

The Advent
Review and Herald
Sabbath

Vol. 84

Takoma Park Station, Washington, D. C., April 25, 1907

No. 17



Behold
the
Camels

Go to the Sea and
to the Coast



Three Good Books



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For all Review Readers and Every Individual Member of the Church

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By Mrs. E. G. White

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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.

VOL. 84. TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 25, 1907. No. 17

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Editorial

Editorial Letter

Jottings from the Editor's Note-Book

WE left Kobe Tuesday morning, January 8, and the whole day was occupied in the ride to Shimonoseki, a city at the extreme south end of the principal island. Here we took a steamship for Korea, traveling second class. This meant that we had a large room with mats on the floor, similar to the room which we occupied at the Japanese hotel, where we could make ourselves as comfortable as possible with such bedding as we had. This would have been all well enough, but unfortunately for me it turned quite cold in the night, and a strong wind blowing through an open port-hole onto the back of my neck was the direct cause of a bad cold. This stayed by me very faithfully during my week in Korea, and prevented me from seeing and doing as much as I otherwise would have seen and done during that time.

We reached Fusan at ten o'clock the next morning, having passed over the scene of the famous naval battle between the Russian and Japanese forces near the close of the late war. At Fusan we took a train over a line constructed by the Japanese for the purpose of transporting troops and supplies, and which is still operated by them as a military railroad. The day was bitterly cold, and there was no heat at all during the first part of our journey, and a very uncertain amount the remainder of the time. From looking at the map of Korea one would readily conclude that the ride

from Fusan to Ping-Yang, sixteen miles south of Soonan, where Brother Smith is located, would probably occupy one day, but I found that trains in Korea make very slow progress and run only by day, stopping overnight at Seoul and Ping-Yang, so that it required two days and nights and a part of the third day to reach our destination.

The country around Fusan was bare and mountainous, and I found it about the same during the whole of the journey. It reminded me of some parts of Colorado and Utah. Little groups of houses with mud walls and thatched roofs were scattered along the line, and occasionally there were larger towns, and we saw one walled city.

The people were an interesting study. They are of larger stature than the Japanese, with about the same color of skin and of rather a sturdy appearance. Almost without exception, men, women, and children dress in white garments (or in garments which were once white) summer and winter, padding their clothes with cotton in the winter, in order to keep warm. The trousers worn by the men are of enormous size (one writer has said that a pair would serve to clothe loosely the statue of liberty in New York harbor), and their hats appear to the careless observer to be neither useful nor ornamental. They seem to be intended to protect the knot of hair which crowns the top of the head like a monument on the top of a hill. Like the Japanese, the Koreans are inveterate smokers, and every car is a smoking-car. We breathed tobacco smoke for three consecutive days. And yet I liked the people. There was something about them which suggested solidity of character, and gave a ground for hope that the soil would be favorable for the good seed.

It was ten o'clock that night when the train stopped at Seoul, the capital of Korea, where it would remain overnight. We found comfortable accommodations at a foreign hotel (all but natives are foreigners in the far East), where I took some vigorous treatment for my cold. I was thankful for some knowledge of hydrotherapy, and that Brother Smith had had some instruction in nursing.

Seoul is a large walled city, and a stay in it would have been interesting, but we were compelled to leave the next morning. The day was occupied in the journey to Ping-Yang, a distance of about

two hundred miles. Here we stopped at a hospital under Presbyterian management, but with Korean helpers, and on account of local conditions were compelled to occupy one room.

Here I had my first experience with the Korean method of heating their houses. The fire is in the kitchen at one end of the house, and the smoke passes through several flues under the floor of the other rooms. They have no chairs, and we sat down flat on the floor. In a short time I felt an uncomfortable sensation from the heat, and was obliged to lift myself from the floor and sit on my hands. The Koreans sleep on these floors, but foreigners who have tried it report results which were not altogether satisfactory.

Ping-Yang is built on the bank of a large river, and is in the shape of a boat. No one is permitted to dig a well within the city, as it is held that this would make a hole in the bottom of the boat and result in sinking the city! The people are therefore compelled to bring all their water from the river, or to employ the professional water-carriers.

A short ride the next morning brought us to the village where Brother Smith lives. We were thankful for his hospitable home and the kind entertainment which we received. I greatly regretted that, owing to my weak condition, I was unable to meet with the people on the Sabbath, but I made an appointment for the next day, which I was able to keep, and so I had the privilege of speaking to this company of Korean believers. The little church was crowded to its utmost capacity, and others stood outside. I could talk only a short time, Brother Smith interpreting, and then the leader, a Korean brother, followed with an appropriate response.

It was a most interesting experience for me to look upon this company of Koreans who had accepted the third angel's message, and especially as I called to mind the fact that in a very short time nearly four hundred had begun to keep the Sabbath of the fourth commandment, about half of whom had already been accepted for church-membership. It is a striking illustration of what the Lord will be able to accomplish in a short time when the message swells to the loud cry. We must certainly send more help to Korea. The providence of God urges us to do this. It promises to be a most fruitful field, and many doors are already open.

Soon after my meeting closed, it was necessary for me to take the train in order to reach Chemulpo in time to make connection with the steamer for North China. Brother Smith accompanied me as far as Ping-Yang, where we again spent a night, and during the remainder of the journey I had the company of a Presbyterian missionary who was taking his son to Chefoo to place him in school at that place. We sailed from Chemulpo the next morning, and anchored in the harbor of Chefoo about eleven o'clock the following day, when I got my first glimpse of China. Of this I will write later. w. w. p.

"All the World for Peace"

THE above is the title under which the great dailies give their report of the "peace congress" which opened in New York City on April 14. It was held in the great Carnegie Hall, and everything was done that could be done to indicate the world-prevalence of the movement for peace. From a press report we quote the following:—

Two strange flags hung over the heads of choristers on the stage of Carnegie Hall to-night. They were silk stars and stripes set into a field of white satin, which enclosed the emblem on all sides. A golden angel, bearing in one hand a palm leaf, supplanting the usual war eagle or pike head on the staffs; broad bands of white, inscribed with the golden word "Peace," depended from the feet of the gilt angel. *This is the flag of the state to come, the United States of the Federated Nations of Peace.*

In the audience were Jews and Gentiles, unbelievers and Christians, and the decorating of the hall consisted of the flags of all the nations of the world. The speakers professed to believe that the sword was being turned into the plowshare, and that as a result of such congresses universal peace would prevail. The actuating purpose of the movement, and some of the very words used in the addresses, Holy Writ recorded centuries ago in fortelling this very movement. See Micah 4:2-5.

In the scripture referred to occurs this significant expression, a prophetic quotation from the sayings of the people in these our days: "Out of Zion shall go forth the law, and the word of Jehovah from Jerusalem." That means at least the attempt to establish some power in the ancient capital of the Holy Land which shall claim the authority to speak to the nations in the name of God. It means that Christendom will be willing to come under one leadership; that the time will come when "all the world" will recognize one person as the spiritual king of this world, to whom all must yield homage and obedience.

There was present at this "peace congress" a representative of a certain power making a bid for that very place.

It was Monsignor Lavelle, who read an address from Archbishop Farley of the Catholic Church. The press report of the address says:—

Archbishop Farley, writing on "Universal Peace," said that he was not prepared to say that war could ever be removed from society, but that much might be done to mitigate its horrors and lessen its frequency. Efforts for universal peace, he declared, would accomplish only imperfect results until the *moral power and authority of organized religion* were openly recognized. He spoke of what he called "a famous tribunal of peace,"—the holy see at Rome,—and expressed his belief that if the holy see were admitted to The Hague, American Catholics would look with more interest on the efforts for the abolition of war.

What the archbishop meant by "organized religion" was the religion of the Catholic Church, or Christendom organized under the leadership of the papacy. The pope has long desired the title of "arbiter of nations," and in the above quotation there is a bid for that title and position, though veiled in diplomatic language.

Denominations in this country are making united demands upon corporations, and the corporations are yielding. It would seem but logical, then, that if united Christendom were to make demands upon nations, the nations would yield; and that is the argument that is used and will be used to induce Christendom to come under the leadership of Rome. That, they argue, would bring the universal peace. The nations would not need then to go to war—would not dare to go to war—for the "arbiter of nations" would be king of the world, and no one nation would dare to stand against the world, or oppose the dictum of its king, speaking and ruling as "Vicegerent of the Son of God," "God on earth," "Lord God the Pope."

This is no dream, no hallucination, no human invention. The revelator saw the combination, and wrote of it. He says: "There was given unto him authority over every tribe and people and tongue and nation. And all that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain." Rev. 13:7, 8.

Putting these things together, we have the prophecy of a combination of the nations for universal peace, under a religious leadership; we have the fulfillment of that prophecy in a movement now on foot to that end, using the very words of the prophecy in bringing it about; we have the self-styled "arbiter of nations" bidding for the leadership of that movement, and promising universal peace if given it; and we have the revelator's declaration that that very power

would attain that leadership and secure the religious allegiance of all the world save a certain small company (Rev. 14:12) who remain loyal to the commandments of God and the faith of Jesus, and whose names are written in the book of life. This striking fulfilment of God's Word before our very eyes, indicating the culmination of God's work for this world, should give us unbounded confidence and courage and hope.

C. M. S.

The Sabbath-Schools and Missions

AN indication of the growth of our Sabbath-schools and of the growth of the missionary spirit in them is afforded by the report which the secretary of the department, Sister L. F. Plummer, makes in the *May Sabbath School Worker*, just coming from the press.

In 1906 the schools determined to aim at a thousand dollars a week for missions in the class-contribution envelopes. In all the world our schools responded. The gifts were small, but regular and systematic. The result shows what can be done by united effort. The report for the year shows \$57,901.96 given for missions by the schools—a thousand dollars a week and a surplus of \$5,901.96.

While the Sabbath-schools have been feeding upon the good things of the Word of God, they have remembered the hungry world outside. This splendid gift to missions has meant blessing and salvation to many souls in the mission fields. The schools are a powerful factor in the missionary advance.

So cheered are the Sabbath-school workers at the result of the 1906 effort, that they have taken as the aim for 1907, "A thousand dollars a week for missions in the schools of the United States and Canada."

W. A. S.

Organization—No. 13

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

WHILE arrangements were being made for the general council to be held May 20, 1863, Elder White published a statement of the purpose of the council, in which he said:—

A few weeks only, and our General Conference will be in session. Delegates are being appointed to this assembly from different States, and our people are looking forward to it as the most important meeting ever held by the Seventh-day Adventists.

The great object of this contemplated meeting, as far as it has been expressed by those who plead that the present state of the cause demands it, is to secure the united and systematic action of the friends of the cause in every part of the wide field.

We call for system. And while ministers call for systematic benevolence,

let the people loudly call for systematic labor. Can the General Conference take this matter in hand? If not, what use have we for the General Conference? Again, should not the General Conference control all missionary labor in new fields? If so, would it not control missionary funds, and require, among other officers, a treasurer and board of directors? Every such organization should be as simple as possible and accomplish its design. Useless machinery of this kind is badly in the way. But that which is worth doing at all, should be done correctly and well. If the General Conference is not higher in authority than State conferences, we see but little use for it. Think of these things, brethren, and be ready to act when assembled in General Conference.—*Review and Herald, Vol. XXI, page 172.*

Believing that our conference officers, ministers, and many of our people will be interested in the proceedings of the council which report the organization of the General Conference, I shall give them as they were published at the time:—

Report of the General Conference of Seventh-day Adventists

The General Conference of Seventh-day Adventists convened according to appointment at Battle Creek, Mich., May 20, at 6 p. m. The meeting was temporarily organized by choosing J. M. Aldrich chairman, and U. Smith secretary. The conference was then opened by singing the hymn on page 233, and prayer by Brother Snook. A committee to receive and judge of the credentials of delegates being called for, it was—

Voted, That we have a committee of three on credentials.

The following brethren were thereupon chosen as that committee: Elder J. N. Loughborough, of Michigan; C. O. Taylor, of New York; and Isaac Sanborn, of Wisconsin.

The remainder of this session was occupied in the presentation of credentials to the committee, and the meeting adjourned to the following morning, May 21, at nine o'clock.

In the morning session, the committee announced the following brethren as the duly elected delegates from their respective States: From New York, Brethren J. N. Andrews, N. Fuller, C. O. Taylor, and J. M. Aldrich; from Ohio, I. N. VanGorder; from Michigan, the ministers present from that State, namely, Brethren White, Bates, Waggoner, Byington, Loughborough, Hull, Cornell, and Lawrence, with a lay representation of Brethren James Harvey, of North Liberty, Ind., and Wm. S. Higley, Jr., of Lapeer, Mich.; from Wisconsin, Isaac Sanborn; from Iowa, Brethren B. F. Snook and W. H. Brinkerhoof; from Minnesota, Washington Morse.

The report of the committee was accepted.

Voted, That Brother H. F. Baker be received as an additional delegate from Ohio.

The following brethren were then appointed a committee to draft a constitution and by-laws for the government of this conference: Brethren J. N. Andrews, N. Fuller, I. Sanborn, W. Morse, H. F. Baker, B. F. Snook, J. H. Waggoner, and J. N. Loughborough. After due deliberation the committee presented

the following constitution for the consideration of the Conference:—

Constitution of the General Conference

For the purpose of securing unity and efficiency in labor, and promoting the general interests of the cause of present truth, and of perfecting the organization of the Seventh-day Adventists, we the delegates from the several State conferences, hereby proceed to organize a General Conference, and adopt the following constitution for the government thereof:—

ARTICLE I.—This Conference shall be called the General Conference of Seventh-day Adventists.

ART. II.—The officers of this Conference shall be a President, Secretary, Treasurer, and an Executive Committee of three, of whom the President shall be one.

ART. III.—The duties of the President and Secretary shall be such respectively as usually pertain to those offices.

ART. IV.—It shall be the duty of the Treasurer to receive and disburse means under the direction of the Executive Committee, and keep an account of the same, and make a full report thereof to the regular meetings of the Conference.

ART. V., SEC. 1.—It shall be the duty of the Executive Committee to take the general supervision of all ministerial labor, and see that the same is properly distributed; and they shall take the special supervision of all missionary labor, and as a missionary board shall have the power to decide where such labor is needed, and who shall go as missionaries to perform the same.

SEC. 2.—Means for missionary operations may be received by donation from State conferences, churches, or individuals; and the Committee are authorized to call for means when needed.

SEC. 3.—When any State conference desires ministerial labor from a minister not a resident within the bounds of such conference, their request shall be made to the General Conference Executive Committee, and ministers sent by said Committee shall be considered under the jurisdiction of the conference committee of such State: *Provided*, 1. That if such minister consider the State committee inefficient, or their action so far wrong as to render his labor ineffectual, he may appeal to the General Conference Executive Committee: *Provided*, 2. That if such State committee consider such minister inefficient, they may appeal to the General Conference Committee, who shall decide on the matter of complaint, and take such action as they may think proper.

ART. VI.—Each State conference shall be entitled to one delegate in the General Conference, and one additional delegate for every twenty delegates in the State conference, such delegates to the General Conference to be chosen by the State conferences or their committees: *Provided*, that the delegates to such State conferences be elected according to the following ratio, to wit: Each church to the number of twenty members or under shall be entitled to one delegate, and one delegate for every additional fifteen members.

ART. VII.—The officers shall hold their offices for the term of one year, and shall be elected at the regular meetings of the Conference.

ART. VIII., SEC. 1.—The regular

meetings of the Conference shall be held annually, and the time and place of holding the same shall be determined by the Executive Committee, by whom due notice thereof shall be given through the REVIEW.

SEC. 2.—Special meetings may be called at the option of the Committee.

ART. IX.—This constitution may be altered or amended by a two-third's vote of the delegates present at any regular meeting: *Provided*, That any proposed amendment shall be communicated to the Executive Committee, and notice thereof given by them in their call for the meeting of the Conference.

The report was accepted and the committee discharged.

The Conference then took up the reported constitution item by item, for consideration and discussion, which resulted in its entire adoption.

The Conference being now ready for a permanent organization, it was—

Voted, That a committee of three be appointed to nominate officers to act under the constitution already adopted.

Brethren Wm. S. Higley, Jas. Harvey, and B. F. Snook were appointed as that committee.

Adjourned to one o'clock.

AFTERNOON SESSION.—Prayer by Brother Cornell. The committee on nominations reported as follows: For President, James White; Secretary, Uriah Smith; Treasurer, E. S. Walker. Executive Committee: James White, John Byington, J. N. Loughborough.

Report accepted and committee discharged.

On motion the Conference proceeded to vote on the nominations presented. Brother White was unanimously chosen president, but declined to serve. After a considerable time spent in discussion, the brethren urging reasons why he should accept the position, and he why he should not, his resignation was finally accepted, and Elder John Byington was elected as president in his stead. The nominations for secretary and treasurer were then ratified. J. N. Andrews and G. W. Amadon were chosen as the remaining members of the executive committee. On motion of Brother Loughborough it was—

Voted, That, as one object of the General Conference is to secure uniformity of action throughout all the States, a committee of five be appointed to draw up a constitution for State conferences, to be recommended to the brethren in the different States, that there may be uniformity in the matter of State conferences. The following brethren were then chosen as that committee: Brethren Sanborn, of Wisconsin; Brinkerhoof, of Iowa; Aldrich, of New York; Loughborough, of Michigan; and Morse, of Minnesota.—*Id.*, Vol. XXI, pages 204, 205.

