



Vol. 84

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No. 16

## All Things Are Now Ready

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¶ "Behold, now is the accepted time; behold, now is the day of salvation." ¶ "And that knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." ¶ "Come; for all things are now ready." ¶ "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." ¶ "Son, go work to-day in my vineyard." ¶ "To-day if ye will hear His voice, harden not your hearts." ¶ "Lift up your eyes, and look on the fields; for they are white already to harvest." ¶ "The harvest is the end of the world." ¶ "The time is at hand." ¶ "And, behold, I come quickly." ¶ "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst Come. And whosoever will, let him take the water of life freely."



## Publishers' Page

Conducted by the Department of Circulation of  
the Review and Herald Publishing  
Association

### The Church: Its Organization, Order, and Discipline

AGAIN we call the attention of our readers to the pamphlet entitled "The Church: Its Organization, Order, and Discipline," by J. N. Loughborough. This is one of the most important publications recently issued. It contains matter that all members of the denomination especially need at this time. It will answer many questions that have in times past been rather perplexing. It will prove of great value to all. Price, 25 cents.

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THE plan of this book is conversational—a mother talking with her children. It is a book for home reading, and will be of great assistance to mothers in teaching their children how to care for themselves physically, and how to avoid the evil effects of narcotics and stimulants. It sets forth in an interesting and attractive manner the wonders, uses, and functions of the human body in its various parts. It might be termed a child's physiology, with special applications illustrated through nature. It contains 218 pages, and nearly 150 illustrations. Bound in cloth, price, \$1.

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### The Great Advent Movement

THIS is a timely publication, accurately citing the progress of the Seventh-day Adventist denomination from its beginning to the present time. The author, J. N. Loughborough, having been connected with the denomination from its beginning, is well qualified to prepare a book giving the history of the rise and progress of this denomination. With the exception of "The Church: Its Organization, Order, and Discipline," this is one of the most important publications for REVIEW readers at this particular time. 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 of the message they are giving, and they will be encouraged to continue their efforts in advancing this great work. Let all not only read it, but study it. Price, \$1.50.

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THIS thrilling book contains a story on the prophecies of Revelation, written in simple narrative form, and contains a new setting of the important messages recorded in John's prophecy in the book of Revelation. It will be found to be interesting, instructive, and essential to all Bible students. It is illustrated with original engravings especially prepared for the book. Being written in story form it is especially attractive to the young; no better book could be placed in the hands of a young man or young woman than the story of "The Seer of Patmos." Price, \$1, post-paid.

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# THE REVIEW AND HERALD

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

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## Editorial

### Editorial Letter

*Jottings from the Editor's Note-Book*

As already stated, the general meeting at Kobe was attended by all the workers connected with the Japan Mission, and also by the members of the local church and some isolated members. The general program was as follows: the Japanese and the foreigners met separately for an early morning meeting; at 9 A. M. I gave a Bible study in English; at 3 P. M. there was a business session, in which the proceedings were translated into Japanese; in the evening there was a preaching service, which was also translated.

The Bible lessons which I gave in English were afterward given in the Japanese language by Brother T. H. Okohira, who attended school at Healdsburg, Cal., and has a good knowledge of the English. On the whole, this proved to be a more satisfactory way of teaching than to translate my studies as I spoke them. I was able to present my thoughts more freely, and Brother Okohira had a better opportunity to digest the subject, and then to handle it in a way better adapted to the Japanese idiom. The time not occupied by public services was devoted to committee meetings and other meetings for counsel about the work in its different phases. Thus every hour was filled, and the days seemed all too short.

In the Bible studies I presented the vital truths of the everlasting gospel in the setting given to them in Rev. 14:6-14, and tried to make it clear that

the message for this time is Christ and his righteousness so preached as to meet the needs of this generation in view of the fact that the second advent of our Lord is just at hand. It thus became evident that this message is not a new gospel, and that this second advent movement is not isolated from the whole history of the gospel, but rather that in this generation we are to gather up all the light and all the experience of past generations, correct all perversions of the truth, and minister to the people the fulness of the blessing of the gospel of Christ as the only genuine preparation for the coming of the Lord. From this standpoint we studied some portions of the Scriptures, and the Lord greatly blessed us with a fresh experience in the truth. The workers seemed to be helped and encouraged, and to be hopeful that they would be able to teach the message with greater simplicity and power as the result of our opportunity together.

In the evening services I presented the same gospel in a somewhat different way, aiming especially at directness and simplicity. Results were apparent from the very first meeting, when one backslider was so impressed that he took his stand again the next day. Others were helped in the succeeding meetings, and after my last talk on the coming of the Lord, a Salvation Army worker decided to unite with us, and is now receiving special instruction for future service. These results were very encouraging to all.

In the business sessions various recommendations relating to the educational, evangelical, medical, and publishing work were presented and discussed. The measures which were adopted will doubtless be reported in due time, and so I will merely say that they all contemplated a more rapid advance in the work, and an extension of the old and new workers into new territory. As this was the first meeting of this kind ever held in Japan, it seemed to be best to give special attention to right methods in the conduct of our business, and to an explanation of the relation between a mission field and the Mission Board. A spirit of the utmost harmony prevailed in all these meetings.

One feature of the meeting was a study of our mission work in all lands. It was first shown why this message must go to all countries, even though other missionaries had preceded us, and

then a brief statement was made of the progress already made in preaching this special message "to every nation, and kindred, and tongue, and people." A large missionary map was used, and the believers in Japan were interested in seeing how this same truth which had come to them was being carried to the other lands also.

A glimpse into one of our committee meetings will illustrate the experience through which workers in distant lands often pass. There were present four Americans, one Japanese who understood English, one Korean who understood Japanese, and one Korean who understood only the Korean language. A point was first discussed in English; the discussion was then translated into Japanese for the benefit of the Korean brother who understood Japanese, and he in turn then translated it into Korean for the benefit of the Korean brother who understood only that language. The progress was slow, but we hope sure, and we were strongly impressed with the inconvenience caused by the necessity of confounding the language at the time of the building of the tower of Babel. I might add that one of these Korean brethren was the first to start the movement in Korea which has resulted in bringing out about four hundred Sabbath-keepers in a short time. Both of these brethren seemed to enjoy our meetings, and to get new views of the truth which they had so recently embraced. I hope they will be able to present it with greater clearness and success as the result of the opportunity which they enjoyed with us.

As the steamship service from Korea to North China is not frequent in the winter, I was compelled to leave the Kobe meeting before its close, in order to have only a week in Korea, and yet reach China according to appointment. I left with mingled feelings of thankfulness and regret—thankfulness for the privilege of meeting with the believers in Japan, and for the benefit enjoyed together, and regret that the time together was so short. It is remarkable how this message binds together those who receive it, regardless of race or country. What a glorious reunion that will be when those with whom and for whom we have labored in all lands meet to speak a common language in the earth made new!

Brother W. R. Smith and his wife, and Sister Mimi Scharffenberg, our

workers in Korea who had been attending the meeting, accompanied me on my journey, and a large number of the brethren and sisters were at the station to see us off. The personal good-bys were said, and hearty good wishes were expressed for each other's prosperity in the truth, and then as the train pulled out, there was a chorus of voices saying, "*Sayonara*" (good-by), and our visit was at an end. We earnestly hope that some results of this visit to the Land of the Rising Sun may appear in the great gathering day. w. w. p.

### **The Storm, the Anchor, and the Sifting**

EVERY element in the physical, political, and spiritual world is telling us that we are nearing the end of a mighty and tempestuous voyage. The harbor is near at hand. The storm increases as we near our promised haven. We have many times been compelled to cast anchor until the fury of the gale had spent itself.

The question is often asked on shipboard, while faces are white with fear and anxiety, "Will the anchor hold?" Life or death is in the answer. No wonder the cheek is blanched and the lips parched, and the tongue almost refuses to articulate.

But does *your* anchor hold now while every embattled element of sin, strife, confusion, and deception is striving to throw you upon the rocks of eternal destruction? Eternal life or unending death hangs on the true answer to that question. If it holds, God's purpose in you and for you will be accomplished. If it fails to hold, then defeat is written over all that you might have been. Every wind of doctrine that Satan can cause to blow will be struggling to snap your anchor chain or break your anchor hold. They will assail your bark from every point of the compass, and try every possible wrench or strain to throw your bark upon the rocks.

Sea captains, in times of exceptional danger, have been known to slip their anchor chain to escape it, but not when the tide and the wind are setting strongly toward the rocks.

This is such a time.

The danger is great; but it is not a danger that we can escape by slipping our anchor chain. If your anchor is fast in the Rock, Christ Jesus, no storm can destroy you. If you let go your hold, nothing can save you. Christ will never allow the storm to break your hold on him. He will not allow you to be tempted above that you are able to bear—above what he can strengthen you to bear. But he will not hold you against your will; he will not strengthen you for a stand you are unwilling to make. If you drift from his holding, it is be-

cause *you* have let go your hold on him. There is blessed peace in being in that place where you can say, "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." If we commit our soul—our life—to him, he is able to keep that, to guard that, to guard and keep us.

The Rock to which you anchored when you accepted Christ can never be moved though the islands sink in the sea, and the earth be shaken out of its place. Never waver, never doubt it. Do not for a moment weigh anchor, thinking to cast it in some surer spot. Do not slip your anchor chain for one moment, thinking thus to run from some danger that seems to threaten. Jesus Christ is "the same yesterday, and to-day, and forever." "In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 4:12. Verily, "the foundation of God standeth sure." "Other foundation can no man lay than that which is laid, which is Jesus." 1 Cor. 3:11.

So outside of him there is no hope; so outside of him there is no anchorage for the soul. The last great storm of the long voyage is now on. You are riding it out at anchor, and the rocks are near. Eternal life depends on whether you maintain your anchorage in the eternal Rock—whether you choose to trust your all to him and rest in his keeping, or whether you let go your hold on him and seek by your own power and wisdom to work your way out of the terrible maelstrom, out of the foaming breakers, out of the very jaws of death itself. If Satan can induce you to do that, he has compassed your overthrow, for the maelstrom is his, the storm is his, the breakers are his, and you have taken yourself out of the hands of Christ, and are drifting into Satan's. You can not afford to do that.

Furthermore, you can not afford to withdraw yourself from that movement instituted under the direction of heaven for the culmination of God's great work in the earth. There is no message to follow the great threefold message of Revelation 14. That message has been committed to a people to give. They are giving it—are penetrating with it into all the nations of earth. A perfect line of communication is maintained between headquarters and every mission and outstation in the world; and by this means, and by this means only, can an intelligent giving of this message be accomplished. God has not forsaken the people to whom that great trust has been committed. He has approved the organization under which they are operating.

It is therefore the part of wisdom to beware of any teaching that tends to-

ward the disintegration of that movement. He who works against that movement is working against him who has instituted it, and given it its work to do. Be not deceived by glowing phrases or eloquent words. This fact stands out indisputably that God has committed his last great work to a small and humble people. They are doing that work under his direction and approval, and when it closes, time will close, and our Lord will come. The great sifting process so long expected has come, and is doing its work. Some will stand through it, and some will be shaken out. Our attitude toward our personal Saviour, toward his Word, his message, his approved plan of giving it to the world, the humble servant through whom he admonishes—all will help in determining whether we shall be shaken out or stand victors among his triumphant people. C. M. S.

### **The Time Has Come**

THE evidence that we are in the time of the latter rain and the loud cry of the message multiplies on every side.

The other day letters came in from workers in three far-separated quarters of the earth—China, Africa, Central America—all speaking of experiences of the latter rain.

From China: "As we see these manifestations of His power, we can but feel that the time of the 'latter rain' has indeed come."

From Sierra Leone, West Africa: "It is a shower of the 'latter rain.'"

From Central America: "It seems to me that everywhere there is the moving of the Holy Spirit on the hearts of men."

We know it; the time of the latter rain has come. The long, dark night is nearly past. The time of the finishing of the work is at hand.

But all these years we have known that the time of the latter rain would also be the shaking time, the time of testing and trial, when every element not of the message would be shaken out of it. We can never have the time of the latter rain without also the shaking time. We do well to reflect upon this as we see apostasy in our midst, men turning from the truth they once built up, and seeking to tear it down. The time has come when, if this message is of the truth, just such a development must come.

If we did not see evidence of the latter rain and the rapid progress of the message through all lands, we would be forced to conclude that the end was still afar. If we did not see developing the experiences described in the Scriptures and by the spirit of prophecy as of the shaking time, we would know that there was still this mile-stone before us.

But with all these things before our eyes, we know that the time has come—



the time of the latter rain, and the shaking time. The last things are being done, and the end of the advent pathway is but a little way ahead.

Now let all loyal hearts "hold fast" that which they have. Those who keep the word of his patience, Christ will also keep. As an unpublished communication through the spirit of prophecy says: "The work will advance more and more as we humble our hearts, and bring our wills in submission to God. Some will place themselves under Satan's rule, but we will not fail nor become discouraged."

W. A. S.

### Our Days and the Days of Old

EVEN secular papers are comparing our days to the days of old when wickedness was so rife that destruction must come. There have been numerous comments in the press recently concerning the scarcity of righteous men in our large cities. A committee was appointed in one large city to ascertain if they could find as many righteous men in that place as Lot was asked to find in Sodom. They report having found but twenty-eight persons upon whose names the whole committee was willing to pass. The press of other cities have taken up the matter and declared their disbelief in the ability of a committee to find that many righteous persons in their own cities. Of course the whole matter is a farce. God alone is able to judge of the righteousness of human beings. But the incident does show the similarity between our times and the days of Lot and Noah, even the people themselves being judges. The iniquities of the days of Noah culminated in the flood—the destruction of the world. The iniquities of Sodom and Gomorrah culminated in their destruction by fire—an ensample unto them that after should live ungodly.

The great cities of the world have become organized societies of plunder—of sin, of ungodliness. How long God will hold back from them the fires of their destruction, he only knows. Take San Francisco for an example—and San Francisco does not stand alone in this by any means. The same systems are working in each and all of them to some extent. From an exchange we take the following summary of conditions believed to exist in San Francisco:—

So far as facts already at hand indicate, the authorities at San Francisco have been bribed by the following public interests. The San Francisco Gas and Electric Company paid members of the board \$750 each. Two telephone companies bid against each other for the supervisors' votes. The Pacific States Telephone Company paid to ten supervisors \$5,000 each. The Home Telephone Company paid to ten supervisors \$3,500 each, and then outbid its rivals by giving seven supervisors \$6,000 apiece

in addition, and by presenting Abraham Ruef and Mayor Schmitz with a sum estimated at \$150,000. For the franchise itself, worth in the neighborhood of \$1,000,000, the company paid the city \$25,000. The United Railroads Company paid each supervisor \$40,000, and to Schmitz and Ruef \$400,000. Beside these figures the \$500 paid each of the supervisors by the so-called "Fight Trust," which operated a vicious resort, is a bagatelle.

The furnishing of the new Capitol at Harrisburg, Pa., has brought to light the dark manipulations of the hand of graft. These are but samples. Place them in connection with the organized municipal system that conspires with fraud, robbery, and immorality to pile up gold at the cost of everything good, and you have a condition of things that is crying more loudly to heaven than Sodom and Gomorrah ever did. *Those* suffered the vengeance of eternal fire. How long shall outraged justice wait on *these*?

And still many of our religious contemporaries profess to believe that these revelations of corruption "indicate a healthful reaction against underground currents of evil." Nay, verily; these things are not working out in that way. The Word of God does not promise any such reaction. We have had terrible exposures of corruption in recent months. But each exposure seems to leave still more to expose. "Evil men and seducers shall wax worse and worse," says the Word. If these exposures truly indicated a healthy reaction, the above words of Scripture would not be true.

This wicked world is ripening for its reaping; and they who pin their faith to a reaction toward righteousness, are planning for themselves a bitter disappointment.

C. M. S.

### Organization—No. 12

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

It will be of interest to learn how the steps taken by the brethren at the fall council of 1861 toward organization affected our people. The first published expression came from Brother Dexter Daniells, who wrote as follows:—

I want to say that I fully approve of the doings of the Battle Creek Conference upon the subject of organization. Although it startled me a little at first, after a moment's reflection all was settled in my mind, because there can be no kingdom or church on the earth that can exist without organization. Without organization any kingdom or church must go to pieces. If God is the leader of this people, there will be order; for there will be order in God's house. God is not the author of confusion, but of peace, as in all churches of the saints. 1 Cor. 14:33. . . . This work of order is not of the enemy. No, no! He would be glad to have it broken up; for he is a disorganizer; he loves confusion; and if he can not make us stumble at the holy law, he will try to

make us stumble at the organization of this house, or at something else. He is on the lookout for all the weak and feeble ones. But I would say to all the fearful ones, Come, let us go up of our own free-will and help build the house of the Lord. This voice sounds to me like the voice of the Good Shepherd. This will shut out all impostors. I rejoice in this house of order.

