



The Advent  
**Review and Herald**  
Sabbath

Vol. 84

Takoma Park Station, Washington, D. C., May 2, 1907

No. 18

*Bethel*

*I went with all my thoughts on gain;  
How gather gold? how win applause?  
Nor any weight of work, nor strain,  
Could drive me to another cause.*

*But when, sore-sick, I laid me down,  
Like some lone wanderer in the dark,  
Whose pillow is without the town  
On hills where hungry night-wolves bark,*

*Kind Heaven had chance to speak to me  
Above the roaring of my veins,  
And angels came in ministry  
To help me bear my cruel pains.*

*O, then I found another cause,  
And learned to walk another way;  
My shining mark is heaven's applause,  
And pain-filled nights have changed  
to day.*

—P. M. MacDonald.

*Behold  
He  
Cometh*

*Go to the Sea and  
to the Testimony*

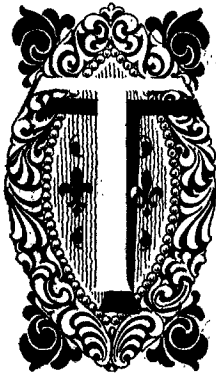
# The Special Temperance Number

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## of the YOUTH'S INSTRUCTOR

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May 14, 1907



THE Youth's Instructor will issue a specially attractive temperance number, with appropriate cover, bearing date of May 14, 1907. Some conception of the nature of the contents of this special number may be obtained from the following partial outline of the topics to be treated:—

True Temperance; Why Condemn the Use of Alcoholic Drinks? A Scene that Appalled the Heathen; Crime and Liquor; Legalized Drunkard-making; Alcoholism and Degradation; Food or Poison—Which? Cause of Appetite for Alcohol; Our Reasons for Demanding the Close of the Saloons Every Day; Physiological Effects of Alcohol and Tobacco; Progress of Vegetarian Ideas; Dr. Wylie on a Vegetarian Diet; Tobacco and Liquor as Companions; Students and Tobacco Using; No Christian Should Use Tobacco; Boys and Tobacco Seen Through Other Eyes; License Laws; Appeal to Christians; Statistics; News Notes on the progress of the temperance work and general temperance information.

This special number of the *Instructor* will afford the children and the young people a chance to do some good remunerative missionary work along a line much needed in every community. The *Instructor* being itself an educator, the public mind can be reached and educated through it better than through many other publications. The youth of this age have an obligation resting upon them in connection with the temperance movement. This Special Temperance Number of the *Instructor* will place within their reach a means by which they may discharge this obligation.

"Intemperance lies at the foundation of the moral depravity of the world." Both observation and statistics corroborate this statement, and it is the world's moral depravity that is fast hurrying it on to eternal destruction; it is depravity that blinds the eyes of the people to the life-saving truths of the Word of God in this time. Reasoning men everywhere acknowledge the fact that any evil is only successfully overcome by striking at the foundation or original cause of the evil; it follows, therefore, that in order to produce the world's needed reform, steady and effective blows must be struck at the liquor traffic.

"The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evils of intemperance. Soon we shall see the result of this terrible evil as we do not see it now. Who will put forth a determined effort to stay the work of destruction? There is no man whose interests the liquor traffic does not imperil; there is no man who, for his own safeguard, should not set himself to destroy it. We are all woven together in the web of humanity; the evil that befalls any part of the great human brotherhood brings peril to all. When a ship is wrecked in sight of the shore, people do not look idly on. They risk their lives in their efforts to rescue men and women from a watery grave. How much greater the demand to rescue them from the drunkard's fate!"—*Mrs. E. G. White.*

"There would soon be little necessity for temperance crusades if in the youth who form and fashion society, right principles in regard to temperance could be implanted."—*Ministry of Healing.*

Our greatest hope lies in correctly educating the people on the principles of true temperance, and the Special Number of the *Instructor* is issued in the interest of this youth-education. But it must be carried to the people; thousands of carriers are wanted. If every reader of the *Instructor* should simply take an extra copy, costing 2½ cents, fifteen or twenty thousand persons could be supplied with this special number outside of those who receive it now. But there are none who would want to express their interest in this work by less than a five-cent offering. If every church and Young People's Society should send in an order amounting to not less than two copies for every person in attendance, a good beginning would be made. Some churches can and will do far more than this, but can not every one do at least this much?

This is the first time the *Instructor* has ever asked its friends for their co-operation in such a campaign, but we believe the plan will meet the approval of all, and enlist their support in making it a success. Many of the secretaries of the young people's work have pledged their heartiest co-operation. What are the young people themselves going to do?

The retail price of the Special Temperance Number of the *Instructor* will be 5 cents a copy; when 25 or more copies are ordered at one time to one address, the rate will be 2 cents a copy; when less than 25 copies are ordered at one time, the price will be 2½ cents a copy.

Send all orders for the Special Temperance Number through the regular channels, or to the—

Youth's Instructor

Takoma Park, Washington, D. C.

# 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, MAY 2, 1907.

No. 18.

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

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REVIEW AND HERALD

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## Editorial

### Daily Decisions

EACH day the conflict between right and wrong is going on in our experience, and each day we are making decisions for or against Christ. Each decision which we make has its influence in shaping our characters and molding our destiny. Let decisions be made each day which shall bind us more closely to God.

### Editorial Letter

Jottings from the Editor's Note-Book

My first view of the coast of China was obtained from the deck of the "Sagami Maru" as we approached Chefoo on the morning of January 16. I was naturally stirred by the thought that I was so soon to set foot upon the soil of the Middle Kingdom, but otherwise the view was not especially attractive. The coast line is rugged and abrupt, and it being the winter season, the eye could not rest upon a single spot of green. As we drew near the harbor, our ship was besieged by Chinese boatmen in their sampans, each one anxious to convey passengers from the anchorage to the landing stage. It was interesting to see the skill displayed in getting on board the ship. Grasping a line hanging down the side of the ship, or reaching up a long bamboo pole with a hook on the end to catch on to some projection, the boatmen would scramble up to the deck like so many monkeys, and they exhibited a worthy persistence in seeking patronage.

Chefoo is the great summer resort for

North China, and its attractions are felt even in Korea. Missionaries come to this place from many parts for rest and recuperation, and as there are good English schools here for the benefit of the children of missionaries, the parents often accompany their sons and daughters thither.

On the ship with me and my guide and interpreter from Ping-yang was Mr. Baird, a missionary of the Presbyterian Church, who was taking his boy to Chefoo to leave him in one of the schools. During the summer, war-ships of the different nations stationed in the far East make Chefoo their rendezvous, and target practise is conducted off the coast. During the Russo-Japanese War Chefoo was one of the principal points from which news was transmitted to Europe and America, and so many mere rumors were telegraphed to make "copy," that, "It is rumored at Chefoo," became almost a proverb.

I spent a short time on shore in company with an American who was one of the war correspondents. There was little to see, as the town is almost deserted in the winter except by the Chinese coolies and those whose business actually detains them. As many steamers take coal at this place, a large quantity of this product of the mines is handled here. It is all carried to and from the ships in baskets on the backs of coolies in the employ of a contractor, who pays them a very small wage, and keeps the major part of the income for himself.

In the business part of the town, which was all that I had time to visit, the streets were rather narrow, and not especially attractive in appearance. The buildings were of stone, or of brick covered on the outside with plaster.

At Chefoo I had my first experience with the money of China, and it may be worth the while to say a few words about the coin of the realm. The distinctive Chinese money is "cash," a copper coin about the size of an American silver quarter or an English shilling. In the center of this piece of money is a square hole for convenience in carrying, as about one thousand cash are usually strung on a string, and any certain amount is designated as so many strings of cash. When one has spent all his "cash," he is literally "at the end of his string." On the average, it takes about one thousand cash, or one string, to equal in value one dollar in gold. I

say "on the average," because there is absolutely no uniformity in money values in China. A string of cash may be one thousand in one place, nine hundred in another, and only eight hundred in a third, yet it is always "a string." Furthermore, every string of cash will, on general principles, contain a few "small cash," a few counterfeit cash, and will lack a few of being a full string. It will be readily seen that it would require a strong man to carry any considerable sum in the form of cash, and it is usually put into bags or boxes and transported as merchandise. If a man of moderate wealth should put his fortune into "cash," it would need several donkey carts to transport it.

The money of the ports and the railways is the Mexican silver dollar and the subordinate Chinese silver coins, which take the place of "cents," and to which this name is usually applied. The gold value of the Mexican dollar varies from day to day, and in different places. It averaged about fifty-five cents while I was in China. The subordinate coins of one province are not generally received in another province except at a liberal discount; and the paper notes, of which some are issued, circulate only locally, like the old State bank-notes in the States.

From these facts it may readily be inferred that it demands some skill as well as some forethought to travel in China, pay in current money, keep a true cash account, and make your report in United States values. I am not at all certain that I accomplished this.

We sailed from Chefoo about 2 P. M., and arrived at Chingwangtao, the winter port for Tientsin, early the next morning. We made good connection for the daily fast mail-train for Tientsin, and I was soon on the road. The ride was through a portion of the great plain of North China, with ranges of hills to the north of the line. Here I got a larger view of Chinese towns and the Chinese people. The plain was dotted with villages (a "village" may contain many thousand inhabitants), and along the highways were the donkey carts characteristic of North China. Not much work was being done in the fields, as the weather was too cold. The railway is operated by the Chinese. It was a new experience to me to be "a foreign devil" in China, with no knowledge of the language, and to have the Chinese in positions of authority. I will testify, how-

ever, to the credit of the Chinese, that under ordinary circumstances they treat the foreigner better than the Chinese are treated in America. Even the Chinese coolies are usually respectful to a foreigner who shows himself worthy of such consideration.

Our train arrived at Tientsin about the middle of the afternoon, and later I found Brother E. Pilquist, who, at the request of Elder J. N. Anderson, the superintendent of the China Mission field, had come from Honan to meet him and me, and to act as our interpreter. The next day Brother Anderson arrived from Canton, according to previous appointment, and we three brethren spent a quiet Sabbath together. It was necessary that we should have an interpreter, although Brother Anderson could talk Chinese as spoken in Canton, because Mandarin is the dialect of North China, and Cantonese is like a strange language. English is practically as good as Cantonese in North China.

Some further notes on our experiences in Tientsin and Peking will be reserved for the next letter. W. W. P.

### Nearing Home

THE long period of tribulation which Christ foretold is in the past, and Europe is dotted with the graves of the martyrs that it produced.

Immediately after the tribulation of those days the sun was to be darkened and the moon turned to blood as a sign of the approaching end of this present world. That event is long in the past.

Then the stars were to fall from heaven, "even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." That has been an accomplished fact for seventy-four years.

"And there shall be . . . upon the earth distress of nations, in perplexity for the roaring of the sea and the billows." We are seeing this with our own eyes. A few years ago the whole country of India was in direst distress from the plague and lack of food. Thousands upon thousands died. Then it was Russia, where whole provinces were in the hunger zone. To-day it is Russia and China both at once, and though the whole world is stirred over it, it is impossible to prevent the actual starvation of thousands of the people. Russia and China are sorely perplexed to know how to save their starving millions.

But this does not complete the application of the text, "In perplexity for the roaring of the sea and the billows," find their most direct fulfilment in the uprisings of the people against organized government; for, says the revelator, "The waters which thou sawest, . . . are peoples, and multitudes, and nations, and tongues." Rev. 17:15. Never in the history of this world was there one

single movement embracing the people of so many nations. Socialism, anarchism, and nihilism are leavening the lump of the whole world with the leaven of discontent and the determination to overturn "the powers that be." Never was nation more sadly perplexed than Russia by the billows of her boisterous people. Socialism is growing to be a power in all the European States. In addition to that perplexity, they have the ever-present dread of the inevitable scramble for the territory of European Turkey.

In the United States there is rising the same ponderous wave of discontent and disloyalty to the existing government. Throughout the ranks of the capitalist and wealthy middle class there exists that same terror, as they contemplate the rising storm. Certainly this is the age of perplexity—it is fulfilling the prophecy.

Christ further says: "There shall be great earthquakes, and in divers places famines and pestilences." Look at Krakatoa, Vesuvius, Guatemala, St. Pierre, St. Vincent, California, Chile, Jamaica, and southern Mexico. Earthquakes in divers places there are indeed. The earthquakes we are experiencing to-day are verily *earth*-quakes, not merely the quaking of a locality, but the trembling and shaking of the world. Concerning the frequent disasters of this nature the *Washington Times* asks, "What's the matter with Mother Earth?" and says, "The epidemic of disturbances this year puzzles the scientists." It asks, "Is universal disaster imminent?" and assures us that one set of scientists believes it is. The *New York Sun*, of April 18, heads a long article with these words, "The Earth is All Aquake. Volcanoes and Shocks in Four Continents." These last occurred exactly one year from the date of the great California disaster, and during that year the earthquakes of the world have cost the world \$745,000,000.

A few years ago earthquakes were so infrequent that the people seldom gave them a thought. Now there is probably not a hamlet in the land that is not wondering when its turn will come to be shaken.

The famines and pestilences also are in evidence. There are millions of people to-day in the merciless grip of the hunger fever, while the whole civilized world is standing on guard against the bubonic plague and tuberculosis. Pneumonia is assuming the proportions of a plague, numbering its victims by the thousand, and *la grippe* is undermining the constitution of the race, and furnishing fertile soil for any other plague that may arise.

How faithfully the Saviour has delineated our generation! And the occurrences he outlined are pointed out by him as signs of the end of the world.

We have seen these all fulfilled or fulfilling. We have also seen the fulfilment of that other sign which was to precede the shaking of "the powers of the heavens;" viz., "men fainting for fear, and for expectation of the things which are coming on the world." "One set of scientists," says the *Washington Times*, "believes a universal disaster is imminent." While that universal physical disaster is nearing, the billows of an angry people are threatening an equally great economic disaster. "Then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh." Luke 21:27, 28. "These things" have more than begun to come to pass, and we have a right to "look up," for the promised redemption is nigh at hand.

C. M. S.

### A Special Message

WHAT a testimony to the special truths of the third angel's message we have in the announcement of the twenty-six special numbers of the *Signs of the Times*.

And a glance at the topics to be considered in this series shows that each number will truly be a special, presenting truths in a setting that will be new to those who have not been Bible students from the point of view of this last message. It is a marvelous revelation of truth that the Lord has caused to shine forth from his Holy Word for the closing generation of men.

When did the call to spread this definite message ever come to us with so abundant a provision for material with which to work? No idlers can stand in the market-place of truth to-day saying, as in the parable, "No man has hired us." The commission and the implements of service are fairly thrust upon us, for it is the eleventh hour in the vineyard of the Lord.

With the events now taking place in the world, communities where before there was little interest are ready to hear such a message as our missionary periodicals bear. This word comes from many quarters. Over soil that may have seemed dry and barren in the past let the seeds of truth be sown; for the time of the latter rain for the ripening of the harvest has come.

With the twenty-six special *Signs* beginning May 1, the College View publishing house announcing the same series of doctrinal truths in the German, Danish, and Swedish papers, with the *Watchman* giving the trumpet a certain sound, and the *Bible Training School* filling in its part, the periodical work gives promise of special activity this season.

W. A. S.

### Important Interests Connected with the \$150,000 Fund

It is a great satisfaction to know that nearly one third of the \$150,000 fund has been raised. The assistance to the Southern work of the \$50,000 which was apportioned to it, and most of which has been paid, is exceedingly gratifying. Our sanitariums have all now received their share of this fund, and they are rapidly being fitted up for the performance of their work. The sanitarium in Washington is also rapidly nearing completion. Other interests which are to receive benefit from this fund are the Review and Herald Publishing Association, which receives \$10,000 to help it meet the expenses caused by moving, and the losses caused by fire. Then there is \$20,000 which goes to the Pacific Press Publishing Association, \$10,000 to the Edmonton School in England, \$2,000 for the Williamsdale School, \$2,000 for the publishing and school work on the west coast of South America, \$2,000 for the Skodsborg Sanitarium, and \$4,000 for the work in the West Indies. These institutions are all very much in need of the funds apportioned them.