The committee on a constitution for local conferences presented one that was unanimously adopted by the council, and was subsequently used by the States.

This ended the long, perplexing, harassing controversy among Seventh-day Adventists regarding organization. Writing of this meeting, Elder Uriah Smith said:—

Taking a general view of this meeting as a religious gathering, we hardly know what feature of the joyful occa-

sion to notice first. We can say to the readers of the REVIEW, Think of everything good that has been written of every previous meeting, and apply it to this. All this would be true, and more than this. Perhaps no previous meeting that we have ever enjoyed, was characterized by such unity of feeling and harmony of sentiment. In all the important steps taken at this Conference, in the organization of a General Conference, and the further perfecting of State conferences, defining the authority of each, and the important duties belonging to their various officers, there was not a dissenting voice, and we may reasonably doubt if there was even a dissenting thought. Such union, on such points, affords the strongest grounds of hope for the immediate advancement of the cause, and its future glorious prosperity and triumph.— *Id.*, Vol. XXI, page 204.

It will be interesting to study the general principles upon which this plan of organization is based, and the influence this system of organization has had upon our cause. A. G. DANIELLS.

Note and Comment

THE germ idea in the "universal peace" propaganda was brought to view by Mr. W. T. Stead at Carnegie Hall, New York City, on April 14, when he declared that "too many Christians devote their time to saving an individual soul, and not to saving the soul of humanity." That is practically the position taken by the National Reform Association, which is working to bring about the salvation of nations through civil enactments and the gateway of politics. Jesus Christ came into this world to save individual souls. No single individual soul was regarded by him as of too little consequence for him to spend his time and to shed his blood in its behalf. He would have done it all for one such. But many of his professed ambassadors are turning aside from the salvation of the individual, for whom Christ died, and are turning their attention to the "civic" salvation of the nations, whom Christ has declared he would break in pieces as a potter's vessel. There has been no provision made for the salvation of nations. God has declared that at the setting up of his everlasting kingdom, he would scatter the nations of this world as the "chaff of the summer thrashing-floor; and the wind carried them away, that no place was found for them;" but the individual souls that accept Christ "shall shine as the brightness of the firmament; and they that turn many [individual souls] to righteousness as the stars forever and ever." Which work then furnishes the more permanent results, the work for the salvation of nations or that for the salvation of individual souls? With the completion of man's salvation comes the destruction of earth's nations.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

The Good Word from Arizona

THE good news comes from Elder F. I. Richardson, president of the Arizona Conference, that they are through as a conference, and more, in the raising of their share of the \$150,000 fund, if it be based upon the rate of \$2.53 a church-member. In writing to Elder Daniels, he says:—

This is to inform you that the Arizona Conference has raised four hundred and six dollars on the \$150,000 fund. The *pro rata* for each member was \$2.53. Our membership, including children, is one hundred and fifty-three. You will see by this that we have quite a margin to our credit. When we take into consideration that quite a majority of our membership are women whose husbands are not with them in the truth, and that all are poor, we feel to praise the Lord that we have been able to gather it in so soon.

But now that the song of jubilee has begun, and one conference, as such, has raised its share of the fund, it is but reasonable to suppose that others will soon be prepared to join in the jubilee song, and that before very long all will be able to join in the grand chorus, when the full amount has been brought in. T. E. BOWEN.

Received on the \$150,000 Fund up to April 16, 1907

Atlantic Union Conference	
Central New England	\$1,244.41
Chesapeake	138.70
Eastern Pennsylvania	452.09
Greater New York	415.75
Maine	250.18
New Jersey	303.42
New York	1,018.17
Southern New England	728.80
Vermont	656.77
Virginia	213.12
Western Pennsylvania	552.67
West Virginia	180.67
Western New York	479.56
Total	\$6,724.31
Canadian Union Conference	
Maritime	\$281.43
Quebec	10.00
Ontario	129.41
Total	\$420.84
Central Union Conference	
Colorado	\$ 345.94
Iowa	1,720.96
Kansas	1,064.27
Missouri	463.80
Nebraska	2,036.90
Wyoming	362.87
Total	\$5,994.74
District of Columbia	
Washington churches	\$1,113.77
Lake Union Conference	
East Michigan	\$ 671.05
Indiana	2,682.52
North Michigan	61.23

Northern Illinois	1,077.69
Ohio	2,558.61
Southern Illinois	656.68
West Michigan	2,493.53
Wisconsin	1,451.37

Total \$11,652.68

North Pacific Union Conference	
Conference not specified	\$ 315.30
British Columbia	57.80
Montana	152.70
Upper Columbia	1,101.42
Western Washington	877.79
Idaho	245.90
Western Oregon	694.48

Total \$3,445.39

Northern Union Conference	
Alberta	\$ 75.80
Manitoba	238.70
Saskatchewan Mission Field	24.85
Minnesota	2,825.20
South Dakota	2,104.10
North Dakota	1,527.62

Total \$6,796.27

Pacific Union Conference	
Arizona	\$ 166.87
California-Nevada	2,743.26
Southern California	291.04
Utah	96.01

Total \$3,298.08

Southern Union Conference	
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

Total \$1,654.39

Southwestern Union Conference	
Arkansas Tract Society	\$ 213.14
Oklahoma	896.17
Texas	761.13
Indian Territory	3.00

Total \$1,873.44

Unknown	
Unknown	\$146.20

Foreign	
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

Total \$636.58

Grand Total \$43,756.69

I. H. EVANS, Treasurer.

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.

Reverence for Holy Things

ELIZA H. MORTON

THE angels bow in holy awe
Before Jehovah's throne.
The Lord of hosts requires and asks
A reverence from his own.
In days of old the burning bush
Made sacred all around,
And Moses felt that where he stood
Was blest and hallowed ground.

And shall not we in this our day
Regard the things of God
With due respect, and in his house
Walk softly with the Lord?
Not form alone is what we need
In this, earth's closing hour;
But order based on heaven's law
Tends to increase our power.

In reverence bow when prayer is said,
And angels linger near;
For heaven's blessing rests upon
The humble and sincere;
But carelessness and thoughtlessness,
Disorder here and there,
Will grieve the Spirit, check its work,
And close the listening ear.

Then careful, reverent, humble, pure,
Let all our worship be,
And in the love and fear of God
We shall be glad and free;
Then our example will go forth
From a united band
In winning souls from chaos dark
To heaven's own order-land.
North Deering, Maine.

Return of the Exiles—No. 4

"The Adversaries of Judah and Benjamin"

MRS. E. G. WHITE

FROM the time the foundation-stone of the second temple was laid, Satan brought to bear upon the builders many influences that greatly hindered the rapid prosecution of the work. The enemy did not have far to go in order to find men through whom to carry out his evil designs. Close by the Israelites, a few miles northward, dwelt the Samaritans.

More than a century before the beginning of the Babylonish captivity, the Assyrian kings had devastated Samaria and Galilee, and had taken into captivity many thousands of Israelites belonging to the ten tribes. The conquering kings repopulated Samaria with colonies of heathen peoples from widely separated parts of the Assyrian realm. These heathen intermarried with the Israelites who had been allowed to remain in the land; and thus originated a mixed race known as the Samaritans.

In later years, the Samaritans claimed to worship the true God; but in heart and practise they were idolaters. It is true, they held that their idols were only to remind them of the living God, the ruler of the universe; nevertheless the people were led to reverence their graven images.

These idolatrous Samaritans were "the adversaries of Judah and Benjamin." About the time of the laying of the corner-stone, they "heard that the children of the captivity builded the temple unto the Lord God of Israel." Coming "to Zerubbabel, and to the chief of the fathers," they expressed their desire to join them in its erection. "Let us build with you," they proposed, "for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither." This privilege was refused them. "Ye have nothing to do with us to build an house unto our God," the leaders of the Israelites declared; "but we ourselves together will build unto the Lord God of Israel, as King Cyrus of Persia hath commanded us."

In the light of the circumstances surrounding the remnant people of God in the days of Zerubbabel, this decision reveals the character of the leaders of Israel at that time. Only a feeble remnant had chosen to return from Babylon; and now, as they undertake a work seemingly beyond their strength, their nearest neighbors come with an offer to help. The Samaritans refer to their worship of the true God, and express a desire to share in the privileges and blessings connected with the temple service. "We seek your God, as ye do," they declared. "Let us build with you."

Had the Jewish leaders accepted this offer of assistance, they would have opened a door for the entrance of idolatry. They discerned the insincerity of the Samaritans. They realized that all the help that could be gained through an alliance with men, would be as nothing in comparison with the prosperity that would accompany strict obedience to the plain commands of Jehovah.

Regarding their relations with surrounding peoples, the Lord had declared to ancient Israel through Moses: "*Thou shalt make no covenant with them, nor show mercy unto them: neither shalt thou make marriages with them; . . . for they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly.*"

"Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, *which keepeth covenant and mercy with them that love him and keep his commandments* to a thousand generations. . . . Thou shalt therefore keep the commandments, and the stat-

utes, and the judgments, which I command thee this day, to do them."

The result that would follow a breaking of their covenant with God, and an entrance into covenant relation with surrounding nations, was plainly foretold through Moses: "The Lord shall scatter you among the nations," he declared, "and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. *But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.*" Precious assurance! Then follows the promise to the penitent, that God would not forsake them, nor forget the covenant that he had made with their fathers.

Zerubbabel and his associates were familiar with these scriptures. Their fathers had lost sight of the sacred relationship that should ever exist between God and his chosen people. Forgetting their solemn covenant with the Lord of hosts, they had entered into covenant relation with heathen nations. The prophecies of Moses were literally fulfilled. The chosen nation was scattered among heathen nations. And only a remnant, "few in number," had repented and turned to God. Only a few had renewed their covenant with him, and had returned to restore that which had been destroyed because of the disobedience of their fathers. And now, having solemnly rededicated themselves to the Lord at the ancient altar set up before the ruins of his temple, should they, at the very beginning of their work, enter into a covenant with a people who worshiped idols?

"Thou shalt make no covenant with them." God's servants in responsibility realized that the line of demarcation between his people and the people of the world is ever to be kept unmistakably distinct. They refused to be guided by the counsel of those who for years had known the requirements of God's law, but who had refused to yield to its claims.

The principles set forth in Deuteronomy for the instruction of Israel, are to be followed by God's people to the end of time. Our prosperity is dependent on the continuance of our covenant relationship with God. In no instance can we afford to compromise principle by entering into covenant with those who fear not God.

There is constant danger that professed Christians will come to think that in order to have influence with worldlings, they must conform to the world to a certain extent. But although the propositions of Satan may appear to afford great advantages, as did the offer of the Samaritans to assist in the construction of the temple, they always end in spiritual ruin. God's people must guard against every subtle influence that is seeking entrance by means of flattering inducements from the enemies of his truth.

We are pilgrims and strangers in this

world, traveling a path beset with dangers from those who have rejected the only One who can save them. Ingenious subterfuges and scientific problems will be held out before us, to tempt us to swerve from our allegiance, but we are not to heed them. Every one must seek God for himself.

It is not always open and avowed enemies that are most to be feared. We shall have enemies who come, like "the adversaries of Judah and Benjamin," with smooth words and fair speeches, and who would deceive if possible the very elect. It is thus that Satan often works; and again, when it suits his purpose, he goes about as a roaring lion, seeking whom he may devour.

Let every soul be on the alert. The adversary is on your track. Vigilantly watch lest some carefully concealed and masterly snare take you unawares. Let the careless and indifferent beware lest the day of the Lord come upon them as a thief in the night. Many will wander from the path of humility, and, casting aside the yoke of Christ, will walk in strange paths. Blinded and bewildered, they will leave the narrow path that leads to the city of God.

A man can not be a happy Christian unless he is a watchful Christian. He who overcomes must watch; for with worldly entanglements, error, and superstition, Satan strives to win Christ's followers from him. It is not enough that we avoid glaring errors and perilous, inconsistent moves. We are to keep close to the side of Christ, walking in the path of self-denial and sacrifice. We are in an enemy's country. He who was cast out of heaven has come down with great power. With every conceivable artifice and device he is seeking to take souls captive. Unless we are constantly on guard, we shall fall an easy prey to his deceptions.

In the closing scenes of this earth's history, when intensity is taking possession of every earthly element, the Lord requires of us a vigilance that knows no relaxation. But we are not left to struggle alone. Amid the dangers increasing on every hand, those who walk humbly before God, distrustful of their own wisdom, will have angels as their helpers and protectors. In times of special peril they will know the power of God's keeping care. Those who do not realize their danger because they do not watch, will pay, with the loss of their souls, the penalty of their presumption and their wilful ignorance of Satan's devices.

Let us trust fully, humbly, unselfishly, in God. We are his children, and he deals with us as such. When we draw near to him, and renew our covenant with him, he mercifully preserves us from the assaults of the enemy. Never will he betray one who trusts in him as a child trusts in its parents. He sees the humble, trusting souls drawing near to him, and in pity and love he draws near to them, and lifts up for them a standard against the enemy. Touch them not, he says; for they are mine. I have graven them upon the palms of my

hands. He teaches them to exercise unquestioning faith in his power to work in their behalf. With assurance they say, "This is the victory that overcometh the world, even our faith."

Loyalty

J. S. WASHBURN

A GREAT battle was being fought. The nation so recently delivered from slavery was fighting, under the leadership of the God of battles, against cruel Amalek, led by the enemy of God and his people, — crafty, cruel Amalek, who had distressed the children of Israel, who had been a terror to them, who had cut off the weak and the weary ones straggling in the rear of the long line of march in the dusty, burning wilderness. Now, with determined malice, they had planned by one decisive blow to cut off and blot out the people of Israel from under heaven.

The mighty soldier, Joshua, was leading Israel against Amalek. Back and forth upon the plain the battle lines wavered, Israel sometimes advancing triumphant, then again retreating. A wonderful secret was revealed in the alternate partial defeats and victories of Israel during that long, fierce fight. Moses, Aaron, and Hur were upon a high hill, watching the conflict. Moses, with the rod of God in his hand, was regulating the battle. "When Moses held up his hands, . . . Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword." Ex. 17: 11-13.

What a lesson to all God's people in every time of conflict to support those whom God has placed in positions of responsibility! What a lesson in sympathetic loyalty! Moses' hands were weary, but his associates held up his hands, and the very question of victory or defeat hung on the loyal support of the co-workers of Moses.

We know that "whatsoever things were written aforetime were written for our learning." My brother, if any man among us has been placed in a position of responsibility, are we not bound loyally to support him? It is true our loyalty is to the cause of God, and not to any man, as such; but when the people of God, guided by his Spirit, have laid burdens upon any individual, is not every one in duty bound to support with heart as true as steel the worker who is bearing heavy burdens?

It would seem that the very question of the defeat or victory of our work hangs upon the loyal support of those placed in responsible positions. There are some of our brethren at the head of the work who have been almost crushed by the heavy load, by the intense strain of the recent conflicts. There are those

who are aging fast, who have grown old within four or five years in the conflict. Will not every true believer in this mighty cause rally to the support of every man placed by the people under the guidance of the Spirit of God in a position of responsibility?

If you do not agree in every particular with these brethren, will you not, nevertheless, give them your sympathetic and loyal co-operation, refusing to speak against them, or to pull down their hands? Oftentimes a word or a letter of good cheer and courage, a reference to some comforting promise of God, will bring cheer and help, and lighten the load, and bring victory.

A greater conflict than that between literal Israel and literal Amalek is raging to-day. The very death-conflict of the ages is upon us. Let us be loyal to God and his Word, the Holy Spirit, the gift of prophecy, and to our organization, and the brethren placed in responsible positions.

Many of the victors over Amalek afterward fell in the wilderness, and never saw the promised land. The victors in the conflict to-day will be crowned by the King of kings, and sit upon his throne. Shoulder to shoulder, heart to heart, true to God and to one another, let us fight the good fight, and win the crown.

Lessons From Past Experiences —No. 15

GEO. O. STATES

OVER thirty-five years ago, in one of our Eastern conferences, a man very zealously accepted the truth, and soon began preaching. He preached about five years, but was of a very independent nature, desiring to be first in importance, and unwilling to bear counsel or reproof.

When he first came among us, he had much to say about the great sacrifices he had made for the truth's sake. He dwelt much upon the fact that he had given up a very lucrative position in order to preach the truth.

After a time he engaged in some great speculative scheme, borrowed money from poor invalid widows and others to carry it through, and then left the truth and the country.

It must have been over twenty years ago that a business man in Delta, Colo., said to me, "I want you to come to the hall to-night and hear a smart man lecture. He used to be one of your ministers." I went, and was surprised to learn that he was the one who some fifteen years before had given up the truth. His whole talk consisted in ridiculing the Bible, and showing up its supposed inconsistencies.

A few years before this man came among us, we were told by the servant of the Lord that "in rebuking the wrongs of one, he designed to correct many. . . . He makes plain the wrongs of some that others may thus be warned, and fear, and shun those errors. By self-examination they may find that they are doing the same things which God condemns in

others."—*Testimonies*, Vol. II, pages 112, 113.

This man professed to believe that these words of counsel were from the Lord, and yet at the same time failed to heed the counsel which says, "Not all who preach the truth to others are sanctified by it. Some have but faint views of the sacred character of the work. They fail to trust in God, and to have all their works wrought in him. Their inmost souls have not been converted. . . . Not all the ministers are devoted to the work; not all have put their hearts into it."—*Id.*, pages 334, 335.

In 1870, in counsel given to those who were in danger of going into infidelity, we were told that "some are not naturally devotional, and therefore should encourage and cultivate a habit of close examination of their own lives and motives, and should especially cherish a love for religious exercises and for secret prayer. They are often heard talking of doubts and unbelief, and dwelling upon the wonderful struggles they have had with infidel feelings. . . .

"At times they seem to really enjoy hovering about the infidel's position, and strengthening their unbelief with every circumstance they can gather as an excuse for their darkness. To such we would say, You would better come down at once, and leave the walls of Zion, until you become converted men and good Christians. Before you take the responsibility of becoming ministers, you are required of God to separate yourselves from the love of this world. The reward of those who continue in this doubting position will be that given to the fearful and unbelieving."—*Id.*, page 513.

This man had evidently gotten hold of a theory of the truth, but it had not transformed his life. He had not experienced its transforming power in his heart, and so had passed along, having a form of godliness, but in his daily life denying its power.

If such timely counsel was given to God's servants thirty and forty years ago, and was needed, how is it with us now when we are that much nearer the closing up of the work, when Satan is working with such power, knowing that he has but a short time in which to lull God's servants to carnal security? There is plenty of counsel in the volumes given to this people to shield us from the deceptions of Satan, and what is needed is to heed all this counsel, and thus be kept in the hour of temptation.

Cedaredge, Colo.

"We"

A. L. MANOUS

Whose "We" Are

"We are Thine." Isa. 63:19.

"We [are] Christ's." 2 Cor. 10:7.

"We . . . are the children of promise." Gal. 4:28.

"We are his people, and the sheep of his pasture." Ps. 100:3.

What "We" Are

"We are laborers together with God." 1 Cor. 3:9.

"We are his witnesses of these things." Acts 5:32.

"We are his workmanship, created in Christ Jesus unto good works." Eph. 2:10.

"We, who are many, are one body in Christ." Rom. 12:5, R. V.; see also 1 Cor. 10:17.

What "We" Have

"We have a great high priest." Heb. 4:14; see chapter 8.

"We have the mind of Christ." 1 Cor. 2:16; see Phil. 2:5.

"We have this ministry." 2 Cor. 4:1; see Matt. 28:19, 20; 24:14; Rev. 14:6-12.

"We have an altar." Heb. 13:10; see Heb. 8:1-6; Rev. 8:3, 4; Hosea 14:2, R. V.

"We have also a more sure word of prophecy." 2 Peter 1:19; see Matt. 24:15; Rev. 1:1-3.

"We have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1; read context.

"Now if any man have not the Spirit of Christ, he is none of his." "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:9, 14; see John 1:12.

Atlanta, Ga.

The Eastern Question—No. 3

The Coming Universal War

F. I. RICHARDSON

PREPARATIONS for war among all the nations have made such mighty strides that it can almost be said that the world is one vast military camp. The war spirit seems to be in the very air. From the crowned head down to the tramp we hear the cry of war, war. Even ministers of the gospel are advocating the deadly conflict from their pulpits. Furnaces and machine shops are running day and night, and thousands of busy hands are fashioning the most murderous implements of warfare.

Some are asking, with deep concern, What do these things mean? and what is going to be the outcome of these conditions? The answer comes, It is the preparation for the final conflict that is to take place just before the great and terrible day of the Lord shall come.

That there will be a great, decisive battle just before the second coming of Christ and the end of the world, in which all nations will be engaged, is plainly foretold in the prophetic word; also the place where it will be fought: "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. . . . Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. . . . Let the heathen be

wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: . . . for the day of the Lord is near in the valley of decision." Joel 3:1, 2, 9, 10, 12-14.

Here it is plainly stated that the armies of all nations will be gathered at Jerusalem when the day of the Lord is near. The Russians will be one of the leading nations in the conflict. We read: "Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God, . . . Thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army; . . . it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." Eze. 38:14-16. They (the Russians) are already making preparations for the mighty conflict.

It will evidently be a religious war; for we read: "I saw three unclean spirits like frogs come out of the mouth of the dragon [paganism], and out of the mouth of the beast [the papacy], and out of the mouth of the false prophet [Protestantism]. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:13-16.

From the above we learn that the various religious bodies having a form of godliness, but in reality controlled by the spirit of Satan, go forth unto the kings of the earth and influence them to send their armies against Palestine, to recover that coveted land—the burial-place of the kings and the prophets.

The prophet also informs us that these various religious bodies will unite under the leadership of the papacy. Rev. 13:3, 8. "And all the world wondered after the beast. . . . And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

From the early centuries of the Christian era, the Roman Catholic Church has sought to control the world. "All the inhabitants of the earth belong to her," said Julian; and Claudian declared her to be "the fountain of laws." "If Rome is the queen of cities, why should not her pastor be the king of bishops?" was the reasoning the Roman pastors adopted. "Why should not the Roman Church be the mother of Christendom? Why should not all nations be her children, and her authority their sovereign law?" (See *History of the Reformation*.)

The papacy did rise, and for many years kings and princes were submissive to the decrees of the pope. His will was virtually sovereign law. In A. D. 1798 he was taken prisoner by Berthier at the head of the French army, and lost that temporal power, and it has not yet been

restored to him; but the prophet said the deadly wound should be healed, and all the world should wonder after him; and we have reached the time when the attention of the world is being drawn to the pope. The statesmen are talking of making him the arbiter of the nations. Protestants are fast dropping their differences, and advocating union with the mother church. The pope has invited the Greek Catholic (Russian) Church to return to the fold, granting liberty to their priests to marry; but we will let the Catholics themselves tell the story, as given in the *Ave Maria*, a Catholic magazine published in Notre Dame, Ind.:—

"It is an incontestable fact that while other religious societies are fast losing their vitality, and fast lapsing into an indifference which must soon lead to infidelity, the Catholic Church has imbibed new life, and is making rapid progress all over the world. Since the beginning of the century the church has made giant strides among the people of the future,—the Anglo-Saxon race. Not only has it made itself acknowledged in North America and Australia, but in England itself its progress has excited the greatest alarm among the most vigilant sentinels of Anglicanism. Once more from the far East the murmur of supplicating voices is heard turned toward Rome. Regardless of old tyrannies and traditions, they turn a deaf ear to the thunders of the Muscovite Cæsar. Even the Lutherans, obstinate as they have always been, are drifting toward Rome; and at this acceptable time, in this day of salvation, the scattered lines of Protestantism are all turning to the grand highway of the Vatican."

Thus we see that the world is rapidly falling into line under the leadership of the papacy. But, says one, if all the world is wondering after the beast, where will the opposing army come from at the great battle of Armageddon? It would seem that "all the world" in John's vision was the territory occupied by the dragon (pagan Rome), the beast (the papacy), and the false prophet (Protestantism). Rev. 16:13. Then if we can find outside of that territory an opposing power, the prophecy would be complete. And we do find just such a power, in the great Mohammedan world, with the sultan of Turkey at its head. And the following ominous words from a Turkish editor, in the *Vakit*, published in Constantinople, Turkey, are startling evidence that they understand, and are already preparing for the mighty struggle:—

"We shall do our utmost in order to keep England's support; but at last if we do not succeed in it, then it is very easy to know what we have to do. When Europe will not look at us, then we shall lay aside all the European customs which we have lately adopted, and shall enter on our old way; from the boy of thirteen years to the old man of seventy-five, every one of us will be armed, and we shall defend by the aid of God, and by the daring of the old days, the country we have held for five hundred years.

And if the issue should come to this, as Islamism is not limited to Turkey, then we will blend all the different Moslem races into one. The Moslems of India, of Central Asia, of the Caucasus, of Africa, and of Algeria will come forward, and we shall again take measures which we adopted once for the conquest of Jerusalem. We shall send proclamations everywhere, and *declare a general war against the whole world*. . . . If the Moslems rise to defend their sacred religion, and if the treasure accumulated every year at Mecca is disposed of for the protection of the Mohammedan faith, then the scenes of the ancient European wars, where the Moslems were both victorious and destructive, will be repeated, and will destroy the progress and civilization of an entire century."

Another writer says: "Is it not true to-day that what all the nations of Europe, nay, of the whole earth, most dread is the proclamation by this same terrible Turk of a holy war?"

Also consider the following, written by a Turk in the *Cape Times* published at Cape Town, South Africa: "One after another events have occurred during the past few years that have aroused hostility to England and the English in all parts of India and the East, especially among the Moslem peoples. Europeans generally have no idea whatever of the influence those Turkish victories in Greece have had throughout Islam. They have awakened hopes and aspirations that have long been dormant, and have given a wholly new direction to Moslem thought. . . . There is one thought more to which I would refer—the growing tendency of the Hindu and Mohammedan peoples of India to *combine and co-operate*."

Again we quote from the REVIEW AND HERALD: "Sheik Abdul Hagk, of Bagdad, who is the head of a 'Holy Islamic League,' an organization embracing all nations in its scope, and designed to guard and foster Mohammedan interests in general, has issued a document addressed to the Christian people of the world, which is in the nature of a Mohammedan declaration of war on Christianity. It bears the title, 'Islam's Last Word to Europe.' We quote a few characteristic statements from an English translation made for the *Literary Digest*:—

"Christian peoples! it is time we should be heard. The hatred entertained by the people of Islam for Christianity is irreconcilable. After centuries of hard work spent in the attempt to make us friendly toward you, the only result has been that we now despise you more than was ever the case in the annals of history. . . . The whole structure of the Mohammedan faith is based on the doctrine of the unity of the one god, who is absolute, without limitations or restrictions, eternal, who has never been begotten, and who has begotten none other. This article of our faith is in direct opposition to Christian teaching. Throughout this article the Christian dogma of a trinity becomes the sworn enemy of

the god of Islam. The absolute hostility of these two fundamental doctrines is a cruel trial to the patience of every Mohammedan. . . . To this we must add a second indisputable point: between our faith and yours there is an impassable and eternal gulf fixed, on account of your concept of the divinity of Christ. . . . Then, too, we have not forgotten the Crusades. These are being continued in a hundred accursed forms even now. You have contended against us and humiliated us with all your power. You have forced back the boundaries of Islam in all corners of the globe; but what is left of the Mohammedan nations you are seeking to disintegrate through your diplomats and your missionaries. Your scheme has been systematically devised. You make no secret of your intentions to annihilate Islam. Instead of excusing yourselves for your aggressive and hostile policy, you boldly declare that we are rebels against your civilization. Yes, we are rebels, and will remain rebels until death. . . .

"Ye Christian conquerors, know well that no skill or science, no money or treasure, no miracles, will ever reconcile us to such a godless supremacy. Know ye that the very sight of your flags flying in our land is a torment for the soul of a Moslem. . . . We know that we are three hundred million strong; we have needed organization and concentration, and you have forced us to take these steps. Islamic unity is now becoming a reality from one end of the earth to the other, and a holy zeal is uniting us, and driving us to our inevitable destiny. We do not fear your threats or your arms. What do we care for the things of this world? Victory or defeat are in the hands of god alone. It is our duty to die rightly, and the world has learned during the past thirteen centuries that the Moslem knows how to die."

Dear reader, are not the foregoing evidences sufficient to convince any candid mind that the preparations for the battle of the great day of God Almighty are fast being completed, and that in a short time the clash of arms will be heard in the Holy Land? What a battle that will be! Two colossal armies, inspired with the most deadly hatred for each other (for there is no more cruel or bloodthirsty hatred than that inspired by false doctrine), contending for their religion, urged on by their fanatical priests, the restraining power of God withdrawn, and with the terrible death-dealing instruments of warfare of the present day in their hands, the loss of life will be appalling. The Turk will be wiped out. "He shall come to his end, and none shall help him." Then Jesus himself will suddenly appear, followed by the armies of heaven, and the remnant (the rest of the wicked) will be "slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth." Rev. 19:11-21. Then will be heard that clarion voice ringing through the vaulted arches of heaven, calling together the faithful ones to accompany him to that home of bliss where the clash of arms will be heard no more.



The Old, Old Call

It's not myself I'm grieving for, it's not
that I'm complaining
(He's a good man, is Michael, and
I've never felt his frown),
But there's sorrow beating on me, like
a long day's raining,
For the little wrinkled face of her I
left in Kerrydown.

It's just herself I'm longing for, herself
and no other —

Do you mind the morns we walked to
church when all the fields were
green?

'Twas I that pinned your kerchief, O me
mother, mother, mother.

The wide seas, the cruel seas, and half
the world between.

It's the man's part to say the word, the
wife's to up and follow

(It's a fair land we've come to, and
there's plenty here for all);

It's not the homesick longing that lures
me like a swallow,

But the one voice across the world
that draws me to its call.

It's just herself I'm longing for, herself
and no other —

Do you mind the tales you told me
when the turf was blazing bright?

Me head upon your shoulder, O me
mother, mother, mother,

The broad seas between us and your-
self alone to-night.

There's decent neighbors all about,
there's coming and there's going;

It's kind souls will be about me when
the little one is here;

But it's her word that I'm wanting, her
comfort I'd be knowing,

And her blessing on the two of us
to drive away the fear.

It's just herself I'm longing for, herself
and no other —

Do you mind the soft spring mornings
when you stitched the wedding
gown?

The little careful stitches, O me mother,
mother, mother,

Meself beyond the broad seas, and you
in Kerrydown.

— *Toronto Mail and Empire.*

Parents and Children

A Bible Reading

G. W. ROGERS

1. *What words are addressed to the
young in Eccl. 11: 9, first part?*

"Rejoice. O young man, in thy youth;
and let thy heart cheer thee in the days
of thy youth, and walk in the ways of
thine heart, and in the sight of thine
eyes."

2. *What statement is made in the last
part of this verse?*

"But know thou, that for all these

things God will bring thee into judg-
ment."

3. *How are parents to teach their
children?*

"And these words, which I command
thee this day, shall be in thine heart:
and thou shalt teach them diligently unto
thy children." Deut. 6: 6, 7.

4. *In what way should children be
trained?*

"Train up a child in the way he
should go." Prov. 22: 6.

5. *Trained in this way, what will
children bring to their parents?*

"He shall give delight unto thy soul."
Prov. 29: 17.

6. *When a child is neglected, what
will be the result?*

"But a child left to himself bringeth
his mother to shame." Verse 15.

7. *Should a child be corrected?*

"Withhold not correction from the
child." Prov. 23: 13.

8. *If a child is corrected with the
rod, from what will it deliver him?*

"Thou shalt beat him with a rod, and
shalt deliver his soul from hell." Prov.
23: 14.

9. *When should a child be corrected?*

"Chasten thy son while there is hope."
Prov. 19: 18.

10. *What will love for their children
cause parents to do?*

"But he that loveth him [his son]
chasteneth him betimes." Prov. 13: 24.

11. *What effect does it have upon the
child to chasten him in anger?*

"Fathers, provoke not your children
to anger, lest they be discouraged."
Col. 3: 21.

12. *Does God know who are faithful
to their children?*

"For I know him [Abraham], that he
will command his children and his house-
hold after him." Gen. 18: 19.

13. *What must be the attitude of a
dutiful child toward its parents?*

"Honor thy father and thy mother."
Ex. 20: 12.

14. *How are the aged to be regarded?*

"Thou shalt rise up before the hoary
head, and honor the face of the old man."
Lev. 19: 32.

15. *How long does this duty last?*

"Despise not thy mother when she
is old." Prov. 23: 22.

16. *What is a sign of the last days?*

"Disobedient to parents, unthankful,
unholy." 2 Tim. 3: 2.

17. *What work will take place in the
hearts of parents and children before the
Lord comes?*

"And he shall turn the heart of the
fathers to the children, and the heart
of the children to their fathers, lest I
come and smite the earth with a curse."
Mal. 4: 6.

18. *What are parents to present to the
Lord when he comes?*

"Behold I and the children which God
hath given me." Heb. 2: 13.

19. *What is the first commandment
with promise?*

"Honor thy father and mother; which
is the first commandment with promise."
Eph. 6: 2.

20. *What is the promise?*

"That thy days may be long upon the
land which the Lord thy God giveth
thee." Ex. 20: 12, last clause.

21. *What are parents to teach their
children?*

"Come, ye children, harken unto me:
I will teach you the fear of the Lord."
Ps. 34: 11.

22. *What is the fear of the Lord?*

"The fear of the Lord is the begin-
ning of wisdom." Ps. 111: 10.

23. *When should the Lord be remem-
bered?*

"Remember now thy Creator in the
days of thy youth." Eccl. 12: 1, first
clause.

24. *Why remember thy Creator in the
days of thy youth?*

"While the evil days come not, nor
the years draw nigh, when thou shalt
say, I have no pleasure in them." Verse
1, last clause.

25. *What conclusion does the preacher
come to?*

"Let us hear the conclusion of the
whole matter: Fear God, and keep his
commandments." Verse 13.

26. *Why keep the commands of God?*

"For God shall bring every work into
judgment, with every secret thing,
whether it be good, or whether it be
evil." Verse 14.

Cambridge, Idaho.