I was at the Wilbraham Second Advent camp-meeting one year ago this fall, and there I saw a sample of the no-organization system. Such confusion of sentiment I never witnessed before. No two agreeing, it was contention all over the camp. It was Babylon truly. We have been so much afraid of Babylon that Satan will try to make us believe that anything like order is Babylon. I think that I have learned something of his devices in my experience, and I will try to profit by it.—*Review and Herald, Vol. XVIII, page 194.*

This statement was followed by one from Brother Meyers. He wrote:—

We were at first startled by the proposition of a legal organization, and until we plainly saw its necessity, we looked upon the subject with suspicion and dread. But after it was set before us, its object and necessity clearly set forth, we dropped our objections, and came to look upon the subject with favor, and as a necessary movement for the advancement of the truth. We have seen enough of no-law, no-order, and no-responsibility.—*Id., page 205.*

Elder J. N. Andrews sent this encouraging statement to the REVIEW:—

I trust that the work of organization will be completed by establishing State conferences, where they do not now exist, and general conferences that shall represent the whole body of the brethren. In this way we can act with efficiency; but otherwise we shall be thrown into confusion every time that concert of action is especially necessary. The work of organization, wherever it has been entered into in a proper manner, has borne good fruit; and hence I desire to see it completed in such a manner as shall secure its full benefit, not only to each church, but to the whole body of the brethren and to the cause of truth, so dear to all.—*Id., Vol. XX, page 52.*

Writing from the State of New York, Elder R. F. Cottrell said:—

We need a State conference organized in this State. Shall we have it? Who will respond? I believe the cause is impeded in its progress for want of it. It should be attended to without any unnecessary delay. We invite ministers to come and labor in the State. Whose business is it to see that their wants are supplied?—In the present state of things it is every one's, and consequently no one's. He may keep accounts; but there is no one to audit them. He may be ready to report and give an account of his labors and his stewardship, but he has no one to whom to report. I have labored a number of years as a minister, and no one has ever known, but myself, how much I have received any given year or years, and consequently whether I have had more or less than I needed—whether I have been economical, or have squandered the Lord's money. These things ought not so to be, and the sooner we reform, the better. In

our present state, we are not prepared for the great work which is before us.—*Id.*, page 165.

Elder S. N. Haskell supported organization as follows:—

I long for the time when there will be such a complete state of organization that every gift in the church will stand in its proper place, and its influence be felt in favor of the truth. . . . If we wish to see the message go with power, souls coming into the truth, and the loud cry be given, we should stand in the place where God can work through us. We must away with doubts and fears in relation to organization, and the gifts that we already have, and press together, if we ever expect to see prosperity.—*Id.*, Vol. XXI, page 14.

While these articles of approval in behalf of organization were passing through the REVIEW, the ministers and brethren generally were busy in various States organizing churches and conferences. Iowa, Minnesota, New York, and Vermont led the way, giving organization a great impetus. So great was the change of sentiment following the organization of the Michigan Conference in October, 1862, that within six months a general council was called to meet in Battle Creek, May 20, 1863, to consider the advisability of organizing a General Conference.

In giving reasons why a general council should be convened and a General Conference be organized, Elder White made the following observations:—

The Michigan Conference, whether assembled or through its committee, will not think it advisable to bestow labor in a field where there is not enough of the element of order and organization to secure the future prosperity of the cause. As a people we have too long worked at the miserable disadvantage of having the injudicious, inexperienced, self-sufficient workers tear down what the more experienced and judicious labor to build up. . . . In Michigan all are trying to help each other build, and we are loath to labor where the chances of having our work torn down are nine out of ten.

If our friends in New Hampshire, Massachusetts, Rhode Island, and Connecticut think themselves qualified to manage the cause, and choose to suffer inexperienced men, who are comparative strangers, to lead off, they probably will not be disturbed in their opinions. If the sad experience in the past, connected with men whose names we forbear to mention, is not enough to satisfy them of the folly of every man's running an independent train of his own, then let them have more of this kind of experience, but not at the expense of those who wish to labor where united brethren understandingly help each other to build up the cause.

If the General Conference should appoint men to labor in those portions of the Eastern States where there is no organization, to take the oversight of the work there, to encourage those who should preach, and discourage those who should not, then we could hope that something permanent would be accomplished. But should it be decided that every man

should labor where he pleases, and as he pleases, without reference to the labors and views of others, and that the REVIEW should be open to every man's appointments, opinion, and report, then the hope of the prosperity of the cause dies, and we wish to make a timely retreat from the scene of confusion. At present we utterly refuse to publish appointments and reports of the meetings and discussions of those who are not acknowledged as preachers by some organized body of Sabbath-keepers. As long as we have connection with it, we shall object to the REVIEW's giving influence to self-called or untried ministers.—*Id.*, page 116.

It was to relieve the cause of the many embarrassments and perplexities which were continually arising through lack of system and organization, that led the leaders to press the question of organization.

A. G. DANIELLS.

## Note and Comment

In discussing "The Reason for Church-going," *The Congregationalist* states a fact which is often overlooked by those who are attempting to secure legislation in behalf of Sunday. It says: "Sunday depends for its distinctive atmosphere and vitality on Christians, not on legislators." Those who observe the true Sabbath of the Lord do not desire any legislation in behalf of that institution, but only the privilege of worshiping God according to the dictates of their own consciences without any interference on the part of the state. If those who wish to observe Sunday would be content to take the same ground, there would be an end of all demand for Sunday laws. Any religious institution which depends upon the laws of men for its support does not deserve to maintain its hold upon men. How much better it is to rest upon a "Thus saith the Lord"!

THE author of a recent book on spiritualistic phenomena tells of a certain seance at which the purported spirit of Dr. Hodgson counseled his old friend Professor Hyslop to pray for help. The author of the book seems to think that this should settle the question as to whether 'spiritualistic communications are really from the departed or are dictated by satanic agencies. He says:—

Prayer implies faith in the All Creator. Can the church afford to overlook anything that brings materialists to their knees in this materialistic age? Just how will my Seventh-day Adventist critics and other good church people, who have been writing me warning letters, reconcile exhortations of this sort with their theory of evil spirits as the source of all spirit communications?

Satan is willing that men should pray if he can keep them inside the fold of Spiritualism while they are doing it.

We have been told that we need not think it marvelous if Satan should transform himself into an angel of light. 2 Cor. 11: 14, 15. Satan has no scruples against joining the church if thereby he can lead some souls to share with him his ruin. Satan can become religious and quote Scripture when it suits his purpose—and it does at times. Our Saviour was not deceived when Satan quoted Scripture to him. Let us not be deceived when he urges us down upon our knees to pray. He is the same evil spirit in whatever garb he wears. Christ did not say, This must be an angel, for he quotes the words of God. He said, "Get thee behind me, Satan," and so will his followers say to-day when "the spirits" advise them to pray. We do not need counsel from that source; and it is only given that it may ensnare, deceive, and ruin. "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? On behalf of the living should they seek unto the dead?" Isa. 8: 19.

THE days of Noah were days given over by the great majority of the people to the pleasures of sense. How true a type of our day! The pleasures achieved never satisfy those bent on pleasure. So he who takes great delight in money-getting sees always ahead of him the glittering fingers of the greed god beckoning him on. It is true of every other line of carnal appetite. The following summary of the work of the "divorce mill" in this country speaks volumes in corroboration of these statements:—

According to the report just issued by the census bureau a divorce suit is filed every two minutes and a divorce granted every three minutes in the United States.

During the twenty-year period from 1867 to 1887 there were thirty-three divorces for each one hundred thousand inhabitants, and during the twenty-year period from 1887 to 1907 there were seventy divorces to every one hundred thousand inhabitants, a net increase of more than one hundred per cent.

Some put the blame for this condition upon the teachings of Socialism, which are weakening the ties of the marriage relation. The Socialists declare the charge unfounded, and hold that the capitalistic class is responsible because of their luxurious and oftentimes profligate lives. Neither is wholly responsible. The cause lies in the abounding sinfulness of the human heart. "Without natural affection" is one of the reasons given by Inspiration for these sorrowful last-day conditions. It is not that men and women are without affection; but sin has turned true affection into channels which lead to ruin.

# One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

## Received on the \$150,000 Fund up to April 9, 1907

<b>Atlantic Union Conference</b>	
Central New England .....	\$1,244.41
Chesapeake .....	138.70
Eastern Pennsylvania .....	542.09
Greater New York .....	415.75
Maine .....	245.18
New Jersey .....	303.42
New York .....	1,018.17
Southern New England .....	631.61
Vermont .....	656.77
Virginia .....	213.12
Western Pennsylvania .....	552.67
West Virginia .....	180.67
Western New York .....	479.56
<b>Total .....</b>	<b>\$6,622.12</b>
<b>Canadian Union Conference</b>	
Not specified .....	\$130.41
Maritime .....	281.43
Quebec .....	6.00
Ontario .....	3.00
<b>Total .....</b>	<b>\$420.84</b>
<b>Central Union Conference</b>	
Colorado .....	\$ 345.94
Iowa .....	1,308.11
Kansas .....	1,059.27
Missouri .....	462.80
Nebraska .....	2,036.90
Wyoming .....	362.87
<b>Total .....</b>	<b>\$5,575.89</b>
<b>District of Columbia</b>	
Washington churches .....	\$1,111.27
<b>Lake Union Conference</b>	
East Michigan .....	\$ 671.05
Indiana .....	2,619.06
North Michigan .....	60.48
Northern Illinois .....	949.79
Ohio .....	2,408.61
Southern Illinois .....	526.67
West Michigan .....	2,150.37
Wisconsin .....	1,352.37
<b>Total .....</b>	<b>\$10,738.40</b>
<b>North Pacific Union Conference</b>	
Conference not specified .....	\$ 315.30
British Columbia .....	57.80
Montana .....	151.70
Upper Columbia .....	1,099.42
Western Washington .....	872.69
Idaho .....	245.90
Western Oregon .....	694.48
<b>Total .....</b>	<b>\$3,437.29</b>
<b>Northern Union Conference</b>	
Alberta .....	\$ 75.80
Manitoba .....	238.70
Saskatchewan Mission Field .....	24.85
Minnesota .....	2,700.30
South Dakota .....	2,010.60
North Dakota .....	776.63
<b>Total .....</b>	<b>\$5,826.88</b>
<b>Pacific Union Conference</b>	
Arizona .....	\$ 156.87
California-Nevada .....	2,743.26
Southern California .....	291.94
Utah .....	96.01
<b>Total .....</b>	<b>\$3,288.08</b>
<b>Southern Union Conference</b>	
South Carolina .....	\$ 58.99
Alabama .....	141.71
Tennessee River .....	367.03

Florida .....	177.69
North Carolina .....	133.97
Kentucky .....	30.36
Cumberland .....	190.93
Louisiana .....	288.51
Mississippi .....	118.65
Georgia .....	146.55
<b>Total .....</b>	<b>\$1,654.39</b>

<b>Southwestern Union Conference</b>	
Arkansas Tract Society .....	\$ 213.14
Oklahoma .....	896.17
Texas .....	761.13
Indian Territory .....	3.00
<b>Total .....</b>	<b>\$1,873.44</b>

<b>Unknown</b>	
Unknown .....	\$146.20

<b>Foreign</b>	
Australia .....	\$122.45
China .....	3.00
South Africa .....	128.16
Jamaica .....	3.17
Yukon Territory .....	10.00
England .....	256.32
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 .....	17.00
Norway .....	25.00
Japan .....	12.50

<b>Total .....</b>	<b>\$636.58</b>
<b>Grand Total .....</b>	<b>\$41,331.38</b>

I. H. EVANS, Treasurer.

### Getting Money for the Fund

I PRESUME that when a new number of the REVIEW AND HERALD reaches its readers, the majority of them are anxious to see how much has been added to the \$150,000 fund. Probably there is not anything that is going through the paper that is read with greater interest than the reports with reference to this fund. The interest seems to be increasing as the figures grow larger. Probably all the readers of our denominational paper are convinced by this time that this fund will be completed, and there is but little doubt but that there will be an overflow in the conclusion.

Since the organization for raising this money is now in operation, why not keep the machinery intact, and continue the work of raising funds for other departments of the cause? Our people would doubtless go right forward with the work, and in this way supply the Mission Board with necessary funds to rush the message forward in all parts of the great harvest-field. The vehicle for raising the \$150,000 fund will render just as good service for other funds, when it has deposited the last dollar of

the amount suggested with our treasury department at Washington. It would be beautiful indeed for heaven to behold, if all our people would add something to the freightage of this vehicle every week. Why not crowd this line of operation with our gifts and offerings until every nation, tongue, and people has been given the blessed news and truth of the second coming of our Lord and Saviour?  
WM. COVERT.

### "The Square System"

IN the raising of the \$150,000 fund, some of our churches have found that what is called "The Square System" has been very helpful. While there is no special merit in the thing itself, which is no better than any other plan that succeeds, yet it is one way which has been helpful in most places where used to encourage our people to clear up the whole amount of the donation to be raised by the church for this specific fund.

It not only has been helpful in raising the \$150,000 fund, but numerous churches have tried it on various occasions where it was necessary to secure a considerable amount of money, and in nearly every instance they have written very encouragingly concerning the results.

The plan of operation is somewhat like this: Draw on a blackboard or large sheet of paper as many squares as there are individuals in your church. Then, let each square represent a specific amount of money. This may vary according to the option of those who are raising the fund. Each square can represent a pro rata share of the sum total to be raised, or it may represent a fractional part of the sum total.

Then persuade each individual in the church to take one or more of these squares, and continue the effort till all the squares are taken.

Sometimes it may occur that an individual is not able to take a square, while there may be others in the church who are both able and willing to take an extra square, allowing the same to be credited to the individual.

This "square system" has been adopted in some of the conferences that are forging ahead on the \$150,000 fund, and the results, as far as reports have been received, are most encouraging.

We shall be glad if our church elders and conference laborers who are endeavoring to secure donations on this fund are able to use to advantage any suggestions that have been made along this line. Oftentimes there is real enthusiasm in the raising of money by this little system, and not infrequently many people will double the number of squares they have taken several times before all the squares are taken.

I. H. EVANS.

## General Articles

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

### The Peace of God

"HE giveth quietness." O Elder Brother,  
Whose homeless feet have pressed our  
path of pain,  
Whose hands have borne the burden of  
our sorrow,  
That in our losses we might find our  
gain,

Of all thy gifts and infinite consolings  
I ask but this: in every troubled hour  
To hear thy voice through all the  
tumults stealing,  
And rest serene beneath its tranquil  
power.

Cares can not fret me if my soul be  
dwelling  
In the still air of faith's untroubled  
day;  
Grief can not shake me if I walk beside  
thee,  
My hand in thine along the darkening  
way.

Content to know there comes a radiant  
morning  
When from all shadows I shall find  
release;  
Serene to wait the rapture of its dawn-  
ing —  
Who can make trouble when thou  
sendest peace?

— Emily Huntington Miller.

### "Rejoice in the Lord"

MRS. E. G. WHITE

CHRIST declares, "The bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not."

Are not these words applicable to many to-day? We think that we believe in Christ; but have we his light and life? We do not believe as we should; therefore we do not receive the blessings that God has in store for us. We have seen God working on hearts. We have seen him strengthening men and women to come out from the world and receive Christ as their personal Saviour. Have we thanked God as we should for the wonderful work that he has wrought? Let us recount the blessings of God, and praise him for them. We grieve our Heavenly Father when we are unmindful of his mercies—like the heath in the desert "that knoweth not when good cometh."

When trials come into our lives, when clouds darken the horizon, how ready we are to forget that Jesus is our Saviour, that behind the clouds the Sun of Righteousness is shining; that angels are close beside us, preserving us from harm. I

would say to the despairing, Look and live. Hope thou in God; for on Calvary's cross a complete sacrifice was offered for you. Jesus is the sinner's Friend, the sinner's Redeemer. Eternal joy—a life of undimmed happiness—awaits the one who surrenders all to Christ. Look away from yourself to Jesus, who is pleading before the throne of God in your behalf. Listen to his words, "Come unto me, . . . and I will give you rest." "Him that cometh to me I will in nowise cast out." With the hand of faith grasp the promises of God. Appropriate these blessings to yourself, not at some future time, but to-day.

The strongest temptation can not excuse sin. However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel any one to do evil. Satan attacks us at our weakest points, but we need not be overcome. However severe or unexpected the attack, God has provided help for us, and in his strength we may conquer. In the hour of greatest need when discouragement overwhelms the soul, then it is that Jesus comes very near. The hour of man's necessity is God's opportunity. He sees our danger and provides help for us. Unseen by us, he saves us from the foe. Let us praise him at all times. He is always near us, and he never fails to send us help in every time of need.

Your heart may be so oppressed that all seems dark and dreary, but look to Jesus constantly. Take all your troubles to him. He will never misunderstand you. He is the refuge of his people. Under the shadow of his protection they can pass unharmed. Believe in him and trust in him. He will not give you up to the spoiler. Flee to the stronghold, and learn that the power of Christ to strengthen and help passes all comprehension. Open the door of the heart and let Jesus enter to fill your life with his peace, his grace, his joy. Then you can say: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olives shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

Dear Christian friends, drop the burdens that God does not ask you to carry. The more you think and talk of these self-imposed burdens, the larger they grow, until at last they will utterly destroy your faith and courage. Do not think that when you walk with Jesus, you must walk in the shadow. The happiest people in the world are those who trust in Jesus and gladly do his bidding. He is the light of life. From the lives of those who follow him, unrest and discontent are banished. With a full heart they echo the words of the wise man, Wisdom's "ways are ways of pleasantness, and all her paths are peace." Though they meet with trials and difficulties, their lives are full of joy; for Christ walks beside them, and his presence makes the pathway bright.

## Short Sermons on the Commandments

### The Second Commandment

W. A. MC CUTCHEN

"THOU shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." Ex. 20: 4-6.

In this commandment we have a prohibition of that which is a culmination of the thing forbidden in the first commandment; and this culmination is reached by easy and natural steps if the first command is disregarded. In other words, when one has other gods than the true God, it is perfectly natural to begin to make images and likenesses to represent those gods. It represents that low order of worship which must see the object worshiped, and has no element of faith in it. Its devotees can not, as did Moses, see "Him who is invisible." And these images, being the product of human hands, can not be endowed by the worshiper, in his own mind, with any greater attributes than his own. Hence it is not only an affront to God thus to worship another than he, but it has no uplifting power to the worshiper.

