston Harbor were completely wrecked. By their friendly light many a ship had been guided safely into the harbor on a stormy night. On Wednesday night, January 16,—two days after the earthquake,—the "Prince Waldemar," a large Hamburg-American steamer, from the south, approached Kingston in the darkness. They knew nothing of the great calamity. In the darkness the dim outline of the island could be seen; but the captain was looking for the lighthouse, and not seeing it, supposed himself still far out to sea. Suddenly the watch cried, "Breakers ahead." The engines were reversed, but it was too late. The beautiful ship, with its living freight, went onto the rocks.

There are many professed Christians like this lighthouse. Once there was a light; but some earthly shaking caused it to go out, and many a craft lies wrecked at their very feet. The professed Christian whose light has gone out is a greater factor for evil in this world than the infidel or the unbeliever who has never made a profession. My brother, my sister, how is your light?

Kingston, Jamaica.

South America.

I was born in March, 1871, in that citadel of darkness. Having returned to my native land in March of 1896, after spending twelve years in educating myself in Switzerland and Germany, I resolved to do whatever I could for the liberty of my country and the good of South America. The study and reflection of many years had fully convinced me that the great moral, social, and economical unprogressiveness of the Peruvian nation in general, and the anarchic state of Spanish American republics, were first due to the evil influence of Romanism, which changed a religion of liberty, truth, and love—as that taught by Jesus—into a system of oppression, falsehood, and hypocrisy, and for so many centuries caused the anti-Christian union of church and state. When I returned to Arequipa, the power of the clergy was still so great that a Bible colporteur was imprisoned before he could sell a half-dozen copies, and later was escorted to the railway station, and obliged to leave the place.

Under such difficult circumstances, I did not know how to begin opposition

against Rome and take up the defense of liberty of thought and conscience. Having received the title of Mining Engineer in Germany, I accepted a position as the director of a mine in the Andes, and in my spare moments began the translation into Spanish of a great number of articles against the plague of alcoholism, and also wrote in favor of modern hygiene, hydrotherapy, and especially vegetarianism, in order to gain the confidence of the people. Since 1898 nearly one hundred thousand tracts and pamphlets have been distributed throughout Latin America, the greater part having been reproduced in Peru, Chile, Bolivia, Argentina, Uruguay, Mexico, Cuba, and Spain.

Influenced by this propaganda, the government of Peru organized in 1903 a "National Anti-alcoholic Congress." This was well represented from all parts of the country in the convention held at Lima during the entire month of February. As delegate from the municipality of Arequipa, I took an active part in the work of the association, and pleaded for the law of religious liberty.

During these years the Catholic cause was bitterly opposed by *La Patria* and *El Ariete*, the organs of the Radical Center and of the Liberal Party, two doctrinal political groups composed of patriots, intellectuals, and those of the working classes.

It seemed that the ruin of the clerical power in Arequipa was divinely decreed. A Catholic merchant and banker was very closely connected with the clergy. The priestly confessors of the church had accustomed their spiritual flock to deposit their small earnings with this good son of the holy mother—the Catholic Church. Influenced by the advice, hundreds, and perhaps thousands, left their small earnings with the happy merchant and good believer. However, it came to pass that he became bankrupt. Panic ensued, hundreds were reduced to beggary, and it was rumored that some trickery had been resorted to. For this reason Catholicism received a deadly wound in southern Peru.

Another event not less fatal occurred about the same time. A few years ago there was a citizen who had been president of a Catholic congress held in Peru, and who had the reputation of being one of the most conspicuous figures of the clerical party. He became a minister of state. As he had urgent need of funds for a particular business, and not having them at hand, he took money from the safe of the department, with the probable intention of replacing it later. This unscrupulous action came to the ears of the public, and the president, fearing that the indignation of the people might involve him in the fraud, turned him over to justice. This leader of the Catholics was imprisoned, thus causing great loss of prestige to the Roman Church throughout the entire republic.

After these blows had fallen, in 1904 it seemed necessary to dedicate all my energies to the work of reform, not because of the lessened vigor of the Liberal and Radical parties alone, but because they were both confounding the outrages of the Catholic Church with Christian principles, and as they fought, they spread anti-religious and atheistical ideas among the people.

In July I published the first pamphlet denouncing the great evils which the absolutism of the Roman Catholic Church has brought upon the unhappy Peruvian people, because of the union of church and state. It was necessary to make the public see that they, in conjunction with the government, should undertake a decided fight for religious liberty and the separation of church and state.

An edition of one thousand copies, which had been announced in three thou-

him be fined one hundred ducats, and further banish him from the country." But the best advice which the good agents of the Catholic Church could give to the fanatics was "to kill" me.

I answered those attacks by a second enlarged edition of the pamphlet, and with other leaflets, which were distributed throughout the city by the thousand.

In spite of the anger of the priests, in September of that year I helped to found the first evangelical church. The clergy did all they could to dissolve the new organization, and incited the faithful to throw stones at the windows of our place of worship, and forbade Catholics to sell anything to the members of the new church, or to buy of them, neither were they to give them occupation. All this was in vain, for they were protected by the hand of the Lord, and sheltered by public interest. and to-day the church is prospering.

The fight continued with thousands of tracts and monthly pamphlets. During this time and several months preceding, colporteurs of the British and Foreign Bible Society were selling large quantities of Bibles and New Testaments in the town.

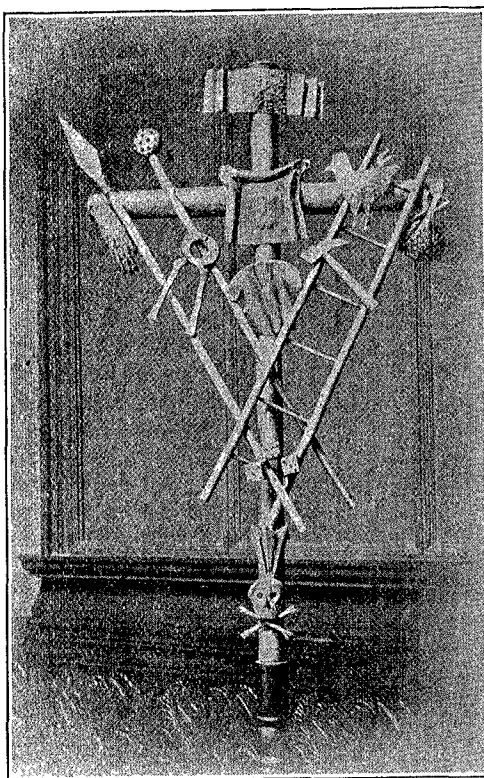
The Catholic Church, having been unable to arouse the fanatical zeal of the people to kill me, and having failed to frighten me with their threatenings and persecutions, denounced the pamphlet which attacked the state church. The ecclesiastics used their entire influence on the judicial authorities, and compelled an order of imprisonment against me. The political power, which was called to carry out this order, declined because they represented a patriotic and semi-liberal government, and understood that my efforts were for a better civilization, and that the people would be wrought up at seeing me imprisoned, and thus the danger of a revolution would be increased.

Although practically a prisoner in my own home, I worked along the same lines with my literature, and published a monthly review called *La Reforma* (The Reformation), which was intended for the educated classes.

likewise other tracts in editions of from four to ten thousand for the middle classes. The publications were sent regularly to the president, the ministers of state, senators, representatives, prefects of the departments and provinces, municipalities, public libraries, to the directors of the political parties, to the press, and to private citizens. We have about fifty agencies scattered throughout the principal cities of the republic, and some in Chile, Bolivia, Ecuador, and Colombia, where our literature is for sale and free distribution. The work of the central office and the agencies of *La Reforma* was a work of love, the money contributed being used for printing. Many friends, and even Catholic ladies, made gifts to support the work.

Arequipa, Peru.

(To be concluded)



A ROMAN CATHOLIC CROSS IN PERU

sand leaflets of free circulation, was sold in three days, producing a sensational effect. The clergy thundered in the pulpit and press. They preached and published such things as these: "He who blasphemes the name of God shall be killed;" "all people shall stone him." A Catholic weekly which was edited by a nephew of the bishop, cited canon laws of the church with passages like the following, which should be applied to me because they were in force according to his opinion: "He shall be fastened some day to the door of the church with his hands tied behind his back." "He shall be marked with a hot iron on his lips." "His tongue shall be perforated." "He shall be lashed publicly through the city." "Then a gag shall be applied to the criminal. He shall be brought through the city tied to an iron." "Nail his tongue." "Cut out his tongue." "Let

**Self**

ELIZA H. MORTON

HIDDEN, perchance, 'neath a smiling face,
Or cloak of what seems a Christian
grace,
There lurks a foe with a venom dire
That eats the heart like a coal of fire:
It is self.

So subtle and sly this demon fierce,
That many a soul his arrows pierce.
You'll know this foe by his boasting cry
Of "I and I; ah, yes, it is I."
It is self.

Who wants all credit for what is done
In city or church beneath the sun?
Who wants his name to always appear,
And sets it up like an auctioneer?
It is self.

Who builds his bridges from man to
man,
And grasps all ropes to strengthen his
plan?
Who tramples the feelings of others low,
And laughs at their pain and their over-
throw?
It is self.

There's hope, sweet hope, for a soul thus
bound;
In One that is mighty help is found.
No more the cry, "It is I, 'tis I."
When self is ready to yield and die,
It is Christ.
North Deering, Maine.

"I Did Not Intend To Do It"

THE above exclamation was uttered by a man in Dallas one Saturday night at the police prison when told that the fatal bullet from his pistol had resulted in the death of a former friend with whom he had just had an altercation in a barroom. After giving utterance to it, he clasped his hands and moaned piteously as he paced his cell and continued to cry out, "My God, is it possible? I have been praying that he might not die. I would a thousand times rather change places with him than be as I am. I have the blood of another man on my hands, and I am a ruined man!" Some distance, in another part of the city, sat a poor woman, his wife, and three children, deploring the fact that her husband and their father had taken the life of a fellow man and was in jail, stamped with the brand of a murderer. And just a few blocks away there wailed a broken-hearted widow, as her six children wept and refused to be comforted because there was a bloody corpse lying in a saloon—all that remained of a husband and father. Such is a record in part of the closing hours of the last Saturday in the year 1905 in the city of Dallas. What caused this tragedy?—Red liq-

uor! Where did it occur?—In one of the saloons in the city! Both men ought to have been at home with their families; but instead of this they were in the liquor resort throwing dice for drinks. A trivial dispute arose, angry words followed, then came blows, and the crack of the deadly pistol put the climax to the altercation. A few moments before, they were in friendly converse, but a drink or two more of liquor turned the friends into deadly enemies, profanity and wicked epithets were hurled, and the pistol did the rest. Yet we are told that the best way to regulate the saloon is to license it and give it a monopoly of drunkenness, vice, immorality, and crime. May be so; but every day adds to the list of murders perpetrated by this demon of iniquity. The saloon is the meeting place for men where their wicked passions are aroused, their thirst for blood stimulated, and where their deeds of diabolism are consummated.

We are often told that, "If you let whisky alone, it will let you alone." A more colossal falsehood never found articulate utterance. The wife and three children of the man who did this killing, and the wife and six children of the man killed, did not touch the accursed stuff. They never went about the saloon in their lives. Yet two women and nine innocent children are the real victims of the saloon. The man who did the killing suffers agony for his deed; while the dead man is beyond the suffering of this world; but eleven other people are heart-broken and refuse to be comforted. They are the ones who suffer most, and they suffer for the sins of the open saloon. Really, it is the people who let liquor alone who suffer the greatest agony because of its deeds of violence.

But the foregoing incident is only one of the hundreds that occur every year of the world. The saloon is the prolific soil, out of which spring up into the rankest growth murders, vices, immoralities, heartaches, and desolate homes. For more than fifty years it has glutted our appetite with blood and shame. It has brought about a condition in which murder is respectable, and murderers lift up their heads as honored citizens. It is next to impossible to justify and fully punish the man who takes his neighbor's life. And the reason for it is that the barroom has made murder so common that nobody seems to attach any importance to the crime. When it is committed, we are shocked for the time being; but it passes from our thought, the murderer is vindicated by the courts, and the thing becomes a closed incident to the community. Yet we have a maudlin sentiment that the saloon is one of

our leading institutions, that it must be protected by law, and that those who oppose it are narrow-minded and fanatical. But the saloon has almost filled up the cup of its iniquity, and the time is approaching when its death-knell will be sounded. Justice moves slowly, but it moves surely.—*Texas Advocate.*

Simple Willingness

"A SIMPLE willingness to serve the Master." It was a petition in a good man's prayer, which, falling on the ear of the writer, has long dwelt in her memory.

In this busy, hurrying age, when so many are working at fever heat, in the church as well as out of it; when our books and papers, the sermons we hear, even our intercourse with friends, all seem to stimulate to yet greater activity, that prayer for "simple willingness" falls like a soothing balm upon the overwrought.

There are some of us—not a few—whose hands are not idle, but who chafe and fret against the bounds of our appointed place, and look longingly toward what we deem a nobler, larger work. The words "mission," "vocation," "a higher sphere of activity," so much on the lips nowadays, too often steal between us and a simple willingness.

We are too prone, "the daily task forgetting," to look too eagerly beyond to some great work we should love to perform for the Master; while we count as "common" the work he himself has laid upon our hands. We pant to serve him in the throng, when he calls us to a desert place.

"Do not pray for strength to bear the tortures of the Inquisition," says Spurgeon, "when what you need may be grace to uncomplainingly darn the family hose!"

We may fondly think how well we might serve the Master "in such and such a place." "If I were free from such heavy, homely cares," sighs one; "If I had only my once firm health," moans another.

What we may need for service anywhere is the simple willingness to "do the next thing," whatever that may be.

How would the church—aye, the world—grow in grace if the servants of Christ more frequently and sincerely lifted and practised this beautiful petition.—*The Christian.*

How the Saloons Pay

MARK TWAIN says a man bought a hog for one dollar and a half, and fed it forty dollars' worth of corn, and then sold the hog for nine dollars. He lost money on the corn, but made seven dollars and a half on the hog. This illustrates how the saloons, which cause most of the crime, pauperism, and insanity of the country, are increasing the taxes very heavily, but the tax-payers are getting some money from the saloon license fees.—*The National Advocate.*



THE WORLD-WIDE FIELD

En Route to Africa

G. A. IRWIN

AT the session of the General Conference Committee held in Washington, D. C., in the month of October, it was recommended that I attend the South African Union Conference, which was to be held in Cape Town, beginning Jan. 6, 1907. At the close of this conference it was planned for me to spend some time in visiting our different missions, and if time would permit, to visit Uganda and ascertain the prospects and best place for a mission in that portion of British East Africa.

It is now several years since a representative from the General Conference in America has visited this field. In the interval, South Africa—where the greater portion of our work in this great continent is being carried on at present—has passed through a most terrible war, which for the time affected our work very seriously in the established centers, and practically stopped its advance into new territory. A brighter day is now dawning, and the brethren in that field are calling for help to counsel and plan, and for men and means to assist in extending the work into new territory. My trip, I trust, is but the beginning of our response to this call.

In looking up my route, I found that I could go by way of Australia with only two weeks more time at sea, and an additional expense of one hundred dollars. To offset this, I would have three weeks' time between boats to spend in Australia, visiting the institutions and some of the principal churches and centers of our work in this important field. In harmony with this arrangement, I sailed from San Francisco October 27 on the steamer "Ventura," which was due in Sydney, Australia, November 16. On the following Sabbath after leaving San Francisco we arrived in Honolulu a little after midday, in the midst of a cold, blowy rain. After some trouble and delay I succeeded in finding the home of Elder Williams, who has charge of our work in the Hawaiian Islands, with headquarters in Honolulu. All those who have made the trip from America to Australia by this route, know that Honolulu is an important resting-place. I call to mind a number of times when I, with others, have been made comfortable and have enjoyed a brief respite from the horrors of sea life through the kind attentions of present and former residents, such as Sister Kerr, Brother Burgess, Brother and Sister Howell, Brother and Sister Carey, Brother and Sister Behrens, and Brother and Sister Colcord. The work in Honolulu has passed through many changes; only Sister Kerr of the afore-mentioned persons still remains; Brother Burgess

has been laid away to rest, and the others have all returned to the States, where they are still engaged in the work, each in a different place and sphere.

The work in this field is at present under the direction of the North Pacific Union Conference, and is a part of the conference mission territory. Brother and Sister Williams were quite surprised to see me, in fact, did not recognize me until I told them my name. Not knowing that I was coming, they were taken off their guard, and thought I was one of the ministers of the city who had come to give them a berating for having captured some of his members. We passed two hours very pleasantly together, talking over the progress of our work in general, and the prospects of future success in Honolulu. The abandonment of the school and sanitarium work in the city and the withdrawal of the workers has left them very weak in numbers, and without any regular place of meeting. Quite an interest is being developed among the Japanese, and some among the Portuguese are becoming interested. Brother Williams believes that the time has come for them to have a church building of their own, and is going to make an effort to see how much can be raised in the city toward it. If this effort could be supplemented by a liberal donation from the home land, he thinks they might, in the near future, be in possession of a neat little house of worship of their own, and thus give their work some degree of permanency. At the conclusion of a nice supper, Brother Williams accompanied me back to the boat. On our way we called on Sister Kerr at her home. She seemed delighted to see me, and we spent some time answering questions relative to the many friends and acquaintances in the States, and as to the progress of the message in the home and other lands. When parting, in addition to her expressed well wishes for my safety on the voyage, she gave me two large pineapples and some beautiful oranges grown upon her own premises, to take with me to the boat for an occasional change from the sameness of the boat fare. To those of us who have been compelled to travel much by sea, these little meetings with those of like faith in the great ocean centers, are like so many oases in the great waste of waters over which we travel.

Nothing worthy of special note occurred on the passage from Honolulu to Auckland, New Zealand, only the failure of the boat's machinery to do its proper work. Most of the time, only one engine was in operation, and several times both stopped, and we were left for the time at the mercy of the waves. Fortunately for us, however, we had

good weather and a quiet sea, so that nothing more serious happened than the loss of seven days' time. It was said by one of the engineers that when we sighted Auckland, the last bit of coal in the bunkers was being swept up, and if we had been an hour later, they would have had to tear down the partitions and use the lumber for fuel, or appropriate oil or bacon from the cargo, in order to get into port.

Directly after landing in Auckland, I was handed two letters and a telegram from Elder Olsen, requesting me to break my journey and come to Masterton, where the New Zealand Conference and camp-meeting was to be held November 8-18. This was impossible, as our boat was late. Later in the day I met Joseph Hare and his daughter Florence, who were on their way home from the meeting. From these friends I learned that notwithstanding the weather was rather cold and rainy, they had a good meeting. Sister Campbell and her daughter called at the boat and took me home with them to dinner, where I had a pleasant visit, and also met Maud, Sister Campbell's daughter, who is one of the nurses at the Wahroonga Sanitarium in Australia. She had just returned home for a short rest and visit.

On Tuesday morning, November 20, we left Auckland for Sydney, Australia, where, after rather a stormy trip of four and one-half days across the Tasman Sea, we arrived Sabbath noon, November 24, eight days behind the advertised date of arrival. The "Sonoma" was still in port, having been held back to take the regular trip of the "Ventura," thus giving her three weeks to go into dry-dock for repairs.

My son Walter and his wife came out on the tender to Neutral Bay, where we were anchored, and accompanied me to the regular dock at the quay, where we were met by Sister Graham and Brethren Hindson and Starr. As soon as my baggage arrived from the boat, and was passed by the customs officers, we went out to the sanitarium at Wahroonga, where I received a hearty welcome from all. As I looked into the familiar faces of the nurses, it did not seem possible that I had been away two full years. During that time, however, many changes and improvements have been made. On the road from the station to the sanitarium, which was mostly bush land when I left, clearings have been made, and a number of large brick houses have been built, and the road is assuming the aspect of a street. As the result, the sanitarium property is much more valuable now than when first purchased. The two new cottages built by Elder Olsen and Dr. Kress on opposite sides of the road just at the entrance to the grounds, have added much to the general appearance. The completion of the heart-shaped driveway in front, and the removal of some of the old fruit-trees and the substitution of ornamental trees and flower beds, give the place an appearance of order and

thrift. The erection of a new gymnasium and a neat cow barn has added much to the practical side of the institution. The old orchard, under the care of a practical orchardist, is springing into new life.

As I looked over and around this beautiful place, and attended the noonday and evening prayer-meetings, and witnessed the spirit that seemed to pervade all departments, I felt amply repaid for whatever sacrifice we had made in the way of means, labor, and anxious days and nights when the building was being erected and equipped for patients. I call to mind a remark made by a young man who had apostatized from the faith, as he watched some of us who had volunteered dig out the foundation for the bath-rooms. "Do you ever expect," he said, "to finish this building? I predict that it will prove a white elephant on your hands." It is true that we passed through many dark and trying experiences while it was being erected; many times we came to the end of our means, and there seemed to be no way out but to stop work. Then we remembered that the Lord had spoken definitely that there should be such an institution built in this field, and his own chosen servant assisted in selecting the place and urged the beginning of the enterprise. Constrained by this, we struggled on; means came in at the opportune moment, so that at no time did the work come to an entire standstill. As the result of perseverance, hard work, self-denial, and faith in the Testimonies, we have a medical institution in Australia that is a credit to our work, and is exerting a strong influence for good. Already thirty persons have accepted the truth as a direct result of the work of this institution, and its work has only begun,

Another gratifying feature of the work of this institution is the willingness and cheerfulness with which the physicians and nurses work in harmony with the ministry in evangelistic work, and also with the school in educational efforts. It is the aim of the sanitarium managers to train evangelical medical missionaries—rather than professional nurses—and place them at the disposal of conference boards for use in their regular conference work, their time to be audited and paid from the conference treasury, the same as other conference workers. I speak of the work of this institution thus in detail for the encouragement of others who may even now be struggling with similar problems and conditions. What has been done by faith and perseverance, can be done again. The same principles of co-operation between the educational, medical, and evangelical work that has operated so harmoniously and successfully here, can be made equally successful elsewhere if men will follow the Lord's direction.

I remained at the sanitarium until Monday that I might secure my passage on the steamer "Medic" to Cape Town. In the meantime I visited some of the sick in the sanitarium, and called on the

families outside the institution, and had several talks with Elders Gates and Fulton relative to their island mission work, besides speaking to the workers at their noonday meeting, and to the patients and helpers in the drawing-room Sunday evening.

Two New Conferences

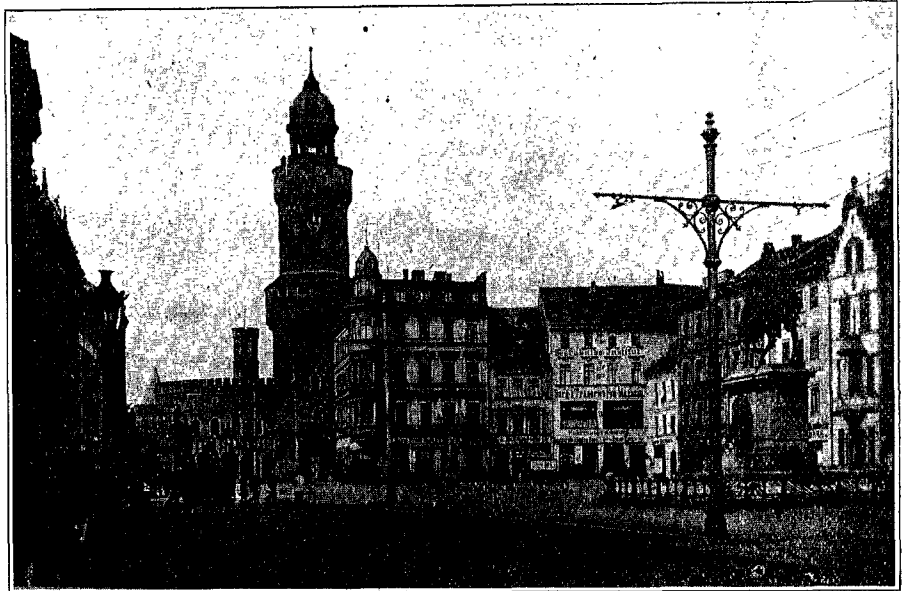
L. R. CONRADI

GERMANY, the home of the Reformation, is more and more proving the most fruitful field in Europe for the last great reform movement. Although it took us years to get any kind of start (as it was not until 1898 that the first conference could be organized), yet since that time the work has made rapid strides.

In 1901 Germany was divided into the East German Conference and the South German Mission, the West German Conference being regarded as the original

nearly seven millions. Elders Frauchiger, Obländer, Schilling, and the writer, accompanied by the German Union Secretary, were present at this meeting. Best of all, the blessing of the Lord was with the ninety delegates, and there was harmony in all our deliberations. The brethren felt very anxious to do what they could to advance the Lord's work. Although their membership is not large, and they have a great field, yet they voted unanimously to give a second tithe to the union, as all the other German Conferences do. They willingly raised about eighty dollars toward the material fund for the "Ministry of Healing" in German, promising to begin right then and there to circulate that book in behalf of our philanthropic work. The accompanying cut shows where the meetings were held.

Elder J. H. Schilling was unanimously chosen president of the new conference.



Goerlitz, Germany. Upper market with chief of police building and statue of Emperor William I. In first building to the right, our meetings were held.

organization. In 1902 the South German Mission became the South German Conference. In 1903 God's blessing had so been with the East German Conference that it was found best to organize out of its territory the Prussian Conference; and there had been such growth in western Germany that Rhenish Prussia could be formed into a separate conference. In 1905 the German Union District, taking in Hamburg-Altona and Friedensau, was severed from the West German field. Now, at the close of 1906, the Silesian Conference has come into being by once more dividing the East German Conference, and the North German Conference has been formed out of territory formerly belonging to the West German field—giving us eight distinct organizations in the German empire, with a total membership of about five thousand.

To effect the organization of the Silesian Conference, we met December 13-16, at Goerlitz, a city of eighty-five thousand inhabitants. The provinces of Silesia and Posen comprise the territory of the Silesian Conference, and these two provinces have a membership of three hundred and forty, and a population of

and he will be assisted by one ordained minister, two licentiates, five Bible workers, and fifteen canvassers. The largest church in this field is at Breslau (one hundred and five members), a city of nearly half a million inhabitants.

Goerlitz is near the old Moravian settlement of Niesky, their leading colony, where they have their mission school and preparatory college, as well as their deaconess' home. In their advanced course for missionaries I found but twelve students at the time I visited the place. The town has about twenty-five hundred inhabitants, perhaps two thirds of whom are Moravians. I noticed that the United Brethren Association, among other things, carried on an extensive trade in cigars and tobacco. Judging from what I saw, I thought that the old Moravian spirit seemed to be departing, although their income for missions is still about two hundred thousand dollars per annum.

December 20-23 the general meeting for the North German Conference was held at Harburg, about three miles from Hamburg. Harburg is a manufacturing city of fifty-six thousand inhabitants.

As just organized, the North German Conference is comprised of the provinces of Hannover (excepting the southern part), and Schleswig-Holstein (excluding Altona), the two Mecklenburgs, Oldenburg, and the two free cities of Bremen and Lübeck (with a population of nearly five and a half millions) cut off from the West German Conference. There are nearly four hundred members in this field now.

Although it was near Christmas time, yet about eighty delegates came together, and the Lord's good Spirit was present at the meeting. Elder L. Mathe was chosen president of this new conference, which, like the other German Conferences, pledges two tithes to the union for use in the union mission fields. About the same sum was raised here as at the Silesian meeting toward the material fund for the German "Ministry of Healing," and they at once began circulating this book. The largest church is Hannover-Minden, with ninety-six members. In the field are two ordained ministers, three licentiates, five Bible workers, and twenty-one canvassers.

The separation of these two new conferences dates from Jan. 1, 1907, so that the tithe will flow into the old treasuries until that date, and the work in the new fields will be audited by the old committees for the year 1906. The East German Conference still retains one thousand members, being by far the strongest conference in the union. In western Germany there are now six hundred members. Thus far every such separation has proved a strength to the old, as well as to the newly organized field. When we remember that there are sixty-two millions of people in Germany, it will be seen that eight organizations are none too many, and we do not doubt but that as time goes on, further division will be necessary. We are thankful to God that from year to year we not only can organize growing churches, but also that he is so blessing us that we can form new conferences. May the Lord still give us greater blessings.

Hamburg.

France

H. H. DEXTER

DECEMBER 13 I left Nimes to spend a few weeks among the believers in central, northern, and eastern France. My first stop was at Clermont-Ferrand, a city of fifty-five thousand inhabitants, in central France, where Brethren Rey and Blarrzat are giving a series of lectures in a hall. These workers are realizing the truthfulness of the statement of Rev. 12: 17. A young minister who for a short time favored our work has turned to be its bitterest opponent. Nevertheless four precious souls are walking in the light of this glorious message, two of whom are an ex-Baptist clergyman and his wife. These four will be ready for baptism in the spring.

The week of prayer was spent with the church at Paris, which now numbers thirty-five resident members. A meeting was held each evening, which nearly

all the members attended. It was truly refreshing to unite with my brethren and sisters in Paris, during this special season of seeking God. From the earnest testimonies borne and the fervent prayers offered, it was very evident that there was a sincere desire on the part of this church to realize the fulness of the blessing of the Holy Spirit. The readings were carefully read and studied. All shared the sentiment that God desires that the inhabitants of this great metropolis shall soon be warned of its coming doom. It was gratifying, indeed, to see an earnest company of God-fearing commandment-keepers in this center of fashion and pride. While some of the members are from Switzerland, still the majority are Parisians, who have been brought to the light of the third angel's message through the earnest and persevering labors of Evangelist Augsburg, our only worker in that city.

During the week of prayer, several persons with whom Brother Augsburg had been studying for some months gave their hearts to God, promising to leave all—position, home, friends—for their Saviour. Among the new converts are several intelligent, strong young men, who desire to consecrate themselves to the work of publishing the message to their countrymen. We praise the Lord for this victory.

Sabbath afternoon, December 22, we all repaired to the banks of the Marne River, a few miles above the city, where eight dear souls were buried by baptism in the likeness of Christ's death. One other person had been received into the church some weeks before, upon his former baptism. This makes nine new accessions to the Paris company.

Leaving the capital, I proceeded to the frontier of Alsace-Lorraine, to Montbéliard, where Elder Gustave Roth has been laboring for one year. About ten members are here witnessing for the message. Owing to very cold weather and deep snows, our meetings were not well attended. As helpers, Brother Roth has a Bible worker and two canvassers. The faithful colporteurs are scattering silent messengers throughout the towns and villages in these parts of eastern France. The old tent used twenty-five years ago by Elder D. T. Bourdeau is pitched each summer in the towns of this section. It is needless to say that the tent has seen its best days, and soon will have seen its last.

My next stopping-place was Besancon, where six souls are holding up the banner of present truth. I had only time to visit and pray with each brother or sister.

Five hours by train took me to the small town of Brauge, where sixteen years ago Elder Bourdeau raised up a church. In spite of long distances and deep snow, the brethren came together Sabbath morning for the study of the Word of life. These brethren and sisters—about twenty in number—all love the message, as was evinced by their prayers and testimonies.

After an all-night's ride by train, I landed at Lyons, a city of four hundred and seventy-two thousand, the third in

size in France, Marseilles being second with five hundred and seventeen thousand. In the latter place we have not one soul to represent the message. At Lyons we have one, a dear, faithful brother, sixty-seven years of age, who has been praying for years that some one might come to his city to help hold up the banner. In the large cities of France there are hundreds of souls just as honest and good as those in the large cities of my home land, and when this everlasting gospel is presented with that power and fearlessness that is befitting such a message, these hungry souls will accept it. The Lord is demonstrating that in poor infidel France there are many men and women who are willing to sacrifice everything for the love of the Saviour. Where are the strong young men to enter the large cities of this great nation? Will not my brethren and sisters who have much more than they need of this world's goods pour their gifts into the treasury of the General Conference, so that our needy field may receive its share of the financial help we so much need? We have some strong young men and women without means, who desire to prepare themselves for usefulness in this cause, but lack of funds is hindering the work.

Sunday, the thirtieth, was spent at Valencia, and the first day of the new year found me at home in Nimes with my family. Since the camp-meeting last summer, Brother Paul Steiner and I have held four meetings each week, in a large hall centrally located. The Lord has given us a good interest, and several have determined to obey.

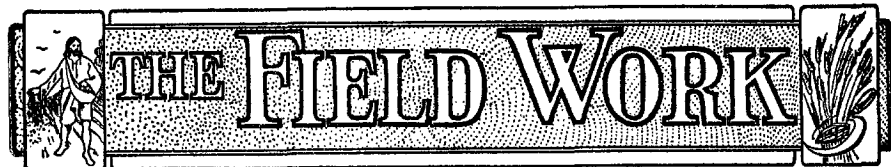
Nimes.

Appreciation Without Imitation

A MISSIONARY in China tells, in the *Baptist Magazine*, of a convert who, after having ferried a man across a river one dark night, found some bracelets worth four hundred dollars in his boat. The Christian boatman went with his native preacher to the mandarin, to seek for the owner:—

"'Well,' said the mandarin, 'I have never seen nor heard anything like this. Your religion must be a true religion, and your God a living God, thus to influence a poor man to give up wealth for conscience' sake.' He praised the boatman, who went to his damp, mat hut on the banks of the river with a contented mind. The Christians had a special time of prayer and praise over the matter.

"A few days after, it was found that a wealthy Chinese had been robbed, and the man who crossed the river and dropped the bracelets was the thief. The owner received the bracelets very thankfully, and gave the mandarin twenty-four dollars reward for the finder. The official kept some, and sent the rest by his lieutenant to our convert. The lieutenant kept some, and sent the small remainder by a soldier, who kept the remnant himself, so our poor brother got no reward after all. Yet he did not lose the reward of a clean conscience, a peaceful heart, and the joy of having honored the Lord."



THE FIELD WORK

The North Pacific Union Conference

WE are glad to say that the work in this field is onward, and we have many reasons for encouragement. The past summer and fall have been busy months for us, and we have every reason to thank God for the prosperity of the work. All our summer and fall camp-meetings were precious seasons, and were a great encouragement to our people.

In consequence of recent developments among us, some were somewhat perplexed on certain points of faith, and while possibly not in a doubting frame of mind, were in a measure bewildered. Elder Irwin's series of lessons were of great value, and brought light and faith to many minds. God blessed them to the good of his people. Our small local camp-meetings later in the fall were also sweet and precious seasons with God, and were an inspiration to all who attended them.

In this union conference we have Walla Walla College, and seven intermediate schools scattered through the several conferences. The opening of the school year found more pupils in these schools than ever before. The number has steadily increased, and at this writing all our schools have about as many students as they can well care for. Nearly every room in Walla Walla College is full, and we are glad to say that we are having an excellent school.

Prof. M. E. Cady, with a strong, consecrated faculty, is doing good work for the young people, and an excellent influence is going out through the union conference. The intermediate schools are also doing excellent work, and many wish to obtain a preparation now for service, that they may enter the work a little later. We feel much encouraged by our educational prospects, and trust that through our schools many of our young people may be turned toward the work of God.

In the medical work advancement is being made also. The Portland Sanitarium is enjoying a good year, and is having an excellent winter patronage, the best in its history. At this writing (January 23), the house is well filled, a good class of young men and women are entering on the nurses' course, improvements are being made, and the future looks reasonably bright for the prosperity of the work.

At College Place, the little sanitarium established by the Upper Columbia Conference near the college is now fitted up for work, and is enjoying a reasonable patronage. Private medical enterprises are being conducted at Spokane, Seattle, Tacoma, Port Townsend, and North Yakima, which as far as we know are having a reasonable degree of success.

The book work of the union conference is steadily increasing, and the prospects are that a large number will enter the field the coming year. Our States are now quite well manned with State

agents, but we are greatly in need of a strong man for our union conference general agent.

Referring again to Walla Walla College, I would say that its present debt is about twenty-three thousand dollars. Last spring a plan was laid to lift this burden, and during the summer and fall cash subscriptions were taken for this purpose, and it now looks as if our plans would be successful, for good substantial subscriptions to the amount of about fifteen thousand dollars are already in hand, and a very small part of the union conference has been solicited. From the first, God has blessed this effort, and we are certain that by another fall our college will be free from debt.

In the early winter ministerial institutes were held in the three large conferences—Upper Columbia, Western Oregon, and Western Washington. We believe these have been of great profit, and trust that others of like nature may be held.

The annual conference of the British Columbia field has just been held, and we are much encouraged with reference to the progress of the work in that field. The past year its tithe has nearly doubled, about forty new Sabbath-keepers have been added to our churches, and we believe that in another year or two it will reach the point of a self-supporting conference.

A new school building will be erected the coming summer on the school farm at Port Hammond, at a cost of about twenty thousand dollars. An Indian mission will also be established near Port Simpson, and a party in early spring will penetrate into what is known as the Ootsa Lake Country, where there are no missionaries of other denominations, and will endeavor to get in touch with the Indians of that region and establish a station.

It now looks as if a self-supporting conference with about four hundred members might soon be organized in southern Idaho. This is under advisement.

We are endeavoring to keep the unity of the Spirit in the bonds of peace. Our courage is good. We believe God is blessing our efforts, and to him we will give all the praise and glory for what has been and is being done, and with strength of heart press forward in the work.

W. B. WHITE.

India

THE Lord helped me, in company with Brother Miller, to make an enjoyable trip to Babolmohal, one afternoon, and at noontide the following day three men and a woman—all Santals—were baptized in the river by Brother Miller, in the presence of a representative gathering of heathen Santals from the adjoining villages. The candidates had been prepared by Brother Barlow.

On the twenty-eighth of October the family went to Koro, a village some four miles distant from Karmatar. The road is a good one, and the bullock-cart ride

out there seemed to be enjoyed by both the older and younger members. We camped in a pleasant grove, a few minutes' walk from the village.

After dinner a few of us visited the village, and spoke to a small congregation, and read to them from the Holy Scriptures. At the close of the meeting a goodly number of Bengali tracts were left among the villagers as silent witnesses for Jesus. The people appeared grateful for the visit, as they turned out quickly from their cottages when the evening hymn was being sung, listened attentively to the talk and reading, and eagerly accepted the literature that was distributed among them.

On the last day at Karmatar a man saluted me on the road opposite the schoolhouse. I returned his greeting, and as he seemed inclined to improve the acquaintanceship, I began to tell him of the love of God in sending his Son to die for us that we may be saved. "I was present," he said, "when you people spoke the other day in the village of Pindaree. Your words pricked me." (Pindaree is two miles from Karmatar; we had visited it the evening previous to our excursion to Koro.) The brother is a fisherman by profession. May the Lord make him a fisher of men.

I was glad of the help received from the older boys of the school in the village work. Their singing almost seemed essential to the services. The Lord bless them, and the work and workers in Karmatar and surrounding villages!

A. G. WATSON.

Newfoundland

PROBABLY our people as a whole know as little of Newfoundland as of almost any country in the world. Take, for instance, its geographical position. It is certain that many think that we are in sight of "Greenland's icy mountains," and that we are so far north, and the cold is so intense, that we have to dress as do the Esquimos, and go about on snowshoes. But really we are quite a distance from Greenland, and snowshoes would be as much of a curiosity here as anywhere. It will be a great surprise doubtless to some to be told that here in St. John's we are in a more southern latitude than that of London, or even of Paris. But such is the fact. However, the climate is much colder here than in those cities. Not infrequently in some places in the southern part of this country the thermometer registers from twenty to thirty degrees below zero. Here in St. John's it is considered very cold if the mercury goes down as low as zero. But what cold we do have is intensified by the fierce winds that prevail at all times. It is this that makes life here so uncomfortable. Then, too, the weather is very changeable. In this connection I speak for St. John's and its vicinity, and not for the north. As I write, the "Ice King" is gripping the country with a firm hand, and all along the coast it is being shut in with ice, which in some places is already from two to three feet thick. Because of this, coastal navigation is practically closed, and the steamer "Portia," the principal means of travel, is now on her last trip. But the ice is forming so rapidly that it is doubtful if she will get farther north than to Notre Dame Bay.

Brother F. W. Johnston went by the

"Portia" to Twillingate, where it has been decided to make another effort. It is a question, however, whether he will be able to land on account of the ice. We are praying that God will send a wind that will blow the ice out to sea, for only thus can this place be reached now. Until recently the way had not opened for Brother Johnston to go there. The readers of the REVIEW will remember how difficult it was for Elder Tracy to begin work there last winter. Still more unfavorable conditions would have prevailed now had not some of the friends of the cause there decided to purchase a building which last November had been put up for sale. The purchase was not effected until this present month, and then only through a third party, for had it been known that it was intended for us, it would not have been sold at any price. For that reason we dared not make any move toward sending any one there until the deed had been signed and the property made over.

We have felt constrained to make one more effort there, as to stop now would mean the loss of what little had already been accomplished. Besides, of late, circumstances seemed to speak plainly that we should make another effort this winter, and we all felt that it would be wrong to abandon the field at this juncture. The church here, though poor, has taken hold of this new enterprise with considerable zeal, and has given an organ toward the work.

The last Sunday of the old year it was my privilege to baptize three believers, making eight in all for the year. Besides these, two others accepted the truth, and doubtless they, with a few more, will be baptized soon.

With increased spiritual blessings there has been greater faithfulness in the payment of tithes and offerings. This could not be otherwise. The following will indicate our prosperity financially: The increase of tithe for 1906 over that of 1905 was over twenty-nine per cent. The annual offering was increased by more than fifty-four per cent. The donations at our Sunday night services increased over ninety per cent. If we add to this other offerings for local work, the increase is over one hundred and four per cent. Thus all along the line advancements have been made, for which we heartily give thanks to God. Our weekly Bible readings are well attended, and we know of several who are now in the "valley of decision."

Last November I took a trip to Twillingate and Moreton's Harbor. Because of terrific gales, and opposition to our using the public halls in these places, I was not able to hold any meetings. While on the steamer en route to Twillingate, it was my privilege to give a few readings on The Coming of the Lord and the Signs of the Times, to a few interested persons, one of whom was formerly a Catholic. Some of these live in the north, on what is known as the "French shore." They begged me to go with them and teach them more of the Word. They seemed so earnest that I was pained to have to refuse their invitation. I sold them some literature ("Thoughts on Daniel"), and promised to send them some papers and tracts. This I have done. I also promised them, as soon as the way opened up, to visit them at their home. This again raises the problem, How are the people of this country to be warned? We ought

to have at least one permanent worker for the north, east, and west respectively. A good canvasser with a little help, could do an excellent work here. Could not such a worker, together with the necessary support, be provided from among our large conferences?

In closing this report, I would call attention to the fact that in March the sealing fleet will go from this place to what is termed "The Ice." These voyages are made annually, and last from three to four weeks. In that time they catch from three hundred thousand to four hundred thousand seals. Hundreds of men from all parts of the island congregate in this city to go in these vessels. All the denominations recognize in this a grand opportunity to do missionary work. A great work can be done at that time with our periodicals. We ask our friends in the States from now on to send us clean copies of the REVIEW, *Signs of the Times*, and the *Watchman*. (Papers printed in any other than the English language can not be used.) Be sure that sufficient postage is prepaid on all parcels, otherwise to use them would make it very expensive for us here. Donations of tracts would also be acceptable at any time. From St. John's papers are carried to all parts of the island free of postage. Doubtless there are some local tract societies that could send us tracts. Our courage is good for 1907.

C. H. KESLAKE.

Box 217, St. John's, Newfoundland.

China

SIANG-CHENG.—These are surely history-making times. As I read my *Literary Digest* from week to week, it is a marvel to see how prophecy is fulfilling. We see the old established churches—Methodist, Presbyterian, and others—repudiating the faith of their fathers, and outlining their creeds as different from the Bible as Catholicism is from the truth. And England has told Russia she may take Constantinople when she desires to do so. How can our people see these things happening before their eyes, without being stirred to action? It means the Lord's coming is near at hand.

The summer is now past, and we are having fine fall weather; and we thank our Father that we have had good health all summer. We are doing more work now than we have been able to do at any time since we came to China.

We shall be glad for the day when we can have two families located at each station. It would be a great help in our work. For instance: I am very anxious to make a trip up through the north and northeast of China, and get acquainted with the field, so we can make preparations for carrying the work into that section. But as it is now, I can not leave my station, as Mrs. Selmon can not stay alone for so long; although several times she has had to remain alone here, forty miles from any foreigners, for two and three weeks at a time, when I had to be away. I was compelled to go away last spring for two weeks. It was just before that big scare about the uprising. When I went, I knew nothing of it, but while in Hankow, I heard of it, and I saw the missionaries coming in from their inland stations, and the Chinese people fleeing to the walled cities. Since that experi-

ence, I have felt very loath to go and leave her here alone.

I am glad to report a better outlook for the work here than at any time previous. I now have two men, who I am sure have experienced a real conversion, and every day I am teaching them the Bible. I have a regular course of study for them. One is a good preacher, and the other has not been with me long, but he can present the gospel very well. I also have a doorkeeper—an old man of sixty—who is a convert. He is learning to read the Bible at this late date. He never went to school a day in early life; but since he has been with me, he has learned to read a good portion of John's Gospel. Mrs. Selmon has a woman fifty years old, who is also a real believer in the gospel, and as I am writing this, Mrs. Selmon is in the next room, teaching her to read our Chinese "Gospel Primer."

There is a host of false workers among the native church-members. Our work has been hindered for these two years by such persons. It has only been of late, since we have learned the language better, and know more of the characteristics of the people, that we have been able to rid our camp of these Achans. And since we have done so, we have seen the Lord's blessing in a way we did not see it before. It is quality, not quantity, that counts. When I consider how little we have done in these three years we have been in China, I would surely be discouraged were it not for such texts as Isa. 17:6 and 24:13: There shall be left gleanings, "as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches." It surely is so in this land.

Our people at home read the reports of the other missions,—how they have hundreds coming into the church at one time,—and they are inclined to think that our work does not show the results that it should. If they could be here on the field, and see what these hundreds of converts are like, they might think differently. It is not the number of names on the church record that counts, but it is the number that will go through these perilous times, and find entrance into the kingdom. A. C. SELMON.

Open Doors

THE following is from Brother Robert Caldwell, who in the past two years has sold our books in Singapore, Malay Peninsula, Siam, Philippine Islands, China, and Formosa, and is now in Japan:—

"It is now about two years since the first contingent of workers left Australia for the great island field. At times it has looked as if the work was too great. Then the scattered nature of the field and the scarcity of workers almost overwhelmed one. It truly is a stupendous task, but praise God, we have a stupendous power behind it all.

"The need of New Guinea and Celebes speaks volumes in itself. Alone and neglected, at the mercy of the traders, the people are truly waiting for deliverance. The island of Java must be entered soon, not simply to touch it, but to work the whole length and breadth of it. Think of it, only half as large again as Tasmania, yet packed with six times as many people as the whole of Australasia. The Federated Malay States have labor-

ers of several societies working therein, teaching the people the best they can. The island of Penang, about four hundred miles north of Singapore, is a good place to locate a worker. There are upward of one thousand Europeans in Georgetown. The total population is about two million, including Province Wellesley, which is directly opposite, on the mainland of the peninsula.

"About five days' sail from Singapore lies Siam, unentered. This country has over six million souls. The Siamese are not at all an unlikely people to receive the gospel. Naturally they strike me as being more favorable to work with than either the Malays or Filipinos. The American Presbyterian Mission has several schools there, also a printing-press. These are located in Bangkok. They have also penetrated into the interior.

"There are over six hundred miles of railroad in this great foreign land. Four days' journey from Singapore the Philippines are found. This is a field that demands the best we can do. It is not very long since the Protestant societies first entered it. The people here are very anxious to learn. There are over three hundred thousand in attendance at the public schools, learning English. Night-schools are conducted for those who work during the day. The Filipinos are a bright people, and can be readily influenced, as they are not so stern and cold as their Mohammedan relatives in Malaysia.

"One of the most urgent needs is some one of experience to open up the health food work. Among the Americans are many who are waiting for these products. We need to advance rapidly in the Philippines, as America, the fatherland of religious liberty, under whose hand these islands lie, is to be the parent of persecution also, which will be felt in the Philippines before other parts of our mission territory are affected. It would be wise to ascertain what language of the group has the most literature, and is the most widely spoken; then let some workers go ahead and learn it so that in the near future some other point of this group could be stationed with strong outposts.

"In closing, I may state my conviction that one of the best methods of sowing the truth among these numerous islands, is by means of the printed page, perhaps not so much by the subscription books as by smaller literature. Tracts and pamphlets should be put out as soon as possible in the principal dialects. In circulating English literature the native population is almost wholly unreached, as few can read English; also, these can not afford to pay the price of this literature."

Portugal

LISBON.—The new converts—first-fruits in Portugal—are paying a tithe and taking up service for others. This stirs up the opposition in this new field. The Protestants have printed a four-page leaflet against us, somewhat as follows:—

"Beware! It is the duty of believers to attend to Christ's words in Matt. 24: 4, 24 [the warning against false prophets]. This peril arises among us. It is a movement founded essentially on false prophecies, and maintains itself by means of a persistency extraordinary."

Thus it goes on, announcing that opposition literature is soon to be published in Portugal to meet our work, and saying that we are not to be compared with unbelievers or Mormons or spiritualists, for our lives are rigidly strict and pure, and we believe in conversion and other things common to all the churches. It is, they warn, an example of sincerity and pureness of life allied to a pernicious doctrine, and they give some of the points of our teaching.

With the enunciation of the majority of our doctrines, no doubt some persons will be desirous of searching further. In anticipation of this we are printing a four-page sheet, giving the testimony of Protestants and Catholics on the law and the Sabbath, with a few Bible texts, and an invitation to study with us in our meetings.

Not long ago the editor of a large daily paper, being also correspondent of a Catholic paper, wrote me, asking for an outline of our belief, as he desired to write some articles on the religious beliefs in Portugal. I complied, giving the main principles and outlining the organization. Some day it will be published in some form.

Last night I had an interesting visit with a professor. He is in accord with us on the Sabbath question, having arrived at a conclusion before he saw us or read any of our literature. He had read the writings of others and knew their teaching. He sees that there has been a change from the original Sabbath, but does not know how nor why. I hope to be able to study with him more.

C. E. RENTRO.

Pacific Press Notes

WORK on our new factory has been delayed on account of our not being able to secure material as fast as needed, but the building is now all enclosed, and the inside finishing and painting is nearly done. We hope to be able to move in the first of next month. All who have seen the factory pronounce it a model, both for convenience and for economy. In many respects it will be better than the old building, but will not cost half as much. We are studying how to economize in every way we possibly can.

For the past few weeks we have had very cold, stormy weather, and this has hindered the work more or less. The hills and mountains on either side of us have been covered with snow,—a thing very unusual for this part of the country. It has been impossible to keep the temporary sheds in which our work is now being carried on warm enough to be comfortable, but all seem to be cheerful, and are trying to make the best of the situation, hoping soon to be more comfortably housed.

Thursday, the tenth, steam was turned on the new factory for the first time, and this will help dry out the cement floor.

The annual meeting of the stockholders of the Pacific Press Publishing Company and members of the Pacific Press Publishing Association will be held here at Mountain View on Wednesday, Jan. 30, 1907. At this meeting directors will be elected for another term, and plans will be laid for carrying on the work during the year.

We are glad to say that the subscription list of our pioneer missionary paper, the *Signs of the Times*, has been increas-

ing quite rapidly during the past few weeks. The first of November we were printing only about fourteen thousand copies, but we hope that before the close of the year the list will call for one hundred thousand copies. This can easily be accomplished if we can have the hearty co-operation of our brethren and sisters, and this we have been promised.

We have just issued a little booklet setting forth what the next volume of the *Signs* will contain, and we would like to place one of these in the hands of every Seventh-day Adventist. They can be had free, either from the Pacific Press or from your tract society.

We are bringing out a series of church-school readers to be called the "True Education Reader Series," a full description of which appeared on the second page of the *Signs* under date of January 16. Book No. 2 is now ready, and others will follow immediately. This series was adopted by the General Conference at its educational convention held in College View, Neb., June 29 to July 10, 1906. The books are intended not only for use in our church-schools and colleges, but in every family where there are children.

Volumes VI, VII, and VIII of the "Testimonies" are just off the press, and orders can now be filled. The other volumes will be pushed to completion as soon as possible.

It must be remembered that we have only two cylinder presses in operation at the present time, and the *Signs* and *Our Little Friend* have to be printed on these, as well as all the book work. For several weeks—yes, nearly all the time since the fire—we have kept these presses running night and day, but have been unable to meet the demand. Soon we shall have more presses in operation (those being restored from the effects of the fire), and then we can get out work more promptly.

Brethren H. H. Hall and E. R. Palmer have just left for Walla Walla, Wash., to attend a canvassers' institute and bookmen's convention to be held at the college, January 15-22. After this convention Brother Hall will go East, attending meetings in Montana, Nebraska, and Minnesota. He will return by way of Alberta and the Canadian Pacific Railway, stopping at points of interest on the way. This northern territory is becoming quite an important center for our book work.

C. H. JONES.

Astir in the West Indies *

THERE is an awakening throughout all our territory. Never in my experience have I seen the public manifesting so much interest in the cause that we represent as they are doing at present. The Sabbath and the coming of Christ are being discussed among all classes and in all places. In the drawing-room where select and social gatherings are held, and in the busy offices of the great manufacturing concerns, and along the marts of trade we find busy men and women stopping to exchange a word with one another, asking a question about Adventism, or making some remark about the progress of the work that we represent.

J. A. STRICKLAND.

* This item was written before the earthquake.—Ed.

Notes of Progress

THIS is the last summary for the year 1906. It has been a good year for our publishing interests all over the world. In the United States, December is very distinctly a month for deliveries; therefore the record for orders taken is small; but Australia, Great Britain, Germany, and South Africa appear with a strong report, and have helped us to make up a summary which is very encouraging for the last month in the year.

Book Sales for 1906

It is too early to forecast with any degree of definiteness what the reports from our publishing houses will show the sales of literature to have been during 1906. Sufficient has come to hand to indicate that the year was a very prosperous one. The sales for 1905 amounted to \$548,067.03, a gain of \$111,456.35 over 1904.

We have received reports from six of the union conferences in the United States, and in these unions there is shown an advance of thirty-three and one third per cent over 1905. If this increase should hold good as an average all over the world, the sales for 1906 would come very close to the record made in 1891, when the sales amounted to \$819,749. The prospects for 1907 are very encouraging. Without an exception our workers are reporting excellent prospects. May the Lord greatly bless in the institutes being held in the various States, and particularly in our schools. Let us all unite in the good work of rebuilding and strengthening every feature of our field and office work, so that it may be carried forward efficiently and successfully, and let us unite in praying and working to the end that at least a million dollars' worth of our publications shall be placed in the homes of the people during 1907.

Another Bookmen's Convention

According to appointment, another bookmen's convention was held in the college building at College Place, Wash., December 15-22. This convention was designed primarily for the field missionary agents and other laborers particularly interested in the tract and missionary work in the North Pacific Union Conference. An invitation, however, was sent out to others in the Pacific Press territory, and we were glad to meet Brother Cochran, manager of the Kansas City branch of the Pacific Press, Brother Bellah, who has recently been appointed general agent of the Central Union Conference, and Brother Hebbard, the field missionary agent of Nebraska. Although the number attending this convention was not large, yet the character of the work done bids fair to have a wide and powerful influence in the publishing work during 1907 in the territory west of the Mississippi River.

The brethren united in a close study of the fundamental principles of field work, the selection, training, and management of canvassers, keeping of proper records, and the proper conducting of business features. While pursuing this close study of details, the Spirit of God came into all the meetings and gave that mold and strength to our work which is so vital to its success.

The visiting brethren were entertained in the college home, and appreciated very much, indeed, the privilege of meeting such a large company of enthusiastic

Canvassers' Summary for December, 1906

	AGENTS	HOURS	ORDERS	VALUE
Atlantic Union Conference				
Central New England	12	650	249	\$ 510.10
Chesapeake .....	..	..	..	..
Eastern Pennsylvania	7	278	160	292.60
Greater New York .....	..	..	..	..
Maine .....	..	..	..	..
New Jersey .....	..	..	..	..
New York	4	183	136	180.58
Southern New England	5	118	3	195.35
Vermont	4	112	59	66.25
Virginia	5	277	288	328.75
Western New York	12	193	104	207.60
Western Pennsylvania	18	514	232	561.54
West Virginia	6	330	63	161.25
Totals	73	2,655	1,294	\$ 2,504.02
Canadian Union Conference				
Totals	3	..	5	\$ 67.45
Southern Union Conference				
Alabama	4	173	..	\$ 96.20
Cumberland	3	268	..	158.15
Florida	6	498	..	294.45
Georgia .....	..	..	..	..
Louisiana	8	215	..	287.55
Mississippi .....	..	..	..	..
North Carolina	13	528	..	266.48
South Carolina	6	338	..	257.60
Tennessee River	19	381	..	310.05
Totals	59	2,401	..	\$ 1,670.48
Lake Union Conference				
East Michigan .....	..	..	..	..
Ohio	15	408	124	\$ 329.85
Indiana .....	..	..	..	..
Northern Illinois	5	231	82	251.05
North Michigan	1	46	12	21.00
Southern Illinois .....	..	..	..	..
West Michigan .....	..	..	..	..
Wisconsin .....	..	..	..	..
Totals	21	685	218	\$ 601.90
Northern Union Conference				
Alberta .....	..	..	..	..
Manitoba .....	..	..	..	..
Minnesota	4	157	130	\$ 144.05
North Dakota .....	..	..	..	..
South Dakota .....	..	..	..	..
Totals	4	157	130	\$ 144.05
Central Union Conference				
Colorado	20	520	496	\$ 1,009.10
Iowa .....	..	..	..	800.00
Kansas .....	..	..	..	..
Missouri	8	206	118	210.81
Nebraska .....	..	..	..	..
Totals	28	726	614	\$ 2,019.91
Southwestern Union Conference				
Arkansas	8	395	45	\$ 162.95
Oklahoma	10	290	82	448.30
Texas	17	584	131	555.30
Totals	35	1,269	258	\$ 1,166.55
North Pacific Union Conference				
British Columbia .....	..	..	..	..
Montana .....	..	..	..	\$ 550.00
Upper Columbia	3	60	87	75.10
Western Oregon .....	..	..	..	..
Western Washington .....	..	..	..	..
Totals	3	60	87	\$ 625.10
Pacific Union Conference				
Arizona .....	..	..	..	..
California-Nevada	3	88	137	\$ 233.20
Southern California	7	353	1,244	369.47
Utah .....	..	..	..	..
Totals	10	441	1,381	\$ 602.67
Australasian Union Conference				
Queensland	8	24	96	\$ 569.12
New South Wales	8	489	81	403.50

New Zealand	19	1,372	401	1,839.50
North Queensland	3	442	112	507.75
South Australia	9	464	97	434.75
South Australia (August)	10	719	210	987.37
Tasmania	5	161	56	196.62
Victoria	18	1,186	473	1,750.68
West Australia				
Malaysian Mission	1		6	52.50
Totals	81	4,857	1,532	\$ 6,741.79
British Union Conference				
Irish Mission Field	6	736	251	\$ 486.25
North England	16	1,144	942	867.50
South England	19	1,082	516	732.06
Scotch Mission Field	16	1,088	903	721.83
Welsh Mission Field	7	326	400	259.39
Totals	64	4,376	3,012	\$ 3,067.03
South African Union Conference				
¹ Cape Colony	10	633	265	\$ 3,210.02
² Natal-Transvaal	16	652	390	1,166.62
Totals	26	1,285	655	\$ 4,376.64
German Union Conference				
Holland Mission Field	11	897		\$ 113.58
German-Swiss Conference	14	1,629		560.03
Flemish-Belgium Conference	3	234		49.12
Other conferences	178	14,000		5,446.15
Totals	206	15,760		\$ 6,168.88
General Summary				
Atlantic Union	73	2,655	1,294	\$ 2,504.02
Canadian Union	3		5	67.45
Lake Union	21	685	218	601.90
Southern Union	59	2,401		1,670.48
Northern Union	4	157	130	144.05
Central Union	28	726	614	2,019.91
Southwestern Union	35	1,269	258	1,166.55
North Pacific Union	3	60	87	625.10
Pacific Union	10	441	1,381	602.67
Australasian Union (October)	81	4,857	1,532	6,741.79
³ British Union	64	4,376	3,012	3,067.03
German Union (October)	206	15,760		6,168.88
South African Union	26	1,285	655	4,376.64
Grand Totals	613	34,672	9,186	\$29,756.47

¹ Twelve months ending November 30.

² Four weeks ending December 2.

³ Five weeks ending November 30.

Lake Union Conference	
East Michigan Conference	\$ 384.17
Indiana Conference	1,580.71
North Michigan Conference	76.25
Northern Illinois Conference	686.15
Ohio Conference	289.62
Southern Illinois Conference	444.46
West Michigan Conference	441.25
Wisconsin Conference	1,192.30
Total	\$5,094.91
North Pacific Union Conference	
Conference not specified	\$248.35
British Columbia Conference	10.00
Montana Conference	59.45
Upper Columbia Conference	24.75
Western Washington Conference	186.00
Idaho Conference	33.65
Western Oregon Conference	82.13
Total	\$644.33
Northern Union Conference	
Alberta Conference	\$ 58.80
Manitoba Conference	64.00
Saskatchewan Mission Field	5.85
Minnesota Conference	1,696.58
South Dakota Conference	503.22
North Dakota Conference	665.88
Total	\$2,994.33
Pacific Union Conference	
Arizona Conference	\$ 10.00
California-Nevada Conference	170.09
Southern California Conference	45.05
Utah Conference	10.00
Total	\$235.14
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	321.42
Indian Territory	3.00
Total	\$716.21
Unknown	
Unknown	\$143.20
Foreign	
Australia	\$122.45
China	3.00
South Africa	128.16
Jamaica	3.17
Yukon Territory	10.00
England	249.65
Gold Coast, West Africa	10.00
Mexico	1.50
Costa Rica	1.00
India	9.60
South America	23.35
Switzerland	5.81
Panama	1.00
Total	\$568.69
Grand total	\$17,552.72

students. There are fifty-one more students in the school up to date than the entire enrolment last year. This seems to be about the general record in all our schools, which in itself is a great omen of good. The faculty of the school gave the visitors every possible opportunity for meeting the students in private and in public. One study hour of forty minutes, and sometimes two such periods, were given in the chapel each morning for general instruction and practical talks with the young people.

Sabbath, January 19, was a good day both for the school and for the church. In the morning the writer spoke on the subject of Individual Responsibility and Personal Service. In the afternoon there was an experience and consecration meeting. The entire congregation of over three hundred persons expressed by rising to their feet a determination to have some part during this year in circulating our publications. Fifty-four persons consecrated themselves wholly for service in the field, and many testimonies gave the true ring of a burden for souls. The possibilities for good work are almost unlimited in the Northwest. We earnestly pray that the power of God's presence may make efficient the efforts of our brethren who are putting their shoulders to the wheel.

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

Received on the \$150,000 Fund up to Feb. 5, 1907

Atlantic Union Conference	
Central New England Conf.	\$480.42
Chesapeake Conference	114.50
Eastern Pennsylvania Conf.	280.66
Greater New York Conference	81.50
Maine Conference	160.97
New Jersey Conference	164.45
New York Conference	585.50
Southern New England Conf.	516.73
Vermont Conference	527.83
Virginia Conference	202.12
Western Pennsylvania Conf.	304.73
West Virginia Conference	136.11
Western New York Conf.	16.00
Total	\$3,571.52
Canadian Union Conference	
Maritime Conference	\$ 1.00
Quebec Conference	6.00
Ontario Conference	3.00
Total	\$10.00
Central Union Conference	
Colorado Conference	\$232.35
Iowa Conference	644.52
Kansas Conference	488.37
Missouri Conference	31.80
Nebraska Conference	852.90
Wyoming Conference	191.35
Total	\$2,441.29
District of Columbia	
Washington Churches	\$989.01

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 remittance should be made to I. H. Evans, Treasurer, Takoma Park, Washington, D. C., and not to the Review and Herald Publishing Association.

I. H. EVANS, Treasurer.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Medical Registration Abroad

THINKING that our medical people, especially those who are preparing for practise in countries outside of the United States, might be interested in the requirements of the British Council, I quote the following from a letter received from the Registrar of the General Council of Medical Education and Registration of the United Kingdom, dated Jan. 22, 1907:—

"The following American institutions are recognized by this Board as ones at which the curriculum of medical education may be completed, so that it is only necessary for their diplomas to sit for the final examination: New York University and Bellevue Hospital Medical College; Columbia University (College of Physicians and Surgeons); Cornell University; Pennsylvania University; Jefferson College; Harvard University; Rush Medical College; Northwestern University, Chicago; Michigan University; Cooper Medical College, San Francisco; University of California; Yale University; Buffalo University; Minneapolis University, Minnesota; Cincinnati University; Johns Hopkins University, Baltimore."

This does not mean that medical studies can not be pursued in other colleges for a part of the course, but that a degree from any one of these colleges will be accepted as evidence of preliminary and professional education preparatory to the final examination in Great Britain. W. A. R.

A Letter

"AND Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me." Luke 8:46. Christ, the great physician, ministered to the physical and spiritual needs of his patients. He made them every whit whole.

How many patients come to us sick! We as physicians ought to live close to the Great Healer to diagnose such cases. We always have the specific remedy for these—the Word.

I gave this remedy to a patient who needed such medicine. She took it home with her, and still uses it, and here is what she says:—

"Thank you for your words of comfort. They mean so much to me. I really think I am slowly learning the lesson of trust and patience; for I do not worry as I did." And inquiring about another patient, she says: "She so needed faith and trust in our Father. She did not seem to know how to ask for help in that way, nor did she want it."

Dear comrades, let us take Him with us in our office, in the sick-room, or wherever he leads, and follow the example of the Son of man, who "went about doing good," and healing all manner of disease. Acts 10:38; Matt. 10:1.

ROXETTE LANDIS, M. D.

The Nebraska Sanitarium

THE Nebraska Sanitarium, situated at College View, Neb., a suburb of Lincoln, was started in the year 1894 by Dr. A. N. Loper, in a cottage of about eight or ten rooms, and has steadily increased until now it occupies not only the first cottage enlarged to twenty-five rooms, but the building shown in the accompanying picture, with one hundred and twenty rooms. It has a valuation of over fifty thousand dollars. There are four physicians and sixty-eight helpers and nurses connected with the institution. Diseases of nearly every type are treated (except tuberculosis).

Many discouraged souls have gained new hope and life by the aid received here. Surgery comes prominently to the front, with less than one per cent loss in major work. Over five hundred patients were treated last year.

A food factory is connected with the institution, where all the foods in common use for the sick can be obtained.

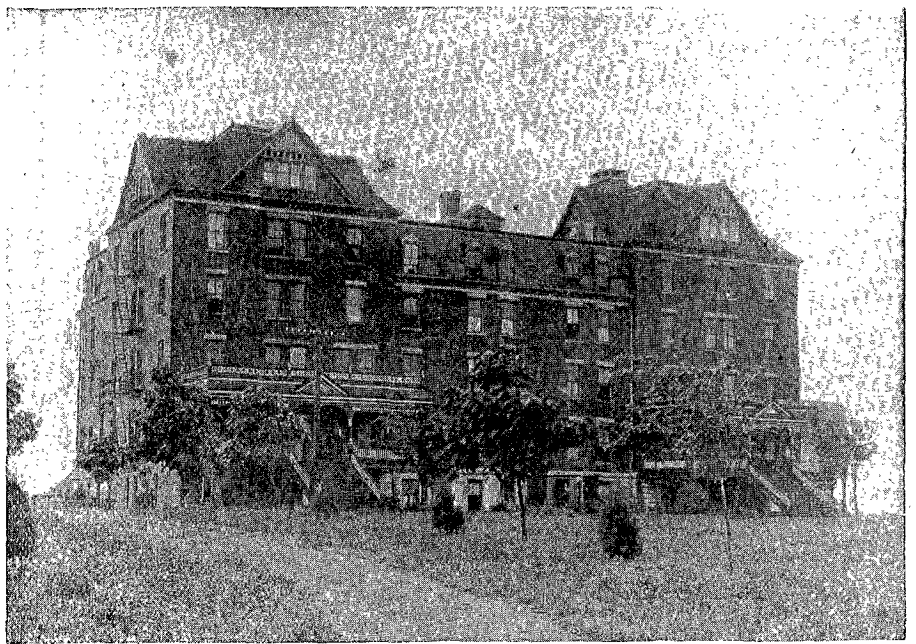
Findings

NINA M. PARKHURST is engaged in private nursing at 545 West Allen St., Springfield, Ill.

Mrs. Edith E. Bruce is at present acting as medical secretary of the Southern Illinois Conference. Her address is No. 300 West Allen St., Springfield, Ill.

Mr. James Irwin has made his nurses training a stepping-stone to a broader sphere of usefulness in the gospel ministry. He and his wife are located in Lowell, Mich., where he is engaged in ministerial work.

Mrs. Andrew Speedie writes from Conconully, Wash.: "For some years I have been laboring in the medical missionary work in various places, but of late I have had to give it up on account of failing health. I do what I can among my neighbors, and try to spread health principles wherever opportunities



NEBRASKA SANITARIUM, COLLEGE VIEW, NEB.

No dividends are paid, as all earnings above expenses are used in charitable and benevolent work. Below we give a list of the employees:—

W. A. George, M. D., Superintendent; Orville Rockwell, M. D.; Lyra H. George, M. D.; Amy Humphery, M. D.; Mrs. A. T. Robinson, Bible teacher; Lena Newman, Matron; D. R. Callahan, Business Manager; Josephine Nelson, Secretary; Bert Glasscock, Manager Food Company.

Nurses: Hilda Ackerman, Jensena Anderson, Mary H. Anderson, Jessica Backus, Mary Black, Elizabeth Bloss, Grace Cady, Opal Carner, Celia Christiansen, Katie French, Carrie George, Hattie Garton, Lena Grave, Marie Hough, Ruth Jacobson, Nellie Jenkins, Anna Johnson, J. E. Johnson, Ethel Jones, Edna Kitchell, Hannah Larson, Lauritz Larson, Emily Lull, Florence Marrs, Cora Morgan, H. E. Mickelson, Alice Mosser, Wm. McCabe, Mabel McMoran, Pearl Parker, Laura Swegles, Martha Segebartt, Chas. Skinner, Naomi Small, Frankie Stout, Nellie Streeter, Maud Stevens, Lottie Talmage, Nina Teeple, Lou Trease, Rodger Warner, Rose Wise.

D. R. CALLAHAN.

present themselves. What we need is a physician to locate here. This is a new country. There are small towns, of from three to five hundred inhabitants, about fifteen miles apart. There are but five physicians in the county. If one of our physicians who could perform simple surgery could locate here, great good would be accomplished for the cause of truth."

We are in receipt of a number of letters containing expressions similar to the following, which is quoted from a letter by G. C. Emory, M. D., of Preston, Idaho: "I do not know whether I come under the classification of 'medical missionaries,' as I am engaged in private practise here." We desire to assure all such that every Seventh-day Adventist physician or nurse who is trying to hold up the principles of health reform together with the truths of the third angel's message has our sympathy, and that we desire to do all we can to help him in the work he is doing. Our interest is in seeing the truths which we love given to the world as soon as possible, and we hope always to be in a position to help in every way possible those who are working to this same end.

Christian Liberty

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

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

Sunday-Closing Crusade in Torrington, Conn.

ANOTHER local Sunday-closing crusade has developed in Torrington, Conn., where Brother H. L. Shoup is at present laboring. Elder Westworth and the writer are to conduct a rally in the opera-house there next Sunday evening. The situation is getting intensely interesting. The ministers of Torrington have been to the editors of the local papers, and influenced them not to print any announcements of our meeting. This develops a new phase in the restriction of religious liberty in this State. The agitation is increasing all over this commonwealth. It is an item of daily publication in the papers. Hartford, through its ministerial association, has begun a campaign in this city.

We must, as a people, face this issue in this State as we have never done before. It is our desire to circulate religious liberty tracts and publications by the thousand. Brethren and sisters, we must do this. Such an opportunity has never come to us before for presenting the great principles of this message.— Let us one and all fall into line, and push the principles of religious freedom with vigor.— *W. R. Andrews, in Atlantic Union Gleaner.*

Remember the Sabbath and Its Enemies

In urging that a good collection be taken up this year for the religious liberty work, Elder C. S. Longacre, writing to the *Atlantic Union Gleaner*, says:—

"Remember the Sabbath and its enemies. The best way to do this, is to remember the collection for the Religious Liberty Department, appointed by the General Conference Committee, which will be taken this year on Sabbath, February 2.

"The year 1907 promises to be the most eventful year yet seen along the line of religious legislation and 'blue-law' enforcement. The secret forces which have hitherto worked in the dark are about ready to launch out into the open field with glaring banners. They have been molding public sentiment in favor of Sunday laws, and never has the enemy of the true Sabbath been so active as at the present.

"The Sunday advocates, hitherto, usually waited to enforce the Sunday laws until the summer resorts opened, — the soda-fountains, ice-cream stands, etc.,— but this year they are starting the crusades in the middle of the winter. The city of Boston is just now passing through a Sunday-closing spasm, so is Willimantic, Conn., and California is about to enter the arena of religious legislation. Pittsburg, Pa., which has for years been the hotbed of National Reformism, and the battle-field of many a conflict between the advocates of the true Sabbath and the false, is again

waging a war in defense of Sunday. Last Saturday evening the police of the east end of Pittsburg, issued a notice that the first newsboy who should cry the sale of Sunday papers would get his mouth muzzled, and would be marched off to the police station. The steam-engines passing through the city were forbidden to blow their whistles, and 'no noise of any character would be allowed save that of the church bells calling the faithful to church.'

"Are not such people in need of enlightenment? No doubt many of them are sincere. There is no better, nor more effectual, way to enlighten these people than through the mediumship of our excellent little paper, *Liberty*. Satan will soon blind these men to the extent of taking steps to kill every opposer of Sunday laws, and will make them think that they are doing God service.

"Shall we not take up a good collection to carry forward the work for this year? Remember that this is the only general collection which is taken for the support of this important line of work, and the department has no other resources by which to carry on its work."

W. A. C.

Current Mention

—A disastrous explosion occurred in a coal-mine at Thomas, W. Va., on February 4, and thirty men are dead as a result.

—The tomb and mummy of the famous Egyptian Queen Teie have been discovered at Luxor (ancient Thebes), Egypt.

—Governor Magoon has issued a decree prescribing the organization of the new Cuban army, by the terms of which, in addition to the 10,000 rural guard and 2,000 artillery now to be known as "the armed force of the republic," every able-bodied male between twenty-one and forty-five years of age shall belong to the militia; the latter is liable only in case of emergency.

—The General Education Board of New York City has received from John D. Rockefeller "for general education purposes throughout the country" securities whose market value is \$32,000,000, the largest single sum ever handed out for such a cause. One third of this amount is to be added to the permanent endowment fund, and the remainder is to be used for such specific objects within the purposes of the Board as the donor or his son may specify.

—Only the presence of the police prevented serious trouble during the service attending the inauguration of the French Apostolic Catholic church in Paris on the 3d inst. About seventy-five persons were ejected from the building during the service, and the thousands outside waiting to make trouble were dispersed before the close of the service. The minister of public instruction and worship proposes to the mayors that they lease church property without rent to common law associations or pastors, for a period not exceeding eighteen years. This proposal the pope rejects, inasmuch as it does not recognize the hierarchy.

NOTICES AND APPOINTMENTS

Change of Address

THE address of L. A. Hansen is now Graysville, Tenn., instead of Nashville, Tenn. Mail intended for the Nashville Sanitarium should be addressed to the sanitarium. Business for the Sanitarium Supply Company should be sent as heretofore. Matter pertaining to the general medical work in the South should be addressed as above, to Graysville.

Notice to Deaf Mutes

Two of our sisters in College View are interested in helping deaf mutes who may be connected with our denomination. In order that they may obtain a list of the addresses of such persons, our brethren and sisters who have deaf children are requested to send them their addresses at once. Write to Mrs. LeRoy Johnson or to Miss Agatha Kroeker, College View, Neb. C. C. LEWIS.

Northern Illinois Medical Missionary and Sanitarium Association

THE second annual meeting of the Northern Illinois Medical Missionary and Sanitarium Association will be held in the Forty-sixth Street church of Seventh-day Adventists, Chicago, Ill., Friday, Feb. 22, 1907, at 11 A. M., standard time, to elect three trustees to serve for a term of three years, and to transact such other business as may legally come before the meeting.

WM. COVERT, *President.*

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.

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 three members of the board of nine trustees, and these nine trustees are to organize themselves at a later meeting after the election.

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 secre-

tary 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:—

D. E. Blake, Spartanburg, S. C., periodicals for two reading racks.

E. N. Vaughan, Hickory, Catawba Co., N. C., thanks those who have sent him papers and tracts for free distribution, and can make use of any quantity of reading-matter on present truth. Note change of address from Hildebran, N. C.

Robert Sawyer, S. E. Cor. Fifth and San Antonio Sts., Pomona, Cal., writes that he has all the papers he can use at present.

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.

FOR SALE.—63-acre fruit farm, 2 miles from Graysville, Tenn.—3,000 peach, 2,500 pear, 150 apple, bearing. Spring, timber, corn ground. If sold by March 10, \$2,500. Last two years, 2,000 bushels fruit sold. Address C. H. Moyers, Graysville, Tenn.

WANTED.—To correspond with a blacksmith who wishes a good location, with a view to his connecting with our industrial school. Also a sister, young or middle-aged, who needs a home, to do general housework. Address D. T. Shireman, Toluca, N. C.

FOR SALE.—Good farming land. Close to church-school. Very reasonable. Will hire four good men this coming season at good wages. Part or all wages thus earned can be turned on the land purchased. Address A. C. Woodbury, Madison, Wis., Care of Sanitarium.

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.

FOR SALE.—Strawberry plants, also Plymouth Rock eggs for hatching. Send the names and addresses of five or more persons interested in the above, and we will give 25 Warfield strawberry plants (not prepaid). Price-list free. Address Geo. Jorgensen & Son, Box 10, Poy Sippi, Wis.

FOR SALE.—Desirable residence properties fronting on Graysville school campus. Also fifty-acre peach farm two miles from Graysville, part of the trees bearing excellent quality of peaches. Would exchange for desirable Florida property. Address at once, Smith Sharp, Graysville, Tenn.

WANTED.—To correspond with Seventh-day Adventist brother who wishes position on farm this coming season. Must be experienced. Address A. B. Cleveland, 427 Garfield Blvd., Chicago, Ill.

WANTED.—A conscientious, consecrated, trained lady nurse (must be Seventh-day Adventist), for a small sanitarium in California. Cool climate all the year. For particulars, address C. F. Dail, M. D., Eureka, Cal.

WANTED.—A strong young man for rooustabout, handy with tools and horse; \$20 a month and board. Also country girl to do housework; \$12 a month. Address Karr Portable House Co., 603 Belleplaine Ave., Chicago, Ill.

EVERY reader should try our rancid-proof peanut butter, at 12 cents a pound. Purest coconut oil, 13 cents in 50-pound lots. Agents wanted everywhere. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

WANTED AT ONCE.—Two thoroughly consecrated Seventh-day Adventist nurses, lady and gentleman. Would prefer those who have had experience in surgical nursing. Address, with reference, W. P. Schuster, 1941 Virginia Ave., Connersville, Ind.

FOR SALE.—Purest, most healthful vegetable oil for cooking and salads; no odor, keeps indefinitely: gal. can, \$1; 5-gal. can, \$4.50. Also pure virgin olive-oil: gal., \$2.75; half gal., \$1.40; quart, 85 cents. Lunch Nutrena, a hygienic fat and blood producer: 1-lb. box, 35 cents; send for samples. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

Obituaries

PORRITT.—Died at Marlette, Mich., Nov. 12, 1906, of inflammation of the bowels and cholera infantum, Delmer Cecil, son of Mr. and Mrs. Frank Porritt, aged 7 months. Though my heart is sad and lonely, I have full assurance of meeting our darling again. MRS. F. PORRITT.

RANSOM.—Died at his home near Sabetha, Kan., Jan. 7, 1907, of spinal trouble, Charles Nelson Ransom, aged 72 years, 2 months, and 8 days. Brother Ransom rejoiced in the truths of the third angel's message for over thirty years. He lived an honest Christian life that endeared him to all his friends; and, although in his last illness he was helpless for almost a year and suffered much pain, he never complained of his lot, but fell asleep with full confidence in that "blessed hope" of a part in the first resurrection. A wife, a son, and a daughter are left to mourn their loss. Words of comfort were spoken by the writer. F. C. CLARK.

GOODSELL.—Died in the Memorial Hospital, Worcester, Mass., of appendicitis, Jan. 3, 1907, Mrs. Theresa Herrick Goodsell, aged 58 years, 2 months, and 18 days. Sister Goodsell was born in Enosburg, Vt. After peculiar and trying experiences during her early life, she embraced present truth about thirty-two years ago. She afterward united with the Seventh-day Adventist church at Rutland, Vt., where she was employed by the Vermont Conference in church work. Later she was engaged in mission work in Boston and Worcester under the direction of the New England Conference, also as matron of the South Lancaster Academy. But failing health prevented her from continuing in her chosen lifework, for which she seemed to be peculiarly fitted in many ways, especially because of her devotion to, and love for, the interests of fallen humanity. Her kind, earnest, and faithful admonitions and exhortations are a precious heritage to her loved ones and to all who knew her. A daughter, son-in-law, granddaughter, an aged father, and other near relatives grieve for the separation. They sorrow, but with the blessed assurance that she will live again when the

Life-giver comes with his reward. The funeral service was held at the Seventh-day Adventist church in Rutland, after which she was taken by a lone sorrowing loved one to her resting-place in North Fairfield, Vt. Funeral discourse was delivered by the writer from John 11:25. T. H. PURDON.

PETERSON.—Died at his home near Albaton, Iowa, of cancer of the stomach, John Peterson, aged 63 years, 3 months, and 24 days. Brother Peterson accepted present truth and became a member of the Albaton church sixteen years ago, and his life has ever been a living witness for the faith he professed. He was a kind husband and loving father; and a wife, three sons, and four daughters are left to mourn their loss. Words of comfort were spoken by Rev. Lewis and Elder McClintock, from Rev. 14:13.

L. R. HOUFF.

KINNIBURGH.—Died at his home in Detroit, Mich., Dec. 8, 1906, after eighteen years' suffering, Brother John Kinniburgh, aged 55 years. He was born in Scotland, where he lived until 1880, at which time he, with his family, moved to Kansas, and a year later to Detroit, where they have resided ever since. In 1894 he received the message of present truth, and his faith in it was firm until the time of his death. He is survived by his wife and four daughters. While Brother Kinniburgh's death was a sad blow to the family, yet they mourn not as others who have no hope. Words of comfort based upon Prov. 22:3 were spoken by the writer. E. K. SLADE.

VAUGHN.—Died at her home in Natural Bridge, N. Y., Jan. 6, 1907, Matilda L. Vaughn, aged 70 years, 7 months, and 3 days. Sister Vaughn was converted early in life. Twenty-one years ago, while at Sauk Center, Minn., she heard present truth presented, and immediately accepted it. Ever since she has been a faithful and consistent member of the Seventh-day Adventist Church. Gentle and unassuming in her manners, always implicitly trusting the Master, the influence of her life was ever helpful, and the church at Natural Bridge, of which she was one of the mainstays, will miss her cheering presence and tactful helpfulness. She leaves two sons and a daughter to mourn their loss. The funeral service was conducted by the writer. JOHN S. WIGHTMAN.

SNOW.—Died at his home in Bethel, Wis., Dec. 23, 1906, Elder T. B. Snow, aged 63 years, 4 months, and 4 days. He was born at Readsboro, Vt., and was a direct descendant of Stephen Hopkins, who, to secure religious liberty for himself and others crossed the ocean in the "Mayflower." In early life Brother Snow connected with the Congregational Church, and was a close student of the Bible. In 1875, under the labors of Elder H. W. Decker, the light of present truth dawned upon his mind. There was a hearty response in clear thinking and careful study until he felt called to give himself to the work of preaching the last message of mercy to a fallen world. In 1877, in company with the writer, a tent-meeting was held at Catawact, Wis., which was the beginning of his public labors. And there has always been between us a pleasant bond of love and harmony. In his death I have lost a dear friend. He was active in the work until compelled to close his labors on account of sickness. He was deeply interested in the Bethel Academy, chopping the first trees to clear the land for the school grounds. His was the first dwelling to be erected at Bethel, and he was always ready to lend his influence to help the school, being instrumental in getting young people to obtain an education, and to have a place in the Lord's work. Everything that could be done, was done to restore him to health, but after spending several months at the Madison Sanitarium he was finally told there was no hope of recovery. He then studied his motives, and labors of the past, and wished to live only that he might accomplish more in the work of the message. He leaves a wife, two daughters, and a son to mourn, but not without hope.

A. J. BREED.



WASHINGTON, D. C., FEBRUARY 14, 1907

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

MATTER designed for the Educational Department of the REVIEW should be addressed to the editor of that department, Prof. Frederick Griggs, South Lancaster, Mass.

ONE of our faithful Wisconsin laborers has fallen at his post — Elder T. B. Snow, who for many years has labored zealously in the cause of truth in that State. His obituary will be found in this issue of the REVIEW. We extend sympathy to the surviving members of the bereaved family.

WE wish to call special attention to Brother Keskake's request for literature for the Newfoundland seal-fishing fleet. It will be found in his article in the Field Work Department. The call is an urgent one, and there is no doubt the literature furnished will be a great help to the advancement of the truth in that region.

A LETTER from Elder William Covert informs us that Elder Luther Warren has been compelled to leave the work on account of the poor health of himself and wife. He will go to Colorado, where it is hoped the drier climate will prove beneficial. We are certain that the REVIEW family will be glad to unite in prayer for their recovery and his return to the work we love.

WE are in receipt of two new songs, "O Where Are the Sowers?" and "The Same Old Story," published by Brother C. P. Whitford, of Ft. Ogden, Fla., which are very pleasing, both in music and in sentiment. It will be remembered that Brother Whitford compiled the book "Songs for Service in Church and Home." For four years he has been an invalid, and is now devoting considerable time and attention to new music. We believe that you would not regret sending for these two songs, or for "Footsteps That Never Come" and "Homeward," either two of which may be had for 25 cents.

THOSE desirous of helping our mission to the Jews will be more than repaid for the help they give by sending in twenty-five cents for a year's subscription to the journal published by the mission. Every subscription will encourage the mission workers and help them to extend

their work. The work among the Jews is a part of the proclamation of the gospel of the kingdom to "every nation, and kindred, and tongue, and people." The gospel of the kingdom will not have borne its witness in all the world until the Jews have heard it. There is probably no more difficult field in the world than the Jewish field, and none more needy. Send your subscriptions to Good Tidings of the Messiah, 105-107 Staniford St., Boston, Mass.

Lord's power. May this consummation quickly be reached, and may every call sanctioned of God for funds needed to push the triumphs of the message to every part of this world, at present the kingdom of Satan, be increasingly successful, and be mightily hastened. Will you have a part, my dear brother, my dear sister, in this work now?

J. S. WASHBURN.

A Request to All Church and Conference Treasurers

WE are all cheered by the reports from the conferences, telling of the earnest efforts being made everywhere to raise the \$150,000 fund. We are also cheered by the good response they all tell us that our brethren and sisters are making to the call for this fund.

Now, we earnestly request all church and conference treasurers who receive the money contributed to this fund, to hasten the money on to the General Conference treasury. The enterprises for which it is being raised are in very pressing need of it. It is a thousand times better to have this money doing its work in behalf of the institutions for which it is contributed than to be lying idle in our church and conference treasuries. There must be many thousands of dollars being held at this time. Will not every one who reads this request, assist in hastening on these funds to their destination? The work we are doing demands haste now as never before.

A. G. DANIELLS.

There Will Be an Overflow

WE have heard a few prophecies that it would be next to impossible to raise \$150,000 at this time, but the recent history certainly demonstrates that this is not true. When the \$100,000 was raised, an overflow of more than \$15,000 proved that our people had become willing in this the day of the Lord's power, to do that which would hasten his kingdom and his coming in glory. As in the days of ancient Israel, when there was a call for offerings for the sanctuary, the people had to be restrained from giving. There was more than enough.

This was true in the matter of the Washington church, which was the fore-runner of the Washington fund; there was more than enough; the people had to be restrained. Then in the fund previously mentioned there was the same, but a proportionately larger overflow.

We are confident that our people will not only quickly supply the \$150,000 called for by the General Conference, but that there will be an overflow. The willingness of our people to give is an evidence that we are in the day of the

Christians and the World

A SUBSCRIBER asks if it would be right for a Seventh-day Adventist to join the farmers' union or any other union, or to take shares in a worldly factory.

1. He who joins a union agrees to submit to the rules which govern the union. He agrees to its principles, and they become his rule of action. The union becomes his master. Now, no man can have two masters. The Christian has but one rule of conduct — the principles enunciated in the Word of God. He has one Master, even Jesus Christ. When he accepts another, he by that act turns his back upon Jesus Christ. The principles that govern the struggles of the labor unions are not the principles of the Man of Calvary. They are not the principles of the golden rule. The unions are "fighting for their rights." But Christ told his followers that if a man demanded their cloak, they should give him their coat also. There was no "standing up for rights" in his teaching, no demanding of things not freely granted, no combinations to boycott those who did not grant demands. But the unions do those things; therefore they who join the unions, adhering to the principles they are governed by, are necessarily abandoning the principles laid down by our Lord; and when they abandon his principles, they abandon him as their Master. If it is our chief purpose as laboring men to protect our rights against any and all, we shall probably think it expedient to join the unions. But if it is our chief purpose to exemplify Jesus Christ in our life and teaching, we can not join any such organizations. The two things are opposed to each other; they are founded on different rocks. The one is the rock of self-service, self-seeking, selfishness; the other is the rock of self-effacement, self-sacrifice.

2. The Christian is God's steward, entrusted with funds sacred to the cause of Christ. When he puts those funds into worldly enterprises to make money for himself, he turns them out of their proper channel; he opposes the purpose God had in putting them into his hands. So far as increase for the cause of God is concerned, he buries his talent in a napkin; and he is never sure in thus burying it that he will be able to find it again. The chances are largely against his ever doing so.