Beauty of Old Age

OLD age is a part of the scheme of
life, which was designed to be beautiful
from beginning to end. It is the close
of a symphony, beautiful in its incep-
tion, rolling on grandly and terminating
in a climax of sublimity. It is harmo-
nious and admirable according to the
scheme of nature. The charms of in-
fancy, the hopes of the spring of youth,
and vigor of manhood and the serenity
and tranquillity, the wisdom and peace
of old age—all these together consti-
tute the true human life, with its be-
ginning, middle, and end a glorious
epoch.—*Henry Ward Beecher.*

WHAT is regarded as the oldest coin
in the world was recently discovered by
a German archeologist, during his ex-
plorations in North Syria. It is a coin
of pure silver, bearing a perfect Ara-
mean inscription of Panammu Bar
Rerub, king of Schamol, who reigned
eight hundred years before Christ. Up
to the present, Lydians have always been
regarded as the inventors of money, but
this new find shows that the Semitic
Arameans, who lived two centuries be-
fore the Lydians, are the oldest known
coiners of money.—*Selected.*

THE WORLD-WIDE FIELD

German Union Conference Council

(Concluded)

L. R. CONRADI

THE next largest field is the Hungarian Mission. It now has a membership of about three hundred and twenty. There were one hundred and three additions last year, and the tithe was twelve hundred and fifty dollars. Five different languages are represented in its membership, and we have every reason to believe that a strong field will be developed here.

The Holland and Flemish Mission field comes next, with a membership of one hundred and fifty-three. During 1906 there were thirty-three additions, and the tithe was ten hundred and fifty dollars. Elder Klingbeil has been able, by the grace of God, to raise up a little church in Antwerp, and he is now entering Brussels, the capital city, with its six hundred thousand inhabitants. He is assisted by a French worker. We are glad that the work in Holland is slowly recovering from the effects of the falling away three years ago, and that progress is being especially made in the canvassing work.

Another promising field is the Balkan Mission, which now has one hundred and twenty-one members; there were fifty-six additions last year. Most of the increase was in the city of Bucharest, where we have a church of eighty-five members. We have one ordained minister in Rumania, and one ordained minister in Bulgaria (the latter just learning the language), and there is one licentiate and one Bible worker—four workers in all. The Rumanian Church has tried in every way to cause us trouble, but thus far, God has always given us the victory. The tithe last year was about twelve hundred and seventy-five dollars.

Last, but not least of the European fields in the German Union is Austria. When we remember that here are twenty million people, half of whom speak the German, while the rest are Poles and Bohemians, we can see the great importance of putting a strong force into this land. Thus far we have had to work under great difficulties. Elder Mathe, who was formerly there, has been called to take charge of the North German Conference. Brother J. Wolfgarten has since gone to Vienna, to help in that important city. We have now sixty-eight members in Austria. There were twenty additions during the year. Their tithe was about seven hundred and fifty dollars. As we felt that more help was needed in the field, it was decided at the union council that Elder Prillwitz go to Bohemia to assist in the work, and take charge there.

We should not neglect to mention the work in German East Africa. Here we have five brethren and three sisters at present (lately one sister went down to join the force of workers). There are three mission stations—one at Kihuiro, one at Friedenstal, and one at Vuasu, and there are two smaller out-stations. The mission cost us about four thousand dollars last year, and this year it is estimated that they will need about five thousand five hundred dollars. The roofs in Friedenstal and Kihuiro must be repaired, and a solid building needs to be erected at Vuasu. When all these improvements are made, we hope to enter new territory in German East Africa. The first-day offerings of the German Union, and the special gifts that are received, are enough to support the mission at present, and we have sufficient capital to start new stations farther in the interior. There are also persons who offer their services to increase our working force in Africa. We now have from three to four hundred young natives in our schools, and several seem to be turning their hearts to God. Although our missionaries would gladly see them baptized, yet, on the other hand, they feel that it is very important that the first-fruits from the heathen be genuinely converted, so that they will be a worthy example to the heathen around them; otherwise they would be more of a hindrance than they would be a blessing. The health of the workers has been far better, in general, than during the previous year.

During 1906 our Hamburg Publishing House has had the best year it ever enjoyed. Its business is steadily developing. When we hardly knew how to turn for room, the Lord in his providence so shaped matters that we were able to secure a house adjoining our office, at the very reasonable rate of \$8,500. As the house was built at the same time as ours, the two really seemed to belong together, and there was very little trouble in breaking a door through the adjoining walls of the two houses, and making an entrance, for the floors are on the same level in both buildings. This gives us four nice new office rooms on the ground floor, needed storage rooms for our paper, etc., and some neat dwellings for our employees on the upper floors. In view of the constant growth of our work, we are trying to secure more help in our various departments.

The Friedensau school has had an attendance of about one hundred and thirty, for which we are grateful to God. At the close of the year we found that, after striking off all the doubtful accounts, we still had a net gain of about fifteen hundred. Not only is the school now paid for, but from the income derived from the sale of "Christ's Object

Lessons," and from gifts, we are getting together a nice little sum for the further enlargement of the school. We have also strengthened our faculty by securing a good Russian teacher, so we can have a full Russian department. At this session of the union committee, eleven promising young persons who just finished the Biblical course were appointed to fields of labor among the various conferences. There were also several other exchanges of laborers.

God has blessed the German Health Association, so that both institutions showed a gain of about five thousand dollars. All of this sum will be needed for necessary improvements. It was voted to secure the services of Dr. Meyer as further help for the sanitarium. As we have over forty nurses in the field, and a large class preparing for this kind of work, we see the need of having a medical man in the field.

As the conferences are now better supplied with means, the interest in the medical missionary work was such that several of the conference presidents asked if they might not be granted the privilege of employing a nurse in the conference to assist as a deaconess, especially where there are several large churches in a field. Seven nurses were thus called for, and we shall make a trial of this kind of work.

We were grateful to God to find that at this meeting we had raised eighteen thousand dollars in cash donations and four thousand dollars in legacies for the Old People's Home, and we expect that this will cover the cost of the building, which is to be finished by the first of July. Careful plans were laid with regard to receiving inmates into the home, and for securing proper help for its management and maintenance. We have also raised four thousand dollars on the Material Fund for the "Ministry of Healing"—sufficient to pay for the first edition of ten thousand. There are still a number of outstanding pledges. Our people are taking hold of the sale of this excellent book heartily, and the proceeds will go directly to the medical and philanthropic work.

As we finished the audits in the various conferences and for our missions, and found that everywhere God's blessing had been with us, we could but say that he had been true to his promises; as the people have been faithful in tithes and offerings, he has indeed kept his word, and in each storehouse there has been sufficient brought in so that the new year begins with a small surplus in the treasury.

At the present time we have nearly one hundred and fifty young people in our school. Since the July meeting, we have been able to ordain six ministers, and quite a number of young people have been given licenses, and about twenty were recently sent out as Bible workers. We feel grateful for the increase of our laboring force; but what is all this when we consider the two hundred and eighty million people in the territory of the German Union who must hear this message? And yet, brethren, God is at

work. Our publications are finding their way into the courts of emperors and kings. Hundreds of faithful canvassers are carrying our literature from house to house. In certain portions of our field, there is hardly a house without some little stock of our publications. Our periodicals in the German, Russian, Hungarian, Bohemian, and Dutch are entering these homes. Our Sabbath-school lessons appear in ten different languages of the German Union, while we have a field force of nearly two hundred ministers, licentiate, and Bible workers, laboring in Europe and Asia and Africa. Our ship missions in Hamburg and at Rotterdam are scattering the printed page among the thousands of seafaring men who visit these ports; so that the truth is going by land and by sea. The year 1906 has been the best we have enjoyed in the union, but we hope that God's grace may make the year 1907 still better, and that his work on the earth may soon be finished.

Hamburg, Germany.

Singapore

G. F. JONES

"AND he set his right foot upon the sea, and his left foot on the earth."

We have just been visited here by two brethren from a British ship of war, who heard the truth in the West Indies, through Sister Zettie Simmonds, of St. Lucia. There was one feature of the message they had unmistakably imbibed from this dear sister, and that was her faith and love and courage and zeal for her work. These two sailor boys were full of it. They had caught the fire of her spirit, and they carried it everywhere with them. Indeed, they were never tired of telling of the faithful zeal of Seventh-day Adventists as they had seen it in Sister Zettie Simmonds. As we listened, our hearts were gladdened by the good news and the impressions made by our workers upon others in other lands. These two had just come from Calcutta, where they also met with our people in conference once or twice, and then again they were renewed in courage by the love and unity among the brethren. We welcomed them at Singapore, and after two days they again sailed, carrying with them a bundle of tracts and periodicals for missionary work on their ship. Since leaving Calcutta, and while here, Seventh-day Adventism was the talk on their ship, and the chaplain on board last Sunday took up the Sabbath question. There is now a live interest, and since the service several are studying the question; some accepted the truth after reading the Sabbath tracts we sent on board.

One of the sailor brethren, Brother Anderson, is the ship's organist. He displayed marked courage the other day in refusing to use his talent in a cheap concert gotten up by the crew, although pressed by chaplain and officers. Brother Besford is the first one who accepted the truth, and he also fears neither commander nor officers in the question of conscience. These two brethren are ex-

amples of brave warriors for the cause. We supplied them with ammunition for the warfare, and instructed them how to use it, so as to win recruits. There is a good opening in Singapore for ship work, and we trust to find some warm-hearted worker to carry on that work.

Singapore is also a military station. When we opened up work here, we became acquainted with the Christian soldiers of the regiment, and induced them to come to our house, where we had interesting meetings with them. There were not many, about twelve in all, but they were earnest. When the ministers of other churches heard that they came to us, they raised a hue and cry of alarm, and succeeded in scaring away all but one. So for a time only one came faithfully. Then after the storm had subsided a little, another returned, then another, until very soon five of these soldiers had accepted the truth. This raised another uproar among the missionaries, worse than at the first; but the others

and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard . . . what ye did; . . . and as soon as we had heard, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath."

It was given out a little while ago from the cathedral pulpit that we are liars and deceivers, and must be shunned as vipers. The Lord is good to us, and encourages us in our work. By patience, faith, and perseverance the work is gradually building up, so that there is neither hammer nor ax nor any tool of iron heard in the house while it is in building.

Two excellent young brethren have been recently sent us from Australia, to help in the work, and they are blessed with good courage. Brother Mills has charge of the educational department, the printing work, and the keeping of

the mission books; while Brother Fletcher does the work of visiting, etc. The Sabbath-school numbers over fifty, and the church-school is slowly growing. Several fatherless children have been offered us to bring up, but our home is already full, as we are caring for several orphans. We must lengthen our cords and strengthen our

stakes; we hope soon to find an industrial home in the country for our educational work.

Singapore is a large city of many languages, which makes it difficult to reach the different kinds of people, but the Lord knows his people, and by our searching for them they will all soon leave Babylon.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."

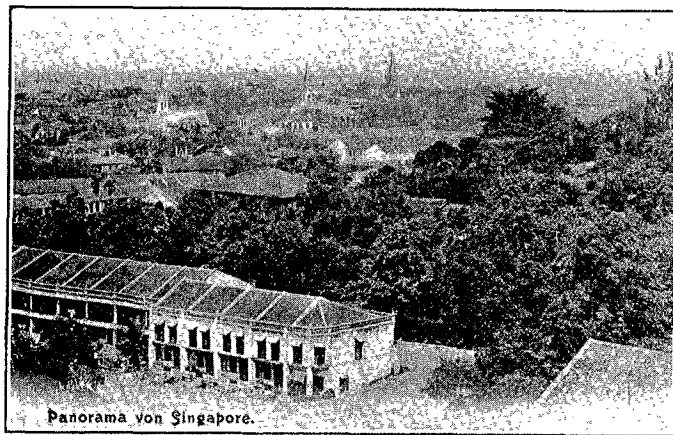
Mexico

GEO. M. BROWN

THAT honest souls are seeking the truth is illustrated by an interesting experience that we have had in the work in the city of Mexico.

During Professor Caviness's absence in the States last fall, I had charge of the services, and being ill one Sabbath, was unable to go to the Sabbath-school and meeting. In the afternoon several members of the church called at our house to see how I was; and while they were there, an old gentleman and his wife came, asking for literature.

I asked one of the visiting sisters to go out and talk with the man as I was unable to do so. After a few moments she returned and joyfully announced that the seeker for truth was a man whom



A VIEW IN SINGAPORE

who became ashamed of us lost their hold on even what they had, and drifted back into the world, and became drunkards and unbelievers; for this we were branded as infidel-makers. But the quality of men the truth turned out causes us to rejoice. Two of these men have returned home, having finished their time in the army, and I believe both of them will soon land in America, to connect with our people and our schools. Two others have gone with the regiment to India, and will buy themselves out if possible.

They are having trying times because of their faith, but remain true. There are others convinced, who have not yet had courage to stand like the brave and face the foe. The regiment newly come has been warned to avoid us, but in due time we shall attract this earthly regiment, and rescue the Lord's soldiers from their captivity. The Lord is with us, and we are of good courage.

The people generally are glad to meet us, and in their hearts believe we are right. The Lord allows them to see only the victorious side of our work; and were they let alone by the missionaries, it would be comparatively easy to win them. Rahab's confession to the two spies fits in well here concerning the people and the missionaries. "I know that the Lord hath given you the land,

she had known many years before, and that he was one of the first Mexicans who accepted Protestantism.

At last he came into the house, and another sister who was present recognized him as one with whom she had been associated many years before in the first Protestant church that was established in the city. They were much pleased to meet after the lapse of years, and naturally had many things to talk of. About the first thing that the sisters spoke of was the truth which they had found. They told him of the Sabbath and of our meetings, and introduced me as their pastor.

He seemed to be greatly interested in what he had heard, and after receiving some literature went away, promising to attend our meetings, which he has done. This man was for years associated with

that Sabbath day, and we saw their faces light up with joy at the sight of each other, and heard them recount the experiences of former days, we rejoiced with them. Since then we have had much greater cause for rejoicing as we have seen the brother come into the light and accept the Sabbath truth. These are some of the experiences that make the life of the missionary happy, and repay him for the absence from the home land and the friends of former days.

Sometimes it seems as if the Lord grants to us a little foretaste of what we shall enjoy when the ransomed of all ages and from all nations gather before the throne of God after the final victory over sin and Satan has been won. Such experiences give us courage, and we press forward with renewed energy.

much more common here than in colder countries. Persons sometimes bring on lock-jaw from the merest abrasions by so slight an indiscretion as bathing while the abrasions last. The precaution for a person having any flesh wound, however slight, is to keep from bathing, and from all avoidable dampness."

The following valuable hints translated from a work of Dr. David J. Guzman, on Salvador, will be helpful:—

"When the European lands on our shores, he soon feels the moist heat which prevails, particularly in the wet season. His strength begins gradually to fail, and his appetite soon languishes; his habitual energy declines. He will observe that the native, notwithstanding that he is acclimatized, knows how to resist the heat and escape fatigue, by moderating his work and performing it in the cool hours of the morning and evening.

"He should avoid the immoderate use of fruits, which, although to him new and delicious, will disarrange the gastrointestinal functions, and produce grave disorders in them. A necessary precaution for the immigrant to take is to provide against sudden changes of temperature. Frequently, before a rainfall, an oppressive moist heat is felt, causing a profuse perspiration. While in this condition a fresh breeze frequently springs up, which, unless precaution is taken against a sudden chill, may occasion grave disorders of the organs of respiration and digestion, producing dysentery and inflammatory affections of the chest, especially if the immigrant is stout and full-blooded. Light flannel clothing constantly worn will provide against chills. Although at first they may appear to be uncomfortably warm, use will soon make them preferable to cotton and linen, which have the disadvantage of cooling the wearer too quickly, thus producing conditions deleterious to health.

"The skin should be kept in good condition, as perspiration, which is active in hot climates, should be unobstructed. For this purpose, sea or river baths, combining exercise with cleanliness, are very salutary. Care should be taken to avoid sleeping in low and damp places. The air, laden with miasma arising from decomposing vegetables and animal matter, occupies by its specific gravity the lower strata of the atmosphere. It is from this cause that houses in low and damp locations are attacked by fevers of all kinds and types, which at times occasion ravages among newly arrived people. If situated in the country, houses should be located on the high grounds, and as far distant as possible from swamps and marshes. Clothing should be loose, so as to admit free circulation of air and perspiration, and unencumbered movement, and should not be dark in color, as dark colors absorb the heat, and lighter ones best resist the solar radiation.

"In hot climates like ours, digestion is weak and slow. Animal foods, and fats in particular, which are heat-producing, are injurious to the inhabitants,



ENTRANCE TO OUR MEXICAN MISSION AND PRINTING-OFFICE

Home of Elder G. M. Brown at the Right.

the Episcopal Bishop Reily, who at his death left him in charge of the congregation over which the bishop had presided.

The Mormons having led some of his flock astray, the old gentleman came to me in deep trouble for help. I did what I could for him, and thus another link was added to the chain which was drawing him closer to us and to the truth.

He has continued to attend our meetings and receive instruction at his house until he has become thoroughly convinced of the Sabbath truth, and has taken his stand for it. He has invited Elder Caviness to accompany him and assist him in explaining the truth to his church, numbering some two hundred members.

Nearly all of those who in the early seventies espoused the cause of Protestantism in Mexico were true seekers for light, and when they cut loose from the domination of Rome, it was to follow the teaching of the Bible, and not that of men. It is very encouraging to see some of these aged veterans, who in the past have been in the van of the Lord's army in Mexico, continue their march toward the celestial city by uniting with those who are banded together to "keep the commandments of God, and the faith of Jesus," and to carry the advent message to all the world in this generation.

As these dear friends met in our home

"Forward then with courage go.
Long we shall not dwell below;
Soon the joyful news will come,
Child, thy Father calls, Come home."

Brethren, pray for the work in this field.

Mexico, D. F.

Health Advice for Our Missionaries

S. H. CARNAHAN

MANY of our missionaries go from a temperate to a tropical climate; and a few words of caution from publications on tropical countries may be of inestimable value to some of them.

These all invariably advise against the free use of spirituous liquors. This precaution, however, is unnecessary for Seventh-day Adventist missionaries.

From a book on Hayti we quote: "If one receives the sting of a wasp, or a shock from a fall or a wound, or 'catches a cold,' a slight fever may result. But the ordinary fevers are not by any means regarded as serious or in any way dangerous." "Among the natives, the worst type is the pernicious, the dreaded yellow fever, which is now considered infectious, but not contagious. The alkaline treatment has met with marked success."

"Tetanus, a muscular disease, seems

as much from the difficulty of their digestion as from the additional labor imposed on the liver, which has to secrete a greater quantity of bile to dissolve the excess of fatty matter introduced. This extra work will in time produce the various forms of inflammation to which this organ is liable in tropical countries.

"It may also be logically inferred that the colonist, on arrival in a tropical country such as ours, ought not to radically change the habits acquired at home. It will be sufficient to introduce some slight modifications which will not violently and suddenly change his former methods of life." He also advises properly proportioned foods, free from excess of spices and condiments.

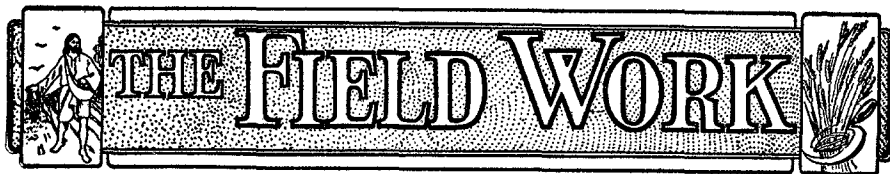
Further, the *Bulletin*, No. 58 (Salvador) of the Bureau of the American Republics, itself says:—

"In the majority of cases where foreigners suffer from the change of climate, the cause can be traced to their own imprudence and careless habits of life. With only ordinary attention to hygienic laws, and particularly to temperance in eating and drinking, there is no reason why any person of good constitution should not enjoy as good health in Salvador as in any other part of the world."

How thankful we as a people should be for those principles direct from the Spirit of God in the Testimonies, and epitomized for more ready reference, in the little book, "Healthful Living"! Should not we believe and live these?

To the Hindu, the greatest sin is the violation of his caste. A man may lie or steal, and commit no sin. But if he eats with a man of lower caste, he has committed sin. It is all right for him under certain circumstances to lie and cheat and steal; but by breaking caste, he has violated a law which provides for his salvation. The railroads have had something to do with the breaking down of caste. There is so much travel that those of different classes are obliged to come in contact with one another.

THE census of 1900 showed a population of 13,605,919 in Mexico. So rapid has been the increase that well-informed and conservative authorities estimate the present population at 15,000,000. About nineteen per cent are of pure white blood; thirty-eight per cent are of Indian blood, and forty-three per cent are mixed. In 1895 there were still nearly 4,000,000 Indians speaking different Indian dialects. There is no more interesting pastime than to read of the civilization, government, and religion of the Indians who have inhabited Mexico in past ages. It is to be understood that these Indians were greatly superior to those that lived in the United States, and the mixed race which has sprung up as a result of the intermarriage with the whites is fully equal to the pure whites in every respect. Indeed, the ruling class in Mexico has been made up largely of men who were either of pure Indian or mixed blood.



THE FIELD WORK

Greater New York

THE work in Greater New York is going steadily forward, and we are daily seeing evidences of the leadings of our Heavenly Father. The work is developing so fast among the different nationalities that a separate report might be given of each one with profit.

The German Work

At the present time we have two German churches. One is located in New York City, and one in Brooklyn. Connected with the German work are the following-named workers: Elders O. E. Reinke and C. F. Knott; Brethren Bernard Voth, Henry Pankoke, and Henry Tonjes; and Sisters Eliza Kehrein and Alice Myers. While the work among the German people is difficult, yet the Lord has signally blessed in that work.

Danish-Norwegian Work

The interest in the Danish-Norwegian work continues, and quite a number have recently accepted the truths presented. Elder M. L. Andreason, and Brother P. E. Brotherson, and Sister Borchgrevink are laboring among this people. The portable tabernacle on Hamilton Avenue, South Brooklyn, is filled at nearly every service.

The Swedish Work

Brother G. E. Nord is greatly encouraged in his work among this people. Several have recently been baptized into the message, and the New York Swedish church is one of the most prosperous we have in the city.

The Italian Work

Connected with this work are Brethren Louis Zecchetto, Caldaroni, and Scattaregia. The Lord has gone out before these brethren in a remarkable manner, and several new ones have been added to the Italian church. That church at the present time numbers about twenty. There are about six or eight others who will soon be baptized. We have two missions for them now where services are being conducted every night. The interest is good.

The Spanish Work

Brother Horace Gerald is laboring among the Spanish people with varied success. Several promising openings have appeared, and he is entering them as rapidly as possible. Brother Gerald was formerly the pastor of one of the leading Spanish churches of the city, but left his position to become a teacher of present truth. At the present time we have another excellent Spanish brother who ought to enter that work, but our finances will not warrant our setting him at work.

The Chinese Work

Brother Henry Thomson, a Chinese brother who has been in the truth for several years, has begun a work among the Chinese. A Sunday-school has been started at the tabernacle on 110th Street. The first session opened with about twelve men, and the school continued with about the same number of pupils. He expects to start another school in Brooklyn in the near future. This is, perhaps, the most perplexing and impor-

tant question we have to solve. The Lord is leading out in this work, and we are trying to follow his leadings.

The Bible Training-School

The Bible training-school has been a source of much encouragement to us all. Not only have the students been trained in the study of the message, but their personal experiences have been excellent, and it is our honest conviction that the personal, house-to-work work is the most satisfactory of any work we have. A detailed report of the school and its work will appear later.

The Work Among the English People

The work among the English people has been blessed with good results. While we would be pleased to see hundreds embracing the message, yet we are exceedingly thankful that some are weekly coming to a knowledge of the truth.

Elder H. C. Giles has been conducting a series of lectures at the tabernacle. The interest is good, and several have started in the message. Brother J. J. Kennedy has been laboring in the Bronx, where several have embraced the truth. Elder L. H. Proctor and Brother Amos Mitchell have each held lectures in Brooklyn. Both have fruit of their labors, and there is a bright prospect for the future.

Work Among the Colored People

Elder J. K. Humphrey and Sisters Alice Williams and E. S. Snyder have been doing a good work among the colored people of New York, Brooklyn, and Corona. Several have been baptized, and others are waiting. The writer and Sister M. A. Scribner have been connected with the work at Mount Vernon. The interest has not, at any time, been large, yet we have kept steadily at it, and yesterday, Sabbath, April 6, we organized a church of fifteen members, and there are about ten others who will join in the near future.

The Immigrant Work

Brother P. L. Hoen is spending his entire time among the immigrants who arrive and leave the city. He is scattering thousands of pages of literature, and we hope to see the fruits in the kingdom. This work will soon be enlarged by the help of Capt. J. L. Johnson, and his missionary yacht, "Sentinel," which is to connect with the work here.

Taking all things together, we feel that we have great reason to be thankful to our Heavenly Father. Since our last conference, which was held about the first of last October, one hundred and eighteen souls have been baptized, and there are at least twenty more who are awaiting baptism, besides quite a number who have been admitted into the church on profession of faith, having previously been baptized.

We greatly desire the prayers of our brethren that the work of the Lord here may be speedily accomplished before the great calamities which have befallen other cities shall reach New York City.

C. H. EDWARDS.

Peru

LIMA.—The work continues to grow here. There is a spirit or power with this message that transforms the characters of those who fully accept it. Since coming to Peru I have stayed by the little work started in Lima, endeavoring to get established here at the headquarters of things Peruvian a definite, firm, and lasting memorial for God, in the form of an organized company of united believers in this message.

This has been a long and trying effort, but at last the clear light of victory seems dawning. Some have left us, but we are glad to see and feel the sweet influence of the Spirit of God drawing the believers together in love and union. There is a small company about ready for organization. Among them are some who can bear burdens in the local work, and who may develop into workers, so that now we are planning to leave this work here with Brother Robison and native helpers, and spend some time in visiting and instructing the few isolated ones who have waited so patiently for a visit.

One can hardly comprehend the density of the ignorance by which these people are surrounded. We must needs begin with the A B C of Christianity. They can pray, and do pray much, to an image of gold, or iron, or wood, or, perhaps, as is very common, to merely a picture of a supposed saint; but it is difficult for them to believe that they can lift their burdened hearts directly to God in prayer. They can confess their sins to a priest; but to confess to God would be a great innovation. And to acknowledge faults one to another, entirely foreign to their minds; in fact, it is a difficult thing to get a professed Christian to acknowledge a fault to his brother.

One should live in a Catholic country awhile, to see and hear of miracles (?) in abundance. For instance, in Quito, Equador, a few months ago, in a church, a large picture of some saint began to move its eyes in wonderful fashion. The church was visited by thousands of people, and the affair was printed in most of the South American papers. It is said that the sick also were healed. Down in Arequipa, Peru, it is said, in a certain church are two saints, which at times incline toward each other, as if in conversation. At such times the adoring multitudes may be seen kneeling in the street before the church. Here in Lima is a large and beautiful image, which is carried through the streets in times of much sickness, and is said to have the power to avert such epidemics.

About the first of December, in the church in Calle Prado, one block from where we lived in Lima, a large image of a saint began to sweat. Every Tuesday and Saturday it sweat during certain hours. This attracted much attention. It is said that even the president's wife visited the church. As is usual in such cases, the priests had an eye to the financial opportunities presented, and they were kept busy wiping off the sweat with bits of cotton, and these were sold at good prices to the credulous people, as charms to guard them in time of disease or danger. Some said the image sweat blood, also; but I rather think that the cause of this appearance was a recently applied coat of paint. I have heard that a perspiring proposition of this sort in Chile some years ago was discovered to have at

the base of the hollow image a charcoal fire under a basin of water. There are many such miracles (?), but the greatest wonder to me is that so many believe in their reality. And what a dreadful responsibility those are assuming who, in the name of God and Christ, perpetrate such miserable deceptions upon a confiding people. But the deceptions are being exposed. Many people, with a few words, can be led to see the foolishness of such things. Many have a reverence for the Bible.

The spirit of opposition is also active. There is a general agitation for stricter Sunday laws. Congress refused to pass a strict Sunday law about two years ago, after full discussion, but the Lima council has quite a strict ordinance in this city. We have just had a little difficulty. Brother Ramon Beltran keeps a small shop with dry goods and notions. On January 13 he was presented with a demand for a *multa*, or fine, for keeping his shop open on a certain Sunday in November. Without any sort of proof or trial, he was commanded to pay his fine, and this for an offense (?) two months old. He refused to pay, and a soldier was placed at his door, and no one was permitted to buy a thing there until the fine was paid. He paid, on advice of his counsel, who promised to institute proceedings against the government here, because of the injustice, he being a citizen of Ecuador. This is a sample of the justice one may expect here. But the light must and will shine forth, and all who truly desire to be saved will hear and accept the message—"the commandments of God, and the faith of Jesus."

F. L. PERRY.

A Good Testimony

THE following letter from Brother Washington Morse, of Ontario, is so full of courage and good suggestions that it will be interesting to all. It was addressed to the *Watchman*. In connection with this letter, Brother Morse sent his second order for three hundred copies of the special *Watchman* entitled, "The End of the World in this Generation."

He says, "I think I can sell thousands of these papers. Never before under the proclamation of the third angel's message have I witnessed the special blessing of God in my soul, and his power manifested upon the people, as in selling these papers. It seems like the summer of 1844 when we were giving the midnight cry. I feel some of that sweet, melting, subduing spirit that characterized the first angel's message.

"We have reached the time when the angel of Rev. 18:1 has come down with great power to give power to the third angel's message as did the midnight cry to the first message. I wish to say to my brethren and sisters everywhere, if you want to feel some of the power of this message in your soul, take the printed page and go to work to help spread these glorious truths. Search and find out what is taught in what you are selling. Christ said many times, 'He that hath ears to hear, let him hear.' Shall we let them hear? O, my dear brother, now is the time to work for the perishing multitudes! soon our probation will end."

The special *Watchman* is stirring up interest in the closing message, and do-

ing much toward hastening the triumph of this cause. If you are interested in this work, write to the Southern Publishing Association, Twenty-fourth Ave., N., Nashville, Tenn., for papers or for further information.

Tobago, West Indies

FEBRUARY 5 I returned home from the union conference at Jamaica. I found my family well, and the believers of good courage in the work. The next Sabbath I visited the company at Glamorgan, thirteen miles distant, on the eastern side of the island. The membership of the Sabbath-school is increasing, and there are many interested ones in that district. During my absence the oldest Sabbath-keeper there died.

On the morning of February 14 I left home for Roseborough, eighteen miles away. When I had gone about thirteen miles on the journey, it began to rain. I stopped at the home of a friend, where I dried my clothes, and resumed my journey at 1 P. M. In the evening I held a meeting. The large congregation listened attentively while I spoke on the signs of Christ's second coming. At the conclusion of the service I was able to sell several copies of the *Caribbean Watchman*. I intend to start a special effort here soon. The next morning I started for Scarborough on my circuitous journey over hills and across rivers on horseback, reaching home very weary.

On Sabbath, the twenty-third of February, quarterly meeting was held at Scarborough. The attendance was good, and we enjoyed a time of great refreshing from the presence of the Lord. Four persons went forward in the ordinance of baptism, and eight were added to the church.

There are calls from many parts of the island for the teaching of the truth, and I am kept very busy giving Bible studies and visiting. *The Family Bible Teacher* is distributed in many districts. It requires great perseverance and patience to labor here, for the people are wedded to the traditions of their fathers. But thank God, the light of present truth is breaking upon many hearts. We need a church building, and do hope this necessity will soon be met. We require some outside aid, as the people are poor and unable to do much.

T. L. M. SPENCER.

Brethren in the Ministry

I WISH to say a few words to my brethren in the ministry in regard to the special *Signs of the Times*, beginning May 1. I shall first give a little of my own personal experience with the *Signs* during the past nine years. In 1898, in connection with my other duties, I began spending a little time in taking subscriptions to the *Signs of the Times*, and I found it one of the best means that we have for getting into the homes and making appointments for Bible studies. I have spent an hour or two in this way as I could spare the time, and have taken not far from six hundred subscriptions, all for six months or one year, and while thus engaged have made all my appointments for Bible readings, by the means of which many have accepted the truth.

Now what I wish to say is this: The circulation of the *Signs* should be at least ten times what it is at present, and

could be if each one of us would buckle on the armor and push with all our might for the next six months or one year.

First, let us take as many subscriptions as possible in the community where we live. Second, let us interest our young people in the sale of the paper; many of them with a little encouragement could take a club of twenty-five or fifty. Third, let us encourage the church with which we are connected to take as large a club as possible, to be placed in reading-racks, in hospitals and other public places. On account of the special six months' series beginning May 1, we should begin the work without delay.

C. H. BATES.

Report of the Work Among the Jews

WE are glad to state that since our last report to the REVIEW concerning the work among the Jews, the blessing of the Lord has been attending us, and we have had many things to encourage us, despite the many difficulties and perplexities. We have wished a great many times that our dear people could spend a few days among these people in practical Christian work. Then they could better understand why the work is so difficult, and why there are so many things about it that are of such a discouraging nature.

To the Jew everything that is not Jewish or Mohammedan is Christian. All drunkards, gamblers, profane people, and all who claim in any way to believe the Bible are Christians. The reason for this is apparent, when we remember that during the last eighteen hundred years all the sorrows, persecutions, and miseries that have come to the Jews in their wanderings have been done in the name of Christ and Christianity.

Many of the persecutions in Russia are planned by the priests of the church, and oftentimes the mobs are led by the priest holding a crucifix in his hand. When the Jews are massacred, these mobs chant some kind of hymn, giving thanks to God that more of these wicked people who crucified the Saviour are put out of the world.

A short time ago while calling at the home of a Jewish family, the woman of the house told me that the Jews ought not to believe in a God. I asked her how she could make such a statement. She said, "You would, too, if you could have seen what I have. I have seen them take women and men and children, and hurl them to the ground from three and four stories high. Then the mobs would exult that God got such a victory."

When our workers go to the homes of the people to visit them and to help them, nearly always they are shy of the workers. "What do you want?" is one of the first questions they ask. When the worker says he has come to help them, and to do them good, they can scarcely believe it; and it takes a long while to convince many of them that we are really trying to help them. Often when they have received benefit, they will inquire, "What are you? What do you believe?" When they are told that we are Christians, they can scarcely believe it. Oftentimes they will say, "You are no kind of Christian. That is not the way the Christians do in Russia."

But despite all the bitter opposition and the many perplexities, we can see

the wall of prejudice breaking down. We can see that many of the Jews who have been so bitter in the past are feeling more friendly toward us, and many are coming to believe that we really are their friends.

There have been quite a number who have come to us and confessed that they believe that Jesus is the Messiah, the Son of God. There are many who today in their hearts believe the truth, but the next thing is for them to take their stand. It is so hard! A number have come to me and said, "What an awful thing it is to think of the terrible persecution one must encounter to believe in Jesus!" They feel it is so hard to be ostracized, persecuted, cast out, and lose position and friends to be a follower of the meek and lowly Nazarene. But we tell them that is the only way the Lord has of giving us eternal life, and we must be willing to take the stand and obey.

We are finding many open doors



A STREET MEETING IN THE JEWISH SECTION OF BOSTON

among them in the different branches of the work, and the influence of the work is being felt at quite a distance. Some time ago we went a number of miles to give out literature in a Jewish colony. While engaged in conversation with some young men, a man across the street wanted to know what was going on. The person to whom I was speaking, replied, "It is some of the people from Staniford Street Mission." The other day while riding on the train, I was in conversation with two Jews. One of them I had met a number of times, but the other I had never seen before. Finally he wanted to know what I was doing, and I replied that I was connected with the mission in Boston. He asked, "The one on Staniford Street?" I said, "Yes. Do you know anything about it?" He replied, "O, yes!"

We have felt much burdened for the work, and it has been a great problem to know what to do in order to reach them with the gospel. Some will come to the mission, but not many. Sometimes the same ones will continue to come for a while, and then are not seen there again for a long time. We have been circulating a great deal of literature among them, and have tried many ways

to bring the truth to their attention.

We felt that we ought to do all we could, so we undertook to have outdoor meetings, and to enter into the very strongholds of Judaism, right into the heart of the ghettos. It seemed like a dangerous proposition, but we felt that we must take the gospel to them. We have had a number of such meetings, and as a result hundreds of Jews have heard the truth. The accompanying illustrations will give the reader some idea of an outdoor meeting, but one needs to see it in order to appreciate what it means. Sometimes they begin to yell, and keep it up for five minutes. They will mob the speaker, and once or twice the writer has had narrow escapes, but thank the Lord, the angels of God have preserved us thus far.

We feel that these people have long been neglected, and they have erroneous views of the gospel. They must be enlightened; they must know the Lord Jesus. So by the grace of God we are endeavoring to carry it to them, and we feel sure every reader will want to do his part in carrying it to the Jews also. You, my brother and my sister, owe it to the Jew to give him the truth. Through him to you has come everything you have of this precious message, including the Saviour himself. You are a debtor; you ought to give him, then, that which he once had, but now has lost, and which is so precious to you. In the next article we will tell you how you can do this in your vicinity. There are Jews everywhere, and they all must hear this truth.

We shall be glad to send a sample copy of the paper that is being published in the interests of this work among the Jews to any one who desires it. The price of the paper is only twenty-five cents a year. We hope you will all pray for this work, that the Lord may give us grace and strength to do his will, and that we may see many of these people in the kingdom at last.

F. C. GILBERT.
107 Staniford St., Boston, Mass.

Hayti

CAPE HAYTIEN.—I am certain that the brethren and sisters will be glad to learn that Brother E. Fawer, the French worker whom the European-French field so kindly and quickly supplied, arrived February 4. I introduced him to the principal officers of the customs, and they expressed much satisfaction to know that he had come to labor as a missionary in this country.

Brother M. N. Isaac returned last evening, after having spent sixteen days at Port au Prince, on his return from Jamaica. On his way to the West Indian Union Conference, he also stopped some days at Jeremie and Cayes. In the three

towns he preached the truth. This resulted in their praying him to return and continue the good work. At Jerémie, in a published complimentary letter, Brother Isaac was asked if his denomination would not station him there. It will be noticed that the name "Seventh-day Adventist" in Hayti is no longer something of a local nature. The term is gaining widespread familiarity in the republic. And now the manifest conviction among Haytians is that there is some permanency in the organization and its work. HENRY WILLIAMS.

A Church Elders' Convention

A FEW weeks ago I saw an announcement of a church elders' convention to be held in the Eastern Pennsylvania Conference. A church elders' convention! I had attended educational conventions for teachers, medical conventions for doctors and nurses, Sabbath-school conventions for Sabbath-school workers, etc., but had never been to a convention for church elders. The suggestion was a happy one to me, and I sought and obtained from Elder Fitzgerald, president of the conference, an invitation to attend the convention.

We met at the Northumberland church, February 28, and remained together three days. The elders of all the churches in the conference except five were present. We had a good time together studying the problems with which church elders have to deal. Although we were in meeting nearly all the time, we found that the time was altogether too limited for the large, interesting, and exceedingly profitable work before us. This made it necessary to give some of the subjects only a brief and hasty study. The ground covered was about as follows: Gospel Order and Organization, including the church and the conference and all their departments; Duties of Church Officers, including clerks and treasurers; Duties of Members to the Church and Its Officers; How to Conduct Church Ordinances; How to Co-operate with the Conference in the General Work; How to Help the Young People of the Church.

The most of these questions were of profound interest to these church elders. They had never before had the privilege of meeting together for the sole purpose of studying them and exchanging the experiences they had had in dealing with them. All things considered, I do not know that I have attended a more important and helpful convention. And as I saw how eager these men were to get the information they needed to discharge properly their sacred responsibilities, and how clear-headed and practical they were in their reasoning, I became fully convinced that church elders' conventions ought to be held in all our conferences. It must be confessed that we have neglected our church officers. We have held conventions for the benefit of ministers, Bible workers, canvassers, teachers, Sabbath-school workers, etc., but what have we done for our church elders, deacons, clerks, and treasurers? These persons are bearing the most sacred and important responsibilities in our cause to-day. Their work is constant, and often very perplexing. Many times they are obliged to deal with the most delicate and far-reaching problems. They certainly need the best

preparation for their work that can be given them.

I appeal to all our conferences in behalf of our church officers. Will it not be possible to arrange for a series of helpful church officers' meetings in connection with the camp-meetings the coming summer? And where this is not done, should not conventions for these officers be held early next winter? Brethren, think of this. Remember that the strength and efficiency of your church officers will mark the real strength of your conference.

The church elders' convention of the Eastern Pennsylvania Conference was a good and profitable meeting, which I would like to see repeated in all our conferences. A. G. DANIELLS.

North Brazil Mission

ON Sabbath, December 29,—the last Sabbath in the old year,—a number of brethren from the Rio de Janeiro church crossed the bay to Nichteroy. After uniting with the brethren of Nichteroy in a baptismal sermon, all repaired to the beach of Icaraby, in order to bury two dear souls with their Lord beneath the blue waves of the Atlantic. There being no convenient place within reach for the candidates to change their clothing, a small tent had been pitched for the purpose.

We have for some time been holding meetings in Nichteroy. At first the attendance was fair; but as the testing truth was presented which compelled people to decide either for or against it, we were made sad by seeing many turn their backs upon it, and, as in the Saviour's day, walk no more with us. Some of the seed also seemed to have fallen on stony ground; for a few who were moved to begin the observance of the Sabbath, later on ceased its observance. We still hope that some of these may yet decide to walk in the light they have received. Two other souls have requested baptism in Nichteroy, and will probably soon be baptized, while some others are keeping the Sabbath.

Catholics who once get interested in the Bible, and are unprejudiced, see the claims of the fourth commandment more easily than many Protestants.

January 5—the first Sabbath of the new year—we celebrated the ordinances of the Lord's house, in the Rio de Janeiro church, on which occasion those baptized, and also another sister from Nichteroy, who had formerly been a Baptist, were taken into the church. There are some in Rio also who are expecting to be baptized soon.

The meeting at the time of the ordinances was a blessed season, and the Lord revealed to some, during our study of the Scriptures, that we should not judge our brethren, but strive for unity, and, instead of criticizing, do all in our power to bring the light to others. This Sabbath was a season of blessing, and the second one—our missionary Sabbath—likewise.

We here pass through about the same experiences as all others in other parts of the world. Satan tempts and tries to weaken the Lord's people; but the Lord, by his Spirit, gives the victory to all who earnestly seek for it. We can say the work is onward. Calls are coming for the living preacher from a number of places. But where are the workers to fill them? Until now I have

been alone in this vast field. May the Lord send reapers into this harvest.

F. W. SPIES.

Alabama and Its Needs

WHAT is needed in the State of Alabama is a number of Seventh-day Adventist families filled with a love of the truth, true as the needle to the pole, to settle in different parts of the State as self-supporting missionaries, living out the truth before the people, holding Bible readings, and doing various kinds of missionary work, visiting the sick, etc. There is a good opportunity here now to secure cheap homes. Land is cheap, and is good at the price; there is a plenty of good soft water, timber, and fruit; and there is no healthier place in the world than right here in the vicinity of Borden Springs and Oaklevel—no malaria nor mosquitoes.

The writer would like to correspond with any Seventh-day Adventist desiring to come to Alabama to live the message and work for its advancement. Address me at Borden Springs, Ala., R. F. D. 1. DAY CONKLIN.

Philippine Mission

ARCHBISHOP GREGARIO AGLIPAY is the head of the Filipino Independent Catholic Church. This movement came into existence in October of 1902, in the following manner: Aglipay, a Filipino about forty-five years of age, an Ilocano by birth, was educated in a Catholic seminary for the priesthood of that church. He was consecrated priest about 1890. He was above the average in ability, and made rapid advancement. Through some question of irregularity in church order, he fell into disfavor with the church officials, and was excommunicated. This was about the time of the beginning of American occupation. Doubtless the charge against him was unjust, but being a Filipino, he could not secure justice from his friar superiors. For a time he was vicar-general of the insurrection government under Aguinaldo, but in 1899 he took the oath of allegiance.

In August of 1901, in a private interview with several Protestant workers, he sought to enlist their co-operation in a movement against the Church of Rome and in the setting up of an independent church in the Philippines. In October of 1902 he called together some of his followers and adopted a constitution for his movement, and was at this time elected "archbishop." The next Sunday he celebrated mass in Tondo, Manila, in the street before thousands of people. This was a crisis to a priest-ridden, friar-dominated people. Aglipay's followers multiplied with leaps and bounds.

While Pastor E. H. Gates was visiting us a short time ago, we visited the "archbishop," and were very kindly and courteously received. He impressed us as being frank, and free from cant and priestly bigotry. He told us something of what he had accomplished. He encourages his people to read the Bible, and has distributed over two hundred thousand Scripture portions among them.

We told him who and what we were, and gave him a number of Spanish tracts and papers (he does not speak English), which he seemed glad to receive. We also promised to present him

with some of our Spanish books when we receive a supply. Last week I called upon him again and placed in his hands the books, "Patriarchs and Prophets" and "Christ Our Saviour." On the occasion of our first visit, he stated that he desired to study the teachings of other churches; therefore he seemed really glad to receive these books. He asked me if I had any more copies of our Spanish paper. I had two copies in my pocket that I intended to give him, and as I handed them to him, he said he liked the paper very much. I have ordered the paper sent to him for a year, so he will have the monthly visits of this messenger of truth.

Last evening he called on us, and we spent a pleasant hour together. Our conversation turned to the subject of true knowledge and God's great lesson book in nature. At this point I showed him "Christ's Object Lessons." He expressed the deepest interest in the book, and eagerly inquired if we had a copy in Spanish. I was sorry to say, No, to which he replied, "*Que lastima!*" (What a pity). He then asked if he might take the book anyway, for he thought that with the aid of his secretary and a dictionary he would be able to translate some of it. He was also very glad to receive a Spanish "Steps to Christ."

What a blessing to the third angel's message our literature is! It multiplies our points of contact a thousandfold. Brethren, we ask you to pray for the work in this dark field, with its eight million people. Pray that the seed sown with this man may not be lost. He has a great influence and a large following. The needs of this field are many. We want to be continually baptized with the Holy Spirit for service. We need consecrated workers to help reach these millions. We need English and Spanish literature. We need your prayers and sympathetic interest.

J. L. McELHANY.

Report of Work and Wanderings

THE past sixteen months my wife and I have been laboring in California. We conducted a Bible training-school in San Bernardino for five months, during which time we also held a series of tent-meetings. In August we went to Oakland and held daily Bible studies in connection with the tent-meeting following the camp-meeting. Although these Bible classes were held at eight o'clock each morning, and some of the interested ones lived at a distance from the camp, yet the brethren and sisters attended regularly, and many began distributing literature in the city.

About the middle of October we closed our Bible school in Oakland, and opened one in the Laguna Street church in San Francisco. The brethren and sisters took hold in earnest, and the Lord witnessed to the work by giving them a desire to labor for souls.

After the conference held at San Jose, we again returned to Oakland and conducted a Bible school in a house owned by the Oakland church, holding three Bible classes daily. We never had a more interesting class; it was composed of the working element of the Oakland church. While working in Oakland and San Francisco, we spent a few Sabbaths and Sundays with some of the churches in the neighboring towns.

From August to March, while laboring in Oakland and San Francisco, the Lord helped us to distribute considerable literature through the work of the brethren and sisters attending our Bible classes. Twenty-two hundred copies of "Seer of Patmos," two hundred and fifty of "Story of Daniel," eleven thousand of the special *Bible Training-School*, and about three hundred small books were sold by those attending our Bible classes, and by the churches we visited. We felt very thankful for so large a distribution of literature in these large cities, and trust the faithful ones who helped to scatter it broadcast will see fruit from this labor in the kingdom.

Our Bible school in Oakland closed the twelfth of March, and we started for the East the next day. On our way through southern California, we spent three days at the San Fernando Academy. It was our first visit to this school, and we were much pleased with the missionary spirit manifested by both teachers and students. There was an air of simplicity about the school and its management that corresponds with the message we have to give to the world. So much formality and worldliness has crept into many of our churches connected with our institutions that it seems like old times to meet with a congregation once more that kneels with the minister when he bows in prayer at the desk.

There is a fine class of young people at San Fernando, and the faculty are striving to train them to be workers in the cause of God. I should judge there are about sixty who expect to go forth as canvassers the coming summer.

The day before we arrived was "field day," and a large number of the students had gone out into the neighboring country and cities to canvass for books, having been in training several weeks. They were divided into four companies, working for four different books, and were a happy company of young people the next morning. During chapel exercises, Professor Lucas and Brother Horsman called for reports, and all the forenoon was spent in an old-fashioned missionary meeting, relating how the Lord had gone out before them and prospered them in their work. With many, it was the first attempt at canvassing. The value of the combined orders for the four books was over two hundred dollars for the day's work. The faculty are hoping that a large corps of canvassers will go out from this school the coming summer.

There was one interesting feature brought out by the success of the work on "field day." The division that sold more books than the three others put together was the class that had not been trained so much upon the theory of canvassing as upon the Scripture truths dwelt upon in the book they were selling. They had had Bible studies every day for more than two months in that portion of the Bible which was treated on in the book. When they went out, their minds were filled with the truths of the Bible, and their hearts with an earnest desire that others should know what God had said. This gave a power to their canvassing work that no amount of drill in theory of canvassing alone could give. We are convinced that if all our canvassers were educated in this manner, a far larger harvest of souls would follow their work.

We are in the loud cry of the message, and for years we have looked forward to this time as being the time when publications containing the truth would fall like the leaves of autumn, and our publishing houses would have their time all occupied, running night and day, in publishing the truth. This time will surely come. Our publishing houses will be taxed to their utmost in furnishing publications on present truth. But it never will be until our people, rank and file, rise up to scatter these publications, and place them in the hands of others. Thousands of people will be engaged in visiting from house to house, both in the city and in the country, as Bible workers, canvassers, and colporteurs, when ministers are not allowed to preach as they now are; and among the people of God on earth, as among the angels of heaven, there will be a hurrying to and fro to scatter the rays of light in every dark corner of the earth.

From San Fernando we came to Loma Linda, "Hill Beautiful," and remained over the Sabbath. The sanitarium seemed in a prosperous condition; they have just completed their new bathrooms, which add greatly to the efficiency of the institution. From the sanitarium and school, workers are going out into the adjoining cities, giving health lectures, and conducting cooking schools in the homes of the people. They are well received, and find many open doors, and the workers have been invited to speak on health in the public schools.

We have certainly reached the time when all we have to do in any direction is to put forth the effort, in harmony with God's plan, and God and holy angels come to our help.

S. N. HASKELL.

West Africa

FREETOWN, SIERRA LEONE.—The meetings in the tent have now been in progress three weeks. At no time have the congregations been less than six hundred.

Sunday night, January 27, the Sabbath was presented to fully fifteen hundred people. It was well received. It is difficult at this writing to tell what will be the results of the effort. There are four or five who have expressed themselves freely, saying that they expect to keep the Sabbath. In our Sabbath meeting there were very earnest testimonies borne in favor of God's holy day.

Among those who spoke was a sergeant in the army. His testimony was a touching one. At our meeting last night he came to me, and asked that our earnest petitions be presented before God in his behalf, that the Lord will especially work upon the heart of the commanding officer to release him from duty on God's day. He expects to present his case before the commander to-day. There are several interesting cases, and we are earnestly seeking God that wisdom may be granted that no mistakes be made.

Already opposition is manifest. United evangelistic services were announced, in which all denominations except Catholics and Seventh-day Adventists were to take part. Large posters were put up all over the city. They failed to decrease our congregation in the least. Every night during

their effort the tent was crowded to its utmost, and there were hundreds outside.

There is work for six persons, and only Mrs. Babcock and myself to carry it on. We earnestly appeal to our Mission Board to turn the tide of workers, for a short time at least, toward West Africa. We can not bear up long under the present pressure. There is a call for our literature. Brother Randall, who recently accepted the Sabbath, is doing well selling our publications. Another brother, who has been a shop-keeper, has closed his shop, and this morning started out with books to sell.

D. C. BABCOCK.

"Ministry of Healing"

IN response to many requests and suggestions from the field, the officers of the Relief Bureau have conferred with the officers of the General Conference and have secured more favorable terms for the handling of "Ministry of Healing." The revised plan, which went into effect April 1, 1907, is as follows:—

1. "Ministry of Healing" will in future be furnished by publishing houses and their branches to the State tract societies at 55 cents a copy, freight prepaid.

2. Publishing houses will collect this selling price from State tract societies according to their established arrangements on other accounts.

3. Tract societies will furnish these books to the people at \$1.50 a copy, postpaid, and will collect for the same according to their usual custom, or as may be satisfactorily arranged in their territory.

4. State tract societies will receive five cents a copy for handling the business, and will turn over ninety cents a copy for sanitarium work, either to the union conference treasury, the State conference treasury, or direct to the sanitarium being benefited, according to the arrangements and wishes of the union conference.

5. State tract societies will prepay postage on such books as must be sent by post, and will charge this expense up to the "Ministry of Healing" fund already mentioned, of which they are custodians.

6. Wherever it seems desirable to either the union conference or State conference officers having any enterprise in charge to have the books handled in any given territory by the sanitarium receiving the benefits from sales in that territory, the publishing houses will furnish "Ministry of Healing" directly to the sanitariums in such cases at fifty-five cents a copy, and the sanitarium will distribute the books and handle its own expenses and funds.

7. Any conference, tract society, or sanitarium having a section of this relief work in charge can obtain "Ministry of Healing" from the publishing houses at fifty cents a copy by ordering five hundred copies in one shipment, paying two hundred and fifty dollars, cash with the order, for the same.

The above plan will not affect any features of the work with the "Ministry of Healing" not mentioned among these items. The division of territory will remain the same. The same institutions will be benefited by the sale of the books, the union conferences will still have charge of the work and decide how the

funds shall be appropriated and handled within its territory. It has been our object in making this arrangement to simplify the work and make it a greater source of revenue for the sanitariums.

We trust that our union and State conference presidents and sanitarium managers will take up the work upon this new basis with renewed interest and make it a gratifying success.

E. R. PALMER,
Sec. Relief Bureau.

Kimberley Baths

It is a long time since I have written a report of the Kimberley Baths, but it is not because of lack of interest in the work that we have been silent.

Business in Kimberley has suffered much from financial depression, but the Lord has cared for his work. There are four departments to our work—baths, treatments, rents, and flower garden. There has been a steady financial growth from year to year. Aug. 15, 1899, the present worth of the Kimberley Baths was £221 13s. 11d. Dec. 31, 1906, it had increased to £3607 1s. 1d., a gain of £3385 7s. 2d.

We have looked forward from year to year to having a Seventh-day Adventist physician connect with our work here, and hope we shall see that done not long in the future. We have been made very sad by the news of the death of our daughter, our only child, but can say, "Thy will be done." We devoted her to the service of the Lord from early childhood, and sent her to America to receive a fitting up for the Lord's work, and we do not regret the sacrifice we made. We desire to press the battle to the gates, and start out on another year's work with renewed zeal and courage.—*J. V. Willson and Wife, in South African Missionary.*

Badge for "Signs" Workers

IN response to the earnest requests from some of our agents, we have prepared a neat little silk badge to be worn by those engaged in selling the *Signs of the Times* on the street or from house to house.

This badge serves a double purpose—first, as an introduction to the people, and second, showing that the person wearing it is authorized by the publishers to take subscriptions.

These badges will be furnished free to all taking a club of fifty or more copies weekly, and can be had for the asking.

Some of our agents are taking as many as three hundred copies of the *Signs* weekly, and report excellent success in selling them. Some sell them on the street and from house to house, while others have regular customers to whom they deliver the papers weekly. The secretary of one of our conferences writes as follows:—

"At a recent meeting of the conference committee it was voted to employ several persons in the paper work, the conference furnishing as many as three hundred to each individual a week. We hope this will create an interest and a desire on the part of many individuals to become permanent workers, and also that it may be the means of bringing the light of present truth to the hearts of many who are in darkness. The times are intensely interesting from the stand-

point of the message which the *Signs* bears, and we certainly have but little time left to finish the gospel work and prepare for the coming of the Lord. We desire to unite with you in every line of work that will be to the advancement of the message."

Other conferences are employing agents in the same way, and we hope to see a large number engaged in this good work before the close of the year. Now is a favorable time to begin, as on May 1 the first number of the Gospel Series of twenty-six special numbers will appear, and there will be something intensely interesting in each issue.

All persons who are taking fifty copies or more of the *Signs of the Times* weekly are requested to notify the publishers if they desire one of the badges already referred to. Address *Signs of the Times*, Mountain View, Cal.

C. H. JONES, Mgr. Cir. Dept.

Chile

PITRUQUEN.—We are plodding along in this country, and some souls are being saved.

You will remember that in one of my reports I mentioned the throwing of dirt in our faces and the hurling of stones at us, during a baptism. When one of the women who participated went home, her husband gave her a whipping, and said he was ashamed of her. The Catholic priest made some of his members do penance. They had to crawl around the church on their hands and knees. The priest was ashamed of his own members, and so humbled them in this way. At this writing we are called to baptize several souls at that place. The truth is onward.

In the north I baptized six persons, and several others have received the rite since, and others are waiting for a minister to visit them, so that they may be baptized.

After I had spoken on the United States of America in prophecy, one man said that he had never heard the "Monroe doctrine" explained so clearly before. Everything that comes from the United States of America is the Monroe doctrine to the people here, whether good or bad.

F. H. WESTPHAL.

New Orleans

ON our way East we spent a Sabbath with the brethren at New Orleans. This city has been chosen as the headquarters of the work for that field, and the center for the religious liberty work in the Southern Union Conference.

As our work extends in Central and South America and the West Indies, New Orleans will become a more and more important center for it, as that city is the seaport through which workers and supplies will reach these countries.

Commercially, New Orleans is second to only one city in the United States—New York City. Its influence in the cotton States is very great. It is a cosmopolitan city with about three hundred and fifty thousand inhabitants, and furnishes unusual advantages in reaching the Spanish and other nationalities among whom our work is extending at the present time. About seventy-five thousand of its inhabitants are colored, and about fifty thousand are Jews.

New Orleans is a strong educational

center. The Tulane University, costing about one million dollars, is located here. Its influence is felt throughout the entire country. There are also several important institutions of learning for the colored people. This city possesses some advantages above any other city in the South.

It has been decided by our leading brethren that New Orleans be made one of the centers for our work. Providentially there has come into our hands a large twelve-room building and an adjoining lot on Jackson Avenue, at a greatly reduced price. Judging from the location and character of the property, it could not be replaced for ten thousand dollars. They pay only six thousand dollars. It will do very well for a meeting-house for the present, also for conference offices and a dwelling-house. Already they have paid on this property five hundred dollars. One thousand dollars is due the first of July, and fifteen hundred dollars the first of September. The rest is to be paid in monthly payments thereafter, which can be met by the rent of a part of the building for dwelling purposes.

We made arrangements with Elder Horton by which the first one thousand dollars could be raised by the sale of the special *Bible Training School*, thus affording an opportunity for each of our brethren to take part and never feel it. Those who two years ago sold the "Help for India" special *Bible Training School* can now thank God for the way the Lord has blessed the work that was started among the eighty million Hindustani-speaking people by the sale of that special. Now we have an opportunity of helping establish a memorial for God in the largest city in the South. The New Orleans special sells for ten cents a copy. Now is the golden opportunity to work the cities. What is done will have to be done soon. May God hasten the time when the last soul will be gathered from both city and country for the everlasting rest in the city of God.

If any of our brethren have a stray dollar or two and wish to aid in the purchase of this building, let them send in their orders at once for a quantity of the New Orleans special *Bible Training School* and sell them or give them to their neighbors and friends. Address all orders for papers to the Bible Training School, South Lancaster, Mass.

S. N. HASKELL.

Field Notes

Six persons were recently received into the church at Hawleyville, Iowa.

REPORTING from Illinois, Brother M. G. Huffman tells of four additions to the church at Woodburn, and one at Urbana.

BROTHER T. J. HICKMAN reports three as having accepted the truth near Columbia, Okla., where his meetings are still in progress.

BROTHER F. A. DETAMORE reports the baptism of five persons and their reception into the church at St. Paul, Minn., on Sabbath, March 16. Six others have publicly expressed their intention to join the church in the near future. Several are keeping the Sabbath who are expected soon to unite with the body.

On March 23 Brother J. W. Watt closed his series of meetings at Beaver Falls, Pa., with one discouraged brother revived, one sister united with the church, and one of the leading physicians of the place keeping the Sabbath, paying tithes, taking the REVIEW, etc.

Current Mention

— The House of the Illinois Legislature has passed an anti-cigarette bill making unlawful the selling of cigarettes or cigarette papers in Illinois. The bill now goes to the Senate.

— All the regular liners running between New York and Great Britain are going away only partly filled with cargo nowadays, because the railroads have not the cars to bring wheat, oats, rye, and barley.

— All parties in Cuba express satisfaction with Secretary Taft's announcement that Cuban elections will follow a taking of the census. Municipal elections will probably not be held before September 15, and the presidential elections later. It is not probable that the Americans will evacuate the island before 1909.

— The Immigration Bureau has been informed that hundreds of Japanese have arrived in Mexico, destined for the United States. Scores are being smuggled across the border. Information also comes that many Japanese are arriving in Honolulu, where they take passage to British Columbia, expecting to get across the northern border of the United States.

— Justice Gould, of the District Supreme Court, decided recently that the "treaty funds," which are made up of moneys appropriated by Congress annually to carry out treaty stipulations of the government with the Indian tribes, can not be legally used by government officials to pay for the education of the Indians at sectarian schools. Practically all the Catholic Indian mission schools, as well as many Protestant educational institutions operating among the Indian tribes of the West, will be affected by the decision, and some of them will find their revenues seriously interfered with hereafter.

— The California and Chile earthquake disasters have been repeated in Mexico, but with less loss of life. Between midnight and 1 A. M. of Monday, April 15, severe shocks were felt over the southern half of Mexico, the center of the disturbance (which lasted four minutes) seeming to be about 200 miles south of Mexico City. Latest advices say the death list will reach more than a hundred, but not all sections have yet been heard from. A tidal wave was experienced at Acapulco on the west coast. Repeated shocks have followed, and a sulphurous odor is causing discomfort to the survivors. On the seventeenth earthquake shocks were reported from various parts of Eurasia, as Spain, Turkey, and Transcaspian Russia. On the eighteenth shocks were felt at Manila, and the Puyahue volcano on the border between Argentina and Chile is in very active eruption, causing the inhabitants of mountain villages to flee for safety. Large areas are covered with lava, and many cattle have been killed.

— A menacing French naval demonstration is taking place off Mogador, Morocco, and the general situation is grave, owing to the resentment of the Moors over the French occupation of Oudja. Native opinion is unanimous that France is seeking to pick a quarrel with Morocco in order to make further annexations of territory.

— The Florida Senate has adopted a joint resolution to declare the fourteenth and fifteenth amendments to the federal Constitution void, and to disfranchise the negro in Florida. As the house is overwhelmingly for the resolution, the question of the legality of the amendments in question will go before the United States Supreme Court.

— President Bonilla of Honduras has surrendered, one of the conditions being that he leave Central America. He was taken by an American gunboat to Salina Cruz, Mexico. A conference between representatives of Nicaragua, Honduras, and Salvador is in progress at Amapala, Honduras, which it is thought will terminate the war, as the Nicaraguan troops are being withdrawn from Honduran territory. There is a uniform desire on the part of the Central American republics for a permanent peace conference to be held in Washington, where special envoys from each of the republics shall negotiate a treaty for lasting peace.

— At the Peace Congress Andrew Carnegie was decorated with the Cross of the Legion of Honor by the representative of the French government in appreciation of his work for peace and his gift of the palace at The Hague. The congress also adopted resolutions recommending, among other things, that The Hague conference shall hereafter be a permanent institution; that The Hague court shall be open to all the nations of the world; and that the coming conference shall draft a general treaty of arbitration providing for the reference to The Hague court of such international differences as can not be adjusted by diplomacy.

— For some weeks the management of the great railroad systems of the country has been prominently before the public. In the investigations made by the Interstate Commerce Commission, E. H. Harriman was called to testify, and his manner of acquiring control of so many Western roads is severely criticized. Many of the State legislatures are enacting railroad laws, and already in Alabama, Arkansas, Indiana, Iowa, Mississippi, Missouri, Nebraska, West Virginia, and Wisconsin they have laws requiring low passenger fares, generally two cents a mile. Similar laws are pending in Illinois, Kansas, Michigan, Minnesota, North Carolina, and Pennsylvania. Such general legislation is thought to have been largely responsible for the sudden drop in stocks in Wall Street Market recently. At all events, J. P. Morgan had an interview with the President, and arranged for conferences between President Roosevelt and prominent railroad presidents. The money market has become more firm; and the railroads in numerous instances are adding to freight rates to compensate for the forced reduction of passenger fares. Different leaders predict that the final settlement of the difficulties involved will be some form of federal control of the railroads of the country.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1907

ATLANTIC UNION CONFERENCE	
West Pennsylvania, Oil City	June 13-23
SOUTHWESTERN UNION CONFERENCE	
Arkansas, Siloam Springs	July 18-29
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 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.

Notice!

THE Wabash Valley Sanitarium, located at LaFayette, Ind., wishes to announce that there is room for four more, two ladies and two gentlemen, in their new nurses' class started April 1. Any one interested in this line of work or knowing of any one interested will confer a favor on the management by writing us at once. The institution is located on a twenty-five-acre tract of land three miles north of LaFayette, on the banks of the Wabash River. The sanitarium is owned and controlled by the Indiana Conference, and is in good running order. Kindly address all correspondence to Wm. W. Worster, M. D., Superintendent, Wabash Valley Sanitarium, LaFayette, Ind.

A Missionary Opportunity

JACKSONVILLE has been rightly termed the "gateway to Florida," situated as it is in the northern part of the State. Almost all the railroads entering the State pass through the city, and it is the end of their divisions, or of the line, so that the passengers bound for Florida must spend a few minutes or a few hours in Jacksonville. The St. Johns River runs through Jacksonville to the Atlantic coast, and furnishes a highway for many ocean steamers to the city; so that, whether coming by boat or by rail, passengers bound for a sojourn in Florida visit Jacksonville first upon entering the State. Thus thousands of people from all parts pass through Jacksonville in the fall, to spend the winter in Florida, and returning, stop there in the spring.

Our little church there has recently organized a missionary society, and intends to place our literature in the hands of these tourists as far as possible. One sister conducts a rooming house, in which she is able to distribute a large amount of literature to excellent advantage. They would appreciate any of our literature that could be provided

them, sent post-paid, and can use a large amount of it. Address the same to Mrs. W. W. Gatlin, Corner Market and Ninth St., Jacksonville, Fla. R. W. PARMELE.

Loma Linda College of Evangelists

LOMA LINDA COLLEGE is organized for the training of missionary nurses and physicians, and offers a very thorough course of study in both these lines of work. We should be pleased to forward circulars to all who are interested in these particular lines of study. Address all communications to College of Evangelists, Loma Linda, Cal.

Minnesota, Notice!

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.

Year-Book Revisions

SINCE the publication of the Year-Book the following changes have been made in the officers of various conferences, or their addresses. Those wishing to note the latest changes should revise accordingly:—

Secretary and Treasurer of the Maine Sabbath-school Department, Mrs. W. O. Howe, 357 Allen Ave., North Deering, Maine.

Acting President of the New Jersey Conference, Elder E. W. Farnsworth, vice J. E. Jayne.

E. E. Franke, of New Jersey Conference, resigned.

C. S. Longacre, transferred from Pittsburg to R. F. D. 7, Buffalo Road, Erie, Pa.

O. O. Bernstein transferred to 5334 Chestnut St., Philadelphia, Pa.

Secretary Sabbath-school and Young People's Department of the Ontario Conference, Mrs. Katie Hancock, Lorne Park, Ontario.

E. W. Webster transferred to R. F. D. 2, Box 80, Dayton, Tenn.

Acting Director of the South Carolina Mission, R. T. Nash, Campobello, S. C.

Secretary and Treasurer of the Tennessee River Conference, T. E. Pavey, transferred to Hazel, Ky.

F. J. Harris transferred to Lock Box 5, Holcomb, Ill.

Educational Secretary Ohio Conference, Miss Bessie E. Russell, Mt. Vernon, Ohio.

Field Missionary Agent Ohio Conference, E. R. Numbers, Mt. Vernon, Ohio, vice C. E. Weaks.

Member Ohio Conference Executive Committee, A. C. Shannon, vice Thomas Thornton.

Secretary and Treasurer Southern Illinois Tract Society, Gilbert J. Iles, vice S. J. Quantock.

Educational Secretary West Michigan Conference, Miss Frances L. Case, vice Clifford Russell.

J. H. Kraft transferred to Nebraska Conference, with address at College View.

Missionary Secretary Nebraska Conference, M. E. Ellis, College View.

Church-school Secretary Nebraska Conference, Miss Alma J. Graf, College View.

General Missionary Agent Southwestern Union Conference, W. W. Eastman, Keene, Tex.

General Missionary Agent North Pacific Union Conference, C. E. Weaks.

Secretary British Columbia Conference, Miss Bertha Lofstad, Hammond, British Columbia.

W. H. Holden, Secretary Montana Conference, transferred to 703 Dakota St., Butte, Mont.

The name of F. D. Starr should be added as a member of the Executive Committee of the Upper Columbia Conference.

H. W. Oliver, Twin Falls, Idaho, should be added to the list of ministers of the Upper Columbia Conference.

T. H. Watson, of the Western Washington Conference, transferred to the British Columbia Conference.

Secretary and Treasurer South African Union Conference, J. V. Willson, with headquarters of that conference transferred to 7 Cheapside, Kimberley, South Africa.

The address of W. S. Hyatt, President of South African Union Conference, transferred to 56 Roeland St., Cape Town, South Africa.

Secretary of the Sabbath-school and Young People's Department South African Union Conference, Miss Mary Robertson, Stranach St., Pietermaritzburg, Natal, South Africa.

To the office address of the South American Union Conference and of the Argentine Conference add, "care Argentine Conference."

Cable address West Indian Union Conference: Adventist, Kingston, Jamaica.

Sabbath-school Secretary India Mission, Mrs. J. L. Shaw, 39-1 Free School St., Calcutta, India.

Medical Secretary India Mission and Superintendent of Calcutta Sanitarium, Dr. H. C. Menkel, 50 Park St., Calcutta, India.

Treasurer of the India Mission, W. W. Miller, 39-1 Free School St., Calcutta, India.

Members of Board of Trustees of Washington Training College, K. C. Russell and W. A. Ruble, vice A. P. Needham and W. T. Bland.

Manager of the New York Branch of the Review and Herald, L. W. Graham.

H. E. ROGERS,
Statistical Secretary.

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.

THOSE who want farms near a church and church-school, should write to J. C. Wells, R. F. D. 5, Hesperia, Mich.

WANTED.—Seventh-day Adventist tinner, one who understands plumbing and furnace work and can do roofing and spouting. Address Rapid Steam Cooker Co., Laura, Ohio.

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.

WANTED.—A vegetarian cook and helper for restaurant work. No Sabbath work. Kindly state age, experience, and wages expected. Address Elder C. A. Pedicord, 121 Shillito Place, Cincinnati, Ohio.

WANTED.—A first-class cook at once—lady or gentleman. No Sabbath work. Good chance for man and wife. Steady employment to the right person. Address Vegetarian Café, 814 Pine St., St. Louis, Mo.

WANTED.—To sell or exchange for desirable farming lands close to city or for a paying mercantile business, our 8-room house, good basement, on College St., Graysville, Tenn. Address J. L. Maroon, Graysville, Tenn.

WANTED.—At the Riverside Sanitarium, a cook and a thoroughly competent female nurse experienced in bedside nursing, both surgical and otherwise. Good wages to the right persons. Address Riverside Sanitarium, Montrose, Colo.

WANTED.—To share my pleasant home with one of our canvassers who has had experience in painting. Good chance for the right person. References given and required. Address Willam H. Smith, Box 50, Fishkill on the Hudson, N. Y.

WANTED.—A good, strong Seventh-day Adventist girl to do general housework, one who is fond of children. A good home with church privileges for the right person. Wages, \$20 a month. Address Mrs. Charles Koelsche, Box 682, Snohomish, Wash.

WANTED.—Sabbath-keeping carpenters; not necessarily first-class. Those willing to hustle. State wages expected. Steady work for a few of the right kind. Room for painter and iron worker also. Address Karr Portable House Co., 603 Belleplaine Ave., Chicago, Ill.

WANTED.—Two graduate nurses (man and wife) to take charge of a new sanitarium and treatment rooms in Ohio; must be competent Christian young people. State experience, give reference. Fine opportunity for right persons. Address R. T. Ragsdale, Newark, Ohio.

WANTED.—Seventh-day Adventist journeyman brush block bore-hand. Must be able to make his own patterns. We make floor brooms, window washers, counter brushes, glass brushes, and the like. Good wages for skilled man. Address Three "B" Duster Co., Buchanan, Mich.

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.—Seventh-day Adventist journeyman brush-maker who can mix hair and understands making twisted-wire bottle brushes, also drawn and pitch-set floor brooms, window washers, counter brushes, molders' brushes, street brooms, etc. Good wages for skilled man. Address Three "B" Duster Co., Buchanan, Mich.

WANTED.—Agents for radiodescent therapeutic lamp. Greatest invention of the age for relieving pain and curing disease. Combines X-ray, electricity, and hydrotherapy. Special discount to Seventh-day Adventists. All should have one, especially nurses. Address Michigan Sanitarium of Kalamazoo, Mich., Dept. 12.

FOR SALE.—Treatment rooms in one of the best locations in southern California. Growing patronage. Low expenses. Electric light and steam cabinets, etc. Best of reason for selling. Snap price to sell quick. Excellent opening for Adventist physician. Church and church-school. Address Treatment Rooms, 307 W. Holt Ave., Pomona, Cal.

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

Addresses

The address of Elder W. Woodford is Albion, Ill.

The address of Elder J. O. Miller is 82 Metcalf St., St. Johns, New Brunswick.

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:—

J. T. Whited, Busch, Okla., *Review, Signs, Watchman, Liberty*, and tracts.

Mrs. J. A. Brown, Fullerton, Neb., *Signs, Instructor, Watchman, Life and Health*, and tracts.

Obituaries

MEHRING.—Died at Columbia, Okla., Pearl Mehning, aged 4 years, and Byed Mehning, aged 2 years, little son and daughter of Brother and Sister William Mehning. Their death was caused by prairie fire. They were buried in one grave. Words of comfort were spoken by the writer; text, 2 Kings 4:26. T. J. HICKMAN.

CHAPMAN.—Died at Madison, Wis., June 30, 1906, Mrs. C. E. Chapman. The deceased was born Nov. 8, 1833, and spent the active portion of her life near Cambria, Wis., where she accepted present truth more than forty years ago. Since her acceptance of the third angel's message she has ever been a faithful servant of the lowly Jesus, whose name she held dear to her dying hour. W. T. LINDSAY, M. D.

REA.—Died at his residence, ten and one-half miles northeast of Baker City, Ore., Feb. 22, 1907, of hemorrhage of the brain, John Thomas Rea, aged 63 years and 6 months. Brother Rea has been an Adventist for years, and died in the hope of having a part in the first resurrection. He leaves a wife and several children. Words of comfort were spoken by the writer from Eccl. 12:7. E. E. SMITH.

FICKES.—Died at his home in Harrisburg, Pa., Feb. 20, 1907, of heart trouble, followed by a complication of diseases, Charles R. Fickes, aged 36 years. Brother Fickes died with a well-grounded hope in the soon coming of his Saviour. He leaves a wife and two children to mourn the loss of a kind husband and a loving father. Words of comfort were spoken by the writer, assisted by Elder G. W. Spies. W. H. SMITH.

STONE.—Died at her home in Indianapolis, Ind., Feb. 3, 1907, Mrs. Esther L. Stone, aged 69 years. Sister Stone was converted and united with the Friends Church about twenty years ago. A few years later she became an enthusiastic believer in the Adventist faith, to which she was loyal until her death. Funeral service was conducted by the writer in the Methodist church at Portland; text, Rev. 14:13. W. J. STONE.

MORRIS.—Died at his home in Los Angeles, Cal., Feb. 10, 1907, Wm. H. Morris, aged 76 years and 20 days. Brother Morris was converted at the age of eighteen, and united with the Methodist Church. About the year 1889 he accepted the third angel's message through Bible readings. He showed great Christian fortitude through a long illness, and rests in the hope of soon meeting his Saviour. Words of comfort were spoken by the writer. J. W. ADAMS.

HAMILTON.—Died at the home of her mother on the Auten homestead three and one-half miles southwest of Knoxville, Iowa, Feb. 10, 1907, Estella Hamilton, aged 44 years, 1 month, and 27 days. When but a child, Stella received an injury from which she never recovered. Her suffering was intense during her last illness, which lasted two weeks. She fell asleep looking forward to the coming of the Blessed One. Words of comfort were spoken by the writer from Job 14:14, 15. T. GODFREY.

SIZEMORE.—Died in Baker City, Feb. 21, 1907, of old age, Eli Sizemore, aged about 82 years. Brother Sizemore had been a sufferer for years, and for the last few years was almost helpless from injuries received by a fall. He bore his afflictions patiently, and went to sleep fully expecting to see Jesus soon. He leaves an aged wife and several sons and daughters. The funeral service was conducted by the writer. E. E. SMITH.

KIME.—Died at the sanitarium in College Place, Wash., Feb. 14, 1907, of tumor, Ellen King Kime, aged 51 years. Two months before her death Sister Kime made a thorough consecration to God. Her husband, who is now laboring in the ministry in the Montana Conference, and eight children mourn their loss. Assisted by Prof. M. E. Cady and Elder Hill, we laid her to rest in the College Place Cemetery, there to await the Master's call. G. E. LANGDON.

SMITH.—Died at Woodland, Cal., Feb. 14, 1907, William Wesley Smith, aged 78 years, 7 months, and 7 days. Brother Smith was among the first to accept the present truth in California, and was a charter member of the Woodland church when it was organized thirty-five years ago. Death came unheralded, but we believe Brother Smith was prepared. He leaves a companion, two grown daughters, and a son to mourn. The writer conducted the funeral service. W. M. HEALEY.

WEINCHKE.—Died at her home in Cold Spring, N. Y., Feb. 2, 1907, of consumption, Catherine Weinckke, wife of Joachim Weinckke. She was born in Keksen, Germany, and came to this country in 1872. Four years later they were converted to the truth by reading the German tract "Elihu on the Sabbath." She loved the Sabbath meetings, always taking part in them and in family worship as long as she was able to speak aloud. She leaves a husband, one son, and one daughter. Remarks were made at the funeral by W. L. Brisbin, from Rom. 6:23. * * *

BRYANT.—Died at her home in Newport Center, Vt., Feb. 12, 1907, of paralysis, Mrs. Clara Bryant, aged 80 years. At an early age she joined the Baptist Church. In 1844 she attended meetings at West Derby, Vt., where she heard and accepted the first angel's message, and later the third angel's message. It was a great grief to her that none of her family stood with her in the truth. She longed for a return of the spirit of the 1844 meetings to come into our churches. She was a friend to the poor and needy. At his appearing, she will joyfully hail the Saviour, for whose coming she longed. ELIZA H. BRAMHALL.

SWININGER.—Accidentally killed by a railroad train, July 20, 1906, in Loveland, Colo., Benjamin Franklin Swininger, in the twenty-first year of his age. He had not openly confessed Christ, but was trying to do right and was a believer in Christ's second coming. He was kind, loving, and devoted especially to his invalid mother, who, with his two sisters, mourns her loss, but not as those who have no hope. The funeral service was conducted by the writer in the First Presbyterian church of Loveland, assisted by Brother Cush Sparks and the pastor of that church. The discourse was based on James 4:14, 15. L. A. SPRING.

DANIELLS.—Died at Norwalk, Cal., Feb. 7, 1907, of cancer of the bowels, Josephine Daniels, aged 50 years and 7 months. She was converted at the age of twelve years, and joined the Christian Church. In 1886, under the labors of Elder E. A. Briggs, she accepted the faith of the Seventh-day Adventists. Her peace was made with God. She suffered much, but without a murmur. She leaves a husband, three sons, and two daughters, also a mother, stepfather, three brothers, and three sisters. The funeral service was conducted by Elder J. W. Adams, assisted by the writer, the text, one of her own choice, being Ps. 17:15. C. F. MARVIN.



WASHINGTON, D. C., APRIL 25, 1907

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

ELDER W. A. SPICER sailed last week to join the General Conference Committee at the Gland council.

ARIZONA and the District of Columbia are both singing the jubilee song, both having raised their apportionment of the \$150,000 fund. What conference will be next to join in the victorious anthem?

ELDER B. E. CONNERLY, of Porto Rico, writes that their earthquake special of *El Centinela* has stirred the people of that island wonderfully, and hundreds are asking the meaning of it all, and what they ought to do. Their edition of five thousand was quickly exhausted.

"A SISTER" in California writes to the General Conference Treasurer: "With joy I send this free-will offering of seventy dollars for foreign missions, hoping it may serve to bring the gospel light to some soul in the darkness of sin. My only wish is that I could do more for the Master who did so much for me."

A COMPLETE explanation of the present plans for handling "Ministry of Healing" will be found on page 20. It is specially desired that conference officers and sanitarium managers take note of these revised arrangements which will make the work with "Ministry of Healing" much easier and more successful.

IN a number of conferences normal schools for church-school teachers are announced for the coming summer. They will be held at the following places: Chattanooga, Tenn., May 2 to June 12; Beechwood Academy, Fairland, Ind., May 13 to July 5; Healdsburg, Cal., June 4 to July 8; Huntsville, Ala. (Oakwood School), June 6 to July 17.

WE have received a copy of a Lisbon newspaper, *O Seculo*, which has a two-column article on its front page, describing the work and teaching of Seventh-day Adventists, with a photograph of Brother C. E. Rentfro in his meeting-room, the prophetic chart appearing on the wall behind him. This newspaper has the largest circulation of any paper in Portugal, and its articles about the end of the world will surely lead some to inquire after the truth.

GOLD will be only a building material in the New Jerusalem. Let us use what we have of it here so as to build up the kingdom of righteousness in the very midst of this stronghold of sin.

Very acceptable word comes from Elder D. E. Lindsey, business manager of the Knowlton (Quebec) Sanitarium, as follows: "Brother C. L. Butcher and wife will come to our aid May 1. The Board chose a local physician to act indefinitely as superintendent. We hope to secure a lady physician soon. Now give us a man to qualify for practise in Quebec. We will help him all we can. When he is prepared, we will give him the superintendency, and thank God that he has answered our petition."

ON page 20 of this issue is a short article by Elder S. N. Haskell outlining a plan of work that has a very important bearing upon the progress of this message. Locally, it pertains to the firmer establishment of our work in the city of New Orleans. But in its true bearing its influence can not be localized. Many lines of communication by sea and by land radiate from New Orleans, and we believe that it is destined to be a very important center for the dissemination of the truth. May there be a hearty response on the part of all our people.

The Proposed Campaign for the "Signs of the Times"

I HAVE read with great interest the plans set on foot for a large circulation of the *Signs of the Times* during the coming summer. These plans appeal to me as being timely, practical, and effective. Those who have inaugurated the plans announce the following:—

Beginning May 1, we will issue a series of twenty-six special numbers in which the truth will be taken up in about the same general order as is followed by our ministers in tent-meetings. These subjects will be well illustrated, supplemented by Bible readings, and presented in such a thorough, systematic, progressive way that they can not fail to interest and convince the honest in heart, and bring them to a saving knowledge of the truth. We are asking our people everywhere—every one of them, from the Atlantic to the Pacific—to subscribe for two, five, ten, fifty, or one hundred copies each, of this series, and in a systematic way, sell, give away, loan, or mail these papers to their friends and neighbors. Thus we hope to introduce a national movement which will mean the placing of at least one hundred thousand copies of the *Signs of the Times* each week in the homes of the people.

They then point out how some can devote the whole, or at least a large part, of their time to the sale of the paper; how our busy brethren and sisters can sell or give away, at least a few

each week; how those tied at home can send copies to their friends in home and foreign fields; and how even invalids and aged people can join in this great campaign.

These plans must surely appeal to every lover of this cause who reads them. Why should not conference presidents and church elders take hold of this campaign with great earnestness? In the early days of camp-meeting work in Australia our brethren and sisters used to sell from ten to thirty thousand copies of the *Bible Echo* in connection with the meeting. The whole camp would be organized for service, and the city would be divided and assigned to companies. A few hours each day were set apart for missionary service, when nearly the whole camp would go out with the paper. If this plan were carried out in all our State camp-meetings this summer, a great work would be done, and great blessings would come to both the workers and those for whom the work would be done.

Our time and message call for great zeal in the distribution of our literature. Its pages are to fall like the leaves of autumn, and the *Signs* campaign is one of the agencies for this wide distribution.

A. G. DANIELLS.

The South and the \$150,000 Fund

As will be seen by the list on page 6, the fifty thousand dollars which was appropriated for the South from the \$150,000 fund has now been nearly raised; and already the Nashville Sanitarium and other institutions have had the benefit of this generous appropriation.

We are very grateful to every one concerned in this matter of helping the South. And now let us combine our forces to make an earnest effort to supply the work in Washington, on the Pacific Coast, in Canada, the West Indies, South America, England, and Scandinavia with the portions appropriated from the remaining one hundred thousand dollars.

By a misunderstanding, the Southern Union Conference has not hitherto been credited in the REVIEW list with the full amount raised in the South for this work. An encouraging interest is being manifested by our people here in the raising of the whole fund, and all are determined to show by their donations their gratitude for the help the South is receiving. The brethren and sisters in the South are working with absolute unity with our people in the East, the North, and the West. It is one great movement throughout all the world; and, having received, we appreciate the fact, and are acting upon it, that it is still more blessed to give than to receive.

J. S. WASHBURN.