Some have thought that this command forbids the making of any kind of likeness or picture for any purpose, but this hardly seems tenable in the light of other facts and scriptures. If so, how are we to account for the pictures described in the Bible—the great image of Daniel 2, the beasts and images of Daniel, Ezekiel, and Revelation, used in the symbolic prophecies, the views and heavenly scenes presented, all of which were given by God himself as object-lessons? The Lord also gave specific instruction to "write the vision and make it plain upon tables" (Hab. 2: 2), which, by our pictorial charts and illustrations we are enabled to do. Moreover the Lord caused figures of angels to be wrought in the hangings and coverings of the sanctuary, and golden statues of cherubim on the mercy-seat anciently. It is evident that the command is simply against the making of images and likenesses for the purpose of worshiping—"Thou shalt not make unto thee any graven image," etc.—and not that thou mayest not make them for general purposes other than to worship.

No surer sign of rank idolatry of the lowest order could be offered than the worship of images; for "they be no gods, which are made with hands." Acts 19: 26. The making and worshiping of graven images seems to be a further step in the downward road of idolatry, a worse offense in God's sight than the having of other gods in the mind and affections; for in connection with his prohibition of it in this command the Lord points out



that he is "a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate" him. He seems to put the matter stronger in this commandment than in the first. The two offenses are of the same character, but the actual making and bowing down to images would carry with it the weight of example; while the other, though the idol be in the heart and allowed to usurp the place of God, and sinful in the extreme to the individual cherishing the idol, yet it might not influence or affect another. Thus the difference, if any, would be in degree, and not in kind.

Some in studying this command have questioned the justice of God in "visiting the iniquity of the fathers upon the children," and it has appeared to them almost irreconcilable with the nature of God. It should not be overlooked that the visiting of the iniquities of the fathers upon the children is upon those who "hate" God—those children who continue idolatrous and disobedient. At the same time God is merciful "unto thousands of them"—even descendants of these haters of God—that "love" God and "keep" his commandments; thus showing that this visiting of the iniquities of the fathers upon the children is invited by the continued course of rebellion on their part, while at the same time this visitation may be averted by turning to God and loving him and keeping his commandments, making it an individual matter after all. "God is no respecter of persons," he declares through the apostle (Acts 10:34); but he is a respecter of character; so that "in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:35. Let us not invite a visitation of God's wrath upon us by rebellion and disobedience, but let us love him and keep his commandments, and be "accepted with him" now and in the end.

Dallas, Tex.

### The Most Excellent Way

WILLIAM COVERT

THE apostle considers many phases of spiritual gifts in the twelfth chapter of First Corinthians, then advises the Christian to covet earnestly the best gift. The thought is that some persons will excel in one line of gospel work, while others are better adapted to the doing of something else. Since people differ in their gifts and callings, it is best for each one to work where he can accomplish the greatest amount of good.

The thought is advanced that with these various gifts wherein good people differ, there is one best gift which all should have for all time. This is the gift of love through the Holy Spirit. The Holy Ghost operating the faculty of love in the human heart, is that working which the apostle calls the more excellent, or most excellent way.

The life of Jesus while walking here in mortal, suffering flesh, was a demonstration of this most excellent way.

Though one should be gifted as an

angel in oratory, and be as able as a prophet in revealing mysteries, such qualifications, without the sweetness of the Holy Spirit manifested in love, would not benefit God's cause. Faith that would remove mountains, and liberality that would give the last farthing to feed the poor, count for nothing only as associated with that love which is manifested in the most excellent way. In this we have the way, the truth, and the life.

The multitude shun this way because to them it seems a thorny path. But those who are traveling on this road find it the way of peace and joy. They stumble not as they journey, because they are led by a steady hand, and guided by a shining light. They say all its walks are bordered with pleasant stones, and beautiful with fragrant flowers. We are told that Jesus has never left this way, so that even now he walks side by side with each one who is following that path. Here the weary find rest, and the sorrowing learn notes of joy.

This is the perfect way in which all attributes mature for eternity. Here all hearts fully trust one another with no thought of deception. Here no make-believe can be practised, nor false hopes fostered.

There is no envying nor evil surmising in the fellowship of the band who belong in this way. Here Jesus has filled all hearts with sentiments brought from associations in the better land. This is the everlasting way, which will continue when every false way has gone forever.

### The Eastern Question—No. 2

Russia's Part in the Closing Work

F. I. RICHARDSON

THE rise and growth of the Russian empire is a wonder of modern times. Like America, it has come up for the last days. In many respects its growth is more remarkable than that of the United States; for that country was made by civilized and enterprising men, with everything before them; but Russia was peopled by barbarians without education, laws, or resources, yet to-day Russia stands the largest empire of the world except that of Great Britain. A few generations ago it was nothing; now it reaches from the Atlantic (the Baltic) across to the Pacific, covering about eight and one-half million square miles.

To the student of prophecy the phenomenal growth of Russia has a deep significance. Many centuries before there was any Russia in existence, the Bible foretold that this colossal power would come up and play an important part in the closing work of this world's history. It is revealed in the thirty-eighth and thirty-ninth chapters of Ezekiel. "And the word of the Lord came unto me, saying, Son of man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him, and say, Thus saith the Lord God: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal." Eze. 38:1-3, R. V. Used in this connection, Gog is a word

meaning ruler or czar. So this prophecy refers to the ruler of the land of Magog, who is also the prince of Rosh, Meshech, and Tubal. Turning to the tenth chapter of Genesis, we notice that Magog, Tubal, and Meshech are sons of Japheth, grandsons of Noah. We learn from history that after the dispersion these settled in the territory that to-day is occupied by the Russians. From Magog descended the Scythians, Tartars, and Avars. (Josephus.) Thus the land of Magog is the land of these tribes, or Russia, Tartary, and Siberia. From Rosh came the Roshans, or Russians; from Meshech came the Moschi, or Muscovites, who founded Moscow; and the Russians are known as Muscovites to the present day; the descendants of Tubal built Tobolsk, east of the Ural Mountains. (Rawlinson.)

These developed into tribes, and for nearly if not quite three thousand five hundred years they occupied the territory of Russia as roving bands of barbarians, each having its own leader, with no settled form of government, making occasional raids upon their neighbors for the purpose of plunder, making no advancement in civilization or morals, and with apparently no desire to change their condition, until the fourteenth century, when Ivan I came upon the stage of action. He succeeded in uniting the several tribes, and was virtually the founder of modern Russia. He was the first who assumed the title of Grand Prince of all Russia. Here then is Gog, the chief prince of Meshech and Tubal; in other words, the czar of Russia.

Under the leadership of Ivan I and his successors some advancement was made, "but as a factor in civilization, Russia did not exist until the reign of Peter the Great. It was in 1689 that this man, her material Moses, became her ruler. With his accession to the throne began her real importance.

"His character transcended his opportunities. His mind was universal, notwithstanding he was by birth, physique, and temperament a Russian. He was truly a child of nature, above his family, beyond his people, and ahead of his age.

"He was without education as that term is popularly understood. Of schools, colleges, and universities he knew little; of the world about him he saw and knew much. Through childhood and youth neglected, and in early manhood ignored, his mates were the roistering officers of the imperial militia. His boon companions were a Scotchman and an Italian, characteristic soldiers of fortune and social adventures. Reading little, they had observed much. These adventurers were not only the companions of Peter in his coarse and dissolute sports, but unwittingly became his teachers.

"From them he learned of the institutions, laws, customs, and manners of Western Europe. Judging his native land by the information thus obtained, this great man was made to realize her deficiencies. Then it was that he found her people were barbarians, her army a

mob, and her navy inconsequential. He began to think—this uncouth and in-temperate youth. Thought ended in resolution. He determined that all this should be changed on his coming to the throne, if example and precept could work that change. On ascending the throne, without delay he set about his reforms. Departing his realm, he traveled extensively in Western Europe, studying her arts, sciences, and manufactures.

"In Holland and England he worked as a ship carpenter, and studied architecture, medicine, law, physiology and anatomy. Returning to Russia in 1699, he brought with him generals, military officers of all grades, engineers, shipwrights, architects, gunsmiths, cutlers, medical men, artificers and mechanics of all kinds, naval officers and experienced seamen. . . . Great Britain and Ireland, Holland and the Netherlands, furnished the greater part, but artists were allured from France and Italy, by the tempting offer of the czar, to undertake a residence in the cold climate of the north. The Western world has been wont to date the beginning of the material progress in Russia from the reign of Peter, and not incorrectly."—*Panorama of the World.*"

Is it not rather strange that a coarse, dissolute, uneducated youth of sixteen years should be suddenly transformed into a man with a mind grasping the possibilities of establishing a leading empire of the world? But just that was done by this man. After a prosperous reign of thirty-seven years, in which he succeeded in welding the empire together, and in making some additions to his territory, Peter left a last will and testament in which he enjoined the following policy: "Take every possible means of gaining Constantinople and the Indies, for he who rules there will be the sovereign of the world."

The time had come for this north country to begin to get ready to act its part in the great drama of this world's history, and the Lord raised up this man for that purpose. "He removeth kings, and setteth up kings."

True to the instructions of Peter the Great, the Russians have succeeded in extending their territory nine hundred miles toward Constantinople and fifteen hundred miles toward India. In 1877, in a war with Turkey, Russia pushed her conquests to the very gates of Constantinople, and would certainly have accomplished Peter's great scheme if other powers had not interfered and turned her back; and just there was fulfilled the prophecy of Eze. 38:4 and 39:2: "And I will draw thee back with an hook of six teeth" (margin). At the council that was called at Berlin to settle the difficulty, there were just six powers represented. The representatives of these six powers drew up the treaty whereby Russia was compelled to draw back for that time. The powers present were England, France, Germany, Austria, Italy, and Turkey.

But we see from the rest of those two verses and from the eighth verse of the

thirty-eighth chapter, that Russia shall enter again, in the latter days, into this country from which she was drawn back, or the country "that is brought back from the sword."

Of the settlement of that war of 1877, the *Detroit Evening News* of Feb. 20, 1878, said: "According to the latest version of the peace conditions, Turkey—besides her territorial losses, the surrender of a few ironclads, the repairs of the mouth of the Danube, the reimbursement of Russian capital invested in Turkish securities, the indemnity to Russian subjects in Constantinople for war losses, and the maintenance of about one hundred thousand prisoners of war—will have to pay Russia, in round figures, a sum equivalent to . . . six hundred million dollars. With her taxable territory reduced almost to poverty-stricken Asia Minor, and with her finances at present in a condition of absolute chaos, it is difficult to see where she is going to get the money, however ready her present rulers may be to sign the contract.

"The proposition amounts to giving the czar a permanent mortgage on the whole empire, and contains an implied threat that he may foreclose at any time by the seizure of the remainder of European Turkey." The czar is now demanding payment.

Furthermore, Russia claims Constantinople and the territory of the sultan as hers by right, by virtue of the inheritance of the Princess Sophia. This princess fled from Constantinople before the invading Turks, and was the sole surviving heir to the Byzantine throne. In 1472 she married the Russian Prince Ivan. From the first czar born of this union, down to the present time, every ruler of Russia has looked upon the former possessions of the Princess Sophia as his own.

A correspondent of the *Christian Union*, writing from Constantinople under date of Oct. 8, 1878, said: "When we consider the difficulties which now beset this feeble, tottering government, the only wonder is that it can stand for a day." It is only the attitude of other nations that prevents Russia from proceeding at once to recover her dominions. But the time has already come when England talks of withdrawing her support from Turkey; and when she does, the Turk must go. And then will that most solemn and momentous event of this world's history take place—the standing up of Michael as recorded in Dan. 12:1, which, as we have shown in a former article, means the closing of probation. The final decree, from which there is no reprieve, will have been passed. He that is wicked will remain so; there will be no more chance to repent and be saved. The door of mercy will have been closed forever, and the wicked will wait the execution of that terrible decree, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

On the other hand, those who are righteous will remain so. There will be no more backsliding. They have been

faithful in overcoming; they are sealed to God, and await with listening ears and expectant hearts the first sound of that glorious invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

*Phoenix, Ariz.*

### The One Great Issue

#### Temptations to Side Issues—An Appeal

[The writer of this article is one who has been long connected with this cause, and writes from the view-point of personal experience concerning the matters under consideration. His temptations to do the very things which he herein counsels against should give the more weight to the admonition.—EDS.]

WILL not the editor of our good REVIEW suffer a word from one who has given at least a veteran's time of service in this cause, though not an old-time pioneer?

There are many evils in this world, many snares and traps and pitfalls which the devil has set for the unwary and sin-loving. Intemperance in eating and drinking is a fearfully blighting cause. Alcohol, absinth, opium, and tobacco are destroying their millions, old and young, the last named especially among the young. The papacy in its mighty progress looms a gigantic evil. Unhealthful dress is a curse to womanhood, to mothers and future children. The grinding power of wealth, the tyranny of labor unions, the constant incentive to worldwide war and militarism, and other things which will occur to the reader's mind, are all fearful evils, and work great ills to various classes.

There are many noble souls who see these evils, sometimes in legion, sometimes in pairs, sometimes singly; and their whole being cries out against them. Some of the stronger ones organize political parties. Hence we have the Prohibition party, the Socialist party. Some organize societies; therefore the anti-tobacco league, the hygienic dress reform league, the peace societies, the anti-vice propagandas, etc. Others start journals, and wage war with more or less ability against some one or more of these evils. We will not deny—we gladly acknowledge—that many of these earnest reformers do some good in temporary ways. They help in warning some, in bringing to others a moral uplift, but they bring few if any staying qualities into the body, political or social. Some of them are efficient on an outwardly moral plane for a time, but they are not sufficient to save.

Yet the constant plea is made to believers in the great threefold message to give their strength and influence to these things. And the temptation is strong, if we focus our mind upon the one evil and our heart upon its victims, to join in some one of these reform movements. Hence we find earnest Seventh-day Adventists throwing their whole energy into political prohibition, publishing papers, making speeches, and lamenting that their brethren can not see "the issue"

as they do. Hence we have Seventh-day Adventist societies to whom the evil of the money power eclipses all other evils. Hence we have anti-papal, anti-tobacco journals, and anti-other things, to meet these living issues; and precious time, talent, energy, and means are used, divided, lost, swallowed up in insufficient remedies. In a little time either the enterprise fails, or the ardent soul draws away from his brethren.

God sees all the ills of the world. He sums them all up in the one word *sin*, so small, yet so comprehensive, because the transgression of his all-comprehending law. All the evils are but the outcropping, the various manifestations of the many-shaped, many-sided, all-devouring sin. God sees not one, but all, in their true relation, in their true bearing, in their proper setting, in their awful evil.

#### The Great Remedy

God, too, has given us the true, all-comprehending, all-sufficient remedy, the great threefold message of the everlasting gospel. In that blessed message is the balm for every bruise, the healing for every hurt, the panacea for every ill. And that message demands the whole-hearted consecration of all the ability, the talents, the devotion, the time, the means, the undivided loyalty of every believer.

Such servants of God will herald the divine remedy. They will advocate true temperance reform, but will not tear it from its place in the message. They will warn against Roman encroachments, but it will be in the love of God from the prophetic word. They will show the great evils and futilities of great combinations and confederations of wealth and men, but from the "more sure word of prophecy." They will endeavor to help the youth, the needy, the drunkard, but they will not wrench from the crowning message of God the jewels by which they would seek to win home the wanderer. They will not separate from his structure of truth the pillars by which they hope to stay the steps of the unsteady, or establish the young in the paths of integrity and uprightness.

The half-secular way may promise better results; the slice from the message may seem better if detached from the loaf, the effort to pose as an advocate of the particular reform may seem wiser, but, brother, it is not God's way. The jewels torn from their settings lose beauty. The pillars broken from their support become powerless. Man gets the glory, God's cause is the loser, because the Lord's whole message for this time is discounted. We become judges of his wisdom, and choose a divided Christ.

No, brethren, let us hold to the message. Do we preach religious liberty? let it be known that God's great message teaches it. And so with every other reform. We ought to look upon them all as God sees them, in all their evil, the manifestations of sin, iniquity, unrighteousness; and the only thing which will meet sin is the great threefold message of God's everlasting gospel with all it means. The problem of world-enflood-

ing sin is the issue; God's last all-comprehending message is the all-sufficient remedy in Christ Jesus.

#### Divine Healing

L. J. OTIS, M. D.

At this time there are many claiming divine power in healing the sick. It is therefore important that we recognize the principle involved, and thus be enabled to distinguish between the false and the true.

There is such a thing as divine healing, for we are asked in James 5:14, 15, to pray for the sick. And in 1 Cor. 12:9 healing is spoken of as one of the gifts of the Spirit. In Luke 9:2 it is made equal with the preaching of the gospel: "And he sent them to preach the kingdom of God, and to heal the sick."

But though we may be sent out to heal the sick, every case, as you shall see, is not one for divine healing. Sickness is often the result of sin; and ought we to pray for the cure of sickness in order that one may continue in his sinful course? In "Healthful Living," paragraphs 1020 and 1021, we read: "Some if they should regain their health would indulge in some heedless transgression of nature's laws." "We should first find out if the sick one has been withholding tithes or has made trouble in the church." And in paragraph 1026 we read: "God will not work a miracle to change natural causes which you can control."

Thus we see that connected with the praying for the sick should go a complete adoption of the reformatory truths which we possess. The Lord is anxious to heal us, but will not perform a miracle to do that which we could and should do ourselves.

A little consideration will show that everything can not be a proper subject for prayer. The writer remembers hearing Evangelist Wm. Sunday's baseball story, in which just after his conversion he was playing baseball, and the decisive catch of the game fell to him, and as he ran, he prayed that the Lord would help him to catch the ball. And he said: "The Lord did, and we won the game." But could the Lord do so? Are we at liberty thus to make him partner to our selfishness?

In this case the Christian spirit would have been to pray for defeat, to save the humiliation of his fellows on the opposite side. There is a great deal in the world at the present time claiming to be divine healing that in no wise corrects the habits of the individual, but allows him to pursue his sinful course. Such is, of course, a system of false healing.

By this system cures are apparently wrought; for Satan has power to suspend, in certain cases, the symptoms of disease, and in others, by the action of the mind on the body, we see the sick leave their beds. Some are suffering from imaginary sickness, and some from so-called functional nervous disorders. Over such cases Satan has power, but

not over any case requiring creative power. Satan can not create.

At the time of the San Francisco earthquake, there were a number of apparently miraculous restorations to health. Some who had not been able to walk for years, jumped out of bed and ran out into the streets. Just such cases Satan is accumulating all over the land as material for some of his false systems of healing, or perhaps for himself to heal, when he appears as an angel of light.

In these cases there is no organic disease, but for some reason the mind has lost control, and, although the person would, he can't. But there are cases of paralysis that nothing but the power of God, either directly or through the natural healing processes of nature, can cure. Some examples of these, as spinal sclerosis or neuritis, might be given.

God expects us to do our part. This includes the use of rational remedies; everything that might appeal to one's reason as being proper, such remedies as common sense might dictate, at the same time avoiding harmful habits in dress and diet; placing the mind in harmony with God's truth, and living up to the requirements of the Scriptures; the exercise of faith, which banishes depression and acts as a general vital stimulant, greatly supplementing our other efforts.

Any one placing himself in harmony with these requirements, and asking God to heal his malady, may expect to be cured if it is God's will. But we are to hold on by faith. If not cured immediately, we are to continue steadfast, not allowing our faith to waver. "Sometimes answers to prayers come immediately, sometimes we have to wait patiently and continue earnestly to plead for the things we need. . . . If our petitions are indited by the Lord, they will be answered."—"Healthful Living," page 210. "Jesus can limit the power of Satan. He is the physician in whom the sin-sick soul may trust to heal the maladies of the body as well as of the soul!"—"Testimonies for the Church," page 205.

Grand Rapids, Mich.

Too many of us are gardeners to our temptations. We cultivate them assiduously. We do not realize that the strength or weakness of a temptation depends largely on ourselves. Every time we yield, the temptation to which we have yielded is strengthened for its next attack. Every victory we score weakens that temptation for its future work with us. The weakening and strengthening processes are uniform: it may take half a dozen victories on our part to offset the strength imparted to a temptation by a single failure of ours. And no temptation ever seems to get its death-blow in this life. But that our victories and our defeats are full of significance for to-morrow's fight is a truth to which all can testify. Let us not send cheer into the camp of the enemy! —Selected.



**"So the Folks Say"**

THE curse of the rumshop no mortal  
can tell,  
It robs men of heaven and sends them  
to hell;  
And yet there are many—O can it be,  
pray?—  
Who vote it to license, so the folks say.  
What, license the grog-shop! do the  
folks say?

It lightens their taxes, so some of them  
think,  
To license this business of selling strong  
drink;  
So, along with the barkeeper multitudes  
stray,  
Taking bread from the hungry, so the  
folks say.  
What, food from the starving! do the  
folks say?

'Tis a fell institution they each one  
confess,  
Cruel wrong in the wine cup and sorry  
distress;  
And yet 'mid their praying for peace  
day by day,  
There are those who vote whisky, so the  
folks say.  
What, vote with the brewer! do the  
folks say?

"Inasmuch as ye did it," whate'er it may  
be,  
"To the least of my brethren, ye did  
it to me;"  
And by this will he reckon in that judg-  
ment-day,  
And not by our praying, so the folks say;  
By doing and praying! so will all say.  
— C. B. Besse.

**Temperance in the Home**

AUGUSTA C. BAINBRIDGE

"WHY don't you drink your wine,  
Laurie?" said Mrs. Burns, as Laurie  
pushed his glass away at dinner.

"Tisn't good," said Laurie; "I don't  
want it."

"Not good?" said Mrs. Burns, "I see  
nothing the matter with it," as she took  
up her own glass and put it to her lips.  
"Do you see anything amiss, papa?"

"Why, no," said Papa Burns. "Why  
do you not want it, Laurie?"

"'Cause it's bad, papa; it has poison  
stuff in it, and it hurts you inside," said  
Laurie.

"Yes, and makes you cross besides,"  
added Mamie.

"Then some men get drunk with it,  
and the jail man comes and locks them  
up. No, no! I don't want any," said  
Laurie, pushing his glass farther away.

"Why, what has got into you chil-  
dren? Who told you such things?"  
asked Mama Burns.

"Kippy told us," said Mamie and  
Laurie in the same breath, referring

to the little son of a near-by neighbor.

"All right, son, you need not drink it,  
if you don't want to, nor you either,  
Mamie; and I will see Mrs. Stone  
about this later on," said Papa Burns.

When Mrs. Burns took the baby out  
for its usual afternoon ride, she went  
directly to Mrs. Stone's house. She was  
so impressed with Laurie's earnest man-  
ner, that she felt she must know for  
herself if there was any harm in claret,  
or the pale ale, or mild beer, or even  
the white wine she served to her children  
and guests.

There was Kippy, playing in the sand  
in front of the house, and she would ask  
him first.

Question after question brought intel-  
ligent replies, and she was almost ready  
to turn back, convicted and convinced,  
when a cheery voice from the open win-  
dow called out, "Come in, Mrs. Burns,  
and bring the baby. I've not seen her  
for a long time. The children can play  
with Kippy."

Mrs. Burns went in, unburdened her  
heart, and found that the mother of the  
little temperance missionary had given  
him the lessons that he had repeated to  
her children.

How promptly mother-love responded  
to the cry of "Danger" to her children,  
and a short consultation between father  
and mother brought temperance to the  
home of Mr. and Mrs. Burns.

While temperance papers and temper-  
ance lectures are all right in their place,  
they can never take the place of the  
line-upon-line, precept-upon-precept in-  
struction of father and mother in the  
home.

San Francisco, Cal.

**The Girl and Her Influence**

DID you ever stop to think, girls, of  
the influence that is constantly ema-  
nating from your lives—an influence  
for good or evil, which is having its  
effect on other lives? Just as every  
word you say sets in motion vibrations  
of ether that widen out and go on beat-  
ing forever, in the same way every act  
of ours makes an impression somewhere  
that will never be effaced. Every act  
has its influence, and that influence is  
unending, as Henry Burton sung:—

"Never a word is said

But it trembles back in the air,

And the truant voice has sped

To vibrate everywhere;

And perhaps far off in eternal years

The echo may ring upon our ears."

To some is given a wider influence  
than others. This is governed by abil-  
ity and environment. You may not be  
able to control the *extent* of your in-

fluence, but to every one of you is given  
the power to control its *nature*. Where-  
ever you go, you should try to leave  
a blessing—something which will  
sweeten another life, or start a new  
song, or an impulse of cheer or helpful-  
ness in another heart. It is your privi-  
lege and should be your aim to—

"Make the world within your reach  
Somewhat the better for your living,  
And gladder for your human speech."

The first place for a girl's influence to  
be felt is the home. By your thought-  
fulness and helpfulness you can do much  
to brighten the dear mother's life and  
ease her burdens. By your gentleness,  
purity, and sympathy, your life will go  
a long way toward implanting in the  
brother a high ideal of womanhood. By  
directing the conversation into helpful  
channels you can create a love for in-  
structive themes.

Then in the office, the shop, the school,  
with your girl associates, there is the  
constant, silent, daily influence going on.  
Your conversation, your demeanor, the  
faithfulness or unfaithfulness with  
which you do your work, all are stamp-  
ing their impress upon those around you.  
Then there are the crises which come  
into every girl's life—times when ques-  
tions arise where principles are at stake,  
and the answer you give will affect your  
whole after-influence. It requires stam-  
ina sometimes to stand alone at the risk  
of ridicule, and yet in the end it tells.

I so well remember an incident of my  
school days. It was at our annual pic-  
nic. I was asked to join an amusement,  
which although there was no absolute  
harm in it, yet to me, a professed Chris-  
tian, it was questionable. To refuse  
was to be the "only odd one." They  
could not understand my reason. I  
argued to myself: Would I not do more  
good to join and make myself agreeable?  
I was on the verge of yielding when a  
higher power within me asserted itself,  
and I answered: "No, I had rather not,"

What was my surprise, when the  
very girl who had invited me to join  
them replied, "I knew it was against  
your principles."

How did she know? I had never said  
so. My life had been telling when I  
had not realized it, and then in one mo-  
ment I came very near spoiling all the  
influence of the previous months. How  
I thanked God that he helped me to  
stand true that day. How many times  
since then the remembrance of it has  
helped me to say "No."

Life is more powerful than words,  
girls. It is not what we desire others  
to believe us to be, but what we are,  
that counts. It is not what we tell  
others they ought to be and do, but what  
we are and do that appeals to their  
hearts.

It is said of Fénelon that his manner  
was full of grace, his voice full of  
tenderness, and his face full of glory.  
There is a story told of an atheist who  
spent a few days with him, and he said:  
"If I stay here much longer, I shall be  
a Christian in spite of myself." Fénelon  
had used no controversy. It was the

convincing argument of his consistent life. Such an argument is unanswerable.

Remember, girls, you who desire to shine for Jesus, that you can not lift another higher than you yourself have attained. My desire for you is that there may go forth from you, as the power from a magnet, an influence drawing others to higher ideals, truer living, sweeter courtesies, and gentler words, to firmer purposes and a fuller surrender to Jesus Christ.—*Mrs. C. F. L. Smith.*

### A Wise Resolve

It was a wise mother who said, "I mean to keep young with my children." She gave the recipe by which this can be done: Live in the present, not in the past; be always interested in whatever the children are interested in, so that they are always sure of finding a proper understanding when they come to mother with their perplexities. Living too continually in the past, comparing things done to-day with the way they were done yesterday, and insisting that former days were better than the present, will inevitably make it difficult to feel in full sympathy with the youth of to-day. The resolve to keep young with the children may mean at first some self-denial; but the reward that will come in a sweeter, more sympathetic intimacy with the children and a greater influence in their lives will many times repay the self-denial.—*Selected.*

### The World's Famous Bridges

BRIDGES have played an important part in history, and from the days when Trajan built the bridge across the Danube, there has been a steady development in the perfection of these structures.

One of the most peculiar bridges in the world is the tubular suspension bridge across Menai Strait. This bridge consists of two lines of immense tubing, each 1,500 feet long, supported by three granite towers besides the shore abutments. This strange bridge is 100 feet above the sea, and weighs 11,000 tons.

The famous Niagara Suspension Bridge was begun in 1852 and completed in 1855. It was 245 feet above the water and 821 feet long.

The Forth Bridge, over the Frith of Forth, near Edinburgh, has two cantilever spans each 1,710 feet in length, the longest in the world. The total length of this structure is one and four-sevenths miles, and there were 51,000 tons of steel used in its construction.

The first cast-iron bridge in the world was the Coalbrookdale Bridge, England, which was built in 1779.

The famous Brooklyn Bridge was begun in 1867, and not finished for nearly seventeen years. Its total cost was about fifteen million dollars.

There have been several London bridges. There was one at the end of the tenth century, and another in 1014 built of wood. In 1176 Colechurch began a stone bridge across the Thames,

which was not finished until 1209. The new London bridge was begun in 1824, and completed in seven years, at the cost of one and a half million dollars.—*Record-Herald.*

### Glimpse of a Japanese Home

ALL Japanese houses are built of wood, and apparently of the lightest kind of wood. They all look from the outside like mere temporary, make-believe houses—a summer day's play-place. But they have their solidities, as one soon learns through intimate acquaintance. They are almost always open on two sides at least, oftentimes on three, and sometimes on all four. That is, they are built in such a way that the side walls may be taken down entirely, leaving only the interior paper sliding-walls, or *shoji*, which can also be slipped from their grooves and stacked away in their own receptacle, built for them at the corner of each room, thus leaving only the roof and upright supports, with perhaps the little exquisitely wrought ornamentations of oddly shaped apertures and wee side windows of finest white pine and oiled paper by which the structure is beautified. The roof is of gray tiles usually, in the better dwellings, and in less pretentious ones of heavy rice straw thatch, out of which grasses and wild flowers grow, to the intense delight of the humble owners. No Japanese house is ever furnished.

To people in the interior of the country, that which we call furniture would be the most remarkable collection of curiosities. They would not have the remotest idea what use to make of it.

It is all rather difficult to a foreigner at first. One must be trained from babyhood to sit upon one's feet on the floor without discomfort; to eat off the floor without a single breach of "table manners;" to sleep on the floor without getting rheumatism or other aches and pains as bad, and all these things one must do in a Japanese home. And learning to "do without" things is a matter of some difficulty, too. One envies the native who has never learned to "do with" things. A knife and a fork, for instance, seem upon first thought to be a positive necessity. But how quickly one learns to use the dainty little "chop-sticks," and how out of place knives and forks soon begin to look among the exquisite small bits of fine china on the little lacquer trays which No San carries in with such charming grace!

In the Japanese kitchen there are also interesting things. What a kitchen can be without a stove, without a chimney, even without pots and pans and kettles and big knives and chopping-boards and wooden bowls and flour-bins and rolling-pins and rattling coal-scuttles and things, that a Japanese kitchen is. All of these "conveniences" would be simple pandemonium to a poor little Japanese cook. He knows not the use of a stove. He has only a little *hibachi*, or earthenware fire-box, in which he puts live charcoals, and all his cooking utensils he could put into one of his big kimona sleeves. And

yet what wonders he can perform! He can prepare a meal for twenty persons with less "fuss" than the ordinary cook from County Cork would make over a small luncheon for two; and he knows how to do everything at a minimum expense. Moreover, he is not always "giving notice," and he is not lord of the premises. He is a servant in the finest sense of the word, as are the servants above and below him.

There is no "servant question" in this little empire of Japan, because the distinctions of caste are too well defined and too rigidly observed to make such a thing possible. Almost every servant has his servant, and when the "butler" gets scolded, he can go and scold the "boy;" when the cook does something he should not, he has a small helper to blame for it. When the gardener gets cuffed, he can cuff the little chap who keeps the weeds out and picks up fallen leaves and feeds the carp in the pond.—*Leslie's Weekly.*

### "Thank You"

SEVERAL winters ago a woman was coming out from some public building when the heavy door swung back and made egress somewhat difficult. A little street urchin sprang to the rescue; and as he held open the door, she said, "Thank you," and passed on.

"D'ye hear that?" said the boy to a companion.

"No; what?"

"Why, that lady said 'Thank ye' to the likes o' me."

Amused at the conversation, which she could not help overhearing, the lady turned round and said to the boy: "It always pays to be polite, my boy; remember that."

Years passed away; and last December, when doing her Christmas shopping, this same lady received an exceptional courtesy from a clerk in Boston, whom she thanked.

"Pardon me, madam, but you gave me my first lesson in politeness a few years ago."

The lady looked at him in amazement, while he related the little forgotten incident, and told her that that simple "Thank you" awakened his first ambition to be something in the world. He went the next morning and applied for a situation as office boy in the establishment where he was now an honored and trusted clerk.

Only two words, dropped into the treasury of a street conversation, but they yielded returns of a certain kind more satisfactory than investments, stocks, and bonds.—*The Congregationalist.*

A NOTED physician has said that up to the fifteenth year, a child attending school should have at least nine hours' sleep in summer and nine and one half in winter; and the overtaking of the mind and nervous system of the girl at the age when she enters womanhood should be carefully avoided.—*Selected.*



# THE WORLD-WIDE FIELD

## German Union Conference Council

L. R. CONRADI

IMMEDIATELY after the last sermon in Stettin, our brethren repaired to Berlin, where we had the first session of the German Union Committee at 10 A. M., Monday, Jan. 28, 1907.

The East German Conference kindly invited the committee to have its council in Berlin, and at the same time have some of our ministers address the local church. As we have four hundred and twenty members in this city, we naturally had larger meetings than in any of the other annual conferences.

We found ourselves very busy with the work before us. As our assembly room was in the same building where we lodged, we could keep steadily at work from eight o'clock in the morning until late in the evening, with two hours recess for dinner.

When the annual report for 1906 was handed in, we had every reason to be grateful to God for the way he had blessed us. Sixteen hundred and eighty-two had been baptized, and three hundred and eighty-one had been added by vote, raising our membership in the union from seven thousand at the beginning of 1906 to eight thousand three hundred and twelve at the close, showing a net gain of one thousand three hundred and twelve. About eighty died during the year, some moved away, and a number apostatized, especially in Russia. Our tithe shows a still better increase—\$54,033.52 for 1905, and \$79,105.20 for 1906, or a net increase of over \$25,000. The tithe in the German Union averages \$9.53 a member. It is true that, during the last year, a number have paid tithe on their capital, but the Lord has truly been good to his people, by bestowing all these blessings upon them. The other offerings increased from \$10,000 in 1905 to \$13,000 in 1906.

If we consider the work in the various countries of the union, we find that Germany has, in many ways, taken the lead during 1906. It now has 4,934 members, and there were 1,216 additions during the year in the German empire. We have here seven conferences—the East, the West, the North, the South, the Prussian, the Rhenish, and the Silesian Conferences, with the German Union District. All these conferences pay a regular second tithe. Their tithe during the year amounted to \$42,740, or about \$12.70 a member. Including their second tithe, they gave to missions \$23,000 during 1906 in Germany proper, besides raising \$10,000 for the Old People's Home.

In membership Russia follows Germany. It has one conference and four mission fields, with a membership of

2,181. They report 541 additions, but lost quite a number because of their unwillingness to adopt the tithing system. The Russian tithe was about \$8,100, or not quite four dollars a member. One remarkable feature in the Russian field is that the Asiatic Russian Mission, which started last year with a membership of fifty-eight, has during the last three months of 1906 risen to one hundred and fifty-eight, largely on account of the removal of about eighty of our members from European Russia to Siberia. This state of affairs has made it necessary for us to adopt a new arrangement, which was proposed at the German Union Council in Berlin. Heretofore, one part of the Asiatic District has been south of the Caucasus, reaching to the Persian border, while the other part was in Siberia, and thus unhandy to work. Therefore, it was unanimously decided by the union committee (knowing they would have the co-operation of the brethren in Russia) that the East Russian Conference be so changed in territory as to include both the north and the south portion of the Caucasus district, with Tiflis and Baku and Erewan, making it a compact field, to be known as the Caucasian Conference, with a membership of about eight hundred. The Volga District, which borders on Siberia, will hereafter be united with Siberia, and will be known as the East Russian Mission, having at present a membership of about four hundred. Elder H. K. Loeb-sack will be in charge, and we expect that he will visit Siberia, and organize our membership there, as far as this is practicable. Thus the Lord is constantly opening up Siberia and the Transcaucasus, and lights are being kindled throughout those dark regions.

Remarkable, indeed, for the work in Russia, is the following decree, signed by Minister Stolipin, in favor of our people. There is little question but that this favorable decree is, in the hands of God, due to the address of thanks which we presented to his majesty the czar, and which he so kindly acknowledged. The edict is in the form of a circular letter, sent to the various governors in Russia. Freely translated, it reads as follows:—

*Ministry of the Interior*

*Department of Foreign Confessions.*

"6th of November, 1906

Number 5532.

*"To the Honorable Governors:—*

"By the order of the Imperial Council, of March 27, 1879, which has been confirmed by his Majesty, the sect of the Baptists was allowed to confess their faith without any hindrance, and also to conduct their services in the halls set apart by them for this purpose, and announced as such to the governor. Further, the civil administration is

charged to keep records with regard to their marriages, births, and deaths. There was also an order of the Senate, Nov. 12, 1879, in which seven different forms of these records were described, as well as the manner in which the extracts from them should be certified.

"The present Senate declares through an edict of March 14, 1906, No. 2783, that the teachings of the Adventists are similar to the Baptists, and that they can be looked upon as a branch of the latter. As according to paragraph 1106 of the Department of Foreign Confessions the Baptists have perfect liberty to exercise their faith, we have no definite reason to refuse this to the Adventists.

"In order to avoid all uncertainties in the religious affairs of the Adventists (who number about three thousand in Russia), I deem it necessary to tell you that all the rules which apply to the Baptists, also apply to the sect of the Adventists, and that the keeping of the record of the books, and extracts therefrom, is to be turned over to the civil administration.

"At the same time we would inform the Lutheran General Consistory that all their pastors be notified to be ready to hand over all documentary extracts concerning the Adventists that might be within their territory to the nearest civil authorities, who henceforth shall be charged with the keeping of the records of their books.

*Ministry of the Interior,*

*(Signed) "P. STOLIPIN."*

We surely have every reason to be grateful that God has so wonderfully wrought for this people, insignificant as our numbers are in the midst of the one hundred and thirty-five millions of the Russian empire, so that a special edict has been issued granting us full liberty to exercise our faith and to circulate our publications in the Russian and German languages. God is gracious indeed, and to him alone be the praise. If we look back over the twenty-one years since our work first started in Russia, we have every reason to praise his holy name for what he has done for us.

At the present time we are carrying on work in Russia in the Russian, the German, the Esthonian, the Lettonian, and the Armenian languages. We are also beginning among the Bohemians and Jews.

The next field in membership, is German Switzerland. Five years ago, this conference had about two million people, and one hundred and eighty-five members. At that time it was separated from French Switzerland. Two and a half years ago, nearly fifty of the members of the German-Swiss Conference moved from Basel to Gland, when the institutions were transferred to that place. As long as the French and the German parts of Switzerland were together, there was always more or less trouble about locating the camp-meetings so as to suit both the French and German brethren, and there was also the difficulty of having the two different languages at the meetings. The best evidence of the wisdom of forming the division is the growth

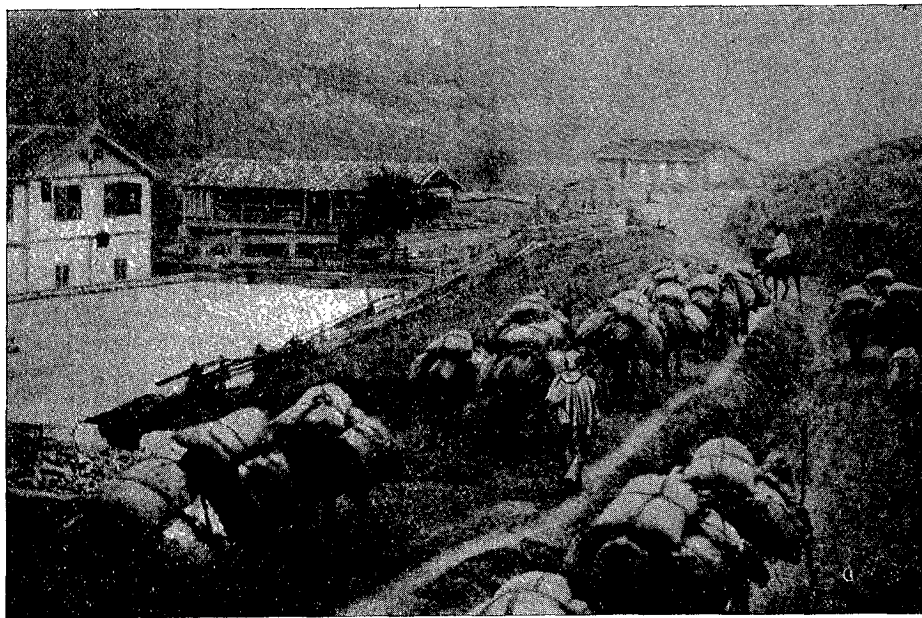
that has attended the work since that time. During the last year alone, ninety-four additions were reported, and their membership is now four hundred and thirty-six. It is very evident that buildings alone, good as they may be, do not always make a field grow. The tithe of German Switzerland last year was \$4,100. They were able to pay all their workers, and had sufficient left over to buy a second tent for their summer meetings. This small conference turned over about \$1,300 to the Old People's Home. Although the Basel House has been sold, yet our people are still able to occupy the depository and chapel room they formerly had, at the nominal rent of three hundred dollars per annum—cheaper than we could let them have it while the building was our own.

(To be concluded)

### Alto Parana Mission

J. W. WESTPHAL

THIS mission embraces the republic of Paraguay and the territory of Mis-



MULE PACK TRAIN IN PARAGUAY

siones in Argentina. The former has a population of nearly six hundred thousand, exclusive of the Indians, whose number is variously estimated at fifty thousand to one hundred thousand. Missiones has a population of about thirty thousand.

This territory was once the stronghold of Jesuit missionary work in South America, whence the name given to Missiones. At one time it also embraced a portion of Brazil. But the missionaries were gradually driven back by the Brazil slave-hunters, and the Indians taken from the mission stations and captured in the forests were taken to Rio de Janeiro and other slave markets, to be sold. At that time the population of Missiones was one hundred and thirty thousand.

Scattered over Missiones and a part of Paraguay are the ruins of these mission stations. They were composed of a church building, fronting upon a large

square or enclosure, which was surrounded by large buildings and courts, in the latter of which the Indians were housed, and, until resigned, were kept from escaping. All was generally built of large rock, and comprised a veritable fortress against the attacks of the savages and slave-hunters. The rougher work was all done by the Indians, who were practically the slaves of the Jesuits. The Indians were taught the various trades, but especially the Catholic religion. By ingenious devices, moving images of saints were made to demonstrate their power, and inspire faith in the heart of the red man, and what could not be done honestly or by deceit, was accomplished by force.

One of the chief and best-preserved ruins is in San Ignacio, on the Parana River, a little above Posados. The church is about eighty by two hundred and forty feet. The walls are six feet in thickness. In the front is still to be seen the image of San Ignacio, hewn in bas-relief on stone. Within the walls are now large orange trees. In the cen-

recent meeting, two were baptized, and three united with the churches.

Paraguay and Missiones have a distinct race of their own, developed from the early Spanish settlers and the Guarini Indians, and, in Missiones also, the Brazilians. While the official language is Spanish, the language of the people is Guarini. There are thousands who can not understand Spanish, and still more who can not speak it. The Guarini language is itself a mixture of the Spanish and the Guarini of the Indians, so that they are not understood by the Spanish, and but little more by the Indian. Except a translation of parts of the Bible, they have no literature. Few can read in any language. The Bible is unknown, except as the agents of the Bible societies have scattered it. Nominally all are Catholic. Superstition occupies the place of faith everywhere.

Owing to a train of circumstances, religious and social, the moral temperature is lower than in any other country in South America. Ever since the war with Brazil, Uruguay, and Argentina more than thirty years ago, when nearly all the men of military age were killed, the female majority has steadily been maintained. Marriage has largely fallen into disuse. The cigar is found in the mouths of men, women, and children alike. These conditions make Paraguay a difficult field for successful work. In every way the people are enslaved, and the conscience seared. As far as I could learn, Protestant churches generally have succeeded less in establishing themselves than in other South American countries. It is still virgin soil for gospel work.

Including the laborers, there are now thirteen baptized Sabbath-keepers in Paraguay, and six or eight others are keeping the Sabbath. It was my privilege to visit them recently, and I found them firm, and rejoicing in the Lord. They are very scattered, but their isolation does not affect their ardor. I believe all those baptized are faithful in giving to the Lord his own.

My trip which was made through Missiones and Paraguay, as far as Gonzales, in company with Elder Ernst, the superintendent of the mission, was interrupted for a week by the sickness of Elder Ernst. After a three-days' tedious ride on horseback, being tired and warm, he took a cold bath, from which pneumonia resulted. Thanks to the knowledge the Lord has given us of simple treatments, after a week's nursing, I could leave him on the road to recovery. I concluded my visit in company with Brother Ignacio Kalbermatten, the only other laborer in that field. Remember the work and workers in this difficult field, in your prayers.

*Diamante, Entre Rios, Argentina.*

“Pass it on to every nation,  
Give the world this great salvation;  
Myriads still in sin are lying,  
Ev'ry breath a soul is dying.”

## Sumatra

G. F. JONES

As I landed in different places on the west coast of Sumatra, I was struck with the rare beauty of the country. Not only is it beautiful, but it possesses a variety of life that captivates the mind of the romantic person, the adventurer, the scientist, and the gold-seeker, as well as the missionary. In the cities live the intellectual European, and also the heathen. In the villages are the natives, who grow rice and other necessaries, but who live in slavish fear of the European, and are, therefore, harmless. To this class the Netherlands India government forbids missionaries. If this law continues in force, there will be need for such workers as were Peter and John when they were straitly charged by the rulers "not to speak at all nor teach



PALEMBANG, SUMATRA

in the name of Jesus," but when the Lord opened the prison doors, saying, "Go, stand and speak in the temple all the words of this life." The third angel's message, fully accepted and preached, must in this generation develop every phase of Christian experience, and the faithful must meet persecution, such as was endured by the apostles, the martyrs of the Dark Ages, and all the faithful who earnestly contended for the faith once delivered to the saints. These are trying days for the Christian worker, and glorious days, also.

These humble natives, when called before any Dutch officer, remain with bended knees, and are in the habit of not passing a European without bending the body until he has passed them. As the Lord is the ruler among the nations, the strict rule of the Dutch over these people must have been necessary to keep down the fanatical Mohammedan spirit. They are now humiliated, and are doubtless made ready to receive with meekness the engrafted word which is able to save their souls and to translate them to the glorious liberty of the sons of God. We are not in these nations to find fault with their method of governing, or to offer one word of criticism, but to preach the Word. "Known unto God are all his works from the beginning of the world." The children of Israel's preparation for deliverance was their hard bondage in

Egypt; the Christian's chastisement is also his training for the kingdom of God.

The Chinese in Sumatra are all of the merchant, and not of the coolie, caste, and are not permitted to take the bread out of the native's mouth by doing his work. So they are strictly shut up to their own business of getting a livelihood. But they are eager for an education and reform, and erroneously think that to become a Christian means to have the full liberty and privileges of a Dutchman. Many of them are anxious to turn Christians for this reason only. How can these poor people know what is the truth unless some one gives his time and life to help them? They would be grateful for such aid, and would give help to such an unselfish friend. I understand that the government, unlike the

others, makes but few or no restrictions for the missionary to work among the Chinese, and they are eager inquirers just now. Faithful workers may from now to the close of probation be busily at work giving meat in due season. "Blessed is that servant, whom his Lord when he cometh shall find so doing."

Sumatra is said to have a population of three millions. It is a rich, fertile coun-

try. Its mountains are covered with tropical forests of the rarest beauty, in which are beautifully plumaged birds, butterflies in all their fascinating beauty, squirrels and monkeys, tigers and other wild animals. There are also fanatical tribes and savages, to whom our message is to be carried in this generation, and that means that faithful, fearless, and unselfish workers are to take it to them. Now indeed is the accepted time; "behold, now is the day of salvation." "He shall cause them that come out of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." This is an encouraging promise to the worker anywhere.

### A Reaction in China

THE signs of the times indicate a halt in the reform movement in China. The stream of imperial edicts continues to flow, but for several months it has followed the channel of the reactionary party. Confucius has been deified, that is, raised to the rank of Heaven and Earth, so as to require the grand sacrifice; a school has been ordered at Chou-fu, the birthplace of Confucius, in honor of the sage, and it is directed that all schools pay special attention to inculcating his ethics; Buddhist schools are to be established in all the provinces, in order that pure Buddhism may be

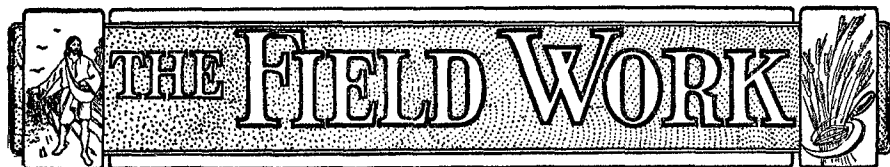
taught; the old Chinese learning has been reaffirmed as the fundamental factor in national education, the Western knowledge being only auxiliary thereto.

The degrees of foreign universities and colleges are now disallowed, the intention of many of the reform edicts is being ignored, and the system of awarding appointments by patronage, irrespective of fitness, is undisturbed. Yuan Shih Kai, viceroy of the imperial province of Chi-li and a leading reformer, has been shorn of many powers.

It is not clear just how seriously all these recent events are to be regarded. The fact is, no one knows exactly how to interpret them or how much weight to put upon them. Those who have known China long and well write that it is impossible to prophesy what will happen, because no one can tell with certainty what are the real opinions and motives of those who stand behind the Dragon Throne, how much is done for effect, and how much with changed purpose. It was inevitable that some reaction should follow the wild rush of reform measures in 1906. Perhaps it is desirable that there should be pause and review. It may be that missionary work will suffer again some hindrance. But no more Boxer uprisings are apprehended. And the reform movement is not overcome. It may be delayed; it can not be permanently stopped; in the end it will conquer. Young China is awake and determined. It may pause to strengthen and realign its forces.—*The Missionary Herald*.

IN the great territory comprising the German Union Conference, including Germany, Russia, Austria, etc., 201 book workers labored during July, August, and September, 1906, and were successful in selling \$11,839.34 worth of books in these difficult fields.

A LETTER from Elder Everson, of Rome, Italy, says: "I hear from Torino that the work is moving along nicely there, and a good interest is being manifested. The people seem to be much pleased with the preaching of Professor Fant. I have just written him to go to a little town near Turin, to visit an Italian brother and wife who have recently come to Italy from South America. This brother has written me that he has scattered tracts in his neighborhood, and there is a good interest being awakened in the truth. He said that the Sabbath before he wrote, a lady who had read the tracts given her had come to inquire more about these things, so he was anxious that I should visit him. But as I am too far away, I asked Brother Fant to go, and I think he is there now. This brother said that he began to keep the Sabbath in South America simply from the instruction which he had received from a neighbor, and that after a little work done there by one of our laborers, twelve Italians began the observance of the Sabbath, and fully embraced the truth."



# THE FIELD WORK

## San Francisco Ship Mission Work

THE land-locked harbor of San Francisco is one of the best in the world, for the deepest seagoing vessels can enter the Golden Gate with safety. Since April 18, 1906, the shipping to and from this port has very perceptibly increased.

While ships of all maritime nations enter here, the colors of Great Britain predominate. San Francisco is decidedly a cosmopolitan city; and to do a successful work, literature in different languages must be carried daily. Work among the ships has been done at this port for over twenty years. On an English vessel, the mate asked me how long the *Signs* had been published. "Over twenty years," I replied. He said, "I have read it for thirty years." Another man stated to me, "I have read your literature from your racks for twenty years." Thus the silent witnesses have borne their message to those who sail the sea.

Follow the ship missionary one day. He has previously prepared rolls of reading-matter, stamped with the Society's stamp. Each contains ten copies of the *Signs* of different dates, five of the *REVIEW*, five of the *Instructor*, two or three of the *Life Boat*, one or more of *Save the Boys*, and health journals, besides tracts on twenty or more different subjects, including temperance.

On going aboard I find the captain in the ship's cabin. I state my mission by presenting the reading-matter, and leave one roll on each ship. I make an effort to sell a book or papers to captain, mates, and sailors. I present Bible subjects when I can. Yesterday I visited twenty vessels, and sold two copies of "Coming King," twelve copies of the *Signs*, *Liberty*, and *Watchman*, and placed in reading-racks eighty-five copies of the *Signs*, and left on sailing vessels fourteen rolls of literature. A great number of the men I talked to that day were infidels, the largest number I had ever met in one day.

Transport sailing day, from five hundred to fifteen hundred officers and men sail to the Philippine Islands. I place papers and tracts in each of the officer's state-rooms, and hand them out to soldiers. Thus several hundred papers and tracts are distributed on each sailing day.

Allow me to suggest some of the ways you can assist in the work of giving God's last message to these people. I am placing new reading-racks on important steamers, besides the many already installed. These have to be supplied with good up-to-date reading-matter. Thousands of tracts and papers are wanted. Send in your clean copies of literature in all languages, that you do not use. Churches should make up boxes, and send by prepaid freight. Thousands of new tracts are wanted to warn the hundreds of thousands of people coming and going. To pay for packages of these tracts, send money to the California Tract Society, stating that it is for tracts and for clubs of papers for San Francisco ship mission.

Church-schools and missionary societies can make up packages of a few selected tracts and enclose the name of the sender, requesting correspondence. These will be handed to young men sailing to the Philippines in United States service. Some mother's son, many miles from home, will appreciate the fact that some one cares for his soul. Add your prayers to this seed sown, and you will see souls saved in the kingdom of our Lord and Saviour.

Dear reader, please remember the calamities soon to befall these cities. "Cast thy bread" now "upon the waters," for soon the summer will be past, and the harvest will be ended.

CHAS. W. PETER.

S. D. A. Church, Verdi St.,  
Alameda, Cal.

## Chile

VALPARAISO.—We have now a good cylinder press, on which we can print four pages of the *Señales*, at a speed of about one thousand an hour. We have many sorts of type. Our cutter is a good, large, strong machine, which we bought for less than half price. We have begun work, and I am glad that we can have these machines. I am determined to be faithful to the Lord, and make the best use of the printing plant.

The minimum loss occasioned by the earthquake is over six hundred dollars. But we had a good opportunity for aggressive work. We prepared special numbers on the earthquake, and printed thirty thousand copies of *Señales* in September, twenty-six thousand in October, ten thousand in November, and six thousand in December. Many of our brethren took a new interest in circulating the paper. The Lord blessed greatly. One day I sold seven hundred and forty copies, another day I sold five hundred, three hundred another day, two hundred several times, and often over one hundred. Brother Steele has also taken hold, and nearly every Sunday he goes out and sells one hundred or more.

We are glad that the General Conference decided to collect two thousand dollars for our printing plant and school. This will enable us to build a little barrack for the press, and avoid the heavy rent and the frequent moving from one house to another. We may also be able to buy some things still needed for the printing plant.

Our work is prospering here. The Lord is adding souls to his church in many places. More calls come than we can attend to. But I am glad the Lord is preparing laborers. Much is to be done, and we need more help to accomplish it.

Personally I lost very little in the earthquake, and all our brethren are happy, praising the Lord for his protection. None suffered bodily. My wife and I were at that time a little farther north, in Serena, so did not experience such shaking as befell Valparaiso.

For Bolivia we should have a young, strong, all-round worker, who could as easily canvass as give Bible readings or preach, and who would be willing to do with very few accommodations. One speaking German or French, besides English, would be best, as there are many of these nationalities in Bolivia. Traveling must be done there mostly on muleback. And as the country is so high, it is cold, and there is frequently snow or rain. So one who is accustomed to a rough climate could endure it better than a delicate person.

ED. W. THOMANN.

## Ship Missionary Work in Singapore

ABOUT one month ago a church missionary society was organized in Singapore, with Brother Mills as leader, and with leaders for the various branches of missionary effort we are planning to carry on in this city. These comprise ship mission work, hospital visiting, missionary correspondence, industrial department, tract loaning, and selling and distributing our periodicals.

Having been appointed librarian for our society, I am confronted with the problem of how to obtain supplies of literature for our ship mission work. As a port of call Singapore is one of the most important in the world. In the daytime our harbor presents a forest of masts and spars, and at night the countless lights give it the appearance of a thickly populated city. Think of the thousands of men "that go down to the sea in ships, that do business in great waters," that call here in their journeying. Vessels come here from every nation under heaven, and to those countries they return. We have here an opportunity, such as exists in few other places, to scatter our literature toward the four winds.

Now there are thousands of our good missionary papers in the homes of our people, "hiding their light under a bushel," that might easily be proclaiming their message on all the high seas. If our dear brethren and sisters will cooperate with us, this will soon be accomplished. Send us back numbers of the *Signs*, *Watchman*, *Instructor*, *Life Boat*, and our health papers, and you will help us in this effort to give light to the sailors. It does not matter how old the papers are so long as they are clean. Neither does it matter what language they are printed in. Literature in foreign tongues will be especially useful.

Address all papers to Elder G. F. Jones, "Villa Hatsu," 12 Dhoby Ghaut, Singapore, Straits Settlements.

Remember that here is a golden opportunity to dig up the buried talent and set it to work somewhere in the Lord's vineyard.

Some of the bravest and warmest-hearted men of this generation are those who are continually facing the perils of the deep. These will also endure much for the Lord's sake when they learn the truth. Let us do what we can to give them the opportunity. Just recently two British man-of-war men visited us, who accepted the message through mission work done at St. Lucia, West Indies. I am sure that if the readers of these lines could meet these brethren, and know how they are holding up the light before hundreds of their shipmates, it would kindle a burning de-



sire to see many more such lights. This one means of supplying the seamen with our literature is within our reach. Let us use it faithfully.

The pioneer of pioneers in the third angel's message (Joseph Bates) was a seaman. In the latter end of the message the toilers of the deep will join heartily in the sounding of it; for Isaiah, in speaking of the remnant church, says, "They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea." Isa. 24: 14.

W. W. FLETCHER.

### Pennsylvania

PITTSBURG.—On account of the high water which prevailed along the Allegheny and Ohio Rivers, I was hindered in reaching my appointment at St. Louis, Mo., as I had hoped; so I spent Sabbath, March 16, in Pittsburg, Pa. It was a pleasure for me to meet with this church and to see once more a number of those whom I had known in former years, when I was a laborer in the Pennsylvania Conference.

Through the earnest and persevering efforts of Elder C. S. Longacre and the members of the Pittsburg church, they now have a commodious and pleasant church building. It is evident, however, that its capacity will have to be enlarged, as it is already well filled each Sabbath.

I was also pleased to meet with our church in the city of Allegheny, during the afternoon of the Sabbath I was there.

On my return from St. Louis, Sunday, March 24, I stopped there again, and spoke on the subject of our organization and religious liberty. It was gratifying to note the interest manifested on the part of our people there, as the principles of truth on these subjects were presented.

Our prayer is that the message may go with increased power in Greater Pittsburg, which is a storm-center for National Reformism.

K. C. RUSSELL.

### China

SIANG CHENG.—It is encouraging to see that the message is gaining ground in all lands. The end seems nearer when we can see such progress. For such fields as this, I have faith to believe that the Lord will raise up messengers to help. I feel sure that we shall have a large number out from the home lands in the next year or two; but in addition to this, there are some already on the field who will accept the truth and cast their lot with us, just as Brother P. J. Laird, of the English Church, has done. We are doing quite a little in the way of distributing literature, and are planning to keep at it. In addition to the *Signs*, we hope to get "Daniel and Revelation" into the hands of as many missionaries as possible.

There are some conditions here that must be studied in the field. We have had to begin at the very bottom in our work; and, in addition to the trouble of getting the language, there have been some other difficulties, which have been very trying. Our work in many ways is taking on a brighter aspect. We are beginning to see some fruits from the literature we have put out, and it stirs us to put greater effort forth to distribute reading-matter.

None of our literature can be translated literally into the Chinese language. It must be adapted to the people. The parts that can be understood by the native can be used. In his ignorance of history and affairs of the world, he is limited in the things that he can comprehend.

Personally, I have great cause to thank the Lord that we have had good health here at our station this summer. I have two men now who can go out to some of the surrounding territory. Before we could speak the language well or knew much of the characteristics of the people, our efforts were hindered, because we had a number of false Christians around us, who deceived us by their seeming piety. And while we have only a slight grasp of the situation now, yet China seems an altogether different place to me at the present time, compared with what it did a year ago. But some of these experiences may be of some help yet, because those who come now will not have to meet them.

A. C. SELMON.

### Personal Experience of a Home Missionary

My husband and I came to Gastonia, N. C., last October. We have spent five weeks visiting isolated Sabbath-keepers and attending a canvassers' institute held at Hildebran, N. C. The days have been freighted with golden opportunities and blessings. Open doors and hearts have greeted me. Aside from home duties, I have had the blessed privilege of visiting the sick and dying, selling four hundred and eighty-five copies of the *Watchman* and taking twenty-four subscriptions, distributing four hundred copies of the *Instructor*, *Little Friend*, and other periodicals; have made one hundred and forty-five visits, given thirty-six Bible readings, and written many missionary letters, besides giving away many tracts. To the Lord be all the praise. This report of work is given simply that it may encourage some other sister to attempt something for the Master, even though pressed with household cares.

Some personal experiences may be of interest. After buying a paper, the mistress of the house said, "I want to ask you a question. I have been reading my Bible, and find that all through its pages it teaches that the seventh day is the Sabbath of the Lord, and I have made up my mind to obey the Lord and keep next Sabbath." I hold readings with them each week, and never found more interested people than they. She and her aged mother have now kept the Sabbath three months. They have Sabbath-school in their home, and are awaiting baptism. The two daughters have recently begun to keep the Sabbath with their mother.

In one home where I sold a paper, I called the next week to deliver another. In the Special *Watchman* the gentleman had seen advertised the book, "Thoughts on Daniel and the Revelation." He purchased it, and tells me he wants more literature.

One man was so interested in his paper that he took it to meeting and read a portion. The minister took him aside and chided him. Later I called at his home, and found that he and his wife were troubled over the Sabbath question. When I left them, they said, "Come again and read the Bible with us."

At one place where I sold a paper and

took a six months' subscription and an order for "Coming King," the husband said, showing me a copy of "Daniel and the Revelation," "There is a book I would not take five dollars for if I could not get another like it." At another home the lady said, "O, that is the *Watchman*!" She gave me her subscription, saying, "I know the truth, but do it not," and began to cry. Just then the daughter came in and said, "Grandma keeps the Sabbath." In another home while I was reading the headlines, the lady said, "Do you know few people keep the Sabbath?" and she gave me a number of scriptures showing that the seventh day is the Sabbath. She said she knew she ought to keep it. She bought a copy of "Coming King," and gave me the money for a year's subscription to the *Watchman*. One said, "That is no common reading," and gave me a subscription for six months. Another said, "It makes me feel serious to read that paper."

A blind man, living at Clifton, S. C., who was visiting at one place where I called, said, "That is an Adventist paper. It has the same sound as mine,—*The Christian Record*, published by your people at College View, Neb., for the blind. In a few days I expect to begin work, and I hope to aid in its circulation." Brethren and sisters, is not this a gentle rebuke to us who are blessed with eyesight?

I called at a home where death had entered suddenly that day. I had prayer with the sorrowing wife. She said, "I believe the Lord sent you. I was wishing some one would pray for me." I went to the next house and took two subscriptions for six months. The woman said, "Mother, who lives in Georgia, visited me Christmas, and was reading the paper you sold me, and said, 'That sounds like old-time religion.'"

Truly there is joy and rest in the Master's service. These lines greatly impress me: "All should endeavor to realize the shortness of time and the solemnity and importance of the period in which we live."

MRS. MOLLIE R. MILLER.

FROM the *Pacific Union Recorder* we take the following account of the experience of Brother Chas. N. Miller at Bakersfield, Cal.: "Never before have I had the experience with the ministers of other churches that I have had here. One Sabbath I had four out, not coming for controversy, but for light. I had not invited any except a Baptist minister who visited me for light on the sleep of the dead and destruction of the wicked. Since then he has been an earnest student of truth. On my last visit, he said he was convinced of the law, including the Sabbath, and he is now studying prophecy. He is a very earnest man, a minister of thirty years' standing in the Baptist Church, but he can not conscientiously preach for them any more. The other one who is especially interested is of the Holiness Church. Elder Dart would remember him as the man who tried to refute the law one night in San Luis Obispo, when Brother Dart was holding meetings there. But he is now of a very different frame of mind. He says the Sabbath question is troubling him greatly, and he called for our best works on that question. A few days ago I was invited to visit a Presbyterian min-



ister in counsel. He is also troubled over the light the Lord has revealed to him, and says he can no longer preach where he can not have the liberty to teach what he sees to be truth. With such an unusual experience which I have not invited for myself, I can but hope that some may see the whole truth."

**Notes of Progress**

It is cheering to see our fields so well represented in the accompanying summary, and yet this report would be greatly improved if there were not so many blank spaces in it. But this is the beginning of the year, when the institutes are being held, and we can not expect such large returns as later on.

However, this report is very encouraging when compared with the corresponding month for last year. Last year the summary for January stood at \$21,000, and \$11,000 of this was reported from Australasia. This year the summary for January stood at over \$26,000. Last year the summary for February stood at \$15,000. This year it is over \$26,000. This year's summary, however, is raised very materially by the large report from Germany, which was not included last year.

On the whole, we are still making a strong advance with most promising indications for the future. If the leaders in our State and union conferences will take upon themselves an active responsibility in supplying reports promptly to our department, we can report the rapidly increasing work still more perfectly.

**The Foreign Work**

Accompanying the summary from Germany, we have received a most encouraging statement of the steady increase of sales in those populous countries where work is much more difficult than it is here. Notice what a splendid total the summary amounts to from the German Union Conference, and how fully they have reported. On the other hand, look at the list of workers—two hundred and thirty-seven! Think of the number of consecrated men and women going from house to house in the German Union, who by their faithfulness have secured such results. It is not that the work is easier in the German Union Conferences that so many are engaged in it, for the work is very much harder than it is here, but evidently a much larger per cent of the people consecrate themselves to the service.

Notice also the excellent report from Australasia, which averages just about the same the year round.

**The Atlantic Union**

The report from the Atlantic Union Conference compares well with the reports of last year during the best part of the season. Concerning their work, Brother Painter, the general agent, writes:—

"The year 1907 has started off in a very encouraging way for the work here. Our report for January was more than a thousand dollars better than our report for the same month last year. Our February report is over seven hundred dollars higher than the work for January. So we seem to be still on the up grade. I hope we can continue to climb all through the year, and see no good reason why we should not."

**Canvassers' Summary for February, 1907**

	AGENTS	HOURS	ORDERS	VALUE
<b>Atlantic Union Conference</b>				
Central New England	14	740	443	\$ 805.76
Chesapeake				
Eastern Pennsylvania	3	291	103	147.25
Greater New York				
Maine				
New Jersey				
New York	10	448	247	444.90
Southern New England	4	246		261.85
Vermont				
Virginia	10	346	183	288.00
Western New York	11	389	252	497.35
Western Pennsylvania	19	507	249	561.10
West Virginia	7	598	118	368.88
Totals	78	3,565	1,595	\$ 3,375.09
<b>Canadian Union Conference</b>				
Totals	5	274	148	\$ 347.20
<b>Lake Union Conference</b>				
East Michigan				
Ohio	13	590	269	\$ 288.75
Indiana	7	229	79	137.75
Northern Illinois	4	113	36	77.50
North Michigan	6	111	55	160.25
Southern Illinois	6	317	199	307.00
West Michigan	3		25	32.75
Wisconsin				
Totals	39	1,360	663	\$ 1,004.00
<b>Southern Union Conference</b>				
Alabama	7	621		\$ 742.35
Cumberland	4	313		322.00
Florida	3	199		63.70
Georgia	5	298		364.25
Louisiana	7	965		1,008.65
Mississippi	3	71		84.25
North Carolina	13	594		501.45
South Carolina	4	72		106.75
Tennessee River	10	304		262.30
Totals	56	3,437		\$ 3,455.70
<b>Northern Union Conference</b>				
Alberta				
Manitoba				
Minnesota	3	67	25	\$ 25.00
North Dakota				
South Dakota	4	57	12	57.00
Totals	7	124	37	\$ 82.00
<b>Central Union Conference</b>				
Colorado				
Iowa				\$ 1,296.50
Kansas	8	233	84	215.45
Missouri				
Nebraska				
Totals	8	233	84	\$ 1,511.95
<b>Southwestern Union Conference</b>				
Arkansas				
Oklahoma	9	487	72	\$ 304.60
Texas	9	164	24	119.45
Totals	18	651	96	\$ 424.05
<b>North Pacific Union Conference</b>				
British Columbia				
Montana	1	8	7	\$ 14.00
Upper Columbia				
Western Oregon				
Western Washington				
Totals	1	8	7	\$ 14.00
<b>Pacific Union Conference</b>				
Arizona				
California-Nevada				
Southern California	8	381	206	\$ 338.15
Utah				
Totals	8	381	206	\$ 338.15
<b>British Union Conference</b>				
Irish Mission Field	6	398	161	\$ 323.00
North England Conference	14	796	500	570.00
South England	21	947	562	615.66

In the conservative territory of the East it is not possible to secure great results from spasmodic effort. A steady advance means steady, solid growth.

**The Canadian Union**

We have received an encouraging report from Canada. Brother I. S. Jones, of North Dakota, was transferred to the Canadian field. He started in the right way to establish confidence. Not finding a quick response to his efforts to secure agents, he went to the city of Ottawa and demonstrated what could be done even in mid-winter in a large city. His average sales amounted to about ten dollars a day. Let us pray for Brethren Jones and Noftzger in particular, and also for the other faithful workers who are trying to rebuild the work in Canada.

**The Lake Union**

Brother Blosser and his corps of field agents are more than busy early in the season, holding their institutes and preparing for a large summer's work. They report enthusiastically concerning the prospects.

**The Southern Union**

Last year the Southern Union advanced with a strong, steady stride all the year, and now they are starting out most encouragingly during the first months of 1907. Notice how solid their report appears. It is very gratifying indeed to see States like Alabama, Louisiana, and North Carolina, where there are only a few Sabbath-keepers, leading out with such a fine record for February.

**The Northern Union**

During these winter months our workers in the Northern Union Conference can do little else than try to keep themselves warm by holding some good institutes.