No denomination has ever prospered that neglected its institutional work. We well remember when our work in denominational and educational lines began. There were some so narrow in their views that they really thought it was unnecessary; but facts have demonstrated that by means of our educational institutions, the great mass of our ministers have come into the work. Before we had these agencies, we were losing our young people at a terrible rate. The religious influences in connection with our schools have held a vast number of our very best young people, and they have become consecrated, useful workers. We pity the Seventh-day Adventist who fails to see the importance of the educational work. Multitudes of people have become acquainted with us and have become interested in our work, simply as the result of our sanitariums and the work of our schools. We have reached a class of people through these that we could not have reached in any other way. Many have come to our sanitariums, become interested in our principles, and through this means have received the truth. When they had received so much benefit in our sanitariums, it was pretty hard for other people to make them believe that these institutions were not worthy of confidence. A vast amount of unreasonable prejudice has been overcome by the work of these institutions, and no one can reasonably deny that they have accomplished good. The spirit of prophecy has spoken very plainly upon this matter.

The Pacific Press has passed through great calamities, by fire and by earth-

quake, and now it is sadly in need of the \$20,000 which has been appropriated to it from this fund. The school at Edmonton, England, according to all reports is very much in need of the money appropriated to it from the fund. Our poor institution in Nova Scotia is in great need of assistance. A brother was sent all the way from there to plead with the brethren of the General Conference that some assistance be given them with reference to this matter. Our work on the west coast of South America is much in need of the facilities which will be provided by the \$2,000 appropriated to the work there. Our brethren in the West Indies are in need of the money that will come to them, because of losses by the earthquake and fire. And the assistance that is to be given to the Skodsborg Sanitarium is greatly needed.

The reader will notice that here is a large range of most needy enterprises, all of which are struggling as it were for their very existence, and need the help that they will get from this fund. America must be the cherishing mother to help these various enterprises in different parts of the world. We wish to see them prosper. How can we use our money in a way that will bring truer satisfaction as we look back upon our lives, than to take hold of this important fund vigorously and do our part? It is not to establish some great enterprise, but it is to send forth streams of blessing from many different centers, and help to fit young people for the work.

The progress of this great cause, sending out rays of light and truth to different parts of the world, ought to be the dearest thing to all our hearts. This is something to live for that is worthy of our life's effort. May the Lord help our people to take hold of this work with new and increased energy and carry it on like people who are waiting for the coming of the Lord, and longing for his appearing.

GEO. I. BUTLER.

### Note and Comment

It is broadly rumored through the country that the recent depression in stocks which almost threatened a panic was deliberately brought about by the great corporate interests of the country because of the official investigation of corporations and the growing sentiment in favor of federal control of the railroads. That the cause of the depression was an artificial one would seem to be indicated by the fact that in general crops have been good, and prices have been high. The railways have been burdened with traffic and travel; but it has been charged that many of their methods

have been conceived and carried out in defiance of law. Suits have been entered against them, charging violation of the interstate commerce laws. President Roosevelt has been insisting upon supervision and investigation. Concerning this situation a contemporary says:—

Large corporations and combinations of capital have taken alarm, and given out warnings. Dire results are predicted if the anti-trust and related investigations continue. Assaults are made upon the policy of the President, and appeals are made to him to modify his course.

There is an evident unity of movement on the part of the great corporations—not all, but many—against the public sentiment which demands responsibility on the part of the holders of vast capital. All things taken together, there are indications of concerted action on the part of great capitalists to create public alarm and turn the general sentiment against the President and his policy, and against the whole movement for governmental supervision of railroads and other corporations. It is possible that this unity of action is the result of common influences, affecting all alike, but we can not help feeling that the action is concerted, that capital is combining against legislation and public sentiment. If this is correct, it is the most gigantic trust we have ever had. Such a movement is merciless in its spirit, it is selfish in its aim, and destructive in its results. It awakens antagonism, and tends to produce a spirit of hostility that may overleap all bounds of prudence and right, with most disastrous effect. The safety of capital is in the public confidence.

But the general public has lost confidence to a very large extent in the unselfishness of corporate combinations and activities, in the integrity of their professions, and the legality of their operations. A spirit of deep distrust is prevalent among the masses, and is growing. That spirit is helping to breed socialists, communists, and anarchists. It is helping to widen the gulf between the laborer and the capitalist, and is sharpening the already pointed arguments of such men as Eugene V. Debs, Samuel Gompers, and John Mitchell, whose demands go far beyond any possible peaceable compliance. In the *Appeal to Reason*, of April 13, Mr. Debs intimated, as strongly as language could be made to intimate, that the time would come when we might expect the bullet to settle certain economic questions where the ballot failed. He also speaks of "the spirit of solidarity moving among all the toilers of all nations in the name of the Social Revolution, bidding them to rise from the dust and unite their unnumbered millions for the emancipation of the race." These words and these facts have peculiar significance to those who are familiar with the teachings of the Bible concerning the conditions prevalent in the world just before the second coming of our Lord. "Be ye also patient; establish your hearts: for the coming of the Lord is at hand."

# One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

## Giving

SAYS Christ, "Ye are my friends, if ye do whatsoever I command you." John 15: 14. Giving is one of the many things which our Saviour has commanded. Luke 6: 38. He says: "Give, and it shall be given unto you." He tells us also what we are to receive—"good measure." He does not stop by saying, "Good measure;" but, he continues, "pressed down, and shaken together, and running over, shall men give into your bosom" (or possession). But we can not expect to receive more bountifully than we have given. This is clearly shown by the last part of this verse. Then, to be a friend of Christ, our giving must be bountiful, for he has commanded us to give, and that bountifully.

We often hear people speak of giving "the widow's mite." I think that poor widow has been shamefully misrepresented by many who have claimed to give the widow's mite. Show me a person who has ever given all his living. I have no doubt that many Seventh-day Adventists have said that they have given the widow's mite, when, perhaps, they have a bank account, or have a good farm well stocked, and have given ten or fifteen, or at most twenty-five cents. As our Saviour's word is true, that the widow had given all her living, such a gift, as mentioned above, by such a person, is hardly worthy of mention.

Hundreds of years before our Saviour appeared among men, the Jewish people had adopted a system of bringing an offering every Sabbath to the house of God, and putting it into the treasury. The Saviour was watching those who were depositing their gifts when this poor widow threw in the two mites, and he commended her for her liberality.

The Lord has made precious promises to those who are free in giving. He says: "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11: 25. Again the Lord says: "But the liberal [those who are free to give] deviseth liberal things; and by liberal things shall he stand." Isa. 38: 8. Brethren and sisters, do we want to stay up the hands of our leading brethren and encourage their hearts in this work? What will encourage them more than to see all our people who have not done so already respond heartily to the call to raise the \$150,000 fund? This is not a large sum when compared with some calls that have been made for donations to use in the work of God. Read and see what an amount of gold was used in building the

tabernacle in the wilderness. It says: "All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels." Ex. 38: 24. That, according to the American standard, amounted to \$768,514.80, or more than five times the amount asked for by our leading brethren. And this is besides the value of the silver used in connection with the tabernacle. That was about \$165,000.81. Putting these two sums together, we have nearly a million dollars in gold and silver put into that tabernacle.

S. J. HERSUM.

## Received on the \$150,000 Fund up to April 23, 1907

It seems necessary to make a word of explanation in regard to the shortage on the \$150,000 fund with the Lake Union Conference account in the REVIEW of April 18. This is made necessary for this reason: Some time during the latter part of 1906, the Lake Union Conference sent to the Southern Union Conference moneys designed for the work in the South. As the Southern Union Conference treasurer at that time understood that all money for the work in the South should be applied on the \$150,000 fund, it was so reported to us, and published in the REVIEW. As soon as the Southern Union Conference treasurer learned that that was not the case, he made the correction on his books and reported to us. So it was necessary for us to deduct these items from our report with the Lake Union Conference in the REVIEW AND HERALD.

### Atlantic Union Conference

Central New England	\$1,673.22
Chesapeake	160.75
Eastern Pennsylvania	904.25
Greater New York	415.75
Maine	305.33
New Jersey	343.42
New York	1,018.17
Southern New England	824.43
Vermont	656.77
Virginia	213.12
Western Pennsylvania	699.83
West Virginia	189.07
Western New York	735.89

Total ..... \$8,140.00

### Canadian Union Conference

Maritime	\$281.43
Quebec	10.00
Ontario	129.41

Total ..... \$420.84

### Central Union Conference

Colorado	\$ 877.19
Iowa	1,732.96
Kansas	1,065.27
Missouri	463.80
Nebraska	3,035.14
Wyoming	362.87

Total ..... \$7,537.23

### District of Columbia

Washington churches ..... \$1,131.02

### 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	301.90
Western Oregon	694.48

Total ..... \$3,501.39

### Northern Union Conference

Alberta	\$ 81.90
Manitoba	238.70
Saskatchewan Mission Field	34.85
Minnesota	2,984.40
South Dakota	2,104.10
North Dakota	1,527.62

Total ..... \$6,971.57

### Pacific Union Conference

Arizona	\$ 166.87
California-Nevada	2,743.26
Southern California	294.94
Utah	96.01

Total ..... \$3,301.08

### 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	921.17
Texas	761.13
Indian Territory	3.00

Total ..... \$1,898.44

### Unknown

Unknown ..... \$146.20

### Foreign

Algeria	\$ 13.33
Australia	122.45
Bermuda	25.00
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
Central American Mission	17.00
Norway	25.00
Japan	12.50

Total ..... \$674.91

Grand Total ..... \$47,029.75

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.

### Trust

CLIFFORD A. RUSSELL

SOMETIMES the day may seem dreary,  
Sometimes the pathway be steep,  
And our poor aching limbs may be weary,  
And the way may be rough to our feet;  
'Tis then that we feel the soul yearning  
For comfort and solace and rest,  
Little thinking and little discerning  
God knows what for us is the best.

Though the day may bring suffering and sorrow,  
Though the night may be crowded with pain,  
Blessed hope comes to cheer with the morrow,  
And the sunlight is streaming again.  
Every cloud has a silvery lining,  
Every trial a glad victory,  
When we think that beyond us is shining  
The sunlight of eternity.

Then why be discouraged and fearful;  
God's way is always the best.  
We'll trust him with hearts that are cheerful,  
And lean on his strong arm for rest.  
Our Saviour has marked out the pathway;  
He has conquered sin, death, and the grave;  
We'll follow his leadings till some day  
He'll come all his loved ones to save.

### How God Trains His Workers

MRS. E. G. WHITE

GOD has given to every man his work, and we are to acknowledge the wisdom of his plan for us by a hearty co-operation with him. It is in a life of service only that true happiness is found. He who lives a useless, selfish life is miserable. He is dissatisfied with himself and with every one else.

The Lord disciplines his workers, that they may be prepared to fill the places appointed them. Thus he desires to fit them to do more acceptable service.

A life of monotony is not the most conducive to spiritual growth. Some can reach the highest standard of spirituality only through a change in the regular order of things. When in his providence God sees that changes are essential for the success of the character-building, he disturbs the smooth current of the life.

There are those who desire to be a ruling power, and who need the sanctification of submission. God brings about a change in their lives. Perhaps he places before them duties that they would not choose. If they are willing to be guided by him, he will give them grace and strength to perform these duties in a spirit of submission and helpfulness. Thus they are being qualified to fill places where their disciplined abilities will make them of great service. Some God trains by bringing to them

disappointment and apparent failure. It is his purpose that they shall learn to master difficulty. He inspires them with a determination to make every apparent failure prove a success.

Often men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, he will make their way clear. Success will come to them as they struggle against apparently insurmountable difficulties; and with success will come the greatest joy.

Again, God sees that a worker needs to be more closely associated with him; and to bring this about, he separates him from friends and acquaintances. When he was preparing Elijah for translation, he moved him from place to place that he might not settle down at ease, and thus fail of obtaining spiritual power. And it was God's design that Elijah's influence should be a power to help many souls to gain a wider, more helpful experience.

Let those who are not permitted to rest in quietude, who must be continually on the move, pitching their tent to-night in one place, and to-morrow night in another place, remember that the Lord is leading them, and that this is his way of helping them to form perfect characters. In all the changes that we are required to make, God is to be recognized as our companion, our guide, our dependence.

There are many who are not satisfied to serve God cheerfully in the place that he has marked out for them, or to do uncomplainingly the work that he has placed in their hands. It is right for us to be dissatisfied with the way in which we perform duty, but we are not to be dissatisfied with the duty itself, because we would rather do something else. In his providence God places before human beings service that will be as medicine to their diseased minds. Thus he seeks to lead them to put aside the selfish preference, which, if cherished, would disqualify them for the work he has for them. If they accept and perform this service, their minds will be cured. If they refuse it, they will be left at strife with themselves and with others.

Many are ignorant of how to work for God, not because they need to be ignorant, but because they are unwilling to submit to his training. Moab is spoken of as a failure because, the prophet declares, "Moab hath been at ease from his youth, . . . and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed."

Thus it is with those whose hereditary and cultivated tendencies to wrong are not purged from them. Their hearts are not cleansed from defilement. They were given an opportunity to do a work for God, but this work they did not choose to do, because they wished to carry out their own plans.

The Christian is to be prepared for the doing of a work that reveals kindness, forbearance, long-suffering, gentle-

ness, patience. The cultivation of these precious gifts is to come into the life of the Christian, that, when called into service by the Master, he may be ready to use his highest powers in helping and blessing those around him.

### The Great Peace Congress

K. C. RUSSELL

ONE of the greatest events of the century has been the occasion of the First National Arbitration and Peace Congress, which was held in the celebrated Carnegie Hall, New York City, April 14-17. The great and magnificent auditorium was filled to overflowing to the topmost galleries, at nearly all of the services.

The interior of the hall presented a most striking and imposing spectacle, especially to one who can read in this movement a significant sign of the times. The platform was so elaborately decorated as to give the appearance of a typical epoch of eternal peace; silver stars sprinkled on a broad hanging of white, and the eagles and arrows of the American shield were carefully screened by a symbol of brotherhood. A golden angel, bearing in one hand a palm leaf, supplanted 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. Above the main galleries was a ground-work of white, surmounted by the flags of every nation under the sun.

To one who is familiar with the prophetic outline concerning what the people and nations will be saying and doing in the last days, this Peace Congress presented a most solemn and impressive fulfillment.

The prophet Isaiah said, under the inspiration of the Spirit, "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, . . . and he shall judge among the nations, . . . and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." And the prophet Micah predicted that the nations would be saying the same thing at this very time. What a signal fulfillment of these prophecies before our very eyes! Let it be noted that they were saying these things.

There were thousands of people present saying these things by their enthusiastic applause of those who were saying these things by word of mouth; and there were also the delegates, representing the different nations of earth, who, as the prophet declared, were saying there shall be war no more.

The prophecy which stands in marked contrast to these texts already quoted teaches that the Lord says, "Prepare war, . . . beat your plowshares into swords, and your pruning-hooks into spears." Joel 3: 9, 10.

As evidence of the fulfillment of these words, one needs only to behold the great nations of earth, with their mighty

standing armies and their powerful navies, which are annually increasing in strength and magnitude. Since the last Hague Conference, in 1899, it is estimated that the aggregate annual increase of money expended in preparation for war has reached the alarming sum of fifty million dollars.

To render the scene more impressive, one need but turn the eyes toward the platform and the boxes in the galleries, where sat delegates who represented the great nations of earth, and who had come to join in the cry of "peace and safety."

Among the distinguished personages who were in attendance at the opening session, were Andrew Carnegie, the president of the Congress; Rabbi Emil G. Hirsch, D. D.; Bishop Henry C. Potter; Monsignor Lavelle; Dr. Frederick Lynch; George Foster Peabody;

two hundred and fifty-six millions of souls; and its moral authority was never greater. All these countless millions would surely welcome the recognition of the holy see as a factor in international arbitration.

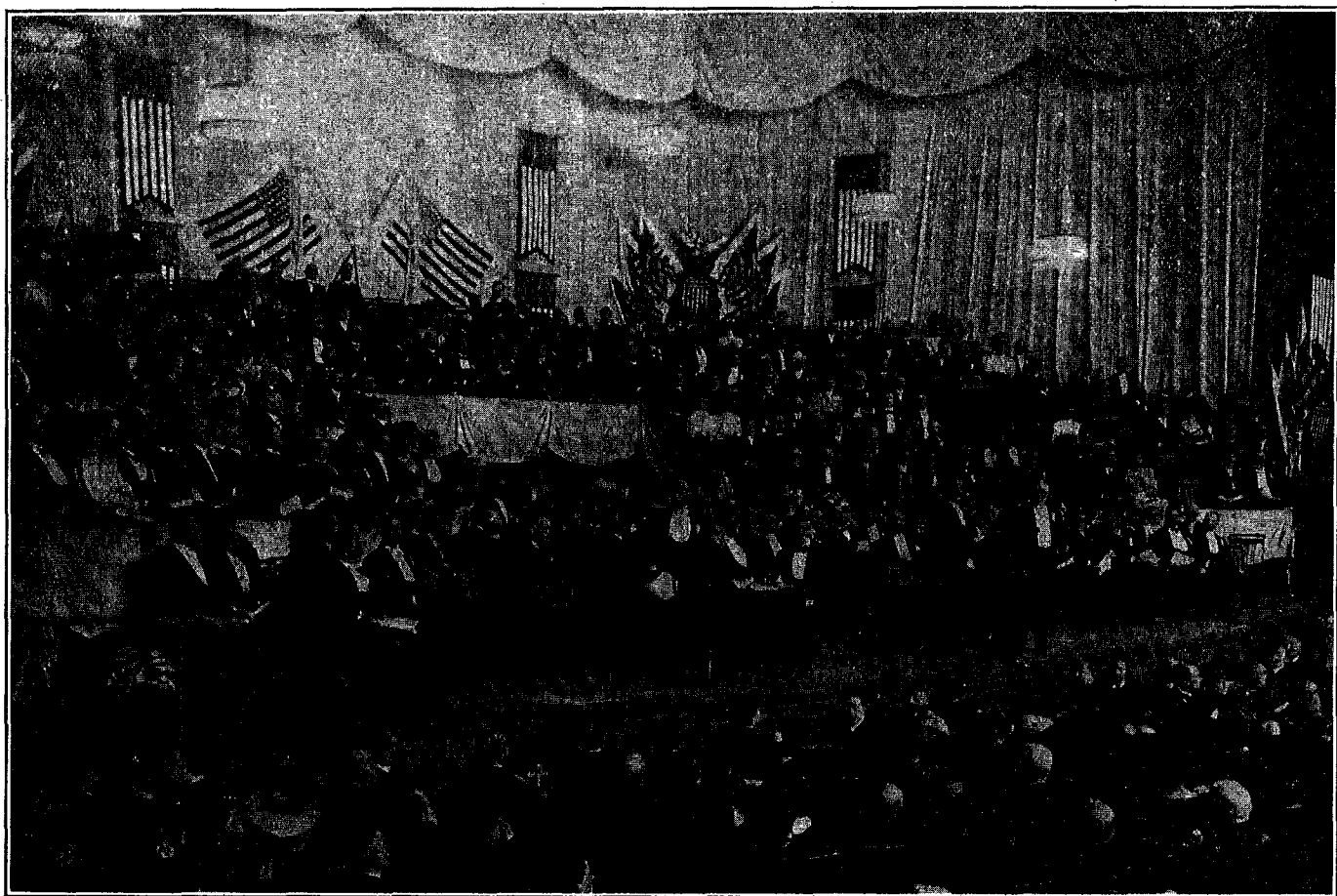
"It stands forth universally venerated as a divine representative committed to the works and the interests of peace by the nature and history of its office, at the head of a great working system of international religious administration which permits it to reach rapidly and efficiently the minds and the hearts of the whole peoples and races.

"I am not prepared to say just how the holy see might again take its place as a factor in the work of universal peace, or how the Christian world shall resurrect a tribunal that was once its pride and honor.

"I think I can safely say that if the

to those who understand the policy of Rome. The papacy has long sought to be the arbiter of nations, and to pose as the prince of peace. No opportunity is ever lost by her, if she can thus gain prestige and power to extend her authority.

It will be noted that one of the arguments produced by the archbishop why the holy see should be represented at The Hague Court, is because of the great numbers of Catholics in the world. It is evident that the argument will carry weight with those upon whom the responsibilities rest of selecting the personnel of this august court. In such a position the pope of Rome would be able to speak with unbounded authority when international disputes might arise in countries where the Catholics are numerically large. When difficulties are settled thus, the pope would be heralded



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#### NATIONAL ARBITRATION AND PEACE CONGRESS

This cut represents the session of Monday evening, April 15, at which were presented the views of the foreign delegates regarding the peace movement. The two men shaking hands are Andrew Carnegie and Baron D'Estournelles de Constant, of France. At Mr. Carnegie's left sits Samuel Gompers, and at the Baron's right sits Professor Münsterberg, representative of Germany.

Booker T. Washington; Dr. Charles E. Jefferson; and many others. Archbishop Farley of the Roman Catholic Church, of Washington, D. C., was unable to be present, but was represented by Monsignor Lavelle, who read an address that was prepared by the archbishop.

The key-note of all the addresses of the first session, was that of arbitration and conciliation, rather than any argument for disarmament or actual cessation of war. From the archbishop's address we quote the following:—

"The holy see is still the working head of the great Catholic body, over

holy see were no longer excluded from this noble and eminently religious enterprise, the thirteen or more millions of American Catholics would at once take a livelier interest in the movement for the abolition of war. It would appear to them as more than a Utopian scheme—as something practicable and, in a large measure, attainable."

The address plainly indicated the great ambition of Rome to play an important part in the coming Hague Conference. There can be no misunderstanding as to that desire on the part of Rome. This is not strange, however,

as the prince of peace. The appointment of a representative of the greatest ecclesiastical organization in the world would inevitably and logically lead to the settling of ecclesiastical differences which might arise, as well as to arbitrate troubles between nations.

The congress strongly advocated the establishing of a world supreme court at The Hague. The power vested in such a court would sustain the same relation to the world that the Supreme Court of this country does to the United States. While the National Arbitration and Peace Congress does not speak offi-



cially, yet it is its purpose to create a world-wide sentiment that will carry tremendous weight in accomplishing the object to be obtained at the coming Hague Court.

It is a worthy and commendable thing to desire and seek peace, in every proper and legitimate way. But the thing that God does not approve of is the cry of universal "peace and safety," when the Bible plainly declares that a condition of things directly opposite will exist. The Lord plainly teaches that at the very time this great cry of peace is being heralded, there will be "perilous times." "Evil men and seducers shall wax worse and worse;" "the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time;" "there shall be a time of trouble, such as never was," and other similar expressions are used to describe the condition that will exist.

The sentiment pervading the recent Peace Congress was voiced in the following words by Mayor McClellan, of Greater New York: "I am one of those who believe that the world was better yesterday than it was the day before; is better to-day than it was yesterday, and, with God's blessing, will be better to-morrow than it is to-day."

Multitudes will be deceived by these things, in thinking that the roseate condition which is so universally taught to-day, is sure to be realized; but, as the result, destruction will overtake them; for the Lord declares that "when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5: 3.

The only enduring peace is that which comes to the individual soul, in Jesus Christ, the mighty Prince of peace.

### Think It Not Strange

J. S. WASHBURN

"BELOVED, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." 1 Peter 4: 12. How necessary is this exhortation of the Holy Spirit through the apostle Peter! Is it not true that every one of us, when brought into trial and difficulty, have thought it very strange that God should permit such trouble to come upon us? Are we not always tempted to think it a strange thing? Do we not often say, "Why God has permitted this trouble to come upon me I can not tell." Or we sometimes say of another, a friend, perhaps, "I can't understand why God permits such a trial to come upon this dear friend of mine."

We are warned against this very thing. "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

He permits the devil to tempt us, to try us, to test us, as he permitted Satan to tempt, to harrass, to bring all the terrible might of his power to bear upon Jesus, and even he "learned obedience by the things which he suffered." Do we think it strange that these trials came upon Jesus? Then shall we think it strange if some trials which may seem to us as great in proportion to our strength, come upon us?

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." 1 Peter 5: 19. "Casting all your care upon him; for he careth for you." 1 Peter 4: 7. O, when the battle is over, when the victory is won, and we are safe in the blessed home that Jesus is preparing, we shall see that the trials which we have thought so strange were but preparing us for a place in his work, and in his everlasting kingdom. Beloved, when the next trial comes, think it not strange, but rejoice.

### The Order and Organization of the Apostolic Church

T. E. BOWEN

ORDER marks the movements of God. He is not the author of confusion, but he is able to organize his work and people, and bring them out of even confusion itself—Babylon.

Many minds seem to be greatly agitated just now about the organization of the work constituting the third angel's message. With much seriousness and apparent humility, it is asserted that, while the "Testimonies" advocate this system of organization into conferences and unions, etc., the Bible, especially the New Testament, presents no such system. There is a class who think they are doing God service to rise up and cast off this "terrible yoke of bondage," as they call it, asserting that Christ is their head, and they will be amenable to no combination whatever of brethren composing the church body, at least above the individual church. They call for "freedom," for "liberty" to do exactly as they please, teach what they choose, and say that this is following that instruction where Christ referred to the princes of the Gentiles who exercised authority over others, and said, "It shall not be so among you."

This may all sound good to some, but it will not stand the test of careful study of the teaching and practise of Christ and the apostles as recorded in the Scriptures. All this is a subtle attack upon the validity of the "Testimonies;" for the "Testimonies" themselves teach that nothing is presented in them that is not found in the Bible.

Let us refer to a few instances where it is clearly shown that there was a close connection between not only the laborers in the early church, but that this same brotherly relationship existed between church companies themselves, and that, too, between churches of different nationalities.

When Christ left the disciples on the hill of Olivet, he instructed them to tarry in Jerusalem until they were endued with power from on high. He said that when they received this power, they would become his living witnesses "both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." By these words it is shown that unto them, first, who had been with him in the "regeneration" was committed the responsibilities of pioneering the gospel work. It was these few humble fishermen, filled with the Holy Ghost, who were to begin that mighty work, the scope of which they themselves had not as yet fully comprehended, which would be carried forward until the very ends of the earth should be reached by others believing on Jesus "through their word."

This mighty work began on the day of Pentecost. Peter stood up and spoke for God, as also the others with him, in different languages, so that all heard the message of the crucified and risen Christ that day in their own language. The word mightily grew, and believers multiplied in Jerusalem. They were all of "one accord," and had all things common. But soon conditions arose demanding that some order and system be established in caring for the believers. Seven men were selected to look after the details of the temporal necessities of the church. God blessed this move. The apostles continued preaching the word, and believers were daily added "to the church," such as should be saved. What church?—The Jerusalem church, believing in Jesus.

Soon persecution arose. Stephen, one of the seven deacons set apart by the Jerusalem church, was stoned. "And there arose on that day a great persecution against the church which was in Jerusalem [of which the twelve apostles were visible leaders under Christ]; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles."

Notice, the apostles were permitted to remain at Jerusalem. The believers were scattered. They went throughout the towns round about Jerusalem, preaching Christ. Philip, an evangelist, entered Samaria. And the Samaritans believed the word. They had only a few weeks before refused to give Jesus even a night's lodging. But their hearts were won by his kindness to them, even though they treated him unkindly. They were now ready to listen to Philip's preaching concerning the Messiah, and many believed. Thus churches were raised up in Samaria. But what of it? They surely were not connected in any way with the Jerusalem church. Let us see: "Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." Acts 8: 14. How is this? Did they go of themselves?—No; the record says the Jerusalem church "sent them." Then these "chief apostles," "pillars of the church" at Jerusalem, regarded themselves as indebted in some way to the new believers down in

Samaria, and went down to assist Philip in his work. And surely God directed this move; for when they prayed for these new disciples, and laid their hands upon them, "they received the Holy Spirit."

Thus these delegates, or representatives, of the Jerusalem church were sent to establish in the faith those who had just come to believe in Christ. Was not this a manifest union of interests? And by this were not the believers in Samaria and those at Jerusalem more closely united as "brethren" in Christ, whereas heretofore, as nations, they had no dealings one with another? But did this union mean that the elders of Jerusalem — Peter, James, and John, and the others — were to lord it over Samaria? — O, no! but it is plainly to be seen that there was established a bond of union between them.

Peter and the other apostles continued visiting among the churches, to instruct and assist them. God also sent Peter out among the Romans, to the centurion, on one occasion. He was, prior to this, down at Joppa. Note this little record: "And it came to pass, as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda." His work by this scripture seemed to be going about through "all parts," visiting the "saints," and preaching in new places. But Jerusalem was his headquarters. He was one of the elders there. Therefore, in Peter, as in leading brethren now whom God is using, these companies of believers were united in the Holy Ghost as brethren banded together to carry the gospel into all the world.

Later, Paul was raised up by Jesus himself, who met him in the way as he was bent on persecuting the church. When Paul asked the Lord himself what to do, Jesus did not tell him, but simply directed him to the church of believers at Damascus, saying, "And it shall be told thee what thou must do." Here Jesus simply was carrying out his own instruction. He had endued the believers with power and authority. By this act he would not overrule that, but instead sent an angel to tell his servant at Damascus to tell Paul what he should do. To Paul was soon revealed, as well as to others, the great work in store for him, and what he must endure for Christ.

Later, the church at Antioch was instructed by the Holy Ghost, through the spirit of prophecy, to send Paul and Barnabas away among the Gentiles. Not that this church ordained them to go and work for it, making these new converts amenable to that church alone — far from it; they were too unselfish for that. And, further, Barnabas was simply a representative evangelist, sent out from the Jerusalem church, and was largely instrumental in the establishing of the Antioch church in the faith. For the record states that "they therefore that were scattered abroad upon the tribulation that arose about Stephen traveled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. But there were some

of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number that believed turned unto the Lord. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch."

Now, will these friends who see nothing in organization, no record whatever of any such thing in the New Testament, please inform us why it was that these reports of new churches springing up here and there should find their way unto the ears of the church in Jerusalem? And, also, it would be very interesting to have it explained how it came about that in nearly every instance some brother was delegated from the Jerusalem church to "go" and assist these new believers. Certainly there was some kind of arrangement whereby these believers were perfectly united, and reported the progress of the new cause of Christ to the elders at Jerusalem. And this system was *not* the papacy, either.

But this is not all. Paul was greatly blessed of God among the Gentiles. He was a chosen instrument, and God wrought mightily through him. He went into new territory where no man had ever preached Jesus. Churches sprang into existence. Now, according to this new theory that the local church organization is amenable to none other, Paul surely need recognize no one. His power was absolute. Among these new churches he was in direct communication with Christ — the Head of the Church — as he had revelations more abundant even than the apostles at Jerusalem themselves. But do we find Paul taking this position? — No, indeed; he recognized the organization of the body — the church.

Later, the very complicated and perplexing question of circumcision arose. Certain Jewish believers, claiming to be genuine and very conscientious (but in reality "false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage," Paul afterward wrote of them. See Gal. 2:4), came down from Jerusalem among the Gentile churches, teaching that those new converts must keep the ceremonial law of Moses, and be circumcised. Paul withstood them stiffly. The controversy became so intense that it was seen the matter could not be settled there; and inasmuch as it was a question affecting the whole denomination of Christian believers, — all the churches both in Judea and elsewhere, — Paul was instructed in a vision what to do. He, with other delegates chosen from the Gentile churches, was appointed by the Antioch church to go up to Jerusalem and lay this question of circumcision, causing such a division among the churches, before the apostles and elders there. A very complete account of that first general conference of Christian believers is found in Acts 15.

(To be concluded.)

## Short Sermons on the Commandments

### The Third Commandment

W. A. McCUTCHEN

"THOU shalt not take the name of the Lord thy God in vain." Ex. 20:7.

We see thousands of persons who confidently believe that they are keeping the Sabbath command in observing Sunday. May it not be that among us there is just as great a misconception of this third commandment as others have had of the fourth?

What is it to take God's name in vain? We readily reply, "To take it profanely or irreverently." But in reality this expresses but a part of it. The definition of the word "vain" by Webster is: "1. Having no real substance, value, or importance; empty; void; worthless; unsatisfying; trivial. 2. Destitute of force or efficiency; to no purpose; fruitless; ineffectual."

In the light of these definitions it is evident that whenever God's name is used with "no value or importance" to the user, in a "trivial" way, "destitute of force or efficiency," and "to no purpose," it is taking his name in vain. Of course everybody knows that when one uses God's name in bitter oaths and defames and blasphemes the name of God in that way, it is taking his name in vain. We may have been educated even to see that to use that holy name in a "trivial" way — in an irreverent, thoughtless, indifferent, and careless manner — is to take it in vain. But from the foregoing definitions of the word it is plain that even in the worship of God, when people are in the most religious mood, God's name may be taken in vain. Let us demonstrate this: —

In worship we take God's name upon our lips, and can not worship him without it. We can not offer a prayer or teach his Word without naming his name. Thus taken into our mouths, this name either is or is not to some purpose. We know there are instances when so taken that it is to "no purpose," and when such is the case, it is taking God's name in vain. Christ denounced the Pharisees for "teaching for doctrines the commandments of men," and distinctly pronounced the "worship" they offered in connection with it as "vain." Matt. 15:9. Again, in Matt. 7:21-23; we have this language: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? . . . And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." The class here mentioned say, "Lord, Lord," enough, taking God's name without constraint and very religiously, but all "in vain," for it does not avail them anything. And most assuredly the prayers of the Pharisees mentioned in Luke 18:9-14 and that of the hypocrite in Matt. 6:5 were in vain, and every time God's name was mentioned in them it was taking his

name "in vain;" for to these self-righteous petitioners the name was "empty," "void," "worthless," "destitute of force or efficiency," "to no purpose," "fruitless," and "ineffectual." In connection with the last-named prayer the Lord says, "When ye pray, use not vain repetitions, as the heathen do," from which it would appear that frequent repetition of the Lord's name in our prayers, or in any other way, is "vain." How often do we see this "vain repetition" which ceases to be prayer and descends into meaningless and worthless jargon.

In harmony with this idea as to the meaning of taking God's name in vain, it should be noted that the command does not read, Thou shalt not take the name of the Lord thy God *profanely*, but, "Thou shalt not take the name of the Lord thy God in *vain*." And while the taking of God's name in vain would include taking it profanely, just as the greater always includes the lesser, yet it is not confined to that. The Bible shows a clear distinction between "the vain" and "the profane." "Avoiding profane and vain babblings." 1 Tim. 6: 20. "Shun profane and vain babblings." 2 Tim. 2: 16.

Here is one passage of which it seems to me the people of God should take particular note in this connection at this time: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5: 23, 24.

It is evident from the scriptures considered so far and from the positive statements in this passage that to proceed with our worship with a knowledge of wrongs and alienations between us and our brother without earnest and faithful efforts having been made at reconciliation, is vain worship. Indeed, we are stopped by this scripture, and are emphatically forbidden to offer our gifts until this is done. The worship under such circumstances is not only farcical, but sacrilegious; and if sacrilegious, then hypocritical—a taking of God's name in vain in the solemn act of pretended worship. How many there are who, having done another a grievous wrong, have not the Christianity nor manhood to make it right, and yet keep on with their impious worship! It is easy, by word or act of injustice, to make a mistake and do wrong, but it is very hard and humiliating for most persons to acknowledge the wrong. What an appalling situation and fearful record to be met in the day of God by the unrelenting! This is not a sin that can not be forgiven, but one that is terrible in its wickedness and frightful in its extent, being so prevalent. I verily believe there is no cause that hinders people's prayers more, or renders their worship so "worthless," "fruitless," "inefficient."

It should be noticed that the requirement is, "If thou . . . rememberest that

thy brother hath aught against thee," thou shalt go and be "reconciled," and not that thou art to wait until thou hast something against thy brother. The "aught" the brother has against you may be real or imaginary. If you have really done him a wrong in word or deed, you know it, and of course it would be your duty to go to him and make things right; if you have not wronged him, but have reason to know, or to think, that he believes you have, still go and seek a reconciliation. Even if your efforts should not be successful, you will have done your duty. We can not make a man be "reconciled" if he will not be, but we can make an honest effort, show a Christian spirit ourselves, and so far clear our own skirts that we can go forward in the worship of God without its being "vain" and sinful worship. All this I believe the third commandment requires.

Keene, Tex.

### A. D. 1844

L. D. SANTEE

THE above date is the great lighthouse to the sailor on the prophetic channel in these last days. The message of truth which was then proclaimed to all the world should never be forgotten by any who would make the haven of eternal rest, at the end of earth's perilous voyage. Captains tell us that they lay their course by the lighthouse *after* they have passed it, as well as before they reach it, and in that way avoid the rocks and shoals which sometimes make the last part of their voyage the most perilous of any.

Before reaching 1844, students of prophecy had twice demonstrated the fact that they were correct in reckoning a day for a year, in computing prophetic time. They had read Eze. 4: 6,— "I have appointed thee each day for a year,"—but whether this standard was to be used in reckoning prophetic time remained to be tested.

One of these demonstrations was seen in the exact fulfilment of the "time, and times, and half a time," of papal rule. Dan. 7: 25; Rev. 12: 6, 14; 13: 5. The last effective enemy of the papacy was the Ostrogoths, who were conquered in A. D. 538. Adding to that the 1260 prophetic days, and we reach A. D. 1798, and that year the pope was taken prisoner by a French general, and the power of the papacy was broken.

The second evidence of its correctness is the exact fulfilment of the two prophetic periods of Revelation 9, connected with the sounding of the fifth and sixth trumpets. These two periods were computed by an eminent student of prophecy, in 1838, and finding that they would end Aug. 11, 1840, by the adopted rule of interpretation, he predicted thereon the loss of Turkish independence at that date. When the time arrived, the prediction was verified.

This gives us positive proof of the correctness of our reckoning. God has twice fulfilled his prophecies at the exact time

that the student of prophecy had computed—and the year-day is the prophetic standard.

Now we take up Dan. 8: 14, and the 2300 days brings us to 1844, and upon this was based the proclamation, "The hour of his judgment is come." Rev. 14: 6, 7. With such assurances of the correctness of the computation of prophetic time, and considering, too, that God lives and fulfils his own word in its season, it is vain to say that those who preached that thrilling warning, which moved the world, were mistaken in regard to the time which they preached. They did mistake the event at that time, but their position on prophetic time was right. No error can be found in it. God has set his seal to the fulfilment of the prophetic numbers, and it is vain to attempt to remove it.

Let us consider that date that shines like a great star on the prophetic horizon. Eleven years before, the falling stars witnessed the nearing of the advent. They were the third and last that God had promised to hang in the heavens as heralds of his coming. From that time to the present, there has been an era of advancement and unrest such as the world had never seen before. Dan. 12: 4 had to be fulfilled. The gospel of the kingdom had to encircle the earth, and all known means were too slow. God has sent out a "hurry" call, which is cutting the work short. Ocean greyhounds and the swiftest trains are made to carry his messengers and fulfil his will. Beginning with 1844 the investigative judgment has for sixty-three years been performing its work upon the records of men's lives. How long before the Judge will say, "It is finished"? How long before each of our missionaries can answer back to heaven, "I have finished the work which thou gavest me to do"? Soon after 1844 the warning against the worship of the beast or his image or the reception of his mark, began to be preached; and through this threefold message a people is being brought out, to whom the angel refers as "saints;" and in Rev. 15: 2, John sees them in heaven.

Did you ever take your Bible and notice how little remains to be fulfilled, till you come to the events that take place during "the day of the Lord"? How much of the twelve chapters of Daniel are future? How much of Matthew 24? How much of James 5? How much of 2 Timothy 3 has not been fulfilled? How much of Revelation 13 remains to be fulfilled, and how much is becoming a present issue? Truly, we have but little prophecy left that is to be fulfilled before Christ comes. Nearly all that applies to human probation has become history. Thank God, Rev. 7: 3 remains with us. Lesser interests always give way for the larger; and what must be the importance of our work when all the stormy passions of the rulers are held in check until it is finished? The year 1844 must always have a prominent place in the mind of the Bible student, as the beginning of the end.



### Life's Song

MAE GORDON LITCHFIELD

THE master is very patient,  
And over and over again  
To the mocking-bird he whistles  
The notes of the same refrain.  
But when the sweet bird-carols  
Break forth in joyous song,  
There are notes of the meadow-lark in it,  
That she sings when the days are long.

There's a bobolink's lilting lyre  
When the apple blossoms are sweet,  
There's a strain the yellowbird warbles  
At the time of the ripening wheat.  
There's the tinkling fall of the water  
Rippling along the ground;  
So the music is only a medley,  
A medley of beautiful sound.

Then the room is shrouded in darkness,  
The glorious sunlight's gold  
Is shut away from his vision;  
The soft, white mists that rolled  
Each morning above the meadows,  
The sound of the brooklet's fall,  
The call of the happy wild birds—  
Ah, how he misses them all!

How lonely he is in the darkness!  
But he hears the beautiful strain  
Of the one song over and over;  
He tries it again and again,  
Until at last he has learned it,  
Alone in the darkness there,  
And ever after can sing it  
Whether skies are dark or fair.

Ah, heart, has the patient Master,  
Who would teach thee a wondrous  
song,  
Shrouded thy life in darkness,  
All other sweet sounds withdrawn?  
O listen, then, to the music  
Till the song fills all thy soul,  
Then life and lips shall sing it  
While the ceaseless ages roll.  
*East Burke, Vt.*

### The Little Housekeepers' Club

"It worries me more than I can tell you, mother, to have to leave you with all this responsibility," said Mrs. Packer, as she nervously wrote down necessary directions about her household in a small note-book. "If father didn't absolutely need me, I don't see how I could go away just now. Mattie! come right back here with that brush and do the work right. You will find the children like to sneak out of their tasks," she went on, as ten-year-old Mattie sulkily went at the carpet-protector under the stove again, "but you must be firm. It really seems to me that I have less trouble when I do the work myself, but I think they must learn all these things. What is it, Carl? No, you can not go off to play till every bit of the wood is piled

up in the shed. It doesn't make a bit of difference if they are waiting. You should have done it this morning, as I told you."

"We'll get along first-rate," said old Mrs. Packer, cheerfully. "You don't worry the least bit, or you will not be able to help take care of your sick father. The children will be a great help with the work."

"I don't know about that," said her daughter-in-law, doubtfully. "I am afraid they will impose upon you. Yes, you may go, Mattie; though you don't deserve to, for banging the door when I called you back. Aren't you ashamed to show grandma what a naughty girl you can be?"

Mattie did not reply, and presently her mother was deep in the list of things the children would have to do during her absence. She did not say to the peaceful old lady knitting by the fire that she expected the entire routine of the household to be upset while she was away, but in her heart she confidently expected this result, for her mother-in-law was too easy-going to keep the four lively children within bounds, she feared. Her father had suddenly been taken ill, and she was summoned to her old home with scarcely a day to get ready or make plans for the well-being of her family. Between anxiety for her father and worrying about her family, she departed, and Mrs. Packer, senior, was left in charge of things at twilight of a cold winter day.

Every letter Mrs. Packer wrote home during the anxious days that followed was filled with directions and exhortations to the children to "mind grandma and be good," while old Mrs. Packer was urged to be firm and not let the boys and girls impose upon her. "It is very kind of you, mother, to assure me that everything is getting along all right," she wrote, "but I can not help feeling worried, for I know how the children are. They do not mean to be disobedient and careless, but are like all boys and girls. You must make them mind and do their work if you expect any peace."

It was a solemn and joyful moment when the doctor said, "Your father is on the road to recovery, Mrs. Packer. In a few days he will be out of all danger."

"I am so glad," said Mrs. Packer, with happy tears. "I feel that I must go home as soon as possible, for my children will be utterly spoiled if I stay here much longer. They have been six weeks in the charge of the most indulgent grandmother that ever lived, and I am afraid it will take a year to undo her work. She is a dear old lady, but

her ideas of discipline have changed wonderfully since she brought up her own boys and girls."

"Maybe they have changed for the better," said the doctor, quietly. "You mothers have not enough patience with the children, while grandmothers are mellowed by age and experience till they are better fitted to guide and control the restless bodies and minds."

"That sounds very well, but in actual life it will not do," laughed Mrs. Packer. "My husband thinks I am too firm with our children, but I tell him he ought to be shut up in the house some rainy day with them to see what I endure. If my children are changed for the better through their grandmother's mild methods of dealing with them, I will gladly follow her plan; but don't count on hearing that they are."

"Well, we doctors would have less to do if mothers governed less—or rather, talked less about governing," said the wise doctor. "They spend their energy and strength scolding and arguing, instead of ruling their little kingdoms by love."

"A beautiful theory," said Mrs. Packer, "but as I said, entirely out of place with noisy boys and girls."

It was late in the twilight of another cold day that Mrs. Packer arrived at her home and found a warm supper waiting for her. "It is so good to be home," she said, looking at the dear, familiar faces once more. "Mother, your biscuits are just splendid. I never feel the least bit jealous when James praises them, for I know you make better ones than I can."

"Thank you, Maggie," said Mrs. Packer, senior, with a kindly smile, while Fred choked over his glass of milk, and Mattie looked resolutely at her plate to hide a smile. "How do you like the baked potatoes?"

"They are delicious—everything is perfect," said Mrs. Packer. "At father's they have to depend upon the housekeeper for everything, and the cooking doesn't taste the same. I enjoy your baked apples so much, and all the good things you prepared. I am afraid you did too much while I was away."

"The children got supper," said grandmother, with a twinkle in her eye. "They prepared everything themselves."

"The children! Impossible! They always hated to do the little tasks about the kitchen, so I put off teaching them to cook even simple things."

"Grandma started a Little Housekeepers' Club for us, and it's the most fun, mama," explained Esther. "Carl is president, and I am secretary. Mattie made the biscuits this evening, and Carl the coffee, and Fred baked the potatoes. Grandma didn't do a thing but sit in a rocking-chair and tell us a few things."

"I had to tell them very few things," said grandma. "Esther forgot to say that she made the gingerbread. You may sit in the rocking-chair after supper, and see how we manage the evening work. The treasurer and the vice-president are to do the dishes this evening, I believe."

Everything went well till the vice-president broke a saucer in her anxiety to show how well and rapidly she could wipe the dishes. A sharp reproof rose to Mrs. Packer's lips, but before she could say a word, grandma spoke cheerily, "Never mind, dear. Accidents will happen."

"Yes, and it was only an old saucer," said Mrs. James Packer, wondering why sharp words came so readily to her lips. "I think you have done very well this evening—all of you." The look of grateful surprise that came into her little girl's eyes brought quick tears to those of the mother. "The poor little thing seemed to expect something in the way of punishment," she thought, as the evening work was speedily finished. "Perhaps James and the doctor are right, and I am too severe."

After the children were in bed that night, Mrs. Packer heard all about the Little Housekeepers' Club. "The children really enjoy doing their work, Maggie, and they do it well for little folk. You must remember that Mattie is only ten, and the rest younger, so they can not be perfect. They have broken a few dishes, and have done some things entirely wrong, but it doesn't pay to find fault. I always try to find something to praise, even if only the endeavor to work. You have very good children, and they love you sincerely," said the wise old lady.

"I don't believe in hiring children to do things," said the younger lady, feeling the foundations of all her cherished theories crumbling. "Esther said you gave them little prizes for their cooking, and Carl showed me a new jackknife you bought for him when he put the woodhouse in good order and split all the kindlings without being reminded."

"That isn't hiring them," said the old lady, promptly. "Maggie, do you like to have your cooking praised?"

"Certainly, mother. I think all housekeepers have that weakness, so I might as well confess."

"Well, then, what praise is to you, the bright pennies and little prizes and permission to make their favorite dishes are to your children. Just suppose you were hurrying to go shopping or attend a meeting, and slighted some of your tasks a little to get an early start, and some person bigger and stronger made you come back and do everything over again. I have seen you call Mattie back to some tasks when her schoolmates were waiting, and then wonder why she pouted and slammed the doors. I did give the children little prizes, and they enjoyed them wonderfully. I can see now how many things I might have done for my children, but it is too late, so I am trying all my new plans on my grandchildren. Forgive me, Maggie, if I have spoken too plainly. I hope you will not find the children spoiled by having me with them six weeks."

"The children are all right; it is their mother who needs reforming," said Mrs. Packer, with tears in her eyes. "You did not speak too plainly, mother. I think we will continue the Little House-

keepers' Club, and I will join it myself. Sometimes my cakes fall and my biscuits are heavy, so it will do me good as well as the children."

"The offices are all gone," laughed the old lady, much relieved, "but you can come in as the only plain member. I am sure you will find life much better and happier for our little club, my dear."

And when friends and neighbors remarked about the fondness of the Packer children for their home, and the ease with which their mother guided and trained them, that happy woman gave grandmother and her club ample credit. — *Hilda Richmond.*

### The Baby's Comfort

A WRITER in an exchange says, most sensibly: "If babies could speak, how many piteous complaints we should hear of the annoyances given them by well-meaning visitors! So many people rush up to an infant, talk nonsense in a loud voice, or cover him with kisses. Sometimes the tiny victim will scream and refuse to be pacified until the mother or nurse rescues him from his tormentor; sometimes he stands it in silence. But very few babies like sudden familiarity from strange persons. By the end of the fourth month, they can generally recognize people, and while it is well to accustom them to the sight of strangers, they should not be subjected to the shock of being caught into unfamiliar arms, or shouted at by unfamiliar voices. Do not allow the little baby to be violently tossed into the air in order to make him laugh and crow. Baby is a very delicate creature, and should be handled very delicately and gently. Do not allow 'romps' with the baby just before bedtime. His playtime should be just after his morning nap. We warned that babies should not be kissed on the mouth. Consumption, diphtheria, throat diseases, mouth diseases, and many other dreadful things may be contracted—and frequently are—in this way. It is very hard to resist kissing a baby, but the baby has rights of his own, and his health and happiness are of far greater importance than our pleasure. Be good to the baby."— *Selected.*

### Household Helps

Buy flake camphor (five cents a pound), and to every pound add two bags common table salt, mix thoroughly and sprinkle thickly all over the floors where fleas are.

Bird seed is sure to attract mice. A deep ruffle tied tightly under the cage and held over the feed cups by an elastic will help appreciably. When a new box of seed is opened, it should be emptied into a clean tin box, and the seed poured into the cup through a large funnel. In this way none is wasted, and there is no invitation to four-footed partakers.

An effective implement for removing the burned crust from a cake so unfortunate as to require treatment is a flat grater. It is far better than a knife in

that it does the work more evenly, and leaves a smoother surface for the all-enveloping mantle of the charitable icing.

Books with delicate bindings, which have become soiled through much handling, can be satisfactorily cleaned by rubbing with chamois skin dipped in powdered pumice stone.

As the leaves from the lawn are raked up, they should be put in a large wooden box; a layer of dirt, one of leaves and some well-rotted manure with a little sharp sand. In the spring the leaf mold will be ready and superior to that from nature's own hand.

When the lace curtains are ready to be washed, baste a narrow strip of muslin along each outer edge, and let it remain until the washing and drying process is completed, and you will find your curtains are straight, and do not sag as usual.— *Selected.*

### A Costly Drink

EVIDENCE was presented recently, in the probate court of Des Moines, Iowa, of an act which changes the ownership of an estate. A wealthy citizen of Des Moines made a will bequeathing one of his farms, said to be worth about four thousand dollars, and a legacy of twelve thousand dollars in cash, to a citizen of Bethlehem, N. Y., who married a relative of the testator. The one condition attached to the bequest was that the beneficiary should become a sober man, and should continue sober for a specified time. The time was approaching for a settlement of the estate, and the executors were preparing to install the legatee and pay over the legacy, when news reached them that he had indulged in a protracted drunk. An investigation was made, and the news was confirmed. They accordingly laid before the surrogate the evidence of forfeiture, and the bequest was declared canceled. How the man must reproach himself for the weakness and evil propensity which have entailed upon him so heavy a loss in money and property. It ought to prove a lesson to him, and lead him to reform. Let a still more serious calamity befall him, as the apostle warns: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither . . . thieves, nor covetous, nor drunkards . . . shall inherit the kingdom of God." 1 Cor. 6:9, 10. — *The Christian Herald.*

CHILDREN who are taught to say "good night" to one another are likely to be better friends during the day. This practise is sometimes omitted, even in families where children are careful to say "good night" to their parents. It has been suggested that if children were taught the meaning of the phrase "Good night to you," they would appreciate its value, and it would come more readily to their lips. "God" and "good" have the same root, and "Good night to you" is "God guard the night to you."— *Selected.*

# THE WORLD-WIDE FIELD

## The Latin Union Field

L. R. CONRADI

OUR Latin Union Committee had its annual session at Gland, Switzerland, February 13-16. We were glad to have with us Elder Dexter, superintendent of the French Mission; Elder Tieche, president of the Roman-Swiss Conference; Elder Curdy, director of the French-Belgium Mission; and Dr. De Forest, Brethren J. Roberts, and J. Vuilleumier, together with the leading brethren of the Roman-Swiss Conference Committee—in all about twelve brethren.

As we reviewed the growth of the Latin Union field for 1906, all felt grateful for what the Lord had done, considering the difficulties under which our workers have been laboring.

The Roman-Swiss Conference had, during 1906, forty-eight additions. Of their nine evangelical workers, only two are ordained ministers, and one of these has had to give considerable time to school and editorial work. The tithe was \$1,500 less than during the previous year, but in reality it showed a gain of \$500 over 1905, as that year \$2,000 had been given by one sister as extra tithe. Their other gifts have also risen. Small as the Roman-Swiss Conference is, it pays two tithes to the Latin Union, toward missionary operations in the union mission fields, and it supports the editor and teacher; and still that conference had a slight surplus when it closed its accounts for 1906. What this field lacks is more bright, promising young help, to go forth and extend the message. Now, for the first time since its separation from German Switzerland, the Roman-Swiss Conference has a membership of over five hundred.

France proper has also had quite a prosperous year. There were thirty-eight additions, and the membership rose to two hundred and two. Their tithe and offerings also show an increase, and Elder Dexter is of good courage in the work. The growth is not simply confined to the southern part of the country, but we are thankful that God has blessed the efforts of Brother Augsburg in Paris, so that quite a good, solid company is growing up in that great city. We have thirteen evangelical workers, and five canvassers in the field.

As for Spain, we can also see God's hand in the progress of the work there. Last year there were eight additions in that country. Our membership arose from six to eighteen. There are now the two Brethren Bond and three canvassers at work there. We have a good start in Barcelona, and are beginning at Valencia. Their tithe and offerings show a gain.

As for Portugal, that mission had its first baptism last year, and no less than

six were baptized by Elder Schwantes, so that, including the increase in membership made by the arrival of Elder Schwantes' family, the number of believers in the Portuguese field arose from two at the beginning to eleven at the end of the year. Their tithes and offerings also materially increased. We are located in Oporto and in Lisbon. There was one canvasser at work the latter part of the year.

There were two additions to our membership in Italy, bringing their total up to forty. There is a decline in their tithe, but an increase in their offerings. Important changes have taken place here. While Elder Everson is working with several other laborers in Rome, and a school has been opened there, Brethren Fant and Benezet are laboring in Turin and in the Waldensian Valleys. We have five gospel workers in Italy.

In French Belgium there were three baptisms during the year, and their membership was increased to twenty-seven. There is also a nice growth in tithe. Besides Elder Curdy, there is one canvasser there.

In Algeria Brother and Sister Jespersion have been trying to scatter the seeds of truth, and several persons have begun to keep the Sabbath, and expect soon to become members. At the time of the council, the committee thought it might be well for Elder Dexter to visit Algeria soon, to baptize those who are ready for baptism, and to see what further ministerial help should be provided for the field.

If we consider the Latin Union as a whole, during 1906 there were 105 additions in the field, bringing up their membership from 730 to 801, with a tithe of \$8,172, or over ten dollars a member. Their offerings amounted to about \$1,800. There are now thirteen gospel workers and thirteen canvassers in the field. Their sales have been rather small (\$1,775), but several of the canvassers began late in the year, and, aside from the work done in French Switzerland, most of the canvassing will bring in small returns.

Our school at Gland, in charge of Elder Vuilleumier, has had about twelve students; but all these young people went out into the field as nurses, Bible workers, or colporteurs, at the close of their school year. With the development of our work, of course we expect that the school will also grow; but as we receive word from young people in Spain, France, Italy, and Portugal who desire an education, but have not the means to pay their way, we see that there is great need of our securing some way whereby we may help these worthy young people to get such a training as will fit them for the service they

can render in the waiting harvest-fields of the world.

Although we are but fairly starting, yet the sanitarium has had the best patronage it ever had, even including its history in Basel. After paying its rent to the Philanthropic Society (which owns the Gland property), the loss of the sanitarium proper was the smallest it ever has been, amounting to about \$600. After meeting all the current expenses from the gain of the health food factory, there was still a surplus of about \$500. The Philanthropic Society as owners of the property were also able to gain a little over \$1,000. While our total investment at Gland is about \$95,000, we have been able to bring up our capital to about \$38,800, so that we still have quite a task before us in bringing our institutional work there onto the proper financial basis.

As to our publishing work, we are thankful to our brethren for their efforts in behalf of the circulation of our literature. The French paper now has a circulation of about five thousand, and, as we are getting out suitable books, we find that there is also an increase in our book sales. Although the International Tract Society, at Geneva, has a capital of only a little more than five thousand dollars, yet it shows a gain of over \$300 last year.

The Latin Union Committee was very harmonious and united in all its actions, and all the brethren feel hopeful for the outlook before them during the coming year. In all the fields a beginning has now been made.

The total expenses of the union and the mission fields for 1906 were about \$13,100, \$5,650 of which was made up by the income of the union, while the appropriation called for from the States was \$7,458. If we remember that this money was to help forward the third angel's message in the missions in Spain, Italy, Portugal, Algeria, France, and Belgium, with a population of nearly 110,000,000, it would seem that surely the help rendered is small in proportion to the number of people who are to be reached. We are thankful that the force of workers is gradually increasing, and that the prospects for the future are brighter than ever before. Let us all remember the Latin Union in our prayers, and by our hearty support.

Hamburg, Germany.

## Turkey

C. D. AC MOODY

THE writer has now been in Turkey three months. Turkey is a country in which the nations of the world are especially interested. Constantinople, its capital, stands as a great divide between the obscure and distant East and the enlightened, expansive West. Here is where Oriental and Occidental life meet. No place stands as so impressive a landmark of political and ecclesiastical struggles. It has been the objective point of the world's greatest generals. Nature has endowed it with surroundings which make it a natural stronghold.

The accompanying illustration is that of the main bridge across the mouth of the "Golden Horn,"—a projection from the Bosphorus,—with part of the Turkish, or Stambül section of Constantinople—the site of the ancient city of Byzantium. Probably in no place in the world is there a greater number of nationalities represented, and a greater variety of costumes seen at any and all times than on this pantoon bridge. Constantinople is classed as one of the most picturesque cities in the world. Her many Mohammedan mosques, with their massive domes and spiral minarets looming up before the eye, present a most fascinating view. But a great contrast is presented to all this when her dirty, narrow streets are traversed, most of which are but little better than alleys. On either side of the Bosphorus loom up mountains whose tops and sides are strewn with ruins of the past. These are interspersed with modern villages and suburbs of Constantinople. Along the shores, mostly on the European side, the summer homes of many Europeans

the writer upon a recent trip into the edge of Asia Minor. Within the past few months quite a company of people from the Transcaucasian district between the Black and Caspian Seas have come to Ismidt,—old Nicomedia,—bringing with them all they possess. Some of them have considerable wealth. When asked if they were going to settle in Ismidt, they replied that they would settle nowhere at present permanently. They stated that they had come to be prepared to go with their leader when he leaves Constantinople to go to Jerusalem. As they are faithful adherents to the Mohammedan faith, the sultan of Turkey is their spiritual head. In fact, it is quite generally believed by many Mussulmans that the seat of government is to go to the south country soon.

In the February number of the *Contemporary Review*, Mr. Edwin Pears, in an article entitled "Macedonia and the Neutralization of Constantinople," speaks in the following peremptory terms regarding the relation of Turkey to the powers of Europe:—



MAIN BRIDGE ACROSS THE GOLDEN HORN, CONSTANTINOPLE

are located; also the summer residences of the principal foreign ambassadors.

While the nations in their race for supremacy are focussing much attention upon the Ottoman field in the interests of empire, there is an organization on earth which is, or to say the least should be, vastly more interested in the things relating to Turkey's present and future. That organization is the church of God that bears to the world the message of the second advent of the Messiah. We are proclaiming this advent message to the world solely upon the authority of God's prophetic word. And the last earthly power depicted in prophecy is that power of which it is said, "He shall come to his end, and none shall help him." The nation over which floats the crescent banner of the sultan is that power. Not only do Seventh-day Adventists believe in the early departure of the Turkish authority from Constantinople, but some of the Mohammedans themselves look for this. Everything shows that these final acts in earth's drama will soon take place.

A thing worthy of notice in this connection was brought to the attention of

"Once it is understood that England has a definite policy in Constantinople, of which neutralization forms an essential part, I should anticipate that all the Western powers, and sooner or later Turkey and Russia themselves, would recognize its reasonableness. The time is rapidly approaching, whether a conference be called shortly or not, when Europe will be compelled to assist in making new arrangements for Turkey."

In view of all these things, it is high time we were availing ourselves of every opportunity and resource to impart to the millions of Mohammedans this last message of salvation. We of all people have something to impart. I shall not speak of the many obstacles to be encountered in pursuing aggressive work in this country. I shall speak only briefly of personal experiences in the field since coming here, of the evidences of God's leading, and of some of the great needs here.

The strongest constituency of our people in the Turkish Mission is in the edge of Asia Minor within a radius of ninety miles of Constantinople. After passing through customs and Turkish

passport "red tape," the first company I visited was our church at Bardizag. This is the largest church in all the mission field. Bardizag is located across the bay (which is an arm of the Sea of Marmora) from Ismidt. Ismidt is upon the site of the old Nicomedia, which was the first Roman capital in the East.

I found that the dear believers in this place had for some time been anxiously waiting for some one to come to them. The way I was welcomed by them can be appreciated only by those who have gone on a similar mission to isolated companies in the mission fields. I found them for the most part strong in the faith. About two hours' journey on horseback from this place, at Ouajük, is another company of believers whom I visited later. Being reasonably near together, these two companies are under one church organization, having a total membership of seventy. It is likely that in a very short time they will be divided, and each have its own organization. Bardizag is an Armenian village of ten thousand inhabitants. All these people live within the limits of the space required for a village of that many hundred in America.

The trip from Bardizag to Ouajük, with my interpreter, was made on horseback over the rough mountain path; for there is not a wagon road leading to the latter village from any direction. This seems all the more strange when we find that the village has a population of three or four thousand. We carried with us on a packhorse sufficient charcoal for fuel to last us ten days, as there was none to be had at Ouajük. Be assured it was a new experience for the writer, who, with the other laborers in the homeland, has been used to steam railroads, or at least a carriage of some description. It was extremely novel and interesting however. Two of the brethren accompanied us to look after the horses and luggage.

This was a very profitable trip. All had many questions to ask, and each seemed anxious to know the truth. We were with them over two Sabbaths. The second Sabbath communion service was held, and all expressed a desire for re-consecration to God. It is touching to see these poor believers, some of whom have to labor hard all day for four or five *piastres* (sixteen or twenty cents), contribute of their means as best they can for the furtherance of the gospel message, which they love.

My first experience in conducting a communion service in this country was at Ada Bazar. This is located on the railroad about twenty-five or thirty miles east of Ismidt. At this place there is a good little company of believers, which, with several families from a neighboring village, numbers twenty-one. On Friday the brethren from this latter village came to Ada Bazar, and all remained together over Sabbath and Sunday. Sabbath two meetings were held, besides the communion service. But what a strange communion service it was to me! About me the sisters were seated on rugs

thrown upon the floor, while most of the brethren were on a kind of settee which is a permanent fixture in the houses of most villagers, and which extends across two sides of the room.

It was a blessed occasion to all of us. With great reverence these dear people ate of the bread and drank from the cup upon which we had asked the Saviour's blessing. They were much encouraged, and were determined to press forward. At all the places visited many an hour has been spent after the evening study answering their eager questions; sometimes till late into the night.

For nearly three weeks I have been in Constantinople. A blow has come to the work here in the death of Dr. A. W. George, who established our medical work in this city, and who also had the burden of looking after the field work in Asia Minor. He is another standard-bearer fallen. We feel keenly the loss. At present there is no one to pick up his branch of the work and carry it forward. We are seeking God earnestly for light and help at this time, and that he will open the way that means and the proper person may be supplied to take up the work of the one who has fallen at the post of duty.

Here in a field with a population equal to that of the five Lake States comprising the Lake Union Conference, with South Dakota added, there are but seven workers, including the writer. And this is only one of the three divisions of the Levant field. Beyond Turkey stretches Persia, whose borders have not been crossed. Though I have not been long enough in this field to write intelligently of work in detail, enough has been seen and experienced to make me believe that the recent move on the part of the Mission Board to make a special effort for the whole Levant field has not come too soon. A few days ago a letter was received from a city in Armenia, southwest of the Transcaucasus, pleading for some one to come to them. They report some to be baptized, and an interest among the people. This field is ripening for the final harvest.

There is a great work to be done for the people who speak the language of the Koran—Arabic—and the languages akin to it—the Turkish and Persian. I do not believe I am speaking untimely in urging upon some of our bright young people the idea of preparing for work in these fields. May the present move result in a speedy opening up of all parts of the vast territory now within the pale of Mohammedanism. Within these confines the early church had its beginning. And so surely in this territory earth's history shall close, and that, when this gospel of the kingdom shall have been preached in all the world for a witness unto all nations. Let no man turn his back or lay down his armor, till the

victory is won, and the last page of earth's history is completed.

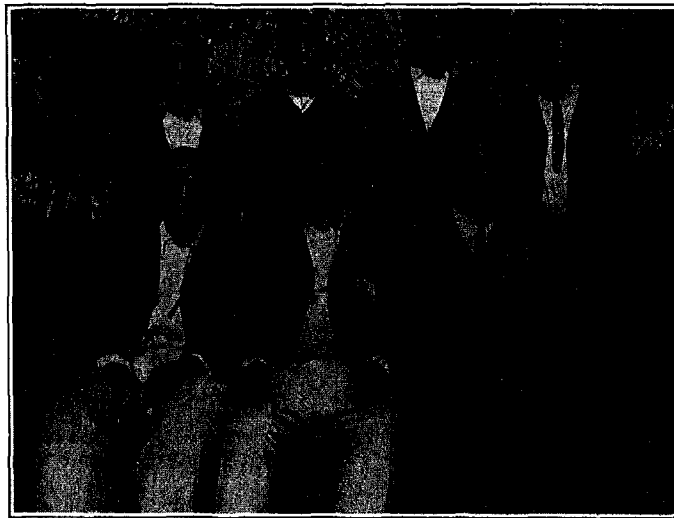
*Constantinople.*

### **The New Mission Station at Shiloh, Nyassaland**

J. C. ROGERS

THIS story is told of two generals when undertaking the capture of a city: As they were disposing the forces for the final attack, the general of the western army said to the eastern general: "Have you arranged for suitable ground on which we may retreat?" "Retreat? Retreat?" replied the veteran of the east; "we do not intend to retreat."

So our missionaries in Africa are making no plans for retreat. Their reports of work done and plans for advance are inspiring. Like the educational convention which turned into a missionary movement, so the South



NATIVE TEACHERS, SOMABULA, AFRICA

African Conference just closed, turned its attention largely to mission work. The additions in membership and new churches were mostly from mission stations. *Advance* is sounded along our whole front. This is seen in the earnest calls made by every missionary for men and means to extend the work. W. H. Anderson calls for help at the new station in Barotseland; M. C. Sturdevant wants help to take charge of the Matabele Mission so he can go far into the interior; F. B. Armitage wants a teacher at Somabula so he can superintend the native teachers at the out-stations, and secure new mission stations. A well-qualified teacher is needed to train the advanced boys from all our Matabele stations for teachers and evangelists; J. A. Chaney needs more help in Basutoland, and G. W. Shone calls for help in Kafirland.

The writer will open a new mission at Shiloh, near Blantyre, Nyassaland, while Thomas Branch holds the ground at the Plainfield station. More help will soon be needed in Nyassaland.

Before us lie Pondoland, Zululand, Khama's Country, Namaqualand, Damaraaland, and the Great Kongo basin, including Angola, French Kongo, and Kongo State. This brings us only to

the equatorial regions, beyond which lie many unentered lands. Africa is behind in the proclamation of the message. We have fewer believers than in any other continent. Probably less has been done to warn the native races than in any other continent.

Believing the mighty message we do, why should we not occupy these countries at once? God would have it so. Will the home land stand by us with the men and the means?

Some of our native converts feel the burden of the message. I quote from letters written to Elder Hyatt over a year ago. The call is still unanswered:—

"S. D. A. MISSION, BULUWAYO,

Feb. 2, 1906.

"I desire to write a few lines to you again, . . . but I have nothing to say only the same words that I wrote you last time. I was waiting for your answer, but I do not get it. I wish you would answer me, my dear teacher. As I think about my people, my heart just trouble me very much. I do not want to go there just to see them,—no, no, not me! But if I just have a time before Jesus comes to show them that Jesus is coming, yes, he is very near. I ask all elders of the Advent Church, Why do you passed my people and do not take the truth to them? I beg you to read this letter before all."

### **Mission Notes**

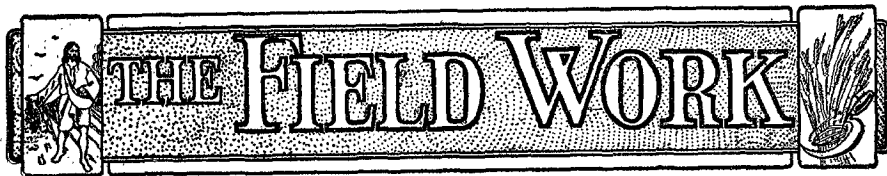
A COMMON practise of self-torture in India is to pierce the body with large needles.

WHEN a missionary gospel is preached in the pulpit, then the people will give, and their sons and daughters will go.—*Mateer.*

IN speaking of the slave traffic in the Pacific islands, John G. Paton estimates that seventy thousand of these islanders have been taken for slaves.

WHEN Mackay went to Uganda, in company with other missionaries, in reply to the chairman's farewell address, he said he wished to impress on the minds of the committee the probability of their hearing within six months that death had removed one of their number. The words were startling in solemnity, and amid profound silence he went on to say, "Yes, is it at all likely that eight Englishmen should start for Central Africa and all be alive six months afterward? One of us at least—it may be I—will surely fall before that. But what I want to say is this: When that news comes, do not be cast down. Send some one immediately to take the vacant place." Within three years, seven of the eight had either died or been invalided home, and Mackay was the only survivor of the band.





# THE FIELD WORK

## China

SIN IANG CHEO.—We have now been here about eight months, and I scarcely need to say that we are more and more glad we are here, and thank the Lord for the privilege of being in such a field.

The meeting of the Honan workers was held at our station, and we had some good services. Elder Prescott conducted some fine Bible studies, and we were all helped and encouraged by his visit. It gives us fresh courage to press the battle to the gates, when we see how staunch are the leaders in this movement. We firmly believe that it will not be long before Christ will come; and we need to fill with consecrated energy the time that is left to us. Our prayers ascend daily for those who are bearing such heavy responsibilities in the home lands. Elder Prescott told us that those who are holding the responsible positions there would count it a privilege to be out in the mission fields for a time, and we can readily believe it.

We had an excellent meeting at Shanghai of the workers in China. Elder Gates was also present. It was voted there that a call should be made for ten more families for China, and we all hope this call will be answered. It seems to take so long after one arrives here before he can do anything. Learning this language is no small task.

At present we have five in our family—Dr. Miller and his brother, Mr. Orvie Gibson, my husband, and myself. Four of us are studying the language, and are looking forward to the time when we can speak intelligently of the gospel to the people around us.

EVA ALLUM.

## East Michigan Annual Conference

By request of Elder E. K. Slade, president of the East Michigan Conference, the writer attended their annual session, extending from March 29 to April 3. The whole session was characterized by the presence of God, and was one continual love-feast. The work of the committees was conducted in a most amicable manner, and the good feelings of the brethren and sisters were conserved throughout. The election made Elder E. K. Slade president for another year, with E. I. Beebe, C. N. Sanders, F. G. Lane, and L. W. Lawton associates on the executive committee.

I think all could see the practicability and wisdom of divorcing the business of the conference from the camp-meetings, as it brings in a mid-winter meeting, which is beneficial to the workers. Time is not consumed in the camp-meeting, which, in the very nature of the case, belongs to the church laity and the general public.

It was an inspiration to the meeting to have such aged laborers as Elders J. L. Edgar and L. G. Moore present as historians of the cause, and to state before the large audience that they were in the possession of most excellent health, and with a superabundance of ambition and

enthusiasm to keep up the work to the end.

The meetings were held in the spacious chapel of the Adelpian Academy, at Holly, Mich., and the entertainment of the delegates at the academy was with most commendable delicacy and attention. The occasion, in all its appointments, was one to be remembered with satisfaction.

Broad plans were adopted for pushing the work in the East Michigan Conference as never before, and for entering Detroit and other large cities of the State. Already the work is making excellent progress in Saginaw, Bay City, Lansing, and Flint. The reports of the workers from those places give proof that God is prospering their labors, and warrants the conference in beginning immediate work in other large centers, knowing that the smaller places can be entered later when it would be impossible to help the great cities.

The Adelpian Academy is prospering under its present management, and the school has been filled. Their new dormitory in a state of erection must be completed in order to accommodate more students who are anxious to attend. The outlook of East Michigan is one of the most cheering in its history.

W. H. EDWARDS.

## Central America

BELIZE, BRITISH HONDURAS.—Almost three months have passed since we first landed on the shore of Central America. The past weeks have been very busy ones for us, and we had almost forgotten that our friends were waiting to hear from us through the REVIEW.

We had a very pleasant voyage from New Orleans to La Ceiba, Spanish Honduras, although we were somewhat seasick. At the close of the fourth day, our ship dropped anchor off the coast of La Ceiba. The sight that met our eyes in the morning was beautiful indeed,—mountain ranges rising eight thousand feet above sea-level, and here and there streams of water flowing rapidly down the mountainsides, on their way to the sea. The customs of the people here are very different from what we have been used to; yet human nature is about the same wherever one goes. The one thing that men need the world over is the gospel of Jesus Christ in the third angel's message. This makes a common brotherhood of all men.

After stopping a short time in La Ceiba, I again crossed the waters, to attend the conference at Kingston, Jamaica, where we passed through that terrible earthquake experience, and, thanks be to God, we escaped injury.

I returned to La Ceiba again February 2, and in a few days we had our effects on board a small schooner, and Mrs. Cardey was on her way to Belize. I took another boat, going to visit the Bay Islands.

Sabbath morning, February 9, in company with Elder Goodrich, we sailed for a number of hours along the coast of

Ruatan Island, on our way to Half Moon Bay, to visit some of our people. The island presented a beautiful sight to me. All nature seemed to be praising God on that lovely Sabbath morning, and I had a faint idea of what the new earth will be. I am now visiting our people in the islands, and the Lord is working with us as we go from place to place.

We are very glad of the opportunity of laboring in a mission field, helping to carry this truth we so much love to those who know it not.

Remember this part of the great harvest-field in your prayers, that the work may soon be finished.

E. L. CARDEY.

Belize, British Honduras, C. A.

## Arizona Conference

THE fifth annual session of the Arizona Conference closed the evening of April 7, having been held at Phoenix. The denominational constituency in this conference now numbers two hundred and eight. About fifty of this number have been added to the churches during the last year, which is indeed encouraging.

The different little churches were fairly well represented at the session, and the necessary conference business was executed with dispatch. The spirit of the Master was manifestly present, and took charge of all the services, thus making it an agreeable and pleasant place for God's people to be assembled.

The spirit of penitence, Christian liberty, and consecration was manifest in those present; hence the business meetings were as spiritual as prayer, praise, and preaching services.

There were a number of Mexican brethren in attendance, two of whom, not having sufficient money to bring them to the place of meeting by train, walked one hundred and four miles. This, to my mind, was an evident manifestation of consecrated zeal for God. This is first love.

All the people returned to their homes much encouraged and strengthened, and with a determination to do what they can for the unentered districts of the conference.

We have had one Mexican minister in conference employ, and at this conference there were added to this department of our work, another Mexican brother, and two lady Bible workers who speak both the English and Spanish languages. So we are much encouraged in the outlook for the future of this work.

The meetings continued six days, and on Sabbath we celebrated the ordinances of the Lord's house, at which service there were nine youth and children who presented themselves for baptism and church-membership. Besides, there were presented the names of four Mexicans who desired to unite their interests with us as a people.

The conference books were audited by the union conference auditor, and the finances of the conference were found to be in good condition, the tithe receipts for the past year having increased more than fifty per cent.

The few who were present entered heartily into the general effort that is being put forth in behalf of a large circulation of the *Signs of the Times*.

We placed before the people the ne-

cessity of a cheerful and liberal free-will offering for the helpless aged and orphans among us, and, as far as I could learn, all the brethren and sisters are in full harmony with the regular denominational work.

The question of the raising of the \$150,000 fund was introduced, and with but a gentle and kindly effort the remainder of what would have been their pro rata share, had such an assessment been made, was readily secured in cash, or in pledges to be paid in three or four weeks, with an excess of twenty dollars. We are glad to announce that, so far as we are aware Arizona is the banner conference of all the conferences in the United States, in this work, being "the head, and not the tail."

All the laborers in the conference were in attendance, also J. J. Ireland and the writer from the Pacific Union Conference.

Arrangements were made for the conference to re-establish its tract society, and thus more closely direct the circulation of our books and periodicals.

We are sorry that Elder F. I. Richardson, the president, is gradually losing his hearing. On account of this he gave notice to the conference that he would not regard himself eligible to re-election, as he desires a change of climate, hoping that he may recover his hearing. However, he was finally re-elected to serve for a few weeks until the union conference can secure a proper man to fill the office of the chief servant of the people.

All are of good courage, and are anxious to return fully to the first love of the truth.

H. W. COTTRELL.

### **An Opportune Time for Spartanburg, S. C.**

SPARTANBURG is a thriving town of fifteen thousand inhabitants, situated in the foot-hills of the Blue Ridge Mountains, in South Carolina. It is an important railroad center. It was the first place in South Carolina to hear the third angel's message. The church there has a membership of forty. A portion of these are isolated Sabbath-keepers scattered throughout the State. Although poor in this world's goods, this church has been faithful in giving in response to every call for means to advance the cause of truth.

Their place of meeting has been changed many times from one hall to another; and because of this, our work has been looked upon by many as transitory and of little value. This has retarded the work. The time has fully come when this condition must be changed. A church is needed, one that will rightly represent so great a message. We must not delay longer.

The Southern Union Conference has recommended that we be permitted to make a call for one thousand dollars from our people to help the Spartanburg church to put up or purchase a suitable building for church purposes in that city. All that is now necessary is to state the situation, and I am sure many will want a share in the monument procured for the truth in this center of influence, and in this needy mission field where the work is just opening.

We can now purchase the second Presbyterian church property very cheaply, if our friends will lend a helping hand. We can buy it for eight hundred

dollars cash. We can get the cash from a brother at four and one half per cent interest, providing we can return one hundred dollars a month until all is paid. The members of our building committee have confidence in our brethren, and in the Lord to impress hearts to help us. We are procuring this property, believing the Lord will not forsake us in this important step.

This church is a frame building about thirty by forty-eight feet, with an entry in front and belfry above. The first cost of the property was perhaps not less than two thousand dollars, and we think three hundred dollars in repairs will make it as valuable as it ever has been. Securing this church already built will save to the cause much time and considerable means.

The Spartanburg church has donated in pledges and cash over three hundred dollars, and we have confidence that they will raise two hundred dollars more. They are taking hold nobly for so poor a church, and after lifting quite hard on the \$150,000 fund. May the Lord add his blessing as they labor to this end.

As the Lord has providentially opened the way for us to buy this church so cheaply, we need to call for only six hundred dollars, instead of one thousand dollars. This, with the five hundred we expect to raise in the Spartanburg church, will give us three hundred dollars for repairs. We can raise enough among the business men to buy the bell, organ, etc.

Our recent trial for Sunday labor took place at the Spartanburg court-house. Since that time many are reading and inquiring for truth, and we all feel that we must have a suitable place from which to herald the last warning message in this city. The people here were never so ready to listen as now.

Those desiring to help this worthy cause should send the money to Miss Elizabeth McHugh, Spartanburg, S. C., or to Mrs. R. T. Nash, Campobello, S. C., and it will be thankfully received, and placed where it will do good at once.

R. T. NASH.

### **Maritime Conference Good Cheer**

WHILE this field is far to the north of many of its sisters, projecting far out into the cold waters of the North Atlantic, skirted on our farthest shores by the icy waters of the Gulf of St. Lawrence, we are still in the land of life and activity. While we are few in numbers, we have a great work to do, and are constantly trying to find out how best to plan for the speedy completion of the Saviour's commission, "Go ye into all the world, and preach the gospel to every creature." Many are the difficulties with which we must contend in winter in order to hasten the Master's coming. Yet of this we do not complain so long as we can know that our work is blessed of the Lord.

For the last eight weeks we have been making a tour of the churches, in company with Elder W. H. Thurston, and the Lord has been with us all the way. We have seen souls yield to the Master, forsaking a life of sin to accept new life in Christ. In places where the enemy would shut us out, opposition only tended to open the hearts of the people to hear the truth. All over the field we find souls thirsting for the "water of life."

Who will go forth and, by precept and example, fill their longing souls with the bread of heaven? The harvest truly is great, but the laborers are few. Who among those that can not labor in person will sustain with their means those whom God has chosen to do this work, that they may go forth quickly to the work lest a soul perish whom we might save?

With longing hearts we wait for the time when the young people who are now in training in Williamsdale Academy will be ready to go forth prepared to herald the message in their own land. With the blessing of the Lord they will do a noble work for the Master.

Brethren, you who have helped to establish this school, you will never know what good you have done until you reap your reward in the end of the harvest. We never could have started such an enterprise without your help, and we could not develop our young people without the school. We are now well on with the work of the buildings, but there are many other things to be done before our financial success will be assured. We must stock the farm with cattle so as to supply milk and butter; we must have horses for farm work; we need equipments for the school, including a small library; then the farm must be fenced this spring to keep our cattle from troubling our neighbors. All this takes money, and as we have but little, we greatly appreciate the help that we receive from others. A part of the \$150,000 fund comes to this school. May the Lord open our hearts and purses so that this fund may soon be completed.

We are to have three tents in the field this year. However, this means but one tent for a whole province. We are expecting a church for each company for the summer's effort. Pray for us that this may be so.

Winter is still here, but we have hopes that it will leave by the middle of May. Then we shall enjoy the spring days, and after that our two months of summer; then fall will follow, and winter will again close down upon us with her icy fingers, and hold us fast for another six months.

May the Lord bless us all that we may work while it is called to-day, lest the night come upon us when none can work.

WM. GUTHRIE.

### **Italy**

WE see the hand of God working for us in a special way. Just last Sabbath a woman with whom we have been studying for some time, attended our meeting. She is persuaded of the truth, and is planning with her husband to shut up their store on the Sabbath, and keep God's holy day. She told my wife that she finds much more blessing in the Sabbath than she ever found in Sunday-keeping. There are several who are just on the deciding point, and it is plain to see that God is working. A young lady who has plans for founding a kind of sanitarium on one of the hills near here, is attending our meetings, and finds them a source of much encouragement. She said that in our meetings the Bible is studied, and the truth is brought out clearly, while in the Waldensian Church, of which she is a member, she feels, and so do others, that there is something lacking. She was present at the service

the other evening when I presented the Sabbath question, and said that she was pleased with what she heard. If she can be brought into the truth fully, she may prove a help to us, as she has principles on hydrotherapy and the temperance question such as we hold, and is energetic, and has some means to start the work that she has in mind.

Our school here is progressing very nicely, and has surprised even some of our friends in the progress made. We have made over fifty enrolments, and all except three or four are paying students. The school has already proved a means of getting acquainted with the people, and some of the students have attended our meetings. C. T. EVERSON.

those in more enlightened lands; but we have only three organized churches and a few scattered brethren, and not a single building erected for the public service of God. In Guadalajara, I understand that soon our people will have a small chapel of their own. May Mexico City not have to wait very long for one. G. W. CAVINESS.

**Who Will Give the Gospel to the Jews?**

IN the last article we called attention to the fact that the prejudice of the Jew was being broken, and it certainly seems that the good hand of God is in the

among the Gentiles. There is a way, however, by which they can be reached, and that is by literature. The Jews are great readers, and they are willing to read. More than thirty years ago the message from the Lord came to us that the way to reach the Jew is by the printed page. See "Testimonies for the Church," Vol. III, page 206.

We have already published two tracts, and God has blessed them. One young man that we know of has been baptized as a result of this work, and the writer has received many letters from Jews calling for literature and Testaments and Bibles.

Now we have prepared some more literature, which we hope, with the blessing

of God, will be used to his glory and the advancement of his cause. We have started a series of Bible readings on the message, especially adapted to the Jews. There will be about twenty or twenty-five in the series, and we hope to get them out soon. The first one is ready for circulation, and is entitled, "God's promises to Abraham." The accompanying cut represents the outside page of the reading, and will be on the entire series. The second one will be ready soon, and a third will follow shortly after.

Now will you not, dearly beloved in the Lord, do all you can to scatter the printed pages of truth among the Jews? We know it will accomplish much good, for the seed sown will bring forth fruit.

Here is a letter I received a short time ago, and I am sure the readers will be interested in it:—

"Rev. F. C. Gilbert,  
South Lancaster, Mass.

"MY DEAR BROTHER: I have had the pleasure of reading your book, 'Practical Lessons.' Though I do not understand very well the English, having been in this country only a few months, yet I am convinced that you are a true messenger from our Father to his ancient people Israel. I am a rabbi, and speak Hebrew as fluently as any American

speaks English, also other European languages, and my coming to this country was to study the English, and settle here in the land of the free. But God had his way with me. He made me also free indeed.

"I have found him of whom Moses and the prophets spoke, namely, the Messiah. . . . My heart is so full of joy that I thought I would divide my joy with you, as I understand you are a disciple of the Blessed One. If you can, send me some more advice how to make progress on my new way of life. I am full of zeal for my Master, but I want to be more established in the truth so that when visitations come on me from my congregation and friends, I shall be

**Mexico City**

SINCE our general meeting held in Mexico City, we have continued the work, holding two meetings a week in the evenings, besides the regular Sabbath services. The interest has increased slowly, until we now have an attendance of from forty to fifty on the Sabbath. One man and his wife have recently accepted present truth. This man is a minister, and has a congregation in a small village here in the Federal District. He told his people plainly about his change of belief on the Sabbath question, and gave them the Bible evidence. He hopes to gain some of his flock. Although not very well educated, he seems to be a devoted and spiritual man.

A few canvassers and a Bible worker have been laboring in the city and its vicinity, sowing seed that we hope will spring up in time and bear fruit for the Master.

We now have twelve or fifteen children of Sabbath-keepers, from eight to fourteen years of age, who ought to be in a school of our own. The question of a school is a practical one with us just now. Also we should soon have a church building and place for a school here at the center of the republic. I have been reading the pamphlet regarding "Strengthening of Our Institutions and Training Centers," and firmly believe that the time is ripe for Mexico City to have a church building as a monument to the truth. In the city proper, land is too expensive, but in some of the suburbs, readily reached by the electric cars, we ought to have a church building to let it be known that the message is firmly planted in this country. We are paying twenty dollars a month for a place to hold our meetings. In the course of a few years this would do considerable toward paying for a church.

Brethren, remember the work in this difficult field. Here are nearly fourteen million people in far greater need than

**בשורה טובה ליהודים  
גומע נייעם צו אידן**

NO. 1. גומער 1.

ויענני יהוה ויאמר כתב חזון ובאר על-הלקחות  
למען ירוץ קורא בו חבוקוק, קפ"ב, פ"ב

**Good Tidings to the Hebrews.**

"And Jehovah answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it." Habakuk 2:2.

Any person desiring one or more of this tract, other tracts, or a New Testament will address  
ווער עס ווינשט צוה האבען איין אדער מעהרערע פאן דיעזער טראקט, אנדערע טראקטאמען, אדער א בריית חרשה, זאל שרייבען

F. C. GILBERT,  
105 Staniford Street, Boston, Mass.

work. The time has come when they should have the opportunity to receive the light, and who is there to-day that can give it to them but the true people of God?

There is scarcely a city or town in the United States but that contains Jews. In the Atlantic Union Conference there are nearly one million five hundred thousand Jews, and thousands in other cities and counties. There are nearly two millions of them in the country, and they are coming in at a rapid rate each year. These people must hear the gospel. How shall we give it to them? We can not open missions everywhere, and we can not hold tent-meetings for them, as we can not do work among them as we can

able to stand fast. Thanking you in advance, I remain,

"Faithfully yours."

We shall be pleased to send reading-matter to any who will distribute it, and we trust we shall hear from hundreds and thousands of the dear brethren and sisters who wish to give this literature to the Jews. Our address is 107 Staniford St., Boston, Mass. The fund for the literature is raised by free-will offerings. All offerings for this work may be sent to the Mission Board, Takoma Park, Washington, D. C., or to H. B. Tucker, secretary Central New England Conference, South Lancaster, Mass. Pray for the work and the workers.

F. C. GILBERT.

### A Voice from the Ruins of Kingston

MORE than three months have passed since the great earthquake struck our city and island. Owing to the sympathy of the whole wide world, the people have been fed and clothed, and actual suffering has been largely averted. But the situation is still deplorable. Five thousand people are living in tents and huts in two great refuge camps, while the number who are camping in the yards of their former homes will reach up into the thousands.

Our brethren and sisters here are struggling bravely and hopefully. There is a great religious awakening among the masses, but we are handicapped badly for want of a place in which to hold services. We are doing our best; men, women, and children are giving of their scanty means, and all are working in perfect harmony to get a building. Even the small children have taken hold with a spirit and zeal that is surprising. We have purchased ground, and have begun the foundation of the building. We have exhausted our means in making this start. Will not our brethren and sisters in America lend a helping hand? We would not ask you, brethren, but for the fact that the homes, places of employment, and nearly all resources of our people here were lost in the catastrophe of January 14. We are the center for the West Indian work, and the banner must not trail in the dust here. Two thousand dollars is not a large sum, considering the situation. In Heaven's name we ask you to do all you can for us.

J. A. STRICKLAND.

### A Laborer at Rest

ELDER D. E. SCOLDS died in Kansas City, Mo., Feb. 12, 1907. About ten days before his death he was suddenly stricken with paralysis; from this he never recovered.

His first public work was in the State of Oregon. He attended the Milton Academy, and during the vacation labored with Elder Decker in tent-meetings. In 1887 he became a regular worker in the Upper Columbia Conference. Later he spent a year in the California Conference. In October, 1890, he went to Battle Creek to attend a ministerial school. While there, he was married, and at the close of the school returned with Sister Scoles to Upper Columbia, where he labored for six years. In 1897 he was transferred to the Minnesota Conference. He labored there for about a year and a half, but

on account of the severe climate and the failing health of Sister Scoles they came to Missouri, where he has been engaged in faithful service for the past eight years.

He fell at his post of duty. At the time he was stricken, he was in the midst of a course of lectures at Taneyville, Mo., where the interest to hear was good, and on the increase.

Sister Scoles and her son, Elliott, are the only members of the family left; they feel their loss most keenly, and especially Sister Scoles, as she has not been well for a number of months.

The cause of present truth has sustained a great loss in the death of Elder Scoles. He was the author of some of our best tracts. The body was taken to Washburn, Mo., for interment. The funeral services were conducted by F. F.



Bliss, who for a number of weeks previously, had been closely associated with Elder Scoles in holding meetings.

\* \* \*

### Field Notes

THE last of March nine persons were baptized at Darbyville, Iowa, where Brother and Sister L. P. Syp are conducting meetings.

THE church at Keokuk, Iowa, has been greatly blessed during the first quarter of this year, as nine persons have joined that church on profession of faith.

BROTHER G. P. GAEDE, at work among the Germans of Cleveland, Ohio, reports three souls as having lately taken their stand with us on all points of faith.

BRETHREN KENNEDY and Hills have held meetings at Hotchkiss, Colo., and have organized a church of about twenty members. The hearts of the people are stirred to investigate these truths.

IN announcing the close of a series of meetings at Fort Collins, Colo., Brother Watson Ziegler reports that two have taken a decided stand for the truth, and four others have begun to keep the Sabbath.

## Current Mention

—A treaty of peace between Nicaragua and Salvador was signed April 23, at Amapala, but the terms have not been made public.

—Upon the charge of conspiracy in restraint of trade, ninety-one business men of Toledo, Ohio, were indicted, April 20, by the grand jury.

—On April 21 a track walker on the Pennsylvania Railroad just out of Cleveland, Ohio, discovered a maliciously broken rail just in time to prevent a disaster to the Pennsylvania flyer.

—A disastrous typhoon swept over the Caroline Islands March 29, and 230 of the 800 natives of the Ululthi group were drowned. The coconut trees were destroyed, and famine threatens the surviving natives.

—Antonio Infante, of Santiago, Cuba, died at that place on April 23, at the age of 150, retaining all his faculties unimpaired to the end. He was nineteen years old at the beginning of the American Revolution.

—The three hundredth anniversary of the first permanent English settlement on this continent is being celebrated by an exposition at Jamestown, Va. President Roosevelt was present at the opening ceremonies, April 26.

—Two earthquake shocks, the most severe since 1901, were felt at Manila, April 19. On the same day a fire destroyed 1,000 houses at Iloilo, leaving 7,000 persons homeless. The next day a fire in Manila destroyed 400 houses, leaving 2,000 persons homeless, including 100 Americans.

—Earthquake shocks were felt in Charleston, S. C., and its vicinity, on April 19. The volcano Puyehue, between Chile and Argentina, continues active; the ashes being thrown out have fallen 150 miles distant. Two distinct earthquake shocks were felt at Santiago, Chile, on the 20th ult.

—Lynch law has been inaugurated by the nationalists of Lodz, Russia, to put an end to the socialistic outrages there. The victims of nationalist and socialist fights totaled twenty-three killed and fifty-seven wounded in one week. The majority of the casualties were among the socialists.

—Sidney Olivier, secretary of the colony, has been appointed British governor of Jamaica, to succeed Alexander Swettenham, whose resignation was brought about by his conduct of affairs immediately after the great earthquake, especially his refusal of American assistance on that occasion.

—The prosecution in Chicago of the Standard Oil Company for unlawfully accepting railroad rebates has resulted in a verdict of guilty on 1,463 counts. The minimum penalty which the court may impose is \$1,463,000, while the maximum may reach \$29,260,000. A motion was made for a new trial. In several other States similar indictments are pending. Some of the railroads are also being prosecuted for granting rebates, the Great Northern and the Chicago, St. Paul, Minneapolis and Omaha roads having been found guilty.

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### A School of Health

To open up the work of the "right arm" of the third angel's message at Salamanca, N. Y., a four-days' health convention was held at the home of Brother F. H. Hicks. This was in response to a request in the *New York Indicator*, asking that a health convention be held.

Accordingly preparations were made to gather the brethren and sisters from neighboring parts, April 26-29, 1906. Talks and demonstrations were given, papers read, and plans made by the following-named persons: Dr. and Mrs. A. R. Satterlee, of the Buffalo Sanitarium; Sister Margaret Kysor, graduate nurse of Buffalo Sanitarium; Elder S. H. Lane, president New York Conference; Elder H. W. Carr, educational secretary; Elder F. Peabody; Elder I. N. Williams, vice-president Pennsylvania Conference; Mrs. E. E. Prescott, F. H. Hicks, Mrs. E. Ellis, W. L. Brisbin, Sister Katie Weibrecht, Brother and Sister Van Slyke, Sister Gertrude Williams, and H. S. Merchant, State agent. The subjects considered were as follows: Cure for Tobacco Habit; Treatment for *La Grippe*; Commandments of God; Ventilation; Non-Use of Flesh Foods; Artistic Dress; Combination of Foods; Meaning of Earthquake (San Francisco) to Us; Extracts from Book of Proceedings of Medical Missionary Conference Held in College View, Neb., in 1906; Canvassing Work; Physical Culture; Treatment Demonstrations; Health Reform; Manufacturing of Health Foods.

The total attendance was one hundred and twenty. No charge was made for meals, but at the close of the meetings a collection was taken, which paid all expenses, and left a surplus of about ten dollars to provide treatment free for those who could not pay for it.

As no flesh, butter, eggs, baking-powder, saleratus, stimulants, etc., were to be used in any form, in fact, nothing but fruits, grains, nuts, vegetables, milk, and cream, in harmony with the Testimonies, those intending to bring any food were asked to bring it unprepared. Recipes for hygienic dishes were given, also the privilege of entering the kitchen to see them prepared.

The convention was a complete success, spiritually as well as financially, one of the good results being the establishment of treatment rooms here, under the medical direction of Dr. Satterlee. Sister Margaret Kysor was left in charge to carry on the work. She remained until Sept. 7, 1906, and then left to take a Bible course at South Lancaster Academy. This left the rooms without a nurse for about two months.

November 2 I arrived in Salamanca to take charge of the work. That the Lord called me here, I have no doubt. He has been with me and helped me, and has given me words to speak to the people while relieving their physical needs, and has blessed the efforts put forth for the restoration of health. Some

of the best people in town have had treatments (in their homes), and are recommending them to others. Books and papers have been left with them, thus bringing the truth to their attention, which, perhaps, could not have been done otherwise. Our facilities for treating are of course limited, but we have one room fitted up with massage and treatment table, cupboard for supplies, stove for heating room and water, and oven for sterilizing purposes. We also have a battery for administering faradic electricity, and cabinet bath for eliminative treatments. Adjoining this room is the bath-room, where full baths, sprays, and sitz baths are given.

There has been very little expense incurred. If every Seventh-day Adventist home could be made into a miniature sanitarium, how much faster this truth would go! Pray that fruit may appear from the seed sowing in Salamanca, N. Y.

FLORENCE L. BOYLE.

The above letter beautifully illustrates a work which has been much neglected of late by our medical institutions and workers. There is no better way, outside of sanitarium work, of getting before the people the principles for which our institutions stand, and for which our medical people and many others are sacrificing, than by holding properly conducted schools of health. For years we recognized this means of reaching the people and working for them. Lately the care of institutions and other duties have held us so closely confined that our light has not been permitted to shine far beyond institutional walls. Would it not be well for us to take up this work again, and thus get the principles we hold before the public? This would not only be an excellent means of gaining access to people of influence, thus enabling us to present to them the special truths for this time, but would be one of the best means of interesting them in our institutions, and thus incidentally increasing the patronage of our sanitariums.

Miss Boyle's letter has been printed without her permission, but we trust that it will be satisfactory. It contains many valuable suggestions concerning this line of work, and I trust will be instrumental in helping to awaken an interest in this kind of effort.

W. A. R.

### Findings

In writing in regard to the medical work in New Zealand, Brother S. M. Cobb, of Wellington, New Zealand, says: "We greatly need a good doctor in this field—one who has the ability and zeal to go forward in the work. The medical work presents an encouraging outlook if we could get a doctor to help, but we are so handicapped in this way that we can do but little."

The president of the Montana Conference, Elder W. F. Martin, writes regarding openings for medical work in his State, in these words: "Have you a nurse who is consecrated, and who would do good work in the city? We have a good opening for such a worker, and would give employment to her. There is an excellent opening in Butte for a good suite of treatment rooms. If you know of a lady and a gentleman nurse who have some means to invest, I think that they could do well in Butte."

W. A. R.

## Christian Liberty

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

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

### Attempted Sunday Enforcement in Little Rock, Ark.

In the construction of the new sanitarium at this place, very little work has ever been done on the outside of the building on Sunday. The work has been discontinued on the Sabbath. Since the building was enclosed, quiet work, such as plastering, painting, dressing lumber, etc., has been done on Sunday. At first this was done only by our own men, but no complaint being heard, a few others decided they would work on Sunday.

On Sunday, February 17, these men were cautioned that there might be trouble if they continued to work, on account of not being Sabbath-keepers, and so not exempt. They heeded the admonition, and ceased to violate the statute. On the next Sunday, February 24, a policeman came into the building, and on searching it all through, he found Dr. Green and his brother Egbert, Carl Crag, and A. Wakenight, the foreman, quietly working. They were notified to appear at police court the next morning at eight o'clock.

After a season of prayer Monday morning, they all presented themselves as directed, the writer accompanying them. Dr. Green made a few appropriate remarks, a part of which is substantially as follows: "We are law-abiding citizens, have wronged no man, have violated no law either of God or the State, are here and engaged in a work to do people good and not evil." He then cited the State law, which the city attorney read to the court. The attorney then stated that he knew these men, or more especially Dr. Green, and that he knew that he kept strictly the seventh-day Sabbath (which he said he believed was the right day), consequently he thought there was no case against them. The judge said, however, that this was a new thing to him, and he wanted it more fully investigated that he might know what to do in future cases of the kind.

The trial was then set for the following Wednesday at 3 p. m., then deferred by the prosecution till Friday at 3 p. m. Meanwhile the city attorney decided to make it a State case, and turned it over to the State's attorney. When we met on Friday, after a few minutes spent in preliminaries, the prosecuting attorney said to the judge: "These gentlemen are not accused of keeping open store or saloon or of disturbing a religious congregation; the only thing you can do is to dismiss the case."

The leading members of the bar seem favorable to religious liberty. I think we shall have no trouble till the present law is repealed, and we intend to watch for this.

The prayer-meeting before the trial was made a special season, that God might overrule and bless. Our last Sabbath was naturally a day of thanksgiving, in which our hearts rejoiced in God.

A. P. HEACOCK.

### Religious Liberty Notes

THE Religious Liberty Department of the New York and Western New York Conferences has recently issued a document entitled *Religious Liberty Bulletin, No. 1*, and a twelve-page tract entitled "Words of Truth Concerning Church Federation."

The New York *Indicator* (Rome, N. Y.), of April 3, 1907, contains the following local item: "The Religious Liberty Department of the New York Conference has distributed 111,725 pages of literature since camp-meeting." "Orders are still coming in for *Liberty, No. 4*. We wish they were larger and oftener, for now is the time to work with this good magazine."

Two great federation conventions are coming: "The National Convention of the American Federation of Catholic Societies will convene at Indianapolis, Ind., in the month of August. This convention should be looked after closely. Then next year in the fall of 1908, at New York City, comes the first great council, after the organization, of the Federation of Churches of America."

William T. Stead, the English editor, in an address before the New York Conference of the Methodist Episcopal Church in New York City, April 8, urged them to unite with other denominations in a movement for international peace. He told how in England, the Church of England and the Roman Catholic Church were considering the question of unity in the movement, and then asked his audience if they were willing to act together. There was a loud cry, "Yes," "yes," "yes." This is another issue upon which the churches will federate in fulfilling the "peace-and-safety" cry.

We quote the following from the *Boston Globe*: "Derby, Conn., March 27.—The Derby board of education has voted to appropriate twelve hundred dollars annually toward the support of St. Mary's parochial school of this city. It is said to be the first instance of the kind in the country. The chairman of the board of education is James L. Miles, a brother-in-law of Alton B. Parker." While the action on the part of the Derby, Conn., board of education will be criticized by Protestants, and rightfully, too, yet it should be remembered that such an action is a fitting accompaniment to the efforts which have been put forth in Connecticut and other States in seeking Sunday legislation.

The *Workers' Bulletin* (Des Moines, Iowa), of April 2, 1907, contains an article from the pen of T. Godfrey, entitled, "Love Versus Coercion," from which we quote the following excellent paragraph: "Jesus said when delivering the gospel commission to his apostles, 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' He did not say, 'Go ye into all the world and make laws binding upon the consciences of men; instead, we are to preach the gospel, and reveal the life and character of him who commissions us. The work of the gospel minister is to preach the gospel, not using the carnal sword, but taking the sword of the Spirit, which is the Word of God. He goes forth a conqueror, but not 'by might, nor by power, but by my

Spirit, saith the Lord.' It is the gospel, the good news, that makes men commandment-keepers, and not legislation. 'Go ye therefore, and teach all nations,' for the gospel 'is the power of God unto salvation.'" K. C. R.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1907

ATLANTIC UNION CONFERENCE	
Chesapeake Conf., Baltimore, Md.	July 5-14
West Pennsylvania, Oil City	June 13-23
NORTHERN UNION CONFERENCE	
Minnesota, St. Cloud	May 30 to June 9
CENTRAL UNION CONFERENCE	
Iowa, Des Moines	May 30 to June 9
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 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.

### Iowa, Notice!

THE Iowa Seventh-day Adventist Association will hold its fourteenth annual meeting in connection with the State camp-meeting at Des Moines, Iowa, May 30 to June 9, 1907, to transact business and elect officers for the coming year.

L. F. STARR, *President*,  
C. W. LARSON, *Secretary*.

### 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 shall 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.

### Iowa Sanitarium and Benevolent Association

NOTICE is hereby given that the annual meeting of the Iowa Sanitarium and Benevolent Association will be held in Des Moines, Iowa, in connection with the Seventh-day Adventist camp-meeting, at 2:30 P. M., Wednesday, June 3, 1907, for the purpose of electing trustees and transacting such other business as may come before the meeting.

L. F. STARR, *President*,  
ALICE MANTZ, *Secretary*.

### 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.

### Business Notices

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

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

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

No discount for several insertions.

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

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

WANTED AT ONCE.—Two Seventh-day Adventist men to work on sawmill. Steady work and good wages to right men. Address Thomas E. Giebell, Chester, W. Va.

WANTED AT ONCE.—A first-class hygienic cook for vegetarian restaurant work. References given and required. State salary expected. Address G. A. Wheeler, 72-74 E. Santa Clara St., San Jose, Cal.

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

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

POSITION WANTED.—Young man, aged twenty-three, Sabbath-keeper, desires position with concern where integrity, ability, and managerial experience will afford opportunity for advancement. Will consider any opening—moderate salary, until ability is proved. Address J. William Brown, 56 Clinton Ave., Brooklyn, N. Y.

SPECIAL SALE OF BUFF ORPINGTONS.—To close out our surplus stock and make room for growing chicks, we offer the following at reduced prices: 2 cocks, two years, \$2.50 each; 20 hens, two years, \$1.25 each; 24 pullets, \$1.25 each; 10 cockerels, \$1.25 each. Eggs, \$1.50 for 15. Offer good for thirty days. Embrace this opportunity. You will not soon get another like it. Address Union College Poultry Yards, College View, Neb.

**WANTED AT ONCE.**—25 young ladies, 15 young men, all consecrated Seventh-day Adventist Christian workers, to make immediate arrangements to enter the Glendale Sanitarium Training-school for Missionary Nurses. Class begins June 1. Exceptional opportunity to get a thorough, practical missionary training, that will fit you for any field in the world. Address Dr. Winegar Simpson, Glendale, Cal.

### Addresses

The address of Elder H. Shultz is now Lodi, Cal., instead of Lockford.

The present address of Elder A. J. Howard is 360 Astabula Ave., Pasadena, Cal.

John and Florence Niehaus send notice of the change of their address from Bridgeport, Ind., to Greenfield, Ind.

The address of Elder E. G. Hayes, the president of the South Dakota Conference, has been changed from Canton, S. D., to 608 S. Duluth Ave., Sioux Falls, S. D. This change has been made since the Year-book was printed.

## Obituaries

**DIXON.**—Died at his home near Portis Kan., of pneumonia, Henry Dixon, aged 72 years. He accepted present truth in 1877, and was faithful until death. He leaves a wife and three children to mourn, but not as those who have no hope. Words of comfort were spoken by the writer to a large audience. B. W. BROWN.

**BROTHERTON.**—Died at Sawtelle, Cal., Feb. 21, 1907, Eunice E. Brotherton, *née* Sheldon, aged 54 years, 4 months, and 16 days. In 1877 she was converted and joined the Seventh-day Adventist Church, and since that time lived a Christian life. She leaves four children to mourn their loss. The funeral service was conducted by Rev. Craig.

**CANNON.**—Died at his home at Lewis Run, Pa., Jan. 27, 1907, of neuralgia of the heart, Mr. John Cannon, aged 62 years. He was held in high esteem by those who knew him, and was a good husband and father. He leaves a wife and eight children to mourn their loss, but they sorrow not without hope. The funeral discourse was delivered by the writer to a large and attentive audience. J. W. WATT.

**PECK.**—Died at North San Juan, Cal., of consumption, Sister Leah Peck, aged 46 years. Sister Peck heard and accepted present truth at a series of tent-meetings held in North San Juan by Brethren Lucius Church, H. F. Courter, and Stephen Hare in 1891, and has ever since exemplified in her daily life the truth she loved. Funeral service was conducted by Rev. D. Jefford, the Methodist minister of North San Juan. WM. GRAHAM.

**KIRKVOID.**—Died at Everett, Wash., Feb. 20, 1907, of heart failure, Brother H. C. Kirkvoid, aged 48 years. He overexerted himself in running to catch a train, causing immediate death. Brother Kirkvoid had done a good work in canvassing and colporteur work in Dakota and Washington, and had made many friends by his kind Christian conduct. Funeral service conducted by Brethren T. J. Linrund and Peter Larson, was held at Cedarhome, Wash., where he was buried. F. D. STARR.

**BREMNER.**—Died at Pasadena, Cal., Feb. 14, 1907, Mrs. Hattie E. Bremner, daughter of L. D. and C. M. Benton, in the thirty-fourth year of her age. Sister Bremner gave her heart to the Lord when only eight years of age, and was ever faithful to her Saviour. Her death constituted the first broken link in her father's family of thirteen members. Besides these, she leaves a loving husband and two children to mourn their loss. She sleeps in Jesus. Words of comfort and hope were spoken by the writer. RODERICK S. OWEN.

**CARUSS.**—Died at the home of her daughter, at Walled Lake, Mich., Feb. 24, 1907, Sister Henry Caruss, aged 82 years. She received this message forty-five years ago, and until the last retained a warm love for the truth and a strong faith in its triumph. All who knew Sister Caruss loved her. Isa. 25:8, first two clauses, was the basis for remarks. E. K. SLADE.

**TAYLOR.**—Died at her home in Columbus, Ohio, Feb. 26, 1907, Mary W. Taylor, aged 54 years, 10 months, and 16 days. Through a painful illness lasting some months she suffered patiently, and often expressed a firm and abiding faith in a Saviour's love. She leaves a son and three daughters to mourn their loss. Words of comfort and consolation were read from the Scriptures by our pastor, W. H. Granger. STEPHEN A. CRAIG.

**VANCE.**—Died at her home at Severy, Kan., Nov. 23, 1906, of black jaundice, Sister Sarah H. Vance, aged 61 years, 11 months, and 14 days. She accepted present truth a number of years ago. She has since lived a consistent Christian life, and passed away with a living confidence that she would come forth in the first resurrection. She was loved by all who knew her. She leaves her husband, two daughters, six sons, eighteen grandchildren, three sisters, and four brothers to mourn their loss. Words of comfort were spoken by the writer. J. W. LAIR.

**COOPER.**—Died near Weiser, Idaho, Sept. 27, 1906, Mrs. John Cooper. "Mother Cooper," as she was familiarly known, was a true "mother in Israel." The Bible, *Signs of the Times*, and the REVIEW were her counselors. Her knowledge of the Scriptures was remarkable. She fell asleep trusting in the Saviour who had been her guide and comforter all through her long earthly pilgrimage. The aged husband, children, and grandchildren laid her to rest, confidently expecting to meet her again when the Life-giver comes. Funeral service was conducted by the writer. J. M. WILLOUGHBY.

**WILFONG.**—Died at Vineland, N. J., Feb. 28, 1907, Isaac N. Wilfong, in his eighty-third year. In early life Brother Wilfong embraced the doctrine of the second advent of Christ as taught and preached by Josiah Litch and Horace Hastings. He continued firm in this belief all his life. Several years before his death he became convinced of the truth of the seventh-day Sabbath, and united with the Seventh-day Adventist church of Vineland, N. J. He was always willing to help in the Master's service. He leaves to mourn their loss an aged wife, three sons, and two daughters. I. A. WELLER.

**KNAPP.**—Died at the home of his daughter, on Knights Creek, N. Y., Feb. 25, 1907, of pneumonia and heart trouble, George W. Knapp, in the seventy-seventh year of his age. When twelve years old, he was converted and joined the Baptist Church. He and his wife, becoming Sabbath-keepers, joined the Seventh-day Baptist Church. They afterward accepted the third angel's message, and joined the Seventh-day Adventist church of Wellsville, N. Y., where they have lived many years. He was greatly beloved by all who knew him, and was church elder at the time of his death. We sorrow not as those without hope. MRS. JOHN AHRENS.

**WILKINSON.**—Died at South Lancaster, Mass., Feb. 25, 1907, of paralysis and infirmities of old age, Sophronia Wilkinson, wife of Brother Benjