



The Advent Review and Herald Sabbath

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No. 12

Christian Trust

“Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. . . . Ye can not serve God and mammon. Therefore I say, unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? . . . And why are ye anxious concerning raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? . . . Your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you.”

Behold
She
Cometh

Go to the
Saw and
to the
Testimony

Our Publishing Work

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

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

Liberty No. 4 is being ordered by the thousands. It seems to be much appreciated. Many of our workers regard it as the best number yet published. They say it meets the issues of the day in a clear, convincing, and dignified manner.

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

"THE GREAT SECOND ADVENT MOVEMENT," by Elder J. N. Loughborough, accurately cites the progress of the denomination from the beginning down to the present time. The author having been intimately connected with the denomination from its beginning, and having been a close observer, and possessing a special gift for record-keeping, he is prepared to speak with accuracy and authority. There is no other book circulated at the present time of such importance and thrilling interest to the readers of the REVIEW. It will strengthen the faith and confidence of every individual who reads it. Its readers will have a more perfect knowledge of the dealings of God with this special people and the message they are giving, and will be better prepared to unite their efforts in advancing this great work. Let all not only read it, but study it. Price, \$1.50.

AGAIN we call the attention of our readers to the pamphlet entitled "The Church: Its Organization, Order, and Discipline," by Elder J. N. Loughborough, author of "Rise and Progress," "The Great Second Advent Movement," and other denominational works. Elder Loughborough is well qualified to prepare a work on church organization. He has been actively associated with our denominational work from its beginning, and has ever been a close observer. He has made a special study of church organization, and his manuscript has been carefully examined and approved. His new work will, therefore, come from the press sanctioned by those who are expected to pass upon a publication that deals so vitally with the affairs of the denomination. This new pamphlet will contain much valuable information upon all subjects pertaining to the church and the denomination. It will answer many questions that have in times past been rather perplexing to those who have recently been connected with this work. The probable cost of the pamphlet will be 25 cents, post-paid.

"BIBLE HERO CLASSICS" is the title of a series of pamphlets comprising stories of the heroes of the Old Testament, written in Bible language, arranged and printed in a way that young people will read them as they do other stories. The set of books is composed of twelve volumes, put up in a tasty card board box. The object of this series is to give the young people of this time a knowledge of the principal characters of the Bible, and to present these biographies in such an attractive form that they will be more interesting to the young people than the great bulk of light, trashy reading that is now placed before them. The full set of books will be sent to one address for 80 cents, post-paid.

"HARD NUTS CRACKED" is the title of Words of Truth Series No. 45, which is just being published. It refutes many of the common objections to the position held by Seventh-day Adventists on the Sabbath question. It is written especially in answer to a list of seventeen objections recently printed and circulated by A. Sims, of Toronto, Ontario. These objections are answered in a dignified, Christian manner, and the questions with their answers should be carefully studied by all who believe in the seventh-day Sabbath. "Hard Nuts Cracked" ought to be placed in every home. It will answer about every objection made to the Sabbath and its observance. The price will be announced later.

OF "The Christian Educator Reading Series," Prof. H. G. Lucas, of San Fernando College, says: "I received a copy of your True Educator Reading Series, and was greatly surprised with the way you had prepared it. It is a credit to our work. We shall want a supply of the entire series." Nettie Eaton, secretary of the Southern Illinois Conference, says: "We have examined a copy of the True Educator Reading Series. I am highly pleased with it. It is just what our teachers have needed for so long. I am sure it will be a great help to the educational work. I am sure the Reader Series will fill a long-felt need." Prof. J. E. Tenney, of Graysville, Tenn., writes: "A copy of the True Educator Series is at hand. I am very much pleased with it. I shall ask our Nashville House to keep these readers in stock, and shall encourage their use in the schools of the Southern field. To my mind, they are the most perfectly adapted to our work of any school readers that have been brought to my attention." This book may be secured through the regular channels. Price of Nos. 1 and 2, is 75 cents post-paid. These two books are now ready. Nos. 3 and 5 will be ready in a short time. The other numbers of the series will probably not be ready before next summer.

Orders for any publication mentioned on this page may be sent to any conference tract society, or to Review and Herald Publishing Association, Takoma Park Station, Washington, D. C., or Battle Creek, Mich.

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THE REVIEW AND HERALD

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

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No. 12.

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Editorial

Editorial Letter

Notings from the Editor's Note-Book

We left Peking early Tuesday morning, January 22, and formed quite a procession from the hotel to the railway station, a distance of a mile or more.

First came our baggage on a cart drawn by two Chinese coolies. This was piloted by the porter of the hotel, who carried at the end of his staff a large globe-shaped Chinese lantern, covered with red dragons, and also having the name of the hotel on it. Behind him were the rikishas in which we rode. There was something almost weird in our procession among the foreign legations to the gate of the city through which we passed in the darkness.

After securing our tickets we found a compartment in the train. Everything was Chinese, although the railway was built and is controlled by French-Belgan capital. The ticket seller and the train men, including the engineers, firemen, and conductors, were all Chinese; and the same was true all along the line, although they employ foreign inspectors who travel with the trains.

We journeyed all day through great plains which in many respects resemble the great flat prairies in Illinois, western Minnesota, and the Dakotas. It was nearly evening when we arrived at Chang-ti Fu, where the train remains overnight, since these local trains do not run nights. There is, however, one through express train which runs direct between Peking and Hankow, making the whole trip in about thirty-nine hours.

At Chang-ti Fu I had the first experience of staying at a Chinese hotel. As there were three of us in our party we took two connecting rooms. These rooms were about seven by ten feet in size, with dirt floors and one small window. The bed consisted of a raised platform topped with brick and covered with a Chinese straw mat. Every traveler is expected to carry his own bedding. We made up our beds on this solid foundation, and had "solid" sleep.

In the early morning we packed up again and took the train which left a little before six o'clock. About ten o'clock we crossed the Yellow River. The bridge which spans this is considered a remarkable piece of engineering. It is about two and one-half miles in length, and contains one hundred and eighty spans. The train passes over this bridge slowly, and it required fourteen minutes for us to cross. The bridge rests on iron piles driven into the ground about fifty feet, which are then filled with solid cement. This is necessary because of the treacherous current of the river and the nature of the soil, which is so sandy and loose that in high water the channel is sometimes dug out in new places to a depth of thirty or forty feet. The construction of this bridge was the last work in the completion of the line between Peking and Hankow. After crossing the river we passed through a long tunnel, then found ourselves in the midst of sand-hills of a peculiar formation, in which the Chinese have dug out caves for homes.

At about 4:30 we arrived at Si Ping, a small village where we left the train to go to points inland. At the railway station we found a native evangelist from the nearest mission station who had come with a donkey cart to meet us. A donkey cart means a heavy two-wheeled cart to which is attached one donkey in the shaft with two leaders whose traces are ropes reaching clear back to the axle of the cart. The top of the cart consists of Chinese woven mats fastened on a frame which is so low that it is impossible to sit upon a seat in the cart without hitting one's head. The only way to sit under this cover is to sit practically upon the bottom of the cart, Turk fashion. It has been said of the Korean chair that the most comfortable way to ride in it is to get out and walk. And this applies in

a general way to the Chinese cart also.

We piled our luggage into this conveyance and started for Shang-tsai, a city about eighteen miles distant. We reached our destination about ten o'clock after what would be called, under the circumstances, a comfortable journey. Here we found Brother J. J. Westrup and family, who with the native evangelist, constituted the corps of workers at this station. We were heartily welcomed and well cared for. The next day it rained, and we remained in the station under cover nearly all the time. In spite of the rain, we planned to go by cart the next day to Hsiang Cheng, a city about thirty-seven miles distant, east of Shang-tsai, where Dr. A. C. Selmon and his wife with the native helpers are carrying on mission work. We arose at 2 A. M., had breakfast at 3 o'clock, got our cart loaded, and left the station promptly at 4 A. M.

It was quite dark, and the air was filled with moisture, and the roads were muddy, and, in some places, miry. When we reached the gate of the city, which was still closed, it required much vocal effort to arouse the old gatekeeper and get the gate open. We had a good American lantern which served an excellent purpose in enabling us to keep the road. Part of the time the mist blew in our faces, and it seemed to threaten rain, but we kept on, and the rain held off. At 11 o'clock we reached Tsai Ku, a small inland town about half way to Hsiang Cheng, where we stopped for lunch. Foreigners in foreign dress are as much of an attraction in these inland towns as a circus in America; and before we stopped we had a good company walking on each side of the cart looking at us. As soon as we stopped we were completely surrounded.

We entered a shed to eat our lunch, and the crowd gathered around until they had filled the shed and stopped up the opening, and there was a great crowd outside. They were quiet enough, but full of curiosity to see such strangely dressed creatures as we were. We made friends with them by giving them some little things from our lunch; and at 12 o'clock we started on our journey again.

The afternoon wore away, and it became evident that at the rate we were traveling we should not reach Hsiang Cheng before Sabbath. We could not explain this matter to the driver, but the evangelist who accompanied us seemed to fully appreciate the situation; so we

began to make efforts to quicken the pace of the team. Finally, in order to accomplish this, we got the old driver on the cart and the evangelist took the big whip on one side of the team and I got on the other side, and Brother Anderson walked. Thus, all the passengers but the driver were out of the cart. Under these circumstances he did not object to hurrying on the team, and we walked and ran for two hours or more.

By this means we reached the station just as they were gathering for worship at the beginning of the Sabbath. We joined them so far as we were able in the Chinese services, after which we went to the rooms occupied by Dr. Selmon and his wife, who gave us a very hearty welcome to their home. As the next day was Sabbath, we had the privilege of the Sabbath services. First was a Bible study which was led by Brother Anderson. At 11 o'clock I spoke to a Chinese congregation with Dr. Selmon as interpreter. I dwelt upon the need of our becoming acquainted with the true God, who is the creator of all things, and that it is his power as Creator which is revealed in the gospel of salvation from sin. It was interesting to see some of the faces of the Chinese light up as these truths were presented to them. The afternoon was spent in talking together concerning experiences and the work in the field.

W. W. P.

An Illogical Invitation

WHILE a revival effort was being conducted at Logan, Kan., recently the evangelist circulated invitation cards designed to assist in bringing sinners to the Saviour. The editor of the *Republican News*, of that place, has sent us one of these cards from which we quote the following:—

DEAR FRIEND: You and I are immortal. Beyond the grave is eternity. And eternity means for me and for you either heaven or hell. I choose heaven, and want you to do the same. I invite you to Jesus Christ who alone can give us heaven.

Jesus, the Saviour to whom this evangelist invites the sinner, said to the impenitent of his day and of our day, "Ye will not come to me, that ye might have life." There can be no immortality without life. Therefore those who do not come to Christ can not have immortality. Their refusal to accept Christ forever estops the possibility of immortality. God has never said there was immortality for both wicked and righteous—that the one would be immortal in hell and the other immortal in heaven, the one ever burning and praying for death and the other ever praising and jeying in life. The Word of God nowhere presents such unthinkable con-

trasts. Neither does the Word anywhere declare that man is now immortal. Christ says, "I am come that they might have life." If we are immortal, we already have that life which he says he came to give, so he need not have come for that purpose. If we are immortal, Paul did not know it; for he said, "When this mortal shall have put on immortality." Again, in speaking of God, he said, "Who only hath immortality." If we are immortal, Inspiration did not know it, for Paul spoke by inspiration. If we are immortal, Christ did not know it; for he came to bring "life and immortality to light through the gospel." Nay, verily, the falsehood spoken in Eden, "Ye shall not surely die." "ye shall be as gods," has never been metamorphosed into truth. Man is mortal; immortality comes through Jesus Christ. Man is clothed with it in the resurrection of the just.

C. M. S.

Organization—No. 8

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

IN tracing the proceedings of the Council held in Battle Creek the latter part of September, 1860, in the interests of denominational organization, we have shown that an agreement was reached that the churches should be advised to organize, that a legal corporation should be organized to hold the Review Office and manage its affairs, and that a committee was appointed to form the corporation, and to act as the first trustees.

This having been done, the next step to be taken was to choose a name by which we as a people should be known. The report of the proceedings of this council as printed in the REVIEW AND HERALD tells just how this was done. This is the original report of those proceedings, and, so far as I know, it has never been reprinted since it appeared in the REVIEW in 1860. Believing that thousands of our people will at this time be interested to know just how the name we bear was suggested, discussed, and agreed upon, I shall venture to give the full report just as it was prepared for publication by Uriah Smith, the secretary of the conference.

It should be understood that there had existed a great deal of confusion and prejudice in the minds of our people regarding the use of a church or denominational name. The first, and strongest, and most oft-repeated objection to the proposal in behalf of organization was that this would lead to the taking of a name. The fear and prejudice of many at that time is revealed by a letter written by a brother to the editor of the REVIEW, requesting that his paper be discontinued, and giving the following as his reason:—

Brother White has taken such a position about organizing churches, and also of making us a name, that I see no consistency in his former position. I do not wish to point out his former position, for all the brethren know what that was. I must say that a good many in this church have lost a great deal of interest in reading the REVIEW, as well as myself.—*Review and Herald, Vol. XVI, page 148.*

It will be remembered that the Council had adopted Elder Loughborough's resolution advising church organization. It appears that after this was done, and after adopting plans for organizing an association to hold the Review and Herald property and manage the affairs of the Office, there still lingered in the minds of some of the brethren at the Council so much fear and uncertainty regarding the advisability of what was being done, that it was agreed to rescind the vote recommending the organization of churches. It was at this point in the proceedings of the Council that the discussion began regarding the name that should be chosen. The report of this discussion reads as follows:—

Brother [J. H.] Waggoner: "I have a matter of business as I stated last evening to bring before the conference. The vote of recommendation adopted by yesterday morning's session was not unanimous; I therefore move that it be rescinded." Carried.

Brother [E.] Brackett: "I now move that we adopt a name, as we must have a name if we are to organize so as to hold property legally." Seconded.

Brother [E. A.] Poole: "The reason I should have against the adoption of a general name by the body is, that our influence would be hurt as a people; and our object would be likely to be to advance our denomination among the denominations, and not to advance the cause of truth."

Brother [J. B.] Frisbie: "I have been opposed to a sectarian name; but to having a variety of names among us, I am equally opposed. There seems to be a necessity for a uniformity."

Brother [Moses] Hull: "If we could have the churches designated by their locality I should like it better, or, as the church worshiping on the seventh day in such and such places."

Brother [James] White: "This is a point in which I am extremely interested. I do not see how we can get along without some name. If we do not take one, we shall have a variety applied to us. And it is not possible for us to hold property without a name. The law specifies upon this point. As to being reckoned a part of Babylon, I have reckoned considerable about Babylon, but never found any fault with them because they have a name. I see nothing unscriptural in their having a name. But it is objected that we shall be classed among the denominations. We are classed with them already, and I do not know that we can prevent it, unless we disband and scatter, and give up the thing altogether."

Brother [M. E.] Cornell: "There are three churches in Iowa, waiting to go forward immediately to build meeting-houses; but they are waiting the action

of this conference. Something should be done; it is expected. When the brethren speak of our going into Babylon because of the name, it seems to me they lose sight of the aid and assistance that God has given us as a people. The commandments of God and the faith of Jesus, is a distinguishing feature between us and the other denominations; and so sure as they are Babylon, and in the enemy's hand, the enemy will stir them up to war against us. It looks to me too that the gifts of the church are lost sight of, and are not held in so important a light as they should be, if we give way to so much fear of our becoming Babylon merely by adopting a name. There is confusion in the names already chosen; and if something is not done here, churches will go on choosing different names still. A general name will bring us into unity and not confusion."

Brother [T. J.] Butler: "The objections which formerly had weight upon my mind, do not now have the weight they had. I think they may be surmounted. What do we profess to be here? Is it not a fact that we profess to be, and are striving to be, that lively material that the apostle speaks of, striving to be built up a holy temple, etc.? This being the fact, what does the Lord himself, the great Framer and Deviser of this building, declare it to be? This same building is declared to be the church of God. If God has named us as parents have a right to name their children, does it not denote a lack of modesty to try to slip out and take no name, or another?"

The discussion on this subject was prolonged till eleven o'clock, when it was voted to adjourn one hour.

Meeting opened by prayer by Brother White and the Chairman. The question was again brought before the meeting, "Shall we adopt some name?" Some who had previously been averse to such a step, here signified their change of opinion, and their readiness to co-operate with their brethren in this course.

Brother [C. W.] Sperry: "It looks to me that it is perfectly right and pleasing to the Lord, if we are not in harmony on this subject, to talk the matter over in the Spirit of the Lord. I have this confidence in the Spirit of the Lord that it will lead us into the same mind and judgment. And these brethren who can see the matter clearly, are prepared to enlighten us who can not see it so plainly. I believe that when we touch the right thing, and move in harmony with the Spirit of God, his blessing will follow our action. My mind was enlightened somewhat this forenoon in regard to it. My prejudices have been great; but in order to get light, I wish to lay my prejudices on the subject on the altar. I hope we shall not be hasty in the matter, but help each other on these points as we did last night. I believe God will give wisdom. I understand that at some time God's people will have a name; for John saw them having their Father's name on their foreheads."

Brother [S. T.] Belden: "Going without a name, would, in my opinion, be like publishing books without titles, or sending out a paper without a heading."

Brother White followed with remarks apologizing for some of his brethren who seemed to be afraid of a name. He had been in the same position once. In times past when we were comparatively few, he did not see the necessity

of any such steps. But now large bodies of intelligent brethren are being raised up, and without some regulation of this kind will be thrown into confusion. He then gave a review of the past, mentioning the opposition which had been manifested by some all the way along, first against publishing a paper, then against issuing pamphlets, then against having an office, then against the sale of publications, then against church order, then against having a power press. It had been hard to bring the minds of some of the brethren to the necessity of these things; but they had all been essential to the prosperity of the cause. He thought the opposition to the steps proposed of the same nature precisely.

The question, "Shall we adopt a name?" was then called for. The motion was put and carried. None dissented, though a few declined to vote.

Brother Ingraham remarked that though he did not feel perfectly clear, he was so far inclined to the position taken, that if compelled to vote, he should vote in favor of a name.

Having voted to adopt a name, the discussion now turned on what that name should be. The name Church of God was proposed and zealously advocated by some. It was objected that that name was already in use by some denominations, and on this account, was indefinite, besides having to the world an appearance of presumption. Brother White remarked that the name taken should be one which would be the least objectionable to the world at large. The name Seventh-day Adventists, was proposed as a simple name, and one expressive of our faith and position. After some further remarks, Brother Hewitt offered the following resolution:—

Resolved, That we take the name of Seventh-day Adventists.

This resolution was freely discussed, but was finally withdrawn to make room for the following from Brother Poole:—

Resolved, That we call ourselves Seventh-day Adventists.

After a somewhat lengthy discussion, the question was called for, and the resolution adopted, Brother Butler dissenting, and Brethren Lawrence, Sperry, Andrews, and Ingraham not voting. On explanation that this resolution had reference only to those present, Brother Sperry gave his vote in favor of the resolution, and Brother Andrews signified his assent to the same.

Moved, by Brother Hull, that we recommend the name we have chosen to the churches generally. Carried, Brother Butler dissenting.—*Review and Herald*, Vol. XVII, pages 178, 179.

This decision settled the question that had troubled the leaders for a long time; namely, whether or not this people should be designated by some name, and if so, what that name should be. The name selected — Seventh-day Adventists — seems to have been made, coined, or invented during the Council. This is the first time it appears to have been used by any of our people. It can not be found in any of our papers nor other literature previous to the publication of the report of these proceedings. From the minutes, it would seem that Elder James White suggested the name.

The spirit of prophecy bears this testi-

mony in behalf of our name which was chosen as described above:—

I was shown in regard to the remnant people of God taking a name. . . . No name which we can take will be appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. . . . The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ.—*Testimonies for the Church*, Vol. I, pages 223, 224, first published in 1861.
A. G. DANIELLS.

Is This the Loud Cry?

"AND the third angel followed them, saying with a loud voice." Every believer in what is known as the third angel's message, has looked forward to the time when the message represented by the third angel should go with a loud voice to all the world. It is true that many years ago our people had but little idea of the magnitude of the work represented by this angel. Early in our denominational history we did not fully appreciate the extent to which the third angel's message would be preached in other lands than the United States of America. Still, every true Seventh-day Adventist believed, however indefinite his ideas may have been, that the work of the third angel was to extend to every nation under heaven.

When we go back to the year 1874, we find that our first missionary was sent to Europe. From that time forward our work in that country has steadily grown until to-day Europe has fifteen organized local conferences, three organized union conferences, and twenty mission fields. There are already more than ten thousand Sabbath-keepers scattered throughout the European territory who are paying an annual tithe of more than one hundred thousand dollars. These Sabbath-keepers are contributing about twenty-five thousand per annum to mission fields aside from their tithes. We have in this territory large institutions representing the investment of many thousands of dollars. In Great Britain we have a printing plant known as the International Tract Society, Limited, which has an investment of nearly fifty thousand dollars. We are operating two sanitariums in Great Britain.

A new site for the publishing house and a permanent location for the school has been purchased and suitable buildings must be erected. All this means much to the growth and progress of our work in that field. The printing plant located at Hamburg, Germany, is issuing vast quantities of literature, making an annual net profit of from five thousand dollars to ten thousand dollars.

This surplus of earnings is voted each year to the extension of our missionary work in other lands, and the bringing out of new literature. A school and sanitarium have been built at the cost of many thousands of dollars, at Friedensau, Germany, giving our work a standing in that country such as it could not have had without these institutions. Then we have a sanitarium at Skodsborg, Denmark, and another at Frederikshavn, Denmark, while our people are quite familiar with the printing plant that has existed for many years at Christiania, Norway. Sweden has a school, and also operates a small printing business at Stockholm. Finland and Iceland are scattering considerable quantities of literature in the languages spoken in those countries. At Gland, Switzerland, we have another institution representing the investment of thousands of dollars.

Up to the present time there has never been a general council of the Conference Committee in Europe. We have had many such councils and committees in the United States. Generally our European brethren are invited to send delegates to our General Conferences and General Conference Committee sessions held in this country. A few years ago, several of the General Conference men went over to Europe and made a short visit to the various institutions, and brought back most cheering reports of the growth and progress of the work in that field. From that time forward our work has taken on a new missionary spirit in this country, and our local and union conferences have been generous with their funds, for the advancement of our work in other lands.

It seems that the time has come when this large constituency contributing so much of their money for the advancement of the work, should have some of the councils of our General Conference Committee held in their midst. After much prayer and consideration, the General Conference Committee decided it was their duty to call the spring session of the General Conference Committee this year in Europe.

Again, it has been earnestly urged that many of the workers in the European field have never had the privilege of meeting in general council. They have come into the truth in the territories where they are laboring and have never been in attendance at one of our general meetings. It was thought that it would be very helpful for these laborers to attend a General Conference Council.

The expense of bringing these workers to the States would be great, while a few of our leading workers can go over there for a small outlay.

About April 6-10, a number of the members of the General Conference

Committee will sail for Europe, spending a few days in England, visiting institutions in that country, when they will pass on to Skodsborg and Copenhagen, Denmark. There they will remain about three days, and will then proceed to Hamburg and Friedensau, the German centers, spending in the neighborhood of five days there. Then they will go to Gland, Switzerland, where our new sanitarium is located, and hold a two-weeks' meeting. This council will be attended by representatives from the conferences and missions in Europe. It is planned that Elder G. A. Irwin, vice-president of the General Conference, who has been in Australia and Africa this last fall and winter, will attend this council. Prof. W. W. Prescott and Elder G. B. Thompson, will return from their work in the Orient, and bring reports concerning the growth, progress, and needs of our work in these fields.

The council in Europe will be one of the most important that has ever taken place in behalf of our work in other lands. It is indeed an international council of many of our leading workers, and means much to the progress of our work in days to come. We bespeak for this important meeting the prayers of our people everywhere that the Lord in his mercy will give his servants wisdom to rise to the greatness of the work before them, and to understand what ought to be done in these times.

We are sure our people everywhere will rejoice at the wonderful growth and progress of the third angel's message. Is it not true that we are in the days of the "loud cry" of this message? Almost every nation under heaven has been entered. Missions are established in all the leading countries of the world, and many of these mission stations have grown into organized conferences, and these fields in turn are contributing thousands and tens of thousands of dollars for the upbuilding of the work in all parts of the world. When we think of the various enterprises that have been established, the number of Sabbathkeepers scattered throughout the world, the number of missionaries who are preaching the truth and scattering the printed page, the schools that are giving a training to nearly ten thousand of our children, directing all their energies for this specific work, does it not indeed seem that the loud cry of the third angel's message is at hand? It is not a time for discouragement or complaint, but for faith to lay hold of the promises of God that we may arise and give this message to the world in this generation.

Our people will watch with interest the reports that will come from the council in Europe, and look with longing desire for enlarged plans and a rapid extension of the work.

I. H. EVANS.

"Ye Have Done It Unto Me!"

The Collection of April 6

CHRISTIANS can not pass carelessly by the aged fathers and mothers in Israel, who may have been less fortunate than themselves in accumulating property, and retaining it for self-support in their declining days. Neither can we as Christians afford to neglect to provide for the tender lambs of the flocks—the fatherless and motherless little ones in the church of Christ to-day.

It may be that there is a providence in our having among us the destitute aged and the helpless orphans. Their crying need for financial aid and home sympathy tests the generosity and love of professed Seventh-day Adventists. Have we not from every outward appearance given up *all* for Christ and present truth for this hour? Christ says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Again, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

At the general council held at Washington, D. C., last spring, it was decided to make a general call to our people in the United States, Sabbath, April 6, 1907, for the above-mentioned interests. Will not each Seventh-day Adventist who can do so esteem it a privilege to act his part in contributing to this important interest, and thus all working unitedly make a generous offering of many thousand dollars to the Lord.

It was the decision of the Washington council that henceforth all money contributed for the aged and orphans should be retained by the several union conferences from which it was contributed, and sacredly devoted to the work for which it was designed. The several union conference executives will have in charge the distribution of the funds. The president of each local conference, together with the leading men in the various local conferences, compose the union conference executive committee which will direct in the use of the offering.

For many years before the decease of Elder James White he was greatly exercised over the question of providing for the aged and orphans among us. Finally a home for aged was established at Battle Creek, Mich., which was called "The James White Memorial Home." An orphanage was also established at Battle Creek, both of which have been diverted in a technical, legal way from denominational ownership and control, hence the need of our coming to the relief of the helpless of our people at once. "Ye have the poor always with you."

H. W. COTTRELL.

Pres. Pacific Union Conference.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

What is Your Purpose?

DEFINITELY the question I desire to ask is, What do you purpose to donate to the \$150,000 fund? For if you have not already given, you surely purpose to make a gift soon to this fund, in which every true Seventh-day Adventist is interested. And if you have already given, probably you intend to give again.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." A forced gift does not please God nor bring the blessing to the giver.

The tithe is not a gift. That is a debt we owe to God. The exact proportion of our income is specified. But in the matter of offerings, the Lord leaves it to every man, according as he purposeth to give cheerfully. He lays down the principle that he who gives sparingly shall reap sparingly, and he who gives bountifully shall reap bountifully.

A very plain principle in the matter of offerings is laid down in 1 Cor. 16:2, and that is, "as God hath prospered him." This may primarily mean as he hath prospered us financially, but how many times there are spiritual blessings, and blessings that can not be measured by dollars and cents, for which a thank-offering is due to God. Surely God has in some way prospered every one who reads this article. The Lord help us to give willingly, cheerfully, and not measure our gift by that of any other man, who may not be able to give one tenth as much as we.

How clear the principle of giving. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." O what a blessing would come to many Seventh-day Adventists, if they would give, not simply that which costs them nothing, and which can be easily spared, but would give bountifully; and even in this life would they reap a bountiful harvest. Remember, brother, sister, that, if you give a small gift, you reap a small harvest.

Let us not give a small amount, thinking that we have discharged our duty in the matter of the \$150,000 fund, when God has enabled us to make a large donation. The Spirit of the Master, who was rich, and became poor that we through his poverty might be rich, must some day take possession of the heart

of every true believer in the third angel's message. The Lord give us all that Spirit to-day, and take the love of money, which is the root of all evil, out of every heart.

Send all donations through your church and conference treasurers; or, if inconvenient to do this, to I. H. Evans, Treasurer of the General Conference, Takoma Park, Washington, D. C.

J. S. WASHBURN.

Received on the \$150,000 Fund up to March 12, 1907

Atlantic Union Conference	
Central New England Conf.	\$1,222.41
Chesapeake Conference	130.70
Eastern Pennsylvania Conf.	406.92
Greater New York Conference	400.75
Maine Conference	160.97
New Jersey Conference	164.45
New York Conference	917.17
Southern New England Conf.	563.73
Vermont Conference	615.13
Virginia Conference	207.12
Western Pennsylvania Conf.	502.67
West Virginia Conference	157.62
Western New York Conference	378.91
Total	\$5,828.55
Canadian Union Conference	
Not specified	\$130.41
Maritime Conference	281.43
Quebec Conference	6.00
Ontario Conference	3.00
Total	\$420.84
Central Union Conference	
Colorado Conference	\$ 244.94
Iowa Conference	1,302.91
Kansas Conference	1,020.27
Missouri Conference	423.55
Nebraska Conference	1,614.90
Wyoming Conference	319.87
Total	\$4,926.44
District of Columbia	
Washington churches	\$1,083.27
Lake Union Conference	
East Michigan Conference	\$ 592.01
Indiana Conference	1,999.06
North Michigan Conference	83.30
Northern Illinois Conference	915.94
Ohio Conference	1,994.62
Southern Illinois Conference	619.46
West Michigan Conference	1,943.74
Wisconsin Conference	1,333.80
Total	\$9,481.93
North Pacific Union Conference	
Conference not specified	\$305.30
British Columbia Conference	10.00
Montana Conference	130.65
Upper Columbia Conference	970.50
Western Washington Conference	842.39
Idaho Conference	44.90
Western Oregon Conference	524.97
Total	\$2,828.71
Northern Union Conference	
Alberta Conference	\$ 65.80
Manitoba Conference	64.00
Saskatchewan Mission Field	21.85

Minnesota Conference	2,361.64
South Dakota Conference	977.35
North Dakota Conference	751.23

Total \$4,241.87

Pacific Union Conference

Arizona Conference	\$ 15.00
California-Nevada Conference	1,946.68
Southern California Conference	119.95
Utah Conference	30.50

Total \$2,112.13

Southern Union Conference

South Carolina Conference	\$ 13.00
Alabama Conference	5.00
Tennessee River Conference	24.60
Florida Conference	32.95
North Carolina Conference	12.25
Kentucky Conference	12.40
Cumberland Conference	12.84
Louisiana Conference	72.95
Mississippi Conference	3.00
Tennessee River Conference	1.00

Total \$189.99

Southwestern Union Conference

Arkansas Conference	\$ 208.14
Oklahoma Conference	595.81
Texas Conference	524.33
Indian Territory	3.00

Total \$1,331.28

Unknown

Unknown \$146.20

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	2.00
India	12.48
South America	23.35
Switzerland	5.81
Panama	1.00
Nicaragua	2.00
Trinidad . . . . .	.34
British Honduras . . . . .	.50
Norway	25.00

Total \$600.41

Grand Total \$33,191.62

I. H. EVANS, Treasurer.

THE treasurer of the Ohio Conference reports in a recent number of their conference paper, the receipt of the following inspiring letter from W. H. Wright:—

Please find order for \$6.12, balance due from the Leesburg church on the \$150,000 fund. This fund should have been \$300,000 instead of \$150,000. It is so much like giving a person but one day's work in the year. It is idleness that ruins us. The Lord is waiting for us to go forward. Shall we keep him waiting longer? It is very tiresome to wait. Is it possible that we shall have to stand idle until this \$150,000 comes in at the slow rate at which it is now coming?

Wake up, brethren! We poor people want another \$150,000 call this summer. Have you not heard that this is to be the "banner year" for missions? "Lift up your heads; for your redemption draweth nigh." Ask God where he would have you glean for a few days. Let us prepare the way for our God.

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.

Sabbath Rest

LILLA WARREN

WONDROUS Saviour, blessed Healer,
Give my weary soul thy rest
In the holy Sabbath coming,
That I may be doubly blest.

O I long to know thy power
From all sin to set me free;
Only speak the word, dear Saviour,
And I'll find sweet rest in thee.

Let me know the same great power
That once formed the earth and sea,
And that made the holy Sabbath,
For a sign of power to me.

Let me know each coming Sabbath
More thy power to save from sin;
Thus shall I the more adore thee,
And thy peace shall reign within.

The Return of the Exiles—No. 1

MRS. E. G. WHITE

(Concluded)

A COPY of the letters sent by Jeremiah to the Hebrew captives in Babylon, and of the letters sent by the false prophets to these captives and to the authorities of Jerusalem, together with a story of the controversy between the true and the false, is found in the twenty-seventh to the twenty-ninth chapters of Jeremiah.

It was immediately after this interchange of letters between Jeremiah and the elders of the Israelites in captivity, that the prophet was instructed to write in a book all that had been revealed to him regarding the restoration of Israel. This is recorded in the thirtieth and the thirty-first chapters of Jeremiah.

These, with the prophecies of the twenty-fifth chapter, are the letters and the records that Daniel the prophet, during "the first year of the reign of Darius the Mede," prayerfully studied, three-score years and more after they were written. Daniel was familiar with the circumstances connected with Jeremiah's testimonies given very soon after the beginning of the Babylonian captivity. He well knew that the promise of the return was sure; and yet, a short time before, "in the third year of the reign of King Belshazzar," the angel of the Lord had instructed him in vision, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Daniel "sought for the meaning" of the vision. He could not understand the relation sustained by the seventy years' captivity to the twenty-three hundred years that were to elapse before the cleansing of God's sanctuary. Gabriel gave a partial interpretation; and when he declared that the vision "shall be for many days," Daniel fainted. "I Daniel fainted," the prophet writes, "and was sick certain days; afterward I rose up,

and did the king's business; and I was astonished at the vision; but none understood it."

In his perplexity, Daniel studied anew the prophecies of Jeremiah. They were very plain,—so plain that he "understood" by these testimonies recorded in books "the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem."

With faith founded on the sure word of prophecy, Daniel pleaded with the Lord for the speedy restoration of the captive exiles to the land of their fathers. "I set my face unto the Lord God," he declares, "to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession." "We have sinned," he acknowledged; "neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets."

"O Lord, according to all thy righteousness," the prophet pleaded, "let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, harken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name."

The prayer of Daniel was not offered in vain. Even before he had finished pleading with God, Gabriel again appeared to him, and called his attention to the vision he had seen prior to the fall of Babylon at the death of Belshazzar. The angel then outlined in detail the period of the seventy weeks, beginning at the time of "the going forth of the commandment to restore and to build Jerusalem."

Daniel's prayer in behalf of his people, as recorded in the ninth chapter, was "in the first year of Darius" the Mede. Darius was favored of heaven; for in the first year of his reign the angel Gabriel "stood up to confirm and to strengthen him." It was this king who, early in the establishment of the Medo-Persian empire, "set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first. . . . This Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm."

Darius reigned over Medo-Persia two years after the fall of Babylon. During

this time, Daniel was cast into the lions' den and came out unharmed. This deliverance led Darius to write "unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion in my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian."

Thus, while those who had remained loyal to God in the midst of Babylon were seeking the Lord and studying the prophecies foretelling their deliverance, God was preparing the hearts of kings to show favor to his repentant people.

God's Glory

C. C. WEBSTER

God's glory is his righteousness (Ex. 33: 18, 19), and it makes no difference where or upon whom his goodness or righteousness is seen, it is God's glory. Jer. 33: 16; 1 Cor. 1: 30. The Lord gives us his righteousness for a purpose: and his purpose has been the same all through the ages "a light to lighten the Gentiles, and the glory of thy people Israel." Luke 2: 32.

God allowed his glory to rest on Moses at Sinai in an extraordinary manner visible to all. 2 Cor. 3: 7. This was a type of God's glory or righteousness to be revealed by and through his people in all ages, and especially his remnant people. 2 Cor. 3: 7-18.

The glory on Moses face was also an object-lesson that they and we—ancient and modern Israel—might see the contrast between their character and that of even the man Moses. Their sins had separated them from God; so that they dare not talk with him or be in his presence lest they should die. The Lord said: "O that there were such an heart in them, that they would fear me, and keep all my commandments." Deut. 5: 29. Had their hearts been right as was that of Moses, they might have taught the Gentile nations the true God; and the work they failed to do in their long journeyings for forty years might have been done in a few short weeks, and they would have been permitted to enter the promised land.

So with us. If the glory of Christ's righteousness had covered us as it was our privilege that it should; and if we had had that measure of his Holy Spirit which God desired we should, the world would have been warned long ago, and we would have been ushered into the kingdom of God.

God wants us to be one in purpose to serve him and proclaim his last warning message. He wants to give us his Holy Spirit and his righteousness which is his glory so that we may be fitted to do his work for this generation. And that

righteousness shall exceed the glory seen on Moses' face even as the last temple was more glorious than the former, on account of the presence of the Saviour.

Birmingham, Ala.

Transfer of Church-Membership

A. G. DANIELLS

IN recent years the members of some of our churches frequently remove from the church where they hold membership, and live for years in some other place, still retaining their membership with the church where they formerly lived. This is a practise which should be discouraged as far as possible. It is contrary to correct methods, and is liable many times to result unfavorably to the cause, and disastrously to the individual. In the first place, the one who removes to another church from where he holds his membership, expecting to remain there even a few months, should have his membership transferred to the church where he is; otherwise, he can not feel that close bond of sympathy and co-operation with the brethren in that church that he would if he were one of their number. And furthermore, his standing in the attitude of an interested on-looker will not increase his love for, or interest in, the development of the work for which our churches stand. In the very nature of things, it would appear that his attitude is one of indifference, at least not one of interested, hearty enthusiastic co-operation in behalf of the cause.

It is generally understood and recognized by all that our members should adopt the tithing system in support of gospel work. The one who is located in a place away from the church where he holds membership may for a time report to his church, and make remittances of tithe and offerings. But it frequently happens that his interest in attending to these matters lessens, and he fails to report to his church, or to send in tithes and offerings.

Later he may have his attention called to these matters, and may wish to secure a letter from his church to join the church where he lives. He writes to the officers of the church, and asks them to see that a letter is sent for this purpose. He is thus virtually asking the church there to "certify" that he is in "good and regular standing" in their church, and is "recommended to the fellowship and care" of the other church, when the fact is that they can not in truth certify anything of the kind. Perhaps the request for a letter is the first time that church has heard from him for a long time. So far as they are able to certify, they could only state that he has apparently lost much interest in the truth, has paid no tithes or offerings, and has not reported to his home church for months, and perhaps years. That church can not consistently grant such a person a letter certifying that he is in "good and regular standing." Where there are a number of absent members in a church taking this course, the financial showing of that church at the end

of the year is consequently very poor.

The duty of our members to transfer their membership to the church where they reside, and to pay their tithes to the church of which they are members, has been recognized for many years by the representatives of this body. This matter was considered by the General Conference assembled in 1884, and the following action was taken, as noted on page 37 of the Year-Book for 1885:—

"That this Conference recognize the duty of individuals in changing their place of residence, to transfer their membership, and to pay their tithe to the churches with which they thus unite."

Only a little reflection is necessary to see the irregularities that result from the non-performance of this duty on the part of our members. If these lines should come to the attention of any one who is remiss in this matter, we sincerely trust he will at once reform in this respect, and transfer his membership to the church where he is living, and then faithfully assist that church in the obligations devolving upon all its members.

There are, of course, exceptions to the action noted above. This action is with reference to the transfer of membership in the case where a person has changed his place of residence. If he is in a place only temporarily, of course no such transfer of membership is contemplated by this action. But he should be able easily to decide whether he has gone to a place to reside; and if he has, he should feel it his duty to co-operate with the church where he is located, and thus encourage its members, and help them in building up a strong work in their midst. Every one will readily admit that this is a much better course than for one to simply slip off into a quiet corner, and there enter upon a "retired" life. Active Christian service does not recognize such a life. That is stagnation. Let us not stagnate, but live, and enjoy the blessed privileges afforded to all the members of Christ's body, by improving every means possible for co-operating in the work the Lord would have done.

Read the Bible

AUGUSTA C. BAINBRIDGE

As we study the Bible from week to week, in connection with our Sabbath-school lessons, or hear it in the church from Sabbath to Sabbath, or read a few verses at family prayers or in our private devotions, do we realize what an interesting book it is to read as we would read any other book? Being away from our people, and not having a Lesson Quarterly, spending the Sabbath, that is, a great part of it, alone, how I have enjoyed reading, just reading, the Bible.

The minor prophets, a book at a time, the Gospels, chapter after chapter—how many new things we find in this dear old Book! How harmonious is the whole! How perfect the detail! How complete each story! How connected the theme! How satisfying the message that each sentence brings to the heart! Yes, let us read the Bible. Let us read it more

and more as we see the day approaching. Let us gather up the jewels of truth, and use them every day, and praise the Lord that we have them.

San Francisco, Cal.

The Spirit of God—No. 10

Man's Dominion

WM. COVERT

1. *In whose image was man created?*
"God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:27.

2. *What dominion was given to him?*
"Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands." Heb. 2:7.

3. *Though man lost his dominion, through transgression, what was restored to him in the obedience, the death, and the living again of Jesus Christ?*

In his salutation to the churches, Christ says he "is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth;" that he hath "loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God." Rev. 1:5, 6.

4. *What is the character of our kingdom and work as associated with Christ in his priesthood and dominion?*

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 2:9.

5. *What is said of the Christian's present relation to this world?*

"They are not of the world, even as I am not of the world." John 17:16.

6. *In what world do they now abide, and from what are they kept?*

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." John 17:15.

7. *Since the Christian does not belong to the evil dominion that rules in this world, where then may his citizenship be found?*

"Our citizenship is in heaven." Phil. 3:20, R. V.

8. *How was the transition accomplished?*

God "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. 1:13.

9. *Though his citizenship is in heaven, where is his field of labor, and by what authority is he sent to work?*

"As thou hast sent me into the world, even so have I also sent them into the world." John 17:18.

10. *The believer being one with Christ, and a priest, and prince with him, what may be said of his power through prayer?*

"As a prince hast thou power with God and with men." Gen. 32:28.

11. *What testimony does the prophet bear with reference to prevailing in prayer to God?*

"He had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spoke with us." Hosea 12:4.

12. *Since Christians are princes, and can prevail with God through prayer, what should they continually do?*

"Therefore turn thou to thy God: keep mercy and judgment and wait on thy God continually." Hosea 12:6.

It is only through prevailing prayer that man can now have dominion in the earth.

Lessons from Past Experiences —No. 13

GEO. O. STATES

MORE than fifty years ago I remember listening to my mother as she talked about the soon coming of Christ. The coming of the Lord was a living reality in those early days. It was the theme of conversation when we met together, for we believed that in a few years we should witness the Saviour coming in the clouds with all the holy angels.

While time has continued much longer than any of us expected, yet if we had known it would be so long, we no doubt would have lost our interest in that glad theme, become absorbed in the speculations of the world, and so would not have been in a condition to do the work of proclaiming the message.

As I compare those days with the present, I can see a change. In 1879 we were told: "We are now upon the very borders of the eternal world; but it is the purpose of the adversary of souls to lead us to put far off the close of time. Satan will in every conceivable manner assail those who profess to be the commandment-keeping people of God, and to be waiting for the second appearing of our Saviour in the clouds of heaven with power and great glory. He will lead as many as possible to put off the evil day, and become in spirit like the world, imitating its customs. I felt alarmed as I saw that the spirit of the world was controlling the hearts and minds of many who make a high profession of the truth. . . . In consideration of the shortness of time, we as a people should watch and pray, and in no case allow ourselves to be diverted from the solemn work of preparation for the event before us. Because the time is apparently extended, many have become careless and indifferent in regard to their words and actions. They do not realize their danger, and do not see and understand the mercy of our God in lengthening their probation, that they may have time to form characters for the future, immortal life. Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth, but to be used in the work of overcoming every defect in their own characters, and in helping others, by example and personal effort, to see the beauty of holiness. God has a people upon the earth who in faith and holy hope are tracing

down the roll of fast-fulfilling prophecy, and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding-garment when Christ shall appear."—*Vol IV, page 306.*

It is nearly thirty years since this counsel was given, and if it was needed then, it is needed much more at this time.

I was forcibly impressed with this in reading the article by the editor in the REVIEW of December 6, "The World and the Message." It is true that we are living in a remarkable time. The people of the world realize that great changes are now taking place, and the only work that should occupy our time is the giving of the only message that can explain what all these things mean.

While I have believed the coming of the Lord was near for so many years, yet I want to say that I am not losing my confidence in the final triumph of this grand message.

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:35, 36.

To my older brethren and sisters, who with myself have been looking for the coming of the Lord for so long, I want to say, Be of good courage, for this message is fast doing what we have known all along it would do, and soon will swell into the loud cry and the work will be cut short in righteousness, and we shall see him for whom we have waited so long.

Cedaredge, Colo.

Rendering Thanks

H. E. S. HOPKINS

SAYS the psalmist, "O give thanks unto the Lord, for he is good: for his mercy endureth forever." Many times he repeats it.

If the little feathered songsters daily pour forth praise to their Creator, why should not we? Perhaps we praise him on bended knee occasionally; but, like David, we should praise him with the whole heart. We are to give thanks "always for all things unto God." Eph. 5:20. "Whoso offereth praise glorifieth me." Ps. 50:23. Very few have fulfilled these precepts, and attained unto Christian character.

Another like admonition is, "Pray without ceasing." We long to attain to such a holy state that our hearts will be constantly filled with pure aspirations. The Creator bestows rich blessings upon his people, and sends his holy angels to protect them from the evils and dangers which surround them. They are therefore under constant obligation to express gratitude to him as their preserver and benefactor. This is but reasonable. The Almighty intended that man should do this when he created him.

We can not kneel or express our grati-

tude orally every time we receive a good gift from God; for we are receiving such favors constantly. "Giving thanks always" does not require that we be on our knees constantly. There are times, however, when it seems that open expressions of gratitude are required; and the one who enters into the spirit, as well as the form of open thanksgiving must constantly be benefited by it. This is necessary, that we may reflect the principles of true religion.

The influence we exert tells either for good or evil. If we bear the cross daily, somebody will know it. The Christian is commanded to let his light shine. Do we not always find it true, that the exercise of the religious faculties is just as necessary as that of the arm or the hand? We tone up the physical system by exercise; we improve the moral by practise. At proper times then, it would seem to be our duty to express thanks formally. We may express thankfulness in our very looks, and also in the simplest acts we perform for the benefit of our fellow men.

Unless the spirit of "giving thanks" unto God enters into our very being, we are soon in the background. Selfishness in some of its forms creeps in, and love is driven out.

The human mind is so constituted that the more the selfish faculties are exercised at the expense of the moral, the weaker the moral faculties become, until their action finally ceases. Giving thanks unto God continually, or having a disposition to do so, keeps us spiritually alive. We thus show our appreciation of blessings received and the Giver can trust us with still greater blessings. This is the happy state of mind which the child of God must possess. He is lost without it.

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Pomona, Cal.

Mistakes of Pius X

POPE PIUS X is the subject of a severe criticism in the *North American Review*. The writer, who signs himself "A Catholic Priest," pronounces Pius X to be "as terrible a disappointment as Pius IX was," and says that "one will have to turn back to some of the most despotic papal reigns to find parallel to the bigotry, cruelty, hatred of truth, and defiance of civilization which characterize the papacy at this hour." The criticism of the pope concerns mainly his attitude toward France and Italy in relation to the union between church and state, his treatment of modern scholarship, and the intellectual tyranny which the Vatican displayed in the treatment of the English Jesuit, George Tyrrell, who is described as "the ablest Jesuit author" in the English language. About a year ago he sought an honorable dismissal from the Jesuit order. While his request was under consideration at Rome, at anonymous pamphlet on certain issues between

Catholic theology and modern criticism appeared in Italy, and the Jesuit general, assuming that Tyrell was the author, demanded that he repudiate the authorship of the pamphlet. Tyrell was suspended from the society upon his refusal, and was denied the right to exercise priestly functions or receive sacraments. A sympathetic continental bishop finally took up his case and asked the Vatican if he might not restore the Englishman to his priestly status. The answer from Rome was that the restoration might take place on condition that the deposed priest would submit his future epistolary correspondence to ecclesiastical supervision. The writer in the *Review* says of this demand:—

"This infamous proposition called forth a letter from Father Tyrell to Ferrata which must have struck shame into the curia, if shame had not long since ceased to dwell there. The English priest addressed the Italian cardinal in the language of an outraged freeman, to whom servitude is not a virtue, but who holds liberty, truth, and justice as supreme. The Englishman reminds the Italian that the condition imposed by Rome disgraces the tribunal from which it proceeds, and tells him categorically that the condition is rejected. . . . Rather than fling his manhood beneath the heel of a Roman despot, he will live and die without his privileges and rights as a priest, trusting to God for vindication."

The severity of ecclesiastical discipline under Pius X is indicated by the treatment accorded within the past year to the Italian bishop of Cremona, who, in his Lenten pastoral, declared strongly against the union of church and state. The pope chastised the bishop for holding an opinion which the church had condemned and could never tolerate; and to emphasize his displeasure, when the bishop of Cremona went to Rome, the pope refused to see him. This episode throws light upon the general attitude of the rulers of the papacy at this present time toward the question of the relation between church and state.

The writer in the *Review* strongly condemns the course of the pope in protesting to the powers against the visit of President Loubet of France to the king of Italy, and in intimating that the pontiff would not receive the head of the French nation as a visitor to the Vatican. "Thus by a haughty pertinacity in clamoring for temporal power," says the writer, "Rome pushed France further down the path of national apostasy." In his criticism of this action of the pope, the *Review* writer is entirely justified. It is not surprising that the French government resented this insult. Had a secular power acted in such a manner, war would in all probability have followed. The attempt on the part of Roman Catholic ecclesiastics to convince the world that the controversy with the Catholic Church is an attack upon religion and Christianity will not avail. Primarily it is designed to end the interference of

the Vatican in the political affairs of France, and secondarily to remove church property in France from the domination of a foreign power—the Vatican. The question now at issue is one of property, not of religion. Had the pope been willing to follow the advice of the majority of the hierarchy in France and permit the property of the church to be held by local trustees, as was provided for in the law, not a single congregation would have been disturbed in its possession of its church property. Had the Vatican been in a conciliatory mood, the trouble, at least so far as the property was concerned, could easily have been adjusted. The pope's greatest mistake, however, was made when he insulted the French nation by insulting its head, and authorizing his secretary of state to communicate that insult to the other governments of Europe. A child in the knowledge of public affairs should have known better than to commit such a blunder. Pius X is apparently a good man, but he is not a statesman, and he is not in sympathy with the spirit of the age in which he lives.—*Northwestern Christian Advocate*.

Where Shall We Pay Our Tithes?

S. J. HERSUM

THIS is a question that may seem, at first, to be unimportant, but it is a matter that should be well understood.

That it is a duty to pay tithes, no one who is familiar with the Bible will deny; but the question, Where shall we pay them? may not be so well understood.

Those who are members of churches should pay their tithes to the treasurer of the church to which they belong. But sometimes a member of a church becomes dissatisfied with the management in the conference; would it be right for that person to pay his tithes into the treasury of another conference with which he is not connected?—No, it would not be right. If it is right for one person to do that, it would be right for every member in that conference to do the same thing; but that would be the ruin of that conference, financially.

This illustration might be applied to a local conference, which is a member of a union conference. Should that local conference become disaffected with affairs in the union, and send its tithes to the General Conference, the question arises, Would it be right for the General Conference to receive those tithes that belong to the union conference of which that local conference was a member? It can readily be seen that such a thing would be disastrous. The principle is the same in both of these illustrations. Therefore if it is wrong for a church-member to send his tithe to a conference of which he is not a member, it is wrong for that conference to receive those tithes, because by receiving those tithes the conference would be encouraging that brother in that wrong course.

What if one should take the position that he would not pay his tithes unless

he could send them to the union or some other conference? That is a matter which he will have to settle with his Maker. The tithe belongs to God, and when he pays it to those appointed to receive it, he has discharged his obligation. If it is misused, God will hold responsible the one who misuses it; but the man who withholds it is robbing God. If a person does not belong to any church, he has a perfect right to send his tithes to any church or conference that he may choose.

Nearness to God

THE very countenance of a man of much prayer will often bear witness to his acquaintedness with the mountain height. It will show a softened spiritual beauty that in his prayerless days it never had. But whether or not the face bears witness to the mountain top, the whole life and character will. There is sure to be seen in his whole tone an elevation of feeling showing clearly that he is accustomed to be often very near to God; and thus his high fellowship with God will bring about a high life before men. If any Christian finds that his soul is not sufficiently raised above the down-dragging influence of earthly things, and his life not transformed, gradually but surely, into the beauty of holiness, it is only because he does not often enough climb the hill of secret communion with God, nor linger long enough there to catch its heavenly glow. We need to be much in the company of God if we are to understand God, to sympathize with God, to feel as God feels, to resemble God. Two human hearts that are constantly together, dwelling in the same house, sharing the same house, sharing the same table, talking with each other, finding each other's presence a daily joy, get in time wonderfully to resemble each other in all their habits of life, in their way of looking at life, in all their feelings about life, even in the very tones of the voice. It is this kind of intimacy with God that we need to cultivate; an intimacy that will enable us to understand God in all the ways of his divine love, and will prevent us from misunderstanding him when his love is a little concealed; an intimacy that will gradually make us resemble God too, lifting us into a region purer and loftier than other men know anything of.

"When one that holds communion with the skies
Has filled his urn where these pure waters rise,
And once more mingles with earth's meaner things,
'Tis even as if an angel shook his wings:
Immortal fragrance fills the circuit wide,
And 'tis us whence his treasures are supplied."

—Rev. G. H. Knight.

"No man ever sought a blessing for another without getting one himself."



God of Hosts

For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies:
Christ, our God, to thee we raise
This, our sacrifice of praise.

For the beauty of each hour
Of the day and of the night,
Hill and vale, and tree and flower,
Sun and moon and stars of light,
Christ, our God, to thee we raise
This, our sacrifice of praise.

For each perfect gift of thine
To our race so freely given,
Graces, human and divine,
Flowers of earth, and birds of heaven,
Christ, our God, to thee we raise
This, our sacrifice of praise.

For thy church that evermore
Lifteth holy hands above,
Offering up on every shore
Its pure sacrifice of love;
Christ, our God, to thee we raise
This, our sacrifice of praise.

—Church Hymnary.

Why Abstain from Meat?

D. H. KRESS, M. D.

"It was because the Lord desired to make the children of Israel his representatives that he provided them with a special bill of fare. They were placed under careful restrictions in regard to their diet. The people were to be holy, and the Lord knew that the use of flesh-meat would be a hindrance to their advancement in the spiritual life. The food provided for them was of a nature to promote physical, mental, and moral strength. If the Israelites had been given the diet to which they had been accustomed while in Egypt, they would have exhibited the unmanageable spirit exhibited by the world about them. The human family as it is to-day, is an illustration of what the children of Israel would have been, if God had allowed them to eat the food and follow the habits and customs of the Egyptians."

In these days, just as truly as in the olden time, God desires a people who will represent him to the world. To bring this about, he must again provide for them a special and separate bill of fare. God knows that flesh eating proves a hindrance to advancement in spiritual life, therefore he has called the attention of his people to the need of reform in eating and drinking. Should they continue to eat the food to which they were accustomed while in the world, they would soon again exhibit the same unmanageable spirit that the world is exhibiting. It is being fully demonstrated

in the world to-day, that the food God provided for man at the beginning and for Israel in the wilderness, was of a nature to promote physical, mental, and moral strength. Athletes are calling the attention of the athletic world to the fact that simple foods are best on which to acquire physical strength. Men of mental and intellectual strength who have accomplished much through the adoption of food reform are speaking with no uncertain voice to the intellectual world in favor of the simple foods.

Men of spiritual and moral strength in the past and present testify by precept and example that the acquirement of Christian virtues is made easier by the adoption of simple, non-stimulating foods. Daniel and his three companions, men of both intellectual and moral worth, though dead, still speak in favor of these reforms. Moses, Caleb, and Joshua, men in whom dwelt an excellent spirit, fully co-operated with God in urging upon a rebellious people the need of abandoning the flesh of animals as food. The leading doctors, physiologists, and scientists of to-day are calling the attention of the scientific world to the advantages, physically, mentally, and morally, of a fleshless diet. Their convictions are based on science, personal experience, and laboratory experiments.

Sir Henry Thompson, M. D., F. R. C. S., says: "It is a vulgar error to regard meat in any form as necessary to life. All that is necessary to the human body can be supplied by the vegetable kingdom. I know how much of the prevailing meat diet is not merely a wasteful extravagance, but a source of serious evil to the consumer."

Alex. Haig, M. D., F. R. C. P., says: "That it is easily possible to sustain life on the products of the vegetable kingdom needs no demonstration for physiologists, even if a majority of the human race were not constantly engaged in demonstrating it, and my researches show not only that it is possible, but that it is infinitely preferable in every way, and produces superior powers both of mind and body."

Rev. Henry Ward Beecher, in one of his sermons said: "I have known men who prayed for the grace of good temper in vain until their physicians told them to stop eating meat; for they were of a peculiar temperament that could not endure such stimulation. As long as they ate animal food, they could not control themselves, they were so irritable; but as soon as they began living on a diet of grains and fruits, they were able to keep their temper. They sought in prayer relief from their irritableness; their

physician, by the aid of science, revealed to them the cause of that irritableness, and their prayer was answered. They were not unwise in praying, but they were wise when to prayer they added medical advice."

Professor Gauthier, a noted French authority from his laboratory observations of the influence of flesh on animals says: "A flesh diet is a more important factor in determining a savage or violent disposition in any individual than the race to which he belongs. It is well known that the white rats of our laboratories, as long as they are fed on bread and grains, are very gentle, but when given flesh to eat, become quarrelsome and destructive."

And Dr. Baron Liebig another world-recognized authority says: "The ingestion of flesh produces in the carnivorous races a ferocious and quarrelsome disposition which distinguishes them from herb eaters."

From these statements it will be seen that God had the physical and spiritual good of his people in view in withholding from them flesh-meats. He heard their prayers while in Egypt, and desired to save them from Egypt's diseases and immorality. He could do so only by saving them from the habits which were responsible for them.

For he himself established for the good of mankind the relation that exists between cause and effect. The effects are logical, the causes are wrong. The effects are permitted to call attention to the causes. Our great burden therefore should not be to seek the removal of effects, but to ascertain and seek the removal of the causes which produce the effects.

The people to-day, as anciently, desire and seek God's blessing of physical and spiritual health, but too often they are unwilling to co-operate with him in the removal of the obstacles which hold these good things from them.

The history of Israel has been written especially for the benefit of those upon whom the ends of the world are come, that they should not lust after evil things as they also lusted, and were, as a result, overthrown in the wilderness.

The Kitchen-Garden

THE kitchen-garden has been somewhere designated as an adjunct of the kitchen itself, and belonging to the domain of the housewife. It should not necessarily follow that she is to do all the labor in the garden, but merely do the planning, and exercise an intelligent management over it. The head of the house is quite apt to depreciate the value of a garden and to insist that it does not pay, because it seems such pottering work in the busy season of the year; but well-cared-for gardens do pay in pleasure, and, if the effort is made, will pay handsomely in money.

Being related to the kitchen, the garden should be located near that part of the house. It should be fenced about to keep out the chickens. The soil should be fed with an abundance of fertilizer

(because gardening is intensive culture) and worked fine. "Fine the soil" was the emphatic and oft-repeated injunction of one of the most successful truck raisers and seedsmen.

An intelligent rotation should be observed in the garden as well as in the field. Root crops should not always be grown on the same place, nor leaf crops, like lettuce or cabbage.

It is an economy to plant the seeds in long rows, rather than in beds, as this method permits the use of a horse cultivator or a wheel hoe, and eliminates the back-breaking hand-work in weeding and stirring of the soil. The rows should run in a northerly-southerly direction, to best secure the benefits of the sun's rays. Grape-vines, berry and currant bushes, asparagus bed, rhubarb, and such plants which are biennial or perennial, are better placed around the borders, or together at one side of the garden.

A half-acre garden is sufficient to grow all the vegetables and small fruits for an ordinary family and make a profit through sales. An acre on Long Island has been known to yield one thousand dollars in garden-truck, which, of course, requires extra diligence on the part of the proprietor and a proximity to the city market, but aside from the financial profit, the healthful pleasure of tilling the ground is a satisfaction.—*The Circle*.

Beware of Pride

ARE you going to walk in the street? Take care how you dress. What is that on your head? What does that gaudy ribbon and those ornaments on your dress say to every one who meets you? It gives the impression that you wish to be thought pretty. Take care! You might as well write on your clothes, "No truth in religion." It says, "Give me dress, give me flattery, and I am happy." The world understands this testimony as you walk the streets. You are living epistles, known and read of all men.

If you show pride, levity, bad temper, and the like, it is opening the wounds of the Saviour. How Christ might weep to see professors of religion going about hanging up his cause in contempt at the corners of streets!

Only let the "women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works"—only let them act consistently, and their conduct will tell on the world; heaven will rejoice at their influence.

But, O, let them display vanity, try to be pretty, bow down to the goddess of fashion, fill their ears with ornaments and their fingers with rings; let them put feathers in their hats, and clasps on their arms, lace themselves up until they can hardly breathe; let them put on their "round tires," and walk "mincing as they go," and their influence is reversed. Heaven puts on the robe of mourning, and hell may hold a jubilee.—*Chas. G. Finney*.

A Father's Lesson

THE *Sunday School Times* contains the following choice editorial:—

"It is the child who sends his parents to school—not so much the parents who send the child. And every disciple of the Master Teacher, whether parent or not, must go to school to the child if he would learn the ways of the kingdom. A father sat by his little boy's bedside at night, trying to soothe into quiet a wakeful and restless mind, busy with a hundred child-interests that the night did not seem to shut out. Suddenly the little fellow disclosed the deeper cause of his troubled thought. 'Father,' he said, with a sob, 'I'm afraid to tell you things sometimes, because you speak so quickly!' 'Why, what do you mean, little boy? I don't intend to speak quickly to you, and I never want you to be afraid to tell me anything you please,' was the earnest response. 'Yes, father, but you do speak quickly sometimes, and you say "No," so that I am afraid, and don't ask you lots of things I want to ask.' That father was in school, and a hard schooling it was. He came to his knees beside the bed then, and he made some promises to the boy which are to be kept. But when the father was alone, this lesson began to come out of the schooling: 'What if my Father in heaven should answer me quickly, and say "No," so that I should be afraid to ask him lots of things I want to ask? If he can be so patient as he is with my questionings, what right have I to be other than that with a child's questions?' The little boy had not been wakeful in vain."—*Home Herald*.

The Child's Counselor and Friend

Too much emphasis can not be placed upon the importance of a close intimacy between mother and child. The creation of this intimacy depends altogether upon the mother, for it should be started during the child's infancy and grow as the child grows, just as a matter of course. It is the mother's part to see that the confidence on the part of the child is not lessened as it grows older.

If the child is taught at a very early age that mother is always a sympathetic listener to the heartaches and worries incident to childhood, as the child grows in years the same confidence will be observed if the mother has not relaxed her interest.

The wonderful work that is being done by Judge Ben. G. Lindsey, of Kansas, in rescuing children from depraved conditions, must appeal directly to mothers, and will undoubtedly go far toward creating a closer relationship between mothers and children in American homes. Through the exposition of the sad cases brought to Judge Lindsey's notice, many mothers will be led to question themselves closely as to how well they are observing their duty toward their children in this matter of confidence.

If the cases under observation were from tenement districts, they would be just as sad but less startling, because the conditions of such districts are not conducive to a high state of morals; but when they are found to come from the very flower of our civilization, the cultured and apparently refined American homes, the situation is serious indeed, and the mothers of our land must and will call a halt and commune with themselves on this subject. The result will be pure-minded children, who will not hesitate to go to their mothers with whatever questions they wish to ask; and pure-minded mothers, who will have no false ideas of modesty about imparting, delicately and freely, to their children, that knowledge which will protect the inquisitive, youthful minds from pollution when thrown in contact with grosser minds.—*The Circle*.

The Heaven-Filled Heart

A WRITER in the Holton (Kan.) *Signal* once witnessed a demonstration which was touching and beautiful. In the upper waiting-room of the Union Station at Kansas City, a tired, bedraggled mother of several small children, including a wailing baby of five or six months, was vainly endeavoring to quiet and entertain them. A woman, simply but richly dressed, with a beautiful face and commanding figure, left her seat and approached the dissatisfied little group. From her satchel she produced a veritable fairyland for those children. There were games, books, and toys; there were blunt scissors and pictures to cut out, and even tiny sugar pills, which, she explained to the mother, were unmedicated, and in trying to pick them up and convey them to his mouth the baby found occupation and the peace of mind which goes with it. Later, in conversation with the writer, this most charming woman modestly admitted that she never traveled without a satchel full of things with which to amuse and entertain children, as in her early life she had lost the one child she had ever possessed, and all children appealed to her. She certainly had the kingdom of heaven in her own heart, and so much sunshine that it simply had to reach out and touch all with whom she came in contact.—*Selected*.

FOR thirty-five years I have been priest and bishop in London, and I now approach my eightieth year, and have learned some lessons, and the first is this: The chief bar to the working of the Holy Spirit of God in the souls of men and women is intoxicating drink. I know of no antagonist to that good Spirit more subtle, more stealthy, more ubiquitous than intoxicating drink. Though I have known men and women destroyed for all manner of reasons, yet I know of no cause that affects man, woman, child, and home with such universality of power as intoxicating drink.—*Cardinal Manning*.

THE WORLD-WIDE FIELD

The Needs of India Considered at the General Meeting

G. B. THOMPSON

WE had much clear evidence at this meeting that the Lord is preparing to do a quick work in this land. From a feeble beginning a few years ago, the work has grown until we now have over fifty earnest laborers in different parts of the field engaged in various lines of effort, and believers are being gathered from the various languages among the Indian people. A good beginning has already been made among the Burmese, Bengalis, and Santals. The Lord led us at this meeting, and helped us to lay some broad plans, which, when carried into effect, will greatly lengthen the cords and strengthen the stakes of our missionary operations in India.

India is a land of superstition, ignorance, idols, and systems of false religion. All these have done their baneful work for centuries. Three hundred million souls, or one fifth of the population of the globe, live here, in the shackles of caste and idolatry. The land swarms with human beings, and not more than five millions of these speak the English language. To sit down in the midst of these millions and plan a campaign which will carry the message of the third angel to them in this generation, means much. But this was the key-note of this conference from beginning to end. Not a doubt was expressed that the message we carry is the truth, and that God will finish his work for man in this generation. In many respects this was the greatest missionary convention I ever attended. My own heart was greatly stirred.

In order to accomplish the great work before us in this heathen land, we must study the languages. We must speak to the people in their own tongue. Scores of young workers of good education must be speedily sent to this land, who can study the languages, and do pioneer work in the various vernaculars. There are several hundred languages and dialects. The Hindi is the most widely used, but there are many other tongues which are spoken by millions, and into which the Bible has been translated, thus preparing the way for the last message.

As stated, a substantial beginning has been made in some of these languages, and some literature has been prepared. Brother and Sister Burgess, who have recently returned here to labor, have just gotten out an excellent pamphlet in Hindi, on several points of our faith. This will be circulated.

In locating the workers, it was decided that Brother J. S. James and family go to southern India, and while forwarding the message in that field, study the

Tamil language. This means much more than placing a laborer in some part of a local conference. There are sixteen millions who speak the Tamil, or one fifth of the population of the United States. It is practically opening a new mission field, where as yet we have not a single missionary who speaks the language. The Lord is already at work in this field. Some in attendance at the conference told us that in the extreme south of India there are between five hundred and a thousand of the Tamil-speaking people, who are keeping the Sabbath. Elder Owen has talked with some of them, and they have asked that we come and teach them. The Catholics have sought to turn them from the faith, but in vain. They are said to have also some knowledge of the nature of man, and the coming of the Lord. Though they still have some heathen customs, no doubt this part of India will be a fruitful field of labor. It is surely time some one was preparing to give them the truth. There are also other languages in southern India spoken by millions, which should be pioneered by some one.

In the Bombay district the Marathi is spoken by eighteen millions. We felt burdened to see a beginning made among this people and endeavored to place some workers in this vernacular, but were not able to secure suitable persons. Plans are under way, however, for a competent laborer to pioneer such an effort.

Brother Cook and his wife were sent to labor among the Santals and learn the language. There are more than two millions who speak Santali. These are said to make the most substantial Christians of any of the Indian people. Caste does not prevail among them. Brother Barlow, has made a beginning there, and some literature has been prepared. This is being widely circulated, and some have already embraced the Sabbath.

A number of the Bengalis have accepted the Sabbath, and considerable literature has been circulated. There are about forty-five millions who speak this language, and arrangements were made by which other laborers could take up work in this tongue. It was recommended that Sister Della Burroway and Brother A. G. Watson, who already have a limited knowledge of this language, plan to devote their whole time to it. They will begin in Kora, a native village of several thousand inhabitants a few miles from Karmatar. In addition, Brother and Sister Burgess will give their entire time to preparing literature and pushing out among the Hindi-speaking people.

Pioneering among all these vernaculars is a stupendous task. Besides the languages mentioned above, there are the Gujerati, spoken by ten millions,

the Teluga, by over twenty millions; the Punjabi, by seventeen millions; the Rajasthani, by eleven millions; and the Kanarese, by ten millions; and others. What shall be done among these millions? Not yet have we a single voice speaking to them. We believe we should begin among these languages at once. Our prayer is that God will raise up consecrated laborers to pioneer the way. Taking up the study of these languages means giving the life to the message in India. All felt greatly cheered that we were able to take such advanced steps in the vernacular work at this meeting.

The effort in Burma was also strengthened. Brother and Sister Votaw are getting the language. Dr. Ollie Oberholtzer was sent to this field, and will get hold of one of the languages of Burma, while carrying on her work. Sister Ruoff and others will push the sale of our English literature.

The administrative staff in the field has been strengthened. While Elder J. L. Shaw is director, Elder W. W. Miller, who has so faithfully carried the responsibilities the past two years, is assistant director, and will share the burdens, which are necessarily heavy in a large mission field like India. Dr. Menkel was chosen medical secretary, and other departmental secretaries will be arranged for by the board, as our operations demand.

What a wonderful message God has given to us! With mighty, irresistible power it is pressing its way in the darkest places of the earth, and when received, it rejoices the heart of the most benighted Hindu as it does that of the most enlightened European. Speedily the Lord is stationing his messengers in all places, and preparing the way, that, under the outpouring of the Holy Spirit in the latter rain, he can cut short his work in righteousness, and bring the long-looked-for end. India is waiting for the message, and we saw clear indications in our meeting just closed that the Lord is preparing to do a great work in this land. The brethren and sisters separated for their fields of labor with thankful hearts for the blessings received, and with courage to labor for the advancement of this truth as never before. Let all remember them in prayer.

General Meeting for Japan and Korea

F. W. FIELD

FOR the first time in the history of the Japan Mission, we recently enjoyed the privileges of a general meeting. The occasion was the visit of Elder W. W. Prescott to the far East. The meeting was held at Kobe, and was appointed to begin on the first day of the new year. All but one of the workers in Japan, natives and foreigners, were present; and Brother and Sister Smith and two of the Korean workers came from their field of labor. The members of the Kobe church also seemed to appreciate the privileges offered by the meetings.

The meetings for Bible study were a very important and valuable part of the program. A prayer service at an early hour was followed by a Bible study in English, conducted by Brother Prescott. Our Japanese brethren who understand English attended these studies with us, and each day's lesson was given in Japanese the following morning at an earlier hour, for the benefit of those who do not understand English. Every evening a general service was held at the church. At these meetings the sermons were interpreted into Japanese.

These seasons for Bible study were a source of strength and encouragement for all our workers. "The everlasting gospel" was the great theme in every study. The evening services were well

ical missionary work were also considered. The Kobe Sanitarium for foreign patients, and the Eisei-in for Japanese patients, have both practically outgrown their present quarters; and so the present seems to be an opportune time to unite these two lines of work, and also to secure a rural location, where the congestion and the high rents of the city may be avoided. The advancement of our evangelical work also received attention, and a strong recommendation was brought in urging that the work be strengthened by materially increasing our force of workers from the home field. The publishing work also was not forgotten, but was given full consideration in our plans.

The present position of Japan in the

istry. The time till the close of the Sabbath was then filled with earnest testimonies from the brethren and sisters.

We had planned to continue our meeting over the following Sabbath, but much to our regret, Brother Prescott found it necessary to cut short his stay in Japan, in order to meet appointments in other fields. So on Tuesday morning, January 8, in company with Brother and Sister Smith and Sister Mimi Scharffenberg, he left for Korea. We shall long remember this visit, and trust that we shall soon be remembered again in a similar way by our brethren of the Mission Board. Sister Scharffenberg goes to Korea to prepare for Bible work among the women of that country.

We continued our meetings after Brother Prescott's departure, most of those in attendance remaining till after the Sabbath. The presence of the Lord was with us till the close, and I trust went with each one as we returned to our several fields of labor. We feel hopeful and of good courage as we look forward; and in His strength we shall go forward.

Tokyo, Japan.

Mission Notes

A PHYSICIAN from any good medical school has no difficulty in getting practise in Egypt. American, English, or German physicians can go there and qualify immediately, by simply presenting their diplomas or papers before the Medical Association Board, and obtain a license. Cairo would be a good place in which to open treatment rooms. There are many Europeans in that city who would gladly welcome a physician from America or Europe.

ONE of the first places which the apostle Paul visited on his first missionary tour was Cyprus. We now have two brethren on this island, who within the past two years have begun the observance of the Sabbath. One of these came to Alexandria, and I met him and had a very interesting conversation with him, holding several Bible readings, through an interpreter. Though he is an Armenian, yet he does not know that language, but speaks the Turkish. He was much interested in the different points of our faith, and expressed himself as in harmony with them. After passing through a great deal of persecution, he had finally begun to think of the truths he had heard, and kept the Sabbath twelve years after first hearing the message from Brother Baharian. He runs a little merchandise wagon throughout the country, and preaches the truth as he goes.—*W. H. Wakeham.*



GROUP OF OUR WORKERS AT THE TOKYO GENERAL MEETING

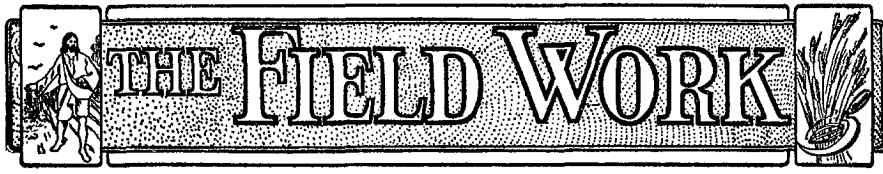
attended, and a deep interest was shown. The believers were encouraged and edified, backsliders were reclaimed, and outsiders became deeply interested. During the meetings several took their stand for the truth.

Each afternoon a general business meeting was held at the church, after the manner of regular conference meetings. Committees were appointed to study the needs of the work, and to formulate plans for its advancement. The reports of these committees were freely discussed, and adopted with remarkable unanimity.

There seemed to be quite a general feeling that the time has come for a decided forward movement in all departments of our work. In some lines we have not yet made even a beginning. A training-school for workers is an urgent necessity. We need such a school for the further development of the workers now engaged, and for the training of new workers, both for Japan and Korea. Plans for the advancement of the med-

far East, makes this the opportune time to lay broad plans, and to push ahead in the work, both in Japan and Korea. These plans for the enlargement of the work will require considerable outlay, both in men and means; so the recommendations adopted at our general meeting were embodied in a memorial addressed to the General Conference Council, which meets in Europe next May. We shall await with deep interest the decisions of the brethren at this important gathering. The work in Japan has advanced very slowly heretofore. It is now over ten years since the work was begun in this field, and we still have but few workers and a small constituency. But if the field is difficult and results come slowly, there is all the more need of increased effort to push the work.

Sabbath, January 5, was rich in blessings. There was a good attendance at the regular forenoon services; and in the afternoon a special service was held, when Brethren T. H. Okohira and H. Kuniya were ordained to the gospel min-



THE FIELD WORK

Korea

SUNAN.—We have been in Korea thirteen months. While we realize that we have come far short of doing what we should have done, yet we have labored hard for the advancement of the message, under very adverse circumstances.

A year ago last November we went to Seoul, and were allowed to move into a house belonging to a Korean nobleman. In the early spring the house was bought by a wealthy Englishman, so we had to seek a home elsewhere. Then we went to Chinnampo, to be near the Korean brethren. After living there for about six weeks, putting in our time studying the language and visiting among the churches, our baby was taken sick.

In the meantime an influential Korean, living at Sunan, a village in the interior, on the railroad, had learned of the truth, accepted it, and taught it to a number of his countrymen, and was very urgent in his request for us to make his village our home. And as it was a much more central, as well as healthful, location than Chinnampo, we complied with his request.

But our little child had already contracted the malaria, and at best we could get only a rude Korean hut in which to live. So, after battling with the disease for one month, during which time I was very sick myself and came near dying, we took the baby to the Kobe Sanitarium. In going from here to that place, one must be on the road three days and four nights. Mrs. Smith and the baby remained at the sanitarium during the summer months. I returned to Korea, where I spent my time visiting the Koreans, studying the language, and securing some land on which to build a house for ourselves.

Mrs. Smith and the baby returned about September 14. We thought the baby strong and well, but the malaria came back. By this time we were starting to build our house, upon a hill in a clean place. Part of the time we had twenty-nine men working on it. You will understand that the work had all to be done by Koreans, who did not know one word of English, with no experience in building this kind of house. When we moved into it, the house was only partly finished. The baby seemed to regain her health rapidly. But the germs of malaria seemed to cling to her, and she contracted diphtheria, and died November 24.

And now, although our hearts are very sad and lonely, yet we are of good courage. We are very glad to learn that another worker is on her way to Korea. We shall be pleased to meet Elder Prescott, also. When will a doctor come to Korea?

As to the language, about the only way which we have of judging of the progress we are making is by what we can do with it. In ordinary conversation I get along fairly well, and can give Bible readings to some extent.

The work is still moving forward here, and new ones are accepting the truth. Elder Field and Brother Burden have recently returned from visiting this part of the field.

W. R. SMITH.

An Encouraging Letter

Two members of the Nashville church have been having wonderful success in selling our papers in the cities of the South. Under date of January 1, at Atlanta, Ga., they write:—

"From the time we left Nashville the last of November, up to December 31, or eighteen days' work, we have sold three thousand papers, lacking forty, and have been in ten cities, so that traveling and locating have taken time also. Last Saturday evening, after the Sabbath, we sold the special *Watchman* in Montgomery, Ala., ninety-seven in all. We sold at ten cents a copy, to devote the proceeds to the \$150,000 fund.

"We expect to be in Atlanta till January 15, as we have fifteen hundred copies ordered for this place. We sold fourteen hundred here last year in seven days. 'The Lord hath done great things for us; whereof we are glad.'"

With \$15.60 in tithes, these sisters enclose five dollars each for the \$150,000 fund. There are those who think that by engaging in some worldly business they will be able to give more to the cause of God, but the more prosperity in the world a man has, the less he seems to be able to give.

Is not this the highest kind of business capacity, the bringing of the truth before a large number, the salvation of their souls, and through the proceeds gifts to the cause of God? Are there not many whose hearts prompt them now to go and do likewise, at least to do as far as God gives ability and opportunity? He will do great things, beyond all that we can ask or think, for those who step out upon his promises.

J. S. WASHBURN.

Publishing Work in China

A SMALL beginning has been made in the publication of literature on present truth in Chinese, both in Honan and at Canton. That which has been printed by our brethren in Honan is nearly all in the Mandarin dialect, while that printed in Canton is all in the book language. Thus far we have published no literature in the Cantonese dialect, one reason being that we have so little Chinese literature that we felt that that which we did publish should be in a form that could be understood by any person of fair education in any part of the empire, regardless of what his spoken dialect might be. The colloquial books could no doubt be more easily understood, yet the average non-Christian reader in this part of China would not wish to read a book published in a colloquial language.

During the year 1906 we have had the following tracts printed in Canton: "Know Thy Creator," two editions of 5,000 each; "The Law of God," 5,000; "God's Love for Man," and "The Sinner's Need of Christ" (from "Steps to Christ"), 5,000 each; besides 2,000 Sabbath tracts, and 5,000 Sabbath calendars, making a total of 32,000. The demand for Chinese tracts is increasing. We have some new tracts, on the second coming of Christ, and other subjects, all translated ready to print, but there is no money in the treasury to pay for printing them.

The Hakka brethren who were baptized here in June thought at first that they could not sell tracts, but after some urging they took up the work. One of these brethren alone sold twelve hundred tracts during October, and all of them together have sold several thousand copies up to the present time. There is a great demand for new literature in China now, and this is our opportunity to spread a knowledge of the truth. Who is willing to help us in this work? We are here on the field ready to fight, but, brethren, we must have ammunition. Any one desiring to help in this work should send his contributions through the Mission Board treasurer, specifying the object for which it is donated.

E. H. WILBUR.

British P. O., Canton, China.

California

SAN FRANCISCO.—In many respects the past year has been without a parallel. The great earthquake in April last and the devastating fires left over one half of the city in utter ruin, and the number of lives lost will never be known. Property to the value of hundreds of millions of dollars was swept out of existence. Public and private records were almost completely destroyed, and the city was for several weeks on the verge of what might have been the greatest monetary panic this country has ever seen. This was averted only by the declaring of holidays by the governor of the State until confidence and calmness once more took possession of the minds of men. Under these conditions, San Francisco, the once beautiful city by the Golden Gate, after weeks of confusion, for a few weeks clothed herself in sackcloth and turned from the evil of her way. The tremendous spectacle of common misfortune and suffering revealed, for a short time only, the universality of the brotherhood of mankind.

Then came trust manipulation of prices of necessities, labor disturbances resulting in various strikes, in one of which the badly crippled street-car service was again at a complete standstill for eleven days. Attracted by the high wages offered, hundreds of men from all parts of the country flocked to the city, if not for work, to at least by fair means or foul share in the labors of others. Whisky saloons, which for a time had been prohibited, were invariably the first to reopen, and appeared in wooden shacks all through the burned sections, placarded, "Open for Business." Next, and in order, came an unprecedented reign of violence, drunkenness, robbery, and bloodshed. Rumors of extortion, misappropriation of relief moneys and the public funds by dishonest managers and corrupt city officials and politicians

persistently multiplied, until the grand jury took action and returned various indictments against the mayor of the city and many others. Official indifference, if not actual sanction, of the disregard of private rights, and even of life itself, by the semi-public corporations, has become the order of the day. Saloons, with drunkenness and its attendant vices, with the sanction of the authorities, has invaded many of the hitherto respectable portions of the city which were not destroyed in the April disaster.

Taking advantage of the necessities of the people, many landlords have abnormally increased their rents; trusts created a shortage of coal; and almost all other necessities have been made the pretext for large advances in prices. On the one hand are boundless, ungoverned selfishness and avarice in the endeavor to accumulate money; on the other hand, increasing perplexity and discontent, and a growing feeling of being oppressed beyond the limit of endurance.

In spite, however, of the wickedness and selfishness of men, which can only be adequately expressed by comparing it with what we are told of the cities of Sodom and Gomorrah, and of the adverse circumstances which have surrounded the church in San Francisco, with several saloons and incident evils within but a few doors of the church building, the past year has been in many respects the best in the history of the church here.

The total amount of cash handled in all the various funds of the church, including tithes, exceeded \$12,000. After the disaster in April, donations to the amount of \$490.16 were received from various churches and individuals to repair the damage sustained by the church building. The total expense of these repairs was \$741.25. At the close of the year there was a small credit balance in each fund, the aggregate amount on hand being \$505.51. The entire amount, including tithes and offerings, from the members of this church for the year 1906 exceeds \$8,000.

The presentation of these reports at the annual meeting of the church on Jan. 2, 1907, was the occasion of much rejoicing, as it shows, in spite of the reduction in numbers because of the removal from the city of many of the members, that the cause of God is prospering, even beyond the most sanguine expectations of those who have been in contact with it.

E. E. PARLIN.

Hayti

We feel that we have great reason to be thankful for the many blessings we have been permitted to enjoy the past year in Hayti. It has been my privilege to baptize twenty-eight souls during this time. This gives us a net gain of twenty-four for the year. All but two of these were from the Catholic Church. Besides these, there are ten who await baptism. It was our plan to baptize them in December; but stormy weather set in, and made the roads impassable, thus preventing us from traveling.

A week ago I baptized a sister from Santo Domingo. She began keeping the Sabbath over six years ago. During all this time she never had the privilege of seeing an Adventist. As soon as I reached Hayti fifteen months ago, she wrote, asking me to come and baptize

her. This I planned to do, but was prevented on account of the recent revolution in that republic. These revolutionary troubles finally made it necessary for her to flee for safety, and as a result, she came to Cape Haytien, where, to her great joy, after six years of waiting, she had the happy privilege of following her Lord in baptism. She will soon return to Santo Domingo, to be a beacon-light for the truth among the people of that as yet unentered country.

The last person to accept the message in Hayti the past year, so far as we know, is a young Wesleyan native pastor, who has been in charge of a church of that denomination not far from here. In the early part of the year this pastor has a report in a religious journal published in Port au Prince, in which he made the remark that "Adventism at the Cape" was "beginning to die out." Since he wrote that report, several things have combined to lead him to investigate our work and message, with the result that he has determined to keep the Sabbath, be baptized, and have a part in the closing message for these times.

W. JAY TANNER.

The Danish-Norwegian Missionary Institute at Minneapolis

At the meeting of the General Conference Committee in Washington last April it was recommended that a Danish-Norwegian missionary institute should be held in some central place as soon as practicable. Later the brethren decided that this meeting should convene in the Scandinavian church at Minneapolis, Minn., Jan. 3-13, 1907.

Chicago has nearly three hundred thousand Scandinavians, Brooklyn about one hundred and fifty thousand. Minneapolis, however, is more centrally located for us, besides having the largest Scandinavian population of any city in America. Thirty-five per cent of its two hundred thousand inhabitants are of that nationality. The Norwegians especially have made Minneapolis the center of their religious and educational interests. The Norwegian United Lutheran Church, the largest body of Lutherans in America, has its school and publishing house in Minneapolis, as has also the large Free Lutheran Church. Our Scandinavian Adventist church in Minneapolis was organized in 1884, and has now a membership of forty-eight. During the institute a series of lectures was given in the church, and the attendance was good.

Aside from quite a number of our brethren from different places, the following workers were in attendance at the institute. Ordained ministers: L. Johnson, H. R. Johnson, J. C. Neilsen, H. Steen, N. C. Bergersen, H. Hansen, N. P. Neilsen, H. C. J. Wollekar, L. H. Christian, M. L. Andreasen, M. S. Reppe, P. A. Hansen, A. G. Christiansen. Licentiates and other workers: Prof. P. E. Berthelsen, of Union College, C. A. Thorp, the editor of our paper, C. Edwardsen, J. H. Schmidt, K. Rasmussen, H. P. Anderson, Carl F. Hansen, H. P. Hansen, P. O. Johnson, Emil Johansen, Ina Grundset, Hansigne Strunge. Of our Swedish brethren Elders J. F. Andersen, John Hoffman, and A. J. Stone were present.

This missionary institute was the first of the kind that has been held in the

Danish-Norwegian language. As it was not a conference session it did not concern itself with conference business. It was wholly an educational and spiritual mission council. The brethren met to study the spiritual need of our Danish-Norwegian churches, the needs of the field, the best methods of work, and most of all, to study the Bible and seek the Lord. In all these studies the Lord was certainly in our midst. The brethren called the institute a "Philadelphia meeting," because of the harmony and love that ruled in every session from beginning to end.

A careful program for the meeting had been prepared and printed. From this I take some of the topics discussed: Our Youth, The Spiritual Needs of Our Churches, Prayer-meetings, The Sabbath-school, The College View School, Need of Teachers, Church Order, The Importance of Organization, A More Efficient Ministry, The Study of Our Own Language, The Health and Temperance Work, Plainness of Dress, Should Adventists Raise Hogs? Missionary Finance, Tithing, The Spirit of Prophecy, The Sanctity of the Home, Have Divorced Persons a Right to Remarry? and other questions of more local import than some of these.

Aside from the above general statement in regard to the meeting, only a few special points may be mentioned in detail.

The Work Before Us

How large a Danish-Norwegian mission field we have in America may be seen from the table below. Only those States with a large Scandinavian population are given. The total is for the entire country.

STATES	Census of 1900		
	NORWEGIANS	DANES	SWEDES
California	15,180	27,120	43,646
Colorado	3,447	6,150	32,295
Connecticut	2,118	6,747	48,492
Illinois	89,928	46,938	297,441
Iowa	76,902	51,306	89,625
Kansas	4,431	8,442	45,442
Massachusetts	10,005	7,310	124,476
Michigan	22,746	18,470	80,868
Minnesota	314,675	48,897	346,428
Montana	10,662	3,123	.....
Nebraska	8,632	37,593	74,079
New Jersey	6,888	11,697	22,011
New York	35,803	26,248	128,124
North Dakota	90,612	11,859	25,257
Oregon	8,367	4,989	13,665
South Dakota	59,364	15,114	26,041
Texas	4,068	3,267	13,464
Utah	6,384	27,326	21,075
Washington	29,673	10,878	38,211
Wisconsin	184,725	48,513	78,588
Total	1,200,000	450,000	1,800,000

The Scandinavian population of America is increasing very rapidly. There were more than twice as many Scandinavians here in 1890 as there were in 1880. The Scandinavians cling loyally to their own language and nation. Ninety-two per cent of the Swedes, eighty-seven per cent of the Norwegians, and eighty-six per cent of the Danes in America have both parents of the same nationality.

The Danish-Norwegians in America are, like the great majority of people in this money-mad age, intensely materialistic. They come to America, like the majority of emigrants, to make money; and they make it. The Nor-

wegians in America have more money than all the Norwegians in Norway. They are in fact two dollars richer per capita than any other nationality in this country.

Of the four hundred and fifty thousand Danes in America, six per cent belong to some church. Of the one million two hundred thousand Norwegians, thirty-three per cent are members of a church, and nearly all are members of the Lutheran Church with its lifeless forms and ceremonies. Secret societies, lodges, unions, etc., flourish, but of religious revival there is but very little. I do not mean by this statement that the Danes and Norwegians are the most irreligious people. It has, indeed, been said that the Norwegians are the most religious of any Protestant nation. The REVIEW readers know that people everywhere in this time have drifted far away from the truth.

The Work Done — The Workers

Statistics are intensely interesting and very useful. We Danish-Norwegians are, however, so closely connected with our American conferences that it is no easy matter to secure accurate and full statistics of our work. Of this I am certain, the figures given in the table below are not too large.

STATES	Church Members	Mission Workers	Ordained Ministers	Baptized in 1906
Iowa	251	1	1	17
Minnesota	273	3	1	17
Nebraska	163	3	1	18
South Dakota	183	3	2	7
North Dakota	91	..	..	..
Illinois	167	4	1	17
Maine	16	..	..	..
New York	66	4	1	31
Washington	70	2	1	14
Oregon	105	1	1	6
California	35	..	..	..
Wisconsin	190	6	2	17
Michigan	21	..	..	..
Utah	50	3	2	20
Canada	41	2	2	12
Other	12	5	2	50
Total	1,734	37	17	226

In this table we have counted only those who really are Danish-Norwegian in spirit, those who read our language, take our paper, attend our meetings. If we had reckoned all the Adventists of Danish-Norwegian descent, the figures would have been at least a third larger.

Many of our foreign missionaries are Scandinavians. Not a few Danish-Norwegian brethren labor wholly in the American language. Twenty-one of our best laborers have gone from America to labor in Denmark and Norway. In 1875 there were, according to Elder Matteson's statement, two hundred Danish-Norwegian Sabbath-keepers in America, which indicates that our number has doubled every ten years.

Finances

It is not possible at this time to give a detailed statement of the money given by the Danish-Norwegians to the cause. There is but one State in which our workers receive more in wages than our Danish-Norwegian brethren pay in tithe. In most of the States our brethren bring at least twice as much tithe as our workers are paid. This is by no means written in a complaining spirit. Far from it. We are indeed glad that this is true, especially so now when so much tithe goes to the South

and to the foreign work. I know of no State where the American brethren do not treat our workers liberally and right.

We have no institutions of our own to finance, consequently we have no debt. We have raised some money for educational and missionary purposes, and have gotten what was needed. It was voted at the institute to raise a fund out of which we could assist needy students — this to be done after counsel with the State conferences.

The Circulation of Our Literature

Of Danish-Norwegian books the following have been sold in America: "Great Controversy," 20,000 copies; "Thoughts on Daniel and the Revelation," 10,000; "Patriarchs and Prophets," 5,000; "Prophecies of Jesus," 5,000; "Object Lessons," 5,000; thousands of "Bible Readings," "Life of Christ," "Steps to Christ," "Christ our Saviour," "Sunshine at Home." and a number of smaller books, pamphlets, and tracts. During the last six months of 1906 we increased the subscription list of our Danish paper by six hundred and thirty-three new yearly subscribers over and above the loss of old subscribers. It was planned at the meeting to continue this work the coming year. Our paper has three thousand subscribers. Last year it was self-supporting.

In 1875 we had in our language twenty-three tracts and pamphlets, and no large books. At the present time we have fifteen large books, eighteen pamphlets, and sixty-five tracts. Our greatest need now is not to get more literature, but to distribute what we have on hand. However, we also need more books and tracts. We need more of the "Testimonies" in our language. We can never expect to get all the "Testimonies" in the Danish. But we need more selections from them. It must be our constant aim to get as good a collection of books and tracts as possible. Last fall Elder Conradi's book on the "Revelation" was printed in the Danish-Norwegian. This is a very valuable addition to our literature, as it is adapted to the Danish manner of thinking. It ought to have a large sale as a subscription book among our people in America.

Schools and Teachers

In 1888 Elder J. G. Matteson held two short Bible schools, one at Minneapolis, the other in Chicago. In 1890 the Danish department of Union College was opened. More laborers have been educated there for our work than in all the other schools we have had. At the present time there are thirty-one students in that department, which is more than there have been for some years. It was planned to make a strong effort to induce a greater number of students to attend the school.

A More Efficient Ministry

We spent much time at the institute in considering the studies and the work of a minister, as for instance: Prayer, How and What to Study, Preparations of Sermons, City Advertising, The Order of a Series of Lectures, Visiting the Sick and those Interested, Work for Our Churches, Distributing Literature. Daily progress in these matters is needed if we are to raise the standard of the ministry.

One year ago a Danish-Norwegian reading circle was started for our work-

ers. In this we read four good, well-written Danish-Norwegian books on missions, history, science, or theology each year. These books are ordered in Norway and Denmark so as to get the best language possible.

Another definite plan to assist the younger ministers in obtaining the necessary preparation is set forth in the following resolution adopted at this institute: —

"Whereas, the Lord has said that ministers ought to have as thorough an education as possible, and that licentiates should be carefully examined in reference to their literary qualifications before they are ordained to the high calling of the ministry; therefore, —

"1. Resolved, That we recommend our young ministers to read the following books, before their ordination, the same to be arranged in a three years' course by Brethren C. A. Thorp and L. H. Christian: The Bible by course, once a year for three years; the first five volumes of the 'Testimonies,' 'Early Writings' (Danish), 'Great Controversy' (Danish), 'Patriarchs and Prophets' (Danish), Andrew's 'History of the Sabbath,' 'Education,' a good Danish ancient and medieval history, a good Danish church history.

"2. We recommend further, that they be asked to pass an examination in the following studies: Danish-Norwegian grammar and rhetoric, arithmetic, geography, bookkeeping, physiology, history of missions.

"3. We recommend that the superintendent of the Danish-Norwegian work in America and one other ordained minister shall assist these licentiates in their studies and examine them before they are ordained.

"4. We recommend that our conferences as far as practicable counsel with an experienced Danish minister and the superintendent before ordaining any Danish-Norwegian minister."

Aside from the above-named books and studies the young ministers are expected to read the four books each year in the reading circle, they are asked to read all our small tracts at least once, and some of them are asked to take up the study of Greek.

The Tract and Missionary Work

The most discouraging feature of our cause and the most difficult problem before us is the missionary work in our churches. Many of our church missionary societies are practically dead. Last fall only three of our thirty-three churches took a club of our papers for missionary purposes. At the present time twelve take a club. Only a few churches do any systematic tract work or hold regular missionary meetings. We have sold from eighteen to forty-five thousand copies of our annual special number. But that is at best rather a spasmodic missionary effort. We need something more permanent all through the year.

This is a question that demands very careful study. Many of our Danish-Norwegian brethren are willing to work, if they can get hold of a workable plan. There is need of a living, active organization. How to get this is the difficult problem. The International Publishing Association has appointed Hansigne Strunge, of College View, Neb., as Danish-Norwegian corresponding secretary. This will help us. We

will also publish tabulated quarterly reports of the missionary work done by churches and individuals. I believe that if our American brethren will help us in the matter of organization and reporting, we can before long get an active missionary work started in our churches.

Memorial to Our American Brethren

It was voted to publish in Danish-Norwegian quite a full report of this missionary institute. In this pamphlet there is to be some special instruction on Church Order, Duties of Church Officers, a brief statement of what Adventists believe, with some facts and statistics from the last Year-Book.

On the last day of the institute a memorial to our American brethren was unanimously adopted. We were desirous of having it clearly understood that we Danish-Norwegians wish no separate conference, and we assure our American brethren of our faith in, and loyalty to, the great message of truth as well as to the splendid local and general church and mission organization given us by God. We ask our American brethren to remember us in their prayers and to help us in the work of bringing the saving word of God to our country people.

L. H. CHRISTIAN.

Montana

SINCE reporting to the REVIEW, I have visited Townsend and Helena, and made a tour through Bitter Root Valley. At Townsend there is a small company that has not been organized into a church. This is one of the more active companies in the State. They hold their regular meetings, and are doing all in their power to spread the knowledge of the truth. It was my privilege to celebrate the ordinances with them. It was the first time many of them had ever taken part in this service, and the Lord came very near by his Holy Spirit. The meeting was a great encouragement to those present.

Sabbath, January 12, I spent at Helena. The church here is small, but a few souls are doing something to hold up this light. We celebrated the ordinances at Helena also. This is the capital of the State, and ever since coming to Montana I have felt a burden to work there.

There is an excellent opening for medical work both in Helena and Butte. A large number of people have gone from these cities to Battle Creek and other sanitariums, and there is considerable demand for that line of treatments. The writer would like to correspond with some consecrated physicians and nurses relative to opening work in these places. Elder Gosmer and his wife are now located in Helena.

In the Bitter Root Valley I visited Stevensville and Hamilton, spending a Sabbath at each place. The Bitter Root country is the strongest part of the Montana Conference, both numerically and financially. It is a very rich valley.

Most fruits flourish here abundantly. Mount Ellis Academy has been well attended the past year. We now employ four teachers, and have an enrolment of about sixty.

Last year was a good year for Montana. The tithe increased about one thousand dollars, and there was a general increase of offerings. At the close of the year, the wages of all the workers were raised, and still there was money on hand to pay them. This is a very expensive field to operate, as the distances are great, and living is high. It is an excellent place for a wage-earner, as wages are high. All our workers are of good courage, and feel to press on to victory.

W. F. MARTIN.

Two New Outstations in Africa

I HAVE just returned from a visit to our new outstation, and find that Jim, the teacher in charge, has his huts finished, and is now ready for aggressive

work among the people in that place. But during her stay she became interested in the school, and has now interested others with the above results.

The opposition from the Jesuit fathers still continues very bitter. They have succeeded in bringing in some discontent; still some of the boys from near them entered the school last month. Surely God will give the victory to his truth.

We had a visit from Monze, the head chief of the Batongas, this month, and he expressed great surprise at what we had accomplished since we came here. He was especially impressed with our farming operations, and also the growing fruit-trees.

The head Mashukulumbweinduna from Jim's district was so impressed with the farm that he has promised to send two of his young men and ten oxen here to be trained to farm. We require the use of the oxen one year for training them, and we shall have the boys in school at least that length of time. If the natives on the Kafui flats ever take to farming like the Makalangas have, they will be able to supply all the Johannesburg mines with grain. Their land is a heavy black loam like the corn belt of Illinois and Iowa. You see that the way is open for branching out.

I am thinking of asking for a man to help at the station here so that I shall be free next year to go north of the Kafui River and also to devote some time to exploring this country and opening outstations. I have secured a reversal of the decree that no alien natives shall be stationed on outstations away from a white man, for this district at least, and I am planning to open up the work here the next dry season.

Our school work continues about the same, and the interest is good.

Some left us this month, as they had completed their year, but their places were filled by new ones, so the attendance continues about the same. Five of our old boys have agreed to remain another year in the school. These are the best boys we had, and we are glad that they are remaining with us. I hope that others will agree to remain as the time comes for them to decide the matter.

I am going to Kalomo to-morrow to see about buying some cows and to attend to some other business.

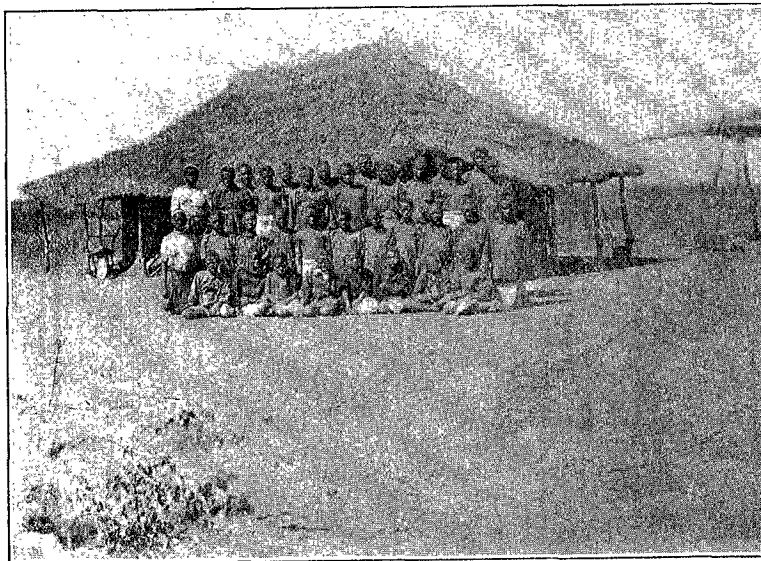
The fruit-trees are still looking well, and the paw paws are setting on fruit. I am sending an order to Pickstone for oranges, lemons, and grape-fruit. They are to be sent on the first of next month so that I can get them in the ground before I go to conference.

Naomi has some fever to-day, and Mrs. Anderson had fever while I was at Jim's place.

Pray for us and the work here. There is much to do, and what are we among the many? Your brother in Christ.

W. H. ANDERSON.

Seventh-day Adventist Mission Farm, Kalomo, N. W. R., Nov. 13, 1906.



SCHOOL AT KALOMO MISSION, RHODESIA, BEYOND THE ZAMBESI

work among the people in that place.

He reports that he would not ask for more faithful help than the three boys that I sent him. I had the privilege of seeing the native commissioner of the district where he is located, and he gave his hearty approval of our work there. The boys seem to have impressed him favorably, and he is doing what he can to assist us. I have received only the greatest of favors and kindnesses from all the officials here.

I now have the full written approval of the government for our farm site here. As soon as the land is surveyed we shall be able to get the title. As we are within the limits of the option of the railroad land, I have also obtained their written approval of the location. This makes it as secure as I know how to make it until the survey is made, which will be next year.

In harmony with a request from the natives, I have now opened a school about three miles to the north of here (Kalomo). Detja and Mwemba are in charge. They live here and go there and teach in the afternoon.

They report an attendance of twelve. This is the result of the short stay here in the school of a girl from that kraal. She came here to get a divorce from the man she had been sold to. When he gave back the *lobola* she went home.

Let Us Arise and Build

THESE good words should be our motto all the time, but particularly so at the beginning of the new year when we are shaping the work in the institutes. Evidently we are entering upon a great year's work. Last year and the year before we made a great march onward. The prospects for this year are still brighter.

Fifteen years ago our work was on the upward grade very much as it is now, but there was not that careful building there ought to have been in all the departments of the tract and missionary work, so that the movement partook too much of the nature of a boom. The decline which followed has been a discouragement for many years. Now the Lord is giving us great success again, and it behooves us as organizers and workers to build solidly on the sure foundation so that our work may not suffer again as it has in the past.

I might give many notes of interest indicating the great success which is attending the first institutes this season. Thus far more than twice as many agents are being sent out as we were able to get one year ago. In Southern California, Brother Covell has seventy-two agents in one convention. Brother Eastman writes from Texas that he has forty in one institute, not in connection with any school. This is wonderfully encouraging. I might mention many others, but instead, I will give below a few items which we should bear closely in mind in instructing our agents and in organizing the field:—

Organization

First we should keep in mind some of the strong points of organization decided upon at the last publishers' convention. A few of these are as follows:—

1. The employment of a competent general missionary agent and missionary secretary to take charge of the work in each union conference.

2. The maintenance of a competent field missionary agent (State agent) in each conference.

3. The employment of efficient tract society secretaries in the State tract society offices who will be able to conduct the tract and missionary work with the churches and isolated members in a thoroughly progressive way.

4. The revival of the tract and missionary work in the churches.

5. The revival of earnest efforts by the gospel ministry to circulate our literature of every kind in connection with public and private efforts.

6. The operation of a practical cash system. This is being interpreted by most conferences which have adopted it as meaning cash with the order when practical, and cash in thirty days in all other cases.

It will take time to establish all these important points in a thorough manner, but if every leader will work with tact and perseverance upon this program, and if every canvasser and tract and missionary worker in the denomination will do his utmost to co-operate, the desired result may be rapidly accomplished.

The Reporting System

This has become a question of most vital importance. In fact it always has been important, indeed much more so than has been realized. But the time has now come when it is absolutely necessary for all our leaders to unite in es-

Canvassers' Summary for January, 1907

Atlantic Union Conference				
Central New England	11	637	381	\$ 711.90
Chesapeake				
Eastern Pennsylvania	5	349	126	268.30
Greater New York				
Maine				
New Jersey				
New York	11	434	190	377.35
Southern New England	3	121		204.25
Vermont	1	31	2	4.25
Virginia	5	282	89	199.75
Western New York	11	182	134	322.33
Western Pennsylvania	10	351	175	393.65
West Virginia	7	525	62	184.65
Total	64	2,912	1,159	\$ 2,666.43
Canadian Union Conference				
Total	3		127	\$ 245.55
Lake Union Conference				
East Michigan	1	56	20	\$ 26.25
Ohio	12	644	404	636.20
Indiana				
Northern Illinois	7	269	170	352.15
North Michigan	1	37	11	19.25
Southern Illinois				
West Michigan				
Wisconsin				
Total	21	1,006	605	\$ 1,033.85
Southern Union Conference				
Alabama	5	445		\$ 601.50
Cumberland	2	81		106.75
Florida	6	254		227.90
Georgia				
Louisiana	6	507		845.80
Mississippi	1	15		20.50
North Carolina	13	472		221.25
South Carolina	1	109		139.75
Tennessee River	14	376		361.34
Total	48	2,259		\$ 2,524.79
Northern Union Conference				
Alberta				
Manitoba				
Minnesota	2	26	14	\$ 16.45
North Dakota				
South Dakota	13	216	24	127.75
Total	15	242	38	\$ 144.20
Central Union Conference				
Colorado				
Iowa				
Kansas				
Missouri	6	110	55	227.75
Nebraska				
Total	6	110	55	\$ 701.85
Southwestern Union Conference				
Arkansas	1	8		\$ 1.25
Oklahoma	11	454	199	344.50
Texas	13	682	275	985.35
Total	25	1,144	474	\$ 1,331.10
North Pacific Union Conference				
British Columbia				
Montana				
Upper Columbia	1	57	149	\$ 166.65
Western Oregon				
Western Washington				
Total	1	57	149	\$ 166.65
Pacific Union Conference				
Arizona				
California-Nevada				
Southern California	5	213	1,870	\$ 184.05
Utah				
Total	5	213	1,870	\$ 184.05
British Union Conference				
Irish Mission Field	7	330	147	\$ 216.68
North England	15	476	356	259.12
South England	19	632	203	244.25
Scotch Mission Field	16	642	284	303.97

Welsh Mission Field	8	157	152	120.00
Total	65	2,237	1,142	\$ 1,144.02
South African Union Conference				
Cape Colony .....	.....	.....	.....	.....
² Natal-Transvaal	8	132	59	\$ 113.00
Total	8	132	59	\$ 113.00
Australasian Union Conference				
Queensland	6	213	153	\$ 1,034.37
New South Wales	12	577	183	970.12
New Zealand	19	817	278	1,315.06
North Queensland	3	402	177	403.25
South Australia	11	762	209	1,123.12
Tasmania	6	354	162	700.37
Victoria	21	2,105	884	3,236.75
West Australia	9	591	178	1,039.62
Malaysian Mission	1	229	60	524.00
Total	88	6,050	2,284	\$10,406.66
German Union Conference				
East German	26	2,572	.....	\$ 827.50
German-Swiss	14	1,226	.....	474.73
North German	41	3,676	.....	1,384.05
Prussian	22	1,466	.....	348.49
Rhenish	27	2,681	.....	149.84
Silesian	27	2,050	.....	594.72
South German	36	5,336	.....	1,758.47
Holland	11	1,033	.....	116.69
Flemish Belgium	3	91	.....	8.86
Total	207	20,131	.....	\$ 5,663.35
General Summary				
Atlantic Union	64	2,912	1,159	\$ 2,666.43
Canadian Union	3	.....	127	245.55
Lake Union	21	1,006	605	1,033.85
Southern Union	48	2,259	.....	\$ 2,524.79
Northern Union	15	242	38	144.20
Central Union	6	110	55	701.85
Southwestern Union	25	1,144	474	1,331.10
North Pacific Union	1	57	149	166.65
Pacific Union	5	213	1,870	184.05
¹ British Union	65	2,237	1,142	1,144.02
² South African	8	132	59	113.00
³ Australasian Union	88	6,050	2,284	\$10,406.66
⁴ German Union	207	20,131	.....	5,663.35
Grand Total	556	36,493	7,962	\$26,325.50

¹ Four weeks ending Dec. 28, 1906.
² One week ending Dec. 9, 1906.

³ November.
⁴ November.

publishing a thorough system. Our publishing houses have been passing through trying experiences. They have lost much valuable stock, and must now stock up again. Their circumstances are such that it will not be possible for them to carry a great stock of books, tying up many thousands of dollars without an assurance that such books are being sold. Therefore, in future the publishing houses will make the reports of our agents a basis for all estimates for printing, binding, and placing stock in distributing centers, and this effort will be so intelligent and thorough as to enable them to supply all the demands of agents who report promptly, but no assurance can be given to agents who do not report. By having the reports giving details at the close of each week, experienced men can estimate months ahead what the requirements will be, and they can do so with such nicety that books will be ready on time without carrying a large surplus over from year to year. Our request that all our dear canvassers assist us in an effort to establish this system upon an intelligent basis is only a reasonable one. A thorough reporting system is the backbone of efficiency in handling a widely scattered business where supply must be gauged according to the demands. In many lines of busi-

ness agents are required to report at the close of every day.

We will not give the details of the reporting system here for it may be necessary to vary it in some of its details to accommodate different parts of the field, and a statement here might lead to confusion. We simply ask our leaders to work out the system in a thoroughly practical way, and we do so with full confidence that all our agents will be glad to co-operate, in order that our publishing houses may not find it necessary to carry again such heavy investments in stock.

Contracts

We believe also that the time has come when the old system should be revived of assigning territory to agents under contract. There is a prospect that this year we shall have about double the number of agents in the field that we had last year. In order to prevent them from interfering with one another's territory, and in order to conserve the territory so that it may be worked as thoroughly as possible, it will be necessary to assign the fields very definitely so that records can be kept, and no confusion enter into the handling of agents.

Records

As a part of our building the work of the Lord at the beginning of the new

year, field missionary agents should give thorough attention to territorial records. Some have records that have been kept for many years. Some of these have been neglected and need to be made up to date as nearly as possible. Others have no records.

Record books have been prepared and can be obtained from the publishing houses which enable the agent to keep an intelligent record. These record books should be kept at the tract society office and with as much care as the ledger, and should be made up from time to time when the field missionary agent is at the office.

The tract society secretaries should keep the agent's weekly reports in the book provided for that purpose. This is very necessary in order that the summaries may be made out from week to week, and in order that there may be in the office a permanent record of each agent's work. Such a record is invaluable to successors in office, and indeed it is a great convenience if there is no change in office. When handling a large number of agents, it is hardly possible to do so intelligently unless you are able to turn up the record book and examine his past work in detail.

In a few days we will publish a little leaflet giving more in detail the items mentioned above, and will supply them to the tract society secretaries, and general and field missionary agents for their convenience. Let us enter into these details in a thorough, practical way. Let us build solidly from the foundation. A strong structure in organization depends upon perfection in little things. "Let us arise and build."

May the Lord bless all the workers; and we shall continue to pray that this term "workers" may yet apply to every Seventh-day Adventist in the wide world.

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

An Appeal from Jamaica

I AM glad to report that the work is onward here. A month and a week have passed since the great earthquake disaster. Thousands of persons not of our faith, but who were as sheep without a shepherd, flocked to us for advice and protection. Elder Tanner, and my wife and I have been kept busy almost day and night.

The erection of the big tent on the race-course was a God-send to the populace. We furnished shelter to more than two thousand persons nightly for over three weeks. Our letter to the governor, placing the tent at his service, was acknowledged with thanks, and a free medical dispensary was run in the big tent for three weeks. The government took over the fifty-foot circular tent for hospital service, and is still using it for that purpose.

More than one hundred and fifty persons have decided to obey the truth. It has been a stirring, shaking time, but a soul-strengthening experience to us in spite of all.

I shall never forget that day in the church. We were singing No. 732 in "Hymns and Tunes." We had reached the third stanza —

Whate'er events betide,
 Thy will they all perform;
 Safe in thy breast my head I hide,
 Nor fear the coming storm.

Just as we finished singing the last line of that stanza the earthquake was upon us. It came with a moaning, rumbling sound that caused the earth to tremble, and the church building quivered from foundation to roof. Then there were two or three seconds of stillness—a deathly, oppressive stillness such as I never felt before—then a rushing, roaring, rumbling noise, and the storm was upon us, as a wild beast might spring upon its prey.

The building shook with a violence that made it difficult for one to stand upon his feet, the floor rose and fell like the waves of the sea, the building swayed back and forth, the walls twisted as though a mighty giant were trying to wrench off the roof. (The meeting room was on the second floor, the book depository and schoolroom being below.) Outside could be heard crashing walls and the shrieks of people. The timbers

a few days' suffering from injuries received. The little child was buried beneath a falling wall. Its death caused the father to give his heart to God.

The remains of the ruined city present a sad sight indeed. Thousands are living in tents and in hurriedly constructed huts. A peculiar form of pneumonia, or some kindred disease, has appeared, and many are dying.

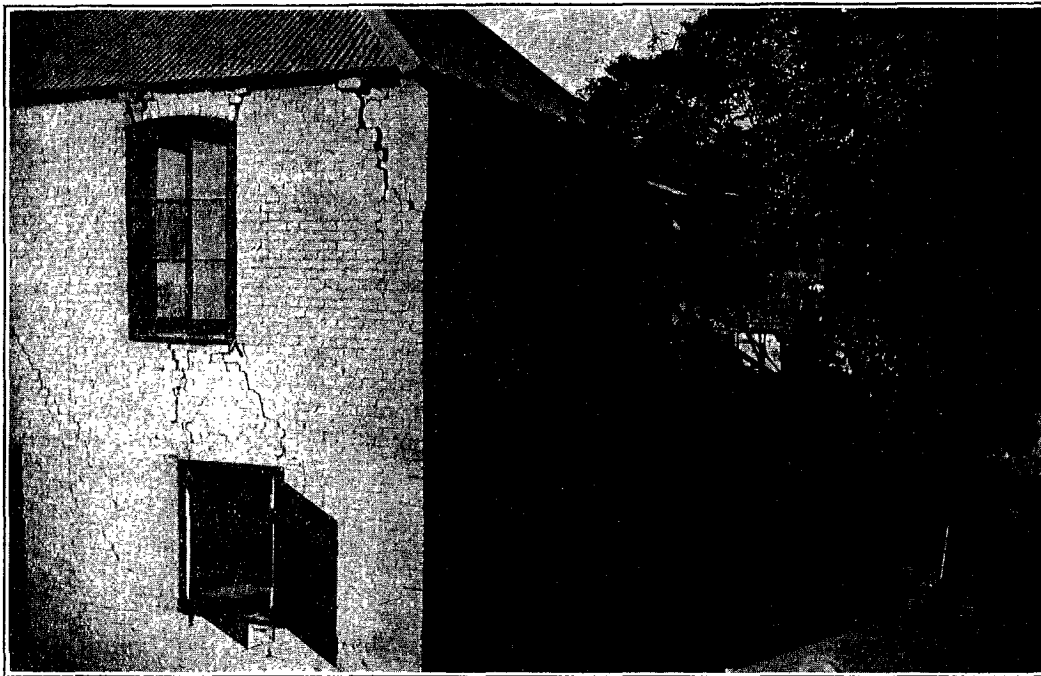
The upper story of our dear church has already been torn down. We have secured a lot, and are to begin the erection of a new church at once.

But we need money. Our people are badly supplied. We need help. Homes, house furnishings, and clothing are gone, and the ways for earning a livelihood have been taken away. The earth still groans and trembles beneath our feet. But we are not discouraged. Kingston is the most important center in the West Indies, and the work must be kept mov-

beneath the ruins of the brick-arched entrance to the church, and was completely destroyed. I can not possibly buy another this year. The demands upon my purse are more than I can meet. A bicycle is an absolute necessity here. If any of the good brethren or sisters in the States wish to do a real helpful missionary deed, they can do so by supplying me with a bicycle, and it will be greatly appreciated.

J. A. STRICKLAND.

[NOTE.—Those who desire to respond to this appeal should send their gifts to their local conference treasury, for the "Kingston church fund." Any readers not knowing the local conference address may send direct to the treasurer of the General Conference, I. H. Evans, Takoma Park, Washington, D. C. Any one responding to the call for a bicycle should write to the General Conference treasurer. The Kingston church building, an ancient brick structure, built over a hundred years ago, we believe, was so cracked by the earthquake as to make its repair impossible. The brethren therefore decided to sell the lot and secure another location for the new church.—GENERAL CONFERENCE COMMITTEE.]



REAR VIEW OF S. D. A. CHURCH, KINGSTON, AFTER THE EARTHQUAKE

of the church cracked as though the building were at the point of collapse, falling plaster filled the place with dust, so that a twilight prevailed, and the arched brick entrance gave way and fell with a crash.

When the entrance fell there was an impulse to stampede for the door, the people not knowing what had happened. I sprang from the pulpit and stood between the people and the door, and began to sing "Praise God from whom all blessings flow." In two seconds there was perfect order, all signs of excitement had disappeared, and our people sang that grand old doxology—sang it gloriously. When we had finished singing we hurriedly examined the steps to see if they were safe for the people to stand upon, and then assisted the congregation out, quietly and orderly, one by one, until every one had passed out without hurt or harm. It was the angels of God who kept the building from falling.

No official death list has yet been prepared, but I am certain that the number of missing will not be far short of three thousand. How good God was to us, only one adult of our number, Brother Norman Johnston, being killed. A three-year-old child of Sister Burke died after

ing here. We must have a church and a schoolhouse. We are going to do our best, our very best.

You may depend upon every Seventh-day Adventist—man, woman, and child—in Kingston doing his part nobly. If you could see some of these poor people who have lost everything they had, coming forward and placing upon the table the few pennies they have earned clearing away wreckage, it would touch your heart and win your admiration and confidence for Jamaica and Jamaicans. I promise you that you will not be disappointed with the work of our brethren here.

But under the circumstances, with homes and occupations gone, we need help. We are asking that America help us to the extent of two thousand dollars. That is a small sum compared with the losses and our needs, and but a pittance for the great disaster. We could use more to great advantage, but we can not do justice to the cause with any less. Elders U. Bender and J. B. Beckner and Prof. C. B. Hughes endorse this appeal, and they have instructed me to use their names. Please do all you can for us, at as early a date as possible.

And now for a personal matter. My bicycle, almost a new one, was buried

and nine have already taken their stand for the Sabbath truth.

BROTHER JOHN QUINN, of the REVIEW Office, is having a good interest in the new suburb of Washington, known as Capital Heights, where, accompanied by several of the young people who assist in the singing, he goes every Sunday night for a meeting in the town hall. The attendance numbers about fifty.

BROTHER J. R. BUSTER has again begun labor among the colored people. Meetings were begun in Chicago on Fifty-first Street, November 13, and the interest is still good. Six persons have already expressed their determination to walk in the light, and others, deeply interested, give promise of obedience.

BROTHER L. P. SYP and his wife have been holding meetings for several weeks at Birmingham, Iowa, and the interest is still good. The members of the church have shown commendable zeal in assisting. Nine young people who had never before started in the Christian life, have been converted, and have joined the church.

Field Notes

BROTHER C. N. SANDERS reports that three have taken their stand to live a Christian life and keep God's commandments, during meetings held at Edenville, Mich., from February 6-17.

MEETINGS have been held by Brother J. A. Traugh in an abandoned Methodist church at Cumberland, Md., since January 27. The community seems much aroused

NOTICES AND APPOINTMENTS

General Meetings in Europe

South England, London	.....	March 8-12
North England, Birmingham	.....	March 14-19
Wales	.....	March 21-25
Gen. Conf. Com., with British Com., England	.....	April 16-22
Gen. Conf. Com., with Scand. Com., and Danish Conference, Aalborg	.....	April 24-30
Gen. Conf. Com., with German Union Committee	.....	May 3-7
Gen. Conf. Com., with Latin Union, Gland	.....	May 10-25
Norway	.....	June 5-9
Finland	.....	June 14-18
Sweden, Södertelje, near Stockholm	.....	June 19-24
German-Swiss	.....	July 3-7
French Swiss	.....	July 10-14
German Union, Friedensau	.....	July 18-28
British Union	.....	August 2-11
Holland	.....	August 15-18

Addresses

THE present address of E. W. Webster is R. F. D. 2, Box 80, Dayton, Tenn., instead of Greenville, S. C.

Any one knowing the address of Henry Koneig kindly send same to P. T. Vogle, Box 91, Parkersburg, Chester Co., Pa.

Will Mrs. Anna Matteson kindly send her address to Review and Herald Pub. Assn., Takoma Park Station, Washington, D. C.

Any one knowing the present address of W. S. McCoy and his wife, will confer a favor by informing Mrs. S. E. Butler (church clerk), Roswell, New Mexico.

Business Notices

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

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

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

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

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

WANTED AT ONCE.—Three consecrated Seventh-day Adventist lady nurses; graduates, or in last year of training. Also one gentleman nurse. Address Fayette Sanitarium, Connersville, Ind.

WANTED.—About April 1, competent Seventh-day Adventist man and his wife to take charge of treatment rooms. Must be experienced, capable of giving massage and other sanitarium treatments. References exchanged, Address H. Boram, M. D., 414 Mich. Ave., South Bend, Ind.

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.

A good home can be secured in Finney County, Kan., for \$1,000 to \$2,500. Alfalfa, wheat, rye, barley, corn, Kafir-corn, sorghum, and fruits are a success. A fine country for all kinds of poultry and stock. New railroad to be built soon. For further particulars, write to Earle Dixon, Eminence, Kan.

WANTED.—April 1, married man for truck farm. Good wages, and house rent free. Must be Sabbath-keeper and competent for the work. Address P. T. Vogle, Box 91, Parkersburg, Chester Co., Pa.

WANTED.—A man to teach family church-school, and to work a part of each day on the farm. Will pay customary wages. For further information write to Joseph Burgess, Warmley, Saskatchewan, Canada.

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.—To work farm on shares where there are church-school privileges. Michigan, Ohio, Indiana, or Virginia preferred. Have had large experience in poultry raising and gardening. Address C. E. Mansell, 807 Seventh Street, Parkersburg, W. Va.

RADIOESCENT THERAPEUTIC LAMP relieves pain instantly. 1500 c. p. light. 700 degrees. More effective than fomentations, X-rays, or drugs in curing disease. Special discount to Seventh-day Adventists only. Made only by Michigan Sanitarium of Kalamazoo, Mich., Dept. A. 7.

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:—

Mrs. Sarah Altman, Modesto, Cal., tracts.

Mrs. Dora Baker, Centerton, Ind., *Signs, Review, and Watchman*.

Byron E. Tefft, San Diego, Cal., continual supply of *Review, Signs, Watchman, Life and Health, Little Friend*, and tracts; also papers and tracts in Spanish.

Obituaries

NICHOLS.—Died at Ely, Mich., Dec. 31, 1906, of paralysis, Dr. Aaron Whitney Nichols. He was born March 7, 1816, at Wolcott, N. Y. After moving to Michigan, he practised medicine at Battle Creek, Bedford, and other places in Calhoun County. About fifty years ago he attended some meetings held by Elder James and Mrs. E. G. White at Hastings; at this time he saw Sister White in vision, which made a deep and lasting impression on his mind. He accepted the precious truths taught, and was faithful until the last. Funeral service was conducted by the local United Brethren minister at Ely, where the interment took place.

SAML. MIDGLEY.

WILEY.—Died at Takoma Park, D. C. Jan. 25, 1907, of consumption, Marian O. Wiley, aged 21 years, 4 months, and 3 days. Sister Marian rejoiced in the truths of the third angel's message. From early childhood she gave evidence of a deep Christian experience, and during her last illness her faith was beautiful and strong, and her hope most radiant. Oft would Father Prescott and other ministering brethren visit her bedside during her closing days to pray, and it was a most precious privilege to view her resignation to God's will, and her preparation for the change awaiting the Lord's anointed who are to sleep a brief time in Jesus. The funeral service was held in the Seventh-day Adventist chapel at Cambridge, Md., the former home of the deceased, and was attended by a large concourse of people. Words of comfort were spoken by the writer from Ps. 17:15.

V. H. LUCAS.

BOARDMAN.—Died in Battle Creek, Mich., Feb. 2, 1907, of cancer of the liver, Mrs. Cornelia J. Boardman, wife of Calvin Boardman, in her fiftieth year. She became a Christian in girlhood, and for twenty years has been a Seventh-day Adventist, being a charter member of the Burlington (Vt.) church, where she was highly esteemed as a burden-bearer and counselor. For four years her home has been in Battle Creek. Her sufferings were borne with fortitude and resignation, and she maintained her high standing as a follower of Jesus to the very last, triumphing over the last enemy through faith in her Saviour. She is survived by her husband and three children.

GEO. C. TENNEY.

WALKER.—Died at Myrtle, Idaho, Jan. 18, 1907, of a complication of disorders, Mary A. Walker, wife of Brother J. P. Walker, aged 39 years, 3 months, and 21 days. Sister Walker had been sick but nine days, but realized that her end was near and died in the triumphs of faith. With her husband, she embraced present truth in Kansas twenty-two years ago, and has been devotedly interested in its advancement since that time. Her loss is severely felt by Brother Walker, his daughter, two sons, and other relatives, but they hope to meet their loved one when Jesus comes. The loss of the older daughter less than a year ago, brings a double affliction into the bereaved family. Funeral service was conducted by the writer; text, Rev. 14:13.

F. D. STARR.

MATTESON.—Died at Calistoga, Cal., Jan. 6, 1907, of pneumonia, Samuel J. Matteson, son of our well-known and highly esteemed brother, Elder J. G. Matteson. The deceased was born in Wisconsin, Jan. 8, 1866. When fourteen years of age, he went to Scandinavia, where he assisted his father in the publishing work. Six years later he returned to the United States and attended the South Lancaster Academy. Afterward he moved to California, and was for a time connected with the Pacific Press Company in Oakland. He has resided in Calistoga for the last fourteen years. To mourn his loss he leaves his wife, two children, his aged mother, three brothers, and a sister, besides many friends. The funeral service was conducted at the home by the writer.

D. E. ROBINSON.

BALLENGER.—Died at Santa Monica, Cal., Sabbath, March 2, 1907, of apoplexy, Sister Eliza Walker Ballenger, aged nearly 70 years. Sister Ballenger has been the faithful companion of Elder J. F. Ballenger for more than fifty-two years. Of the six children born to them, two died in infancy. Those who survive their mother are Sister Ida Hibben, Elder A. F. Ballenger, Prof. E. S. Ballenger, and Sister Nellie Simpson, wife of Elder W. W. Simpson. Of the five men connected with this family, including two by marriage, four are ministers of the gospel. Sister Ballenger could not recall a definite date in her life when she experienced the change called conversion. She was one of those conscientious, devoted characters in whose life there was no necessity for the radical change that many experience. From earliest childhood she loved her Creator and Saviour and earnestly desired that her life should meet the full approval of Heaven. Brother and Sister Ballenger joyfully accepted the system of truth which has developed a commandment-keeping people, in the year 1859, under the labors of Elder W. S. Ingraham. From that date until their children reached maturity, Sister Ballenger always encouraged her husband to engage in evangelistic labor, even though compelled to be away from home almost continuously, thus placing additional burdens upon herself in rearing the children. When the reward is bestowed she will be accounted partaker with him in the souls won. All who were personally acquainted with Sister Ballenger have full confidence that she sleeps in Jesus. The glad day of reunion of families draws on apace. The day of deliverance from death, and the grave, is at hand. The funeral service was conducted by the writer, assisted by Elder C. E. Ford.

G. W. REASER.



WASHINGTON, D. C., MARCH 21, 1907

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

Too late for insertion this week in its proper place, we received a notice of a two-weeks' missionary canvassers' institute to be held at Regina, Saskatchewan, Canada, April 10-24. The full notice will appear next week.

AFTER several months in Washington, studying and becoming acquainted with our work, Senor Forga, of Peru, and his wife left last week for California, to visit Mrs. Forga's sister, Mrs. W. C. White, before going on to South America.

ELDER GEORGE F. ENOCH and family, lately of the West Indies, left Washington last week for their former home in Oregon. After a few months in this country, during which Elder Enoch will engage in work in the West, they will proceed to India by the Pacific route.

IN the editorial department will be found an article from Elder H. W. Cottrell, showing the purpose of the special collection of April 6. It is expected that our church officers throughout the country will keep this date in mind and set before the members of their churches the reason for this collection in order that the means may be provided to meet the situation.

ELDER S. N. Haskell and wife, who have been laboring for some time in Oakland, Cal., are now on their way East. Their address, until otherwise noted, will be South Lancaster, Mass. Sabbath, March 23, they will be with the brethren at Nashville, Tenn. On the following Sabbath, April 30, they will be with the church at Takoma Park, Washington, D. C., arriving in South Lancaster the following week.

How to secure a minister to work in our particular locality and strengthen the local church by bringing in new members from among our neighbors, is a question that interests all our churches. We will publish an article next week that will solve this question in a very practical and emphatic way. The local minister always expects hearty support and co-operation from the members of the church—he can not succeed without it. But having it, the church grows

in spirituality as well as in numbers and enjoys the blessing of God. Look for the article, and pray that God will help you to relate yourself to the movement in such a way as to make success certain and the advancement of the cause in your locality sure.

IN order to give room for the great amount of very important matter contained in this week's REVIEW, we have been compelled to quite largely disarrange the regular make-up of the paper. So large and varied are the interests represented by this publication that it has become a cause of no little perplexity to the editors to decide each week what to print and what to hold over, what to condense and what to let appear entire. We trust that our good brethren and sisters will exercise the grace of patience when they do not find their contributions in the issue in which they expected to see them appear. It is a glorious work and a mighty work in which we are enlisted, and these very perplexities are but indications to us of its growth and progress.

The Special Gospel Series of the Signs of the Times

Two weeks ago reference was made on this page of the REVIEW to a special series of the *Signs of the Times* which the publishers are to issue about May 1. These will enable our people to place present truth before their neighbors in such an easy and inexpensive way that all can have some part.

We confidently believe that every Seventh-day Adventist will want to use a few of these papers for regular work, and some will wish to use a large number. It is the intention of the publishers to place this matter in a very definite way before every church and give each member an opportunity to subscribe for as many copies as he can use during the continuance of the six months' series. Before this opportunity is given, it will be a good plan for us to make a list of the names and addresses of people who ought to receive this series. This may be the best opportunity we shall ever have to get the third angel's message clearly before those for whom our hearts have been longing for years with a great desire that they would accept present truth. Now an opportunity is being offered. May the Lord greatly bless this movement and make it a means of bringing many thousands of people to a knowledge of the truth.

The great questions for us individually to consider are, What can we do to help? and, What is our duty when such opportunities are offered? Let us all line up and get ready for this home missionary enterprise.

A Faithful Laborer Fallen

FEW as were the laborers in the Levant Mission field, we were greatly rejoiced when Dr. A. W. George offered himself for service in Turkey, in 1903.

The doctor had several severe attacks of *la grippe* after he came to this country, yet these did not seem serious to himself or to any one else until an attack became so acute that exactly three years after his arrival in Constantinople (Nov. 23, 1906), he left that city to find relief in our sanitarium at Gland, Switzerland. The physicians thought to benefit him by transferring him to a higher altitude, but the mountains of Switzerland seemed too cold. He was invited to come to Friedensau, where everything possible was done for his comfort and help.

While I was recently in Friedensau, I had several visits with the doctor, and he expressed his gratitude to God for the privilege he had had of being connected with his service. He expressed thankfulness to us for all we had tried to do in his behalf.

The doctor's wife came with him from Constantinople, and she was with him much of the time. He was conscious until death, just before which he had gathered the nurses around him for a season of prayer. He died February 13, having fully resigned his life into the hands of the great Life-giver.

This loss is a loud call from a needy field. Who will respond?

L. R. CONRAD.

Church Elders and Leaders Please Notice!

THE second Sabbath missionary readings are prepared and sent out from the General Conference Mission Board, and not from the Review and Herald. Of late many requests have been sent the Review and Herald for changes in address, or for the missionary reading itself. These requests must be copied out of their letters, and sent over to the General Conference Office.

It is a source of encouragement to note the interest being taken by the churches in these readings, which is an index of increasing interest in our missions. If the friends will direct their requests to the Mission Board, or to the undersigned, they will reach the proper place at once, for prompt attention.

By way of explanation, we might add that nearly all our State secretaries have furnished us with revised lists of church officers for the present year. A few States have not, and from these latter we notice many of the requests are coming, about the readings. Therefore, will these secretaries kindly attend to furnishing revised lists as quickly as possible?

T. E. BOWEN, Home Secretary.