**The Central Union**

The report from the Central Union would be much larger if it were complete. Iowa still maintains her good, strong lead of the conferences in this country. Very encouraging institutes are being held in the Central Union, and the prospects are good.

Prof. C. C. Lewis, president of Union College, writes that he has never before seen such an interest in our canvassing work as is now manifested in the college. A canvassers' convention has been appointed there for May 3-21, which bids fair to be a very interesting occasion. It is expected that there will be more than one hundred agents in attendance.

**Southwestern Union**

Elder W. W. Eastman, general agent of the Southwestern Union Conference, writes that he has recently closed a successful institute in Texas, where forty promising agents were trained for the field; and at the time of writing, he was engaged in holding another institute, with twenty members, in Oklahoma City.

**North Pacific Union**

A letter just received from Elder W. B. White, president of the North Pacific Union Conference, states that arrangements have been perfected for securing the labors of Brother Carl Weaks, former field missionary agent of Ohio, as general agent for that union. We feel very much encouraged by this arrangement. The book work has been fostered and built up very successfully

Scotch Mission Field	13	655	405	423.93
Welsh Mission Field	8	191	127	78.68
Totals	62	2,987	1,755	\$ 2,011.27
<b>Australasian Union Conference</b>				
Queensland	4	87	50	\$ 388.37
New South Wales	13	825	261	1,237.81
New Zealand	13	644	231	758.87
North Queensland	3	171	.....	.....
South Australia	8	377	103	525.50
Tasmania	6	243	119	462.37
Victoria	21	1,235	517	2,210.75
West Australia	8	558	153	729.37
Malaysian Mission	1	149	37	355.50
Totals	77	4,289	1,471	\$ 6,668.54
<b>Latin Union Conference</b>				
Totals	14	4,878	.....	\$ 1,038.65
<b>German Union Conference</b>				
<sup>2</sup> German Union District	4	484	.....	\$ 105.59
East German	52	4,143	.....	1,309.79
West German	42	1,725	.....	1,070.22
South German	36	3,626	.....	1,559.37
Prussian	22	1,355	.....	324.16
Rhenish	28	1,691	.....	611.31
North German	.....	.....	.....	.....
Silesian	.....	.....	.....	.....
German Swiss	14	1,055	.....	510.41
Caucasian	.....	.....	.....	.....
North Russian Mission Field	7	.....	.....	.....
South Russian Mission Field	7	936	.....	221.16
Middle Russian Mission Field	3	.....	.....	.....
East Russian Mission Field	4	310	.....	57.88
Austrian Mission Field	.....	.....	.....	.....
Hungarian Mission Field	2	748	.....	49.72
Balkan Mission Field	1	317	.....	22.88
Holland and Flemish-Belgium	15	944	.....	256.52
Totals	237	17,334	.....	\$ 6,099.01
<b>General Summary</b>				
Atlantic Union	78	3,565	1,595	\$ 3,375.09
Canadian Union	5	274	148	347.20
Lake Union	39	1,360	663	1,004.00
Southern Union	56	3,437	.....	3,455.70
Northern Union	7	124	37	82.00
Central Union	8	233	84	1,511.95
Southwestern Union	18	651	96	424.05
North Pacific Union	1	8	7	14.00
Pacific Union	8	381	206	338.15
<sup>1</sup> British Union	62	2,987	1,755	2,011.27
South African Union	.....	.....	.....	.....
<sup>2</sup> Australasian Union	77	4,289	1,471	6,668.54
<sup>3</sup> Latin Union	14	4,878	.....	1,038.65
<sup>2</sup> German Union	237	17,334	.....	6,099.01
Grand Totals	610	39,521	6,062	\$26,369.61

<sup>1</sup> Four weeks ending January 25.

<sup>2</sup> December.

<sup>3</sup> Three months ending Dec. 31, 1906.

during the past two years in Ohio. Such a work always develops workers for other fields. May the Lord bless Ohio in giving, and the North Pacific in receiving.

Brother Weaks goes to a promising territory. There are five schools in that union from which to draw students. Each conference has a good field missionary agent, and the officers of the union and State conferences are encouraging this line of work. With the Lord's blessing, we shall see results before the close of the present year.

**The Pacific Union**

Here again we have a small report with big prospects. We are encouraged by prospects, but we still have a peculiar liking for reports.

Brother Covell has recently closed an interesting convention in southern California. There were seventy-two prospective agents in his class. Year before last the book sales in the conference amounted to one thousand dollars. Last

year they were seven thousand dollars. This year they are talking of twenty thousand dollars or more, and we shall continue to pray that the good prospects may materialize.

Thus it is all the world round. The work is growing stronger and stronger. Its strength is gauged by the strength of its individual parts. Great results are secured by the total of the faithfulness of all the individual workers. If each canvasser does earnest work; if each field missionary agent manages wisely, works earnestly, and reports faithfully; if general agents act as generals indeed under God, the united efforts will give the strength of a strong army. What a grave responsibility rests upon each one, and what cause for thankfulness as we see the closing work developing. "For that the leaders took the lead in Israel, for that the people offered themselves willingly, bless ye Jehovah."

E. R. PALMER,

Sec. Gen. Conf. Publishing Dept.

# Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

## The Atlanta Sanitarium

WE are told that small sanitariums should be established at many places, and it is in harmony with this instruction that an effort is being made to maintain a sanitarium at Atlanta, Ga. The mild, healthful climate, even temperature, and good water, together with the prosperous condition of the State, make it a very desirable place for such an institution. Atlanta is a thriving city of rapid growth, having grown during the last twenty years in population from sixty thousand to over one hundred and twenty-five thousand, its growth in the past year having been exceeded by only one city in the United States. It is among the leading cities of the South as an educational and manufacturing center, as well as a favorite resort for tourists.

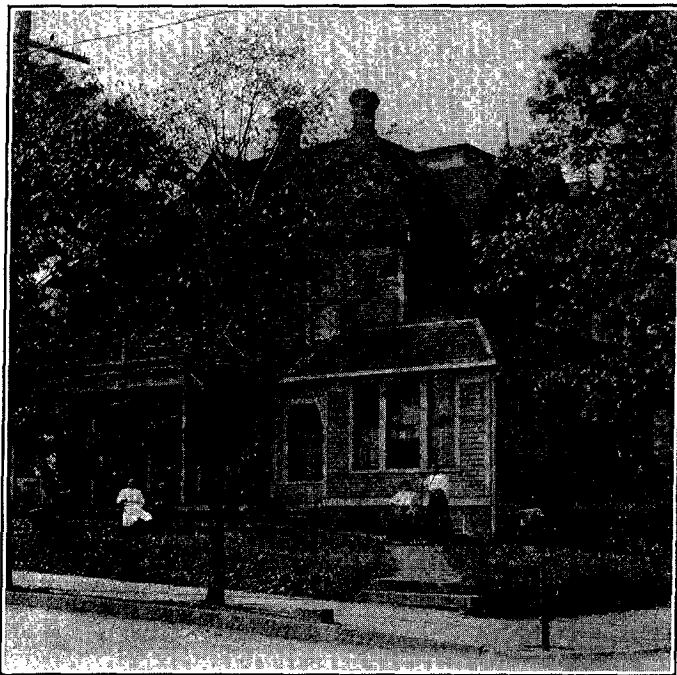
Some eighteen years ago our deceased brother, Elder S. H. Lane, and the writer purchased the lot on which the sanitarium is built. It was then in the midst of forest trees and old battle-fields, no streets having been laid out. Under the trees we knelt and dedicated the ground and the building that should be erected to the work of the Lord.

In 1893 it was sold to the Review and Herald Publishing Company, and a branch office was established for the Southern field. It was here that the first periodical for the South, the *Southern Review*, had its birth. While it was headquarters for our publishing work in this field, it was also the home and retreat for our workers when sick. Many were brought here to be nursed back to health, and were sent out again into the Master's vineyard, and are now filling important positions in other fields.

When the publishing work was moved to Nashville, Tenn., efforts were made to sell the property, but no sale could be effected. Then word came through the spirit of prophecy that it should not be sold, but that it should be donated to the medical missionary work in this part of the field, to be used for a sanitarium; and that means should be donated to properly equip it for sanitarium purposes. The first part of this instruction has been cheerfully complied with, the publishing company having kindly donated the property, but the latter part is still partially unfulfilled. After putting in bath-room facilities, and using it for a time, it became too small to meet the needs of the work, and an addition was begun; but before it was finished, it was found to be still insufficient. The accompanying cut shows the front as it stands now, an unfinished structure three stories high, of twenty rooms including treatment and bath room and a base-

ment. Only eight of these rooms are in a condition to entertain patients. The third story is wholly unfinished, and some rooms in the first and second stories are only lathed. The elevator shaft is all open from the basement to the third story. No dining-room or kitchen has been built, an unfinished room in the basement being used for that purpose. In time of heavy rain, water runs into the basement until, even in the room used for a kitchen, it has to be baled out with buckets. Our bath-room facilities are entirely inadequate. More room also is needed in this department. With our limited conveniences and an average of only two workers, nearly fifteen hundred treatments were given in 1906.

The means of lighting and heating is very meager, only a part of the rooms being furnished with gas. The means of heating is by stoves, which is an inconvenient as well as expensive method.



ATLANTA SANITARIUM

A demand for a good institution of this kind in this large city is demonstrated by the fact that notwithstanding the existing conditions, many patients have cheerfully adapted themselves to the situation for the sake of the benefits derived from right methods of treating disease. Among those coming are editors and manager of two of the leading daily papers of the city, members of the legislature, and leading physicians.

Many living in the city have visited our sanitariums in the North, and would gladly avail themselves of the privileges of a thoroughly equipped sanitarium in their home city.

The premises outside the building are very uninviting, being surrounded by a broken-down fence, with no lawn or flower garden. Under the present condition this branch of the work of God is not properly represented in this place.

CHAS. F. CURTIS.

## Findings

DR. R. H. HARRIS, of Battle Creek, Mich., and Dr. H. B. Knapp, superintendent of the Pennsylvania Sanitarium, were welcome visitors at the General Conference offices lately.

Dr. W. C. Dunscombe and wife called at the office last week, on their way East to visit friends for a few days before leaving to connect with the sanitarium at Kobe, Japan.

Dr. Leota Holland, lady physician in the Philadelphia (Pa.) Sanitarium, and Mrs. D. T. Harbaugh, who is attending the Woman's Medical College in that city, spent a short vacation visiting our institutions and other points of interest in Washington, the past week.

In a letter lately received from Dr. L. W. Starr, of Loma Linda, Cal., she says: "I am now doing some work in the church at San Bernardino along health lines, and I am deeply interested in this phase of work. We visit the families of our people and get them to invite their neighbors and friends. The outside people are ready for this health work, and have manifested much interest,

although our sisters say that they will not hear a word on religious subjects. We are praying that this may open the way for some to receive the whole message."

On account of ill health it has been necessary that Dr. C. C. Nicola be relieved of his duties in connection with the New England Sanitarium, Melrose, Mass. For years he has worked earnestly for the interests of that institution, and through his efforts, under God, this sanitarium has come to be one of the largest of our denominational institutions. Dr. C. O. Prince, of South Lancaster, Mass., has been chosen to the position as superintendent of the New England Sanitarium, and has entered upon his duties. We hope and trust that Dr. Nicola will so improve in health that he can soon join us again in the great work with which he has been so intimately associated for many years.

It is with deep regret that we announce the withdrawal of Dr. G. T. Harding, Jr., from the sanitarium work in Washington. For nearly two years Dr. Harding has done very efficient work in the Washington Branch Sanitarium, as its superintendent. He has worked with untiring energy for the advancement of the interests of the institution, and has succeeded, with a corps of faithful workers, in building up the institution and placing it upon a solid basis, spiritually, professionally, and financially. Dr. Harding, Jr., disconnects from the Washington work at the call of his father, Dr. G. T. Harding, Sr., who for years has had a large practise in Ohio, and needs the help of his son. Dr. Harding leaves the work in Washington with the determination to pursue the same lines in his new field in harmony with the work with which he has been connected for the past few years. We wish Dr. Harding much of the Lord's blessing in his work. The superintendency of the Washington Branch Sanitarium devolves upon Dr. J. H. Neall, who has been connected with the institution since its beginning.

W. A. R.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1907

ATLANTIC UNION CONFERENCE	
West Pennsylvania, Oil City	June 13-23
SOUTHWESTERN UNION CONFERENCE	
Arkansas	July 18-28
Texas	Aug. 1-11
Oklahoma	Aug. 22 to Sept. 2
PACIFIC UNION CONFERENCE	
California-Nevada, Merced, Cal.	May 23 to June 2
California-Nevada, St. Helena, Cal.	June 20-30
Montana	June 20-30
Upper Columbia, Walla Walla, Wash.	May 30 to June 10
Western Washington, Kent, Wash.	May 16-26
MEETINGS IN EUROPE	
Gen. Conf. Com. with British Com., England	April 16-22
Gen. Conf. Com. with Scand. Com., and Danish Conf., 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

The presidents of the various conferences are requested to forward any information which will enable us to publish a complete and correct list of the camp-meetings appointed for the present season. If any changes are made, of either time or place of meetings already appointed, notice should be forwarded at once.

### State of Maine, Notice!

It may seem a little early to begin to talk about tents and camp-meetings, but these seasons will probably arrive sooner than we are ready for them. We desire, if possible, to raise a fund this year sufficient to meet all the expenses connected with these gatherings, outside of paying the laborers, and we desire that all our brethren and sisters begin to lay their plans for the raising of this fund.

At our last committee meeting it was decided to run two tents this coming summer if possible, and to hold a camp-meeting which, according to the arrangements of the Atlantic Union Conference Committee, will begin about August 22. To run two tents and to hold a camp-meeting means quite an expense. Will the elders of the different churches, and also the ministers and Bible workers, each do what he can in calling the attention of our churches to this matter, that a sufficient fund may be raised? S. J. HERSUM.

### Notice for Minnesota

THE forty-sixth annual session of the Minnesota Conference of the Seventh-day Adventists will assemble in connection with the camp-meeting at St. Cloud, Minn., May 30 to June 9, 1907. The purpose of the conference will be to elect officers for the ensuing year, and to transact such other business as may be brought before the delegates, pertaining to the carrying of the message to the world.

The constitution provides that each church is entitled to one delegate regardless of numbers, and one additional delegate for each fifteen of its membership. The elder of each church is a delegate to the conference by virtue of his office, and the church should elect its full number of delegates besides the elder. All our churches in Minnesota are hereby requested to send the names of their delegates

as soon as possible to the conference secretary, Wm. Asp, Box 989, Minneapolis, Minn. H. S. SHAW.

### Wisconsin, Notice!

A MEETING of the Wisconsin Conference Association of Seventh-day Adventists will be held in the church in Milwaukee at 2 P. M., Monday, April 22. This is for the purpose of transacting some important business that demands the attention of the association. All members of the Seventh-day Adventist Church in good standing in the conference are members of the association, and all are invited to attend who can arrange to do so.

This meeting will be held in connection with the workers' meeting that opens the fifteenth and continues to the twenty-fifth. The purpose of the meeting is to consider the articles of incorporation. It may be necessary to make a slight change in the articles in order to include in their objects the sanitarium work. This is necessary for the prosecution of some plans for putting the sanitarium on a better financial basis. We shall hope to have a good representation from our brethren from near-by churches.

C. McREYNOLDS,  
Pres. Conference Association.

### Loma Linda College of Evangelists

THE regular opening of this school for the next year's work begins Sept. 19, 1907, but some classes in preparatory branches will begin soon after April 15, 1907, and continue until the regular school opening in September, to prepare any who may need to make up studies required for entrance. Loma Linda College offers a three years' course for nursing, and two years in evangelistic-medical work, making it perhaps the most complete course offered by any sanitarium training-school anywhere. Besides being very complete on the educational side, students are required to work only a total of forty-two hours a week, in order to cover all expenses of board, room, and tuition, which is about two thirds of the time usually required of nurses. Besides this, a few will be allowed to pay cash for part of their expenses, and thus gain some additional time for study. We shall be glad to correspond with any who wish to take up studies along the lines of nursing or evangelistic-medical work. For circulars and full information, address College of Evangelists, Loma Linda, via Redlands, Cal.

### A Canvassers' Institute

IT has been deemed advisable to hold an institute for the instruction and training of canvassers at the Washington Training College, beginning May 13 and continuing to May 29. Brother F. E. Painter, who is the general canvassing agent in the Atlantic Union Conference, will have the general oversight of the work of this institute, and will be assisted by others, presumably State agents, who have had a large experience both as canvassers and as instructors of those who desire to engage in canvassing.

A very earnest effort will be made to give instruction which will be thoroughly practical, and which will help the prospective canvasser both to appreciate better the importance of his work and to perform it in such a way as to win souls for Christ; and with this thought in mind, Bible studies will be conducted daily for the purpose of deepening the Christian experience of those who are to become canvassers, that they may go out as workers together with him who has given his life as an example of how we ought to work.

Believing that the advantages of such an institute will be apparent to all who are interested in the canvassing work, it seemed advisable to make the announcement of the proposed institute through the columns of our papers, and to invite any who are planning to take up canvassing for the summer to unite with our students at this time under the instruction of these men whose large ex-

perience so admirably fits them to give instruction to those who are younger in the work.

Free tuition will be given to all. A merely nominal price of two dollars and fifty cents a week will be charged for board and room; so the expense of attending this course of instruction need not deter any one from coming.

Any information which may be desired concerning this institute will be furnished by correspondence; and we earnestly hope there may be a genuine and hearty response to this effort to train and make ready a company of young men and women for this feature of God's work. J. W. LAWHEAD.

### Business Notices

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

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

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

No discount for several insertions.

We open no accounts for advertising, and cash must accompany each order.

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

FOR RENT.—Eighty acres good land near Petoskey, Mich. Can be rented for 2, 3, or 5 years to a good Seventh-day Adventist. Address Deuel & Backus, Harbor Springs, Mich.

FOR SALE.—Single-comb Rhode Island Reds and Buff Leghorns from good matings. Price, \$1 per sitting, \$5 per hundred. Address South Lancaster Academy, J. A. Miller, Farm Supt.

WANTED.—Two needle sprays, one upright electric-light cabinet, four foot-and-leg tubs, one bath tub. Answer promptly, as the articles are wanted at once. Address R. B. Craig, 314 Powers Building, Decatur, Ill.

WANTED AT ONCE.—Man and wife, graduate nurses, to take charge of bath-rooms in Tampa, Fla. Would sell business to right parties if desired. Address Tampa Bath and Treatment Rooms, 1113 Franklin St., Tampa, Fla.

FOR SALE.—Best vegetable cooking oil. Preferred to lard by many who use lard. 10 gals., \$7, or 50 gals., \$30. Shipped from St. Louis, Mo. Sample by mail, 10 cents. Address A. C. Ames, Fishkill on the Hudson, N. Y.

EVERY reader should try our rancid-proof peanut butter, at 12 cents a pound. Purest cocoanut oil, 14 cents in 50-pound lots. Agents wanted everywhere. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

FOR SALE.—63-acre farm, two miles from Graysville, Tenn.; 2,500 pear-trees, 3,000 peach; good prospect this year; 2,000 bushels sold from this orchard the last two years. Spring water; corn ground; timber. Address C. H. Moyers, Graysville, Tenn.

WANTED.—Young men and women, for our missionary nurses' training-school (October class). Domestic help is wanted now. Also a man, who understands canning vegetables and fruit, to install and run a small plant. Address Nebraska Sanitarium, College View, Neb.

FOR SALE.—Cooking oil. Freight prepaid. Straight \$4 for 5-gal. can to Nebraska, Iowa, Illinois, Missouri, Arkansas, Oklahoma, Kansas; \$4.50 a can to Dakotas, Minnesota, Wisconsin, Michigan, Indiana, and Ohio. Other States, please write for prices. Address R. H. Brock, Arkansas City, Kan.

WANTED.—Homes on farms, with Adventists, for three boys, aged 12, 14, and 16 years. Address Mrs. Kennedy, Caswell Academy, Fishkill on the Hudson, N. Y.

FOR SALE OR TRADE.—Very desirable residence properties fronting on Graysville school campus; also 50-acre peach orchard two miles from Graysville. Fine prospect for heavy crop of peaches. What have you to trade? Address Smith Sharp, Graysville, Tenn.

FOR SALE.—In College View, Neb., two new six-room houses, well built and warm, one block from carline, one block from college campus. Located in best part of College View. Easy terms, low prices; must be sold at once. Address O. E. Cummings, College View, Neb.

SPECIAL NOTICE.—We either pay the freight to any point in the United States on a \$15 order of Battle Creek health foods at regular list prices, or give you free one of those beautifully decorated 50-piece dinner sets. Send us your orders, or write postal for full particulars and price list. Address Sanitarium Supply Co., Nashville, Tenn.

THERE are two vacant adjoining stores at a rental of \$38 if taken together, nearly opposite the depot in the very best business center of Matteawan, a flourishing manufacturing town of over 5,000 inhabitants, on a car route connecting four smaller towns; and only one small, unattractive restaurant in the town. A Seventh-day Adventist church very near. Address Box 50, Fishkill on the Hudson, N. Y.

WANTED AT ONCE.—Twenty-five young ladies, fifteen young men, all consecrated Seventh-day Adventist Christian workers, to make immediate arrangements to enter the Glendale Sanitarium Training-school for Missionary Nurses. Class begins June 1. Exceptional opportunity to secure a special missionary training that will fit you for the foreign fields. Address Dr. Winegar-Simpson, Glendale Sanitarium, Glendale, Cal.

### Addresses

THE address of Elder H. Shultz is now Lodi, Cal. Those having Year-Books should correct them accordingly.

The Stroud (Okla.) church would like the post-office addresses of Willie Innis, Lafayette Goddard, Edwin Garner, and Emma Garner. ANNA ESTES, Church Clerk.

The Darbyville (Iowa) church wishes to hear from the following persons: Mrs. Brewer, Mrs. Barrett, Rosa Kimiman Camfield, Mattie Nicola, Loretta May Nicola, Bertha Nicola, and George Plants. Address Clara Hopkins, church clerk, Darbyville, Iowa.

### Clothing for Distribution

ABOUT one hundred and fifty families were left homeless in a mill town near Spartanburg, S. C., as a result of an extensive fire. Sister Elizabeth M. Hugh writes that she could use a few barrels of summer clothing to good advantage. Address 1 Seay St., Spartanburg, S. C.

### 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:—

W. C. Moffett, Derwent, Ohio, periodicals and tracts.

Ira H. Newkirk, Van Buren, Ark., tracts and periodicals.

Arthur L. Manous, Dalton, Ga., a continuous, large supply of periodicals and tracts.

Chas. Downing, Rock Hall, Md., REVIEW, *Signs, Liberty, Life and Health, Watchman.*

Miss Mamie Telschow, 314 Summit St., Defiance, Ohio, *Signs, Watchman, Little Friend, Instructor*, and tracts.

Mrs. Frances Thomas, Sallisaw, I. T., REVIEW, *Signs, Watchman*, and tracts on different points of our faith, also on temperance.

Eddie Taylor, Durant, I. T., wishes to thank those who have sent him literature, and desires further copies of the *Signs* and the *Watchman*, also tracts.

Mrs. F. M. Porritt, Columbiaville, Mich., for free distribution, the following tracts: "Without Excuse," "How the Sabbath Came to Me," "The Day of the Sabbath," "Elijah on the Sabbath," and "First a Willing Mind."

Elizabeth M. Hugh wishes those who have been sending her literature at 668 South Church St., to note her change of address to 1 Seay St., Spartanburg, S. C. Copies of *Life and Health, Watchman, Liberty*, and *Bible Training School* will be gratefully received.

## Obituaries

McFADGEN.—Died at Colville, Wash., Feb. 4, 1907, of pneumonia, A. McFadgen, aged 60 years. We laid him to rest in hope of a part in the first resurrection. Funeral service was conducted by the writer from 1 Thess. 4:13 and Job 14. L. R. FOOS.

COOK.—Died at the home of her son, in St. Paul, Minn., Feb. 15, 1907, of *la grippe*, Mrs. Lydia Rheamy Cook, wife of Isaac W. Cook, aged 76 years, 9 months, and 5 days. She was converted in early life, and embraced the Sabbath and kindred truths in 1874. She leaves her husband, a son, two brothers, and two sisters to mourn. F. A. DETAMORE.

HART.—Died at Hobart Mills, Cal., Jan. 25, 1907, our dear daughter, Mrs. Mary F. Hart, aged 21 years and 4 months. She was baptized by Elder Thurston about seven years ago. She was a kind and loving daughter. We mourn, but not without hope. The ninth psalm was read at her funeral, which was conducted by Elder Allone (Methodist). MR. AND MRS. ELLIOT EDSON.

KLUMPS.—Died near Sulphur Springs, Ark., Feb. 15, 1907, of stomach trouble, Mrs. Katherine Klumps, aged 65 years. Sister Klumps was born in Russia, and came to this country thirty-two years ago. She accepted the message for these last days twenty-five years ago. She leaves a husband to mourn, but not without hope of meeting her again soon. M. H. GREGORY.

SAUNDERS.—Died in Wallace School District, Madera Co., Cal., Feb. 9, 1907, Violet Saunders, aged 14 days, and Feb. 13, 1907, Viola Saunders, aged 18 days, twin daughters of Brother Clarence and Sister Anna Saunders. The parents sorrow not as those without hope, knowing that Jesus will come soon. Words of comfort, based on Rev. 21:4, were spoken on both occasions by the writer. M. D. CHURCH.

WHITE.—Died at her home near Mt. Williams, Va., Feb. 15, 1907, Margaret E. White, aged 81 years, 9 months, and 10 days. Sister White accepted the truth thirty years ago, and lived a consistent Christian life until the day of her death. She often walked four or five miles to attend preaching or Sabbath-school. She leaves three daughters and four sons. Words of comfort were spoken by the writer from Isa. 3:10. A. C. NEFF.

BENNETT.—Died at La Ceiba, Spanish Honduras, Central America, Feb. 13, 1907, Aswald Bennett, aged 9 years, 9 months, and 23 days. Together with his brother and sisters Aswald had spent the past year and a half at Brother Evans's school in Bonacca, and had just returned to visit his parents, Jabez and Catherine Bennett. He was a good boy, and died trusting in Jesus. Funeral service was held in the Methodist church of this place by the writer. A. N. ALLEN.

BROWN.—Died in Hanford, Cal., Feb. 12, 1907, of inflammation of the bowels, Daniel Brown, aged 74 years, 6 months, and 21 days. He became an Adventist in 1888, and was faithful to his profession, dying in the full expectation of eternal life at the coming of the Saviour. He leaves a wife, two sons, and one daughter. The funeral service was conducted by the writer. J. W. BAGBY.

ROWE.—Died at the home of her sister, Mrs. W. H. Cottrell, in San Jose, Cal., Jan. 18, 1907, of pneumonia, Sister R. A. Rowe. In early life she made teaching her profession until her health failed, when she became a member of Brother Cottrell's family, where she remained until her death, three days after he passed away. She was strong in faith, and though suffering greatly at times, was an active missionary. The funeral sermon was preached by Brother W. L. Sims. D. T. FERRO.

BRYANT.—Died in Vermont, Feb. 13, 1907, Clara Bryant, *née* Henry, aged 80 years and 29 days. Sister Bryant gave her heart to the Lord in her youth, and in 1844 was among those who expected the return of their Lord in that year. She gave liberally of her means for benevolent purposes. Three of her eight children still survive. Her remains were brought to Milwaukee for interment. Funeral sermon was preached by a Methodist minister, assisted by the writer. J. S. SHROCK.

SANDERSON.—Died at the Nawheim Sanitarium, at Springfield, Mass., Jan. 28, 1907, of pneumonia, Dorothy, adopted daughter of Dr. Mary Sanderson, aged 1 year and 9 months. Dorothy was born in the sanitarium, and was especially fond of visiting the patients in their rooms, and the loss is keenly felt by them as well as by Dr. Sanderson and others directly connected with the institution. The funeral was held at the sanitarium, and the body was taken to South Amherst for interment in the family lot. Words of comfort were spoken by the writer from Job 1:21. F. W. STRAY.

HALL.—Died at George Town, Grand Cayman, Feb. 13, 1907, of typhoid fever, Lyman Hall, the only son of Frank and Rebecca M. Hall, aged 2 years, 8 months, and 22 days. We had taken him and his two little sisters with us to attend the West Indian Union Conference in Kingston, Jamaica, where his father was to be ordained to the gospel ministry. While there the little one was taken with the fever. He lived only ten days after our return home. His funeral service was conducted by his father, who spoke from Rev. 10:6. We have the assurance of meeting our little boy again, when Jesus, the Life-giver, comes. MRS. R. M. HALL.

FOWLER.—Died at the home of her parents in Wayne, Mich., Feb. 2, 1907, of typhoid pneumonia, Nellie E. Fowler, only daughter of Mina D. and Jas. R. Fowler, aged 25 years, 3 months, and 1 day. In the year 1900, she, with her mother, accepted the truths of the third angel's message. She ever lived a consistent Christian life, working unselfishly for those around her. Besides her father and mother, she leaves one brother, William H., whose youngest son, a babe of nineteen months, was laid to rest the day before Nellie's death. Funeral service was held at the Congregational church in Wayne. M. SHEPARD.

CARVER.—Died at Fishkill on the Hudson, N. Y., Feb. 7, 1907, of pneumonia, Mrs. Sarah Elizabeth Carver, in her sixty-sixth year. At an early age Sister Carver was converted and united with the Methodist Church, but about eight years ago she accepted the doctrines held by Seventh-day Adventists, and became an ardent advocate of the truths which she held so dear. She leaves one son and another near relatives, besides a large circle of acquaintances, who mourn deeply their loss. Services were conducted at the house by Brother J. C. Hennessy and the writer. As many of her relatives were members of the Methodist church, there was also a service held at that church, conducted by the pastor. C. H. EDWARDS.





WASHINGTON, D. C., APRIL 18, 1907

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

LAST week Elder I. H. Evans sailed for Europe to attend the coming councils of the General Conference Committee in that field.

RESPONDING to the invitation of the Maritime Conference, Elder J. O. Miller and wife, of Ohio, have taken up work in New Brunswick. They are located in the city of St. John.

THE workers at this Office were cheered last week by a friendly call from Elder and Mrs. S. N. Haskell, on their way from California to South Lancaster, Mass. They report encouraging results from their work on the Pacific Coast.

THOSE in our offices will please take note once again that Newfoundland is not in the Canadian postal union. It, therefore, ranks as a foreign country postally, and the postage is five cents per one-half ounce on letters. Elder C. H. Keslake requests this notice once again in behalf of himself and fellow workers receiving mail, and having to pay fines on under-paid matter.

WE have received from Brother W. A. Barlow, of the Santal Mission, India, a copy of a new hymn-book in the Santali language, issued by our India Mission press. It contains over a hundred and fifty hymns. From the same source we have also copies of a number of leaflets, in Santali, covering doctrinal and temperance topics. The Santals are an aboriginal people of western Bengal.

### Notice!

THE General Conference Committee has appointed Elder M. N. Campbell (pastor of the Battle Creek church), G. W. Amadon, and A. L. Bayley as a local committee or bureau of correspondence in finding homes for orphan children now in the Haskell Home, numbering about forty, or for aged people in the James White Memorial Home, now numbering nineteen. In the meantime the General Conference Committee, acting for the union conferences, has agreed to pay a stipulated sum weekly for each Seventh-day Adventist inmate of these Homes, from April 6.

All agree that the orphan children ought, so far as possible, to be in good private homes, rather than in any large institution. The Testimonies have also

emphasized this. We are asking the local committee to correspond with union and State conferences and with individuals, to secure homes for these children among our people. Such an arrangement should be a blessing to the children and to the homes which receive them. Those wishing to make inquiry, or able to assist in finding homes, should write to Elder M. N. Campbell, 271 West Main St., Battle Creek, Mich.

GENERAL CONFERENCE OFFICERS.

THE brethren in Port of Spain, Trinidad, report that the port is under a yellow-fever quarantine, a number of deaths having occurred. They therefore advise the General Conference to delay sending help forward for the printing office and treatment rooms. Brother S. A. Wellman writes:—

As soon as the danger is over, we will write, but until then we would advise a delay. We will hold the ropes as best we can till such time as matters clear up. We believe that with careful living, by the blessing of God, we shall be all right.

### A Farewell Appeal

JUST as we are leaving for Europe to attend important councils in Great Britain, Scandinavia, Germany, and Switzerland, we have received the stirring appeals sent out by our leading brethren in the Pacific Union Conference, in behalf of the \$150,000 fund. These appeals, we understand, have been sent to all our conference officers and ministers for the purpose of stirring them to greater zeal and activity in the work of raising this fund.

We are now on board the steamship "Celtic," ready to sail, and we unite in leaving as a last word, for the present, to our fellow workers this statement.

We are deeply grateful that our brethren in the Pacific Union Conference have sent out these timely and stirring appeals. They have made our hearts burn with a new desire to hasten the raising of this fund. We would gladly stay and join in this good work, but the interests of this cause in foreign lands call us away at this time.

As we leave, we wish to tell our fellow workers in the conferences with which we are especially connected, and our brethren generally, that we most earnestly desire that they shall be moved to great earnestness by these appeals.

We believe that this fund can be raised by our people in a short time if a united, vigorous effort is made. We heartily join our brethren in the earnest request that a very special effort be set on foot the first Sabbath in May, and that it be continued until the last dollar of the fund is provided.

This, dear brethren, is our last word

to you as we leave you with this work for a time. We shall tell our people in Europe of your efforts and your gifts in their behalf.

And while we are gathered in our large council at our Swiss sanitarium on the shores of Lake Geneva, May 10-25, we hope to hear of great progress in the raising of this much-needed fund. Remember us at the throne of grace at this time.

A. G. DANIELLS,  
WM. COVERT,  
E. T. RUSSELL,  
R. A. UNDERWOOD,  
W. B. WHITE,  
R. C. PORTER,  
W. J. FITZGERALD,  
FREDERICK GRIGGS,  
G. F. HAFFNER.

### Our New York Branch

A STOCK of all the publications of the Review and Herald Publishing Association is now on hand at the New York office. The publications of our other denominational publishing houses will also be kept on hand, and can be supplied as fast as the stock arrives.

The Maine, Vermont, Central New England, Southern New England, Western New York, Eastern New York, and New Jersey Conferences can now be most promptly served from New York. All the other conferences in the Atlantic Union will order from Washington as heretofore.

Brother L. W. Graham, the manager of the New York office, has had several years' experience in our publishing houses, and will take special pains to look after the interests of our customers.

It is expected that the New York office will carry a more complete stock of all the publications issued in foreign languages than any other house. In this respect the establishment of this new office will be of deep interest to all our foreign-speaking people throughout the United States.

The Review and Herald in New York will look after the comfort of our incoming and outgoing missionaries, and the shipping of supplies to mission stations for the General Conference, thus taking the work which Brother J. M. Calvert has been doing for the last few years. Brother Calvert is now connected with the New York office.

The office is in the Reliance Building, 32 Union Square, East, Corner Sixteenth St., and is convenient to subway, elevated, and surface cars.

When our people are passing through New York, we invite them to make the office their headquarters. Mail can be addressed in our care. We have a telephone. Remember the address, and write it in full, as follows: Review and Herald Publishing Assn., Room 404, 32 Union Square, East, New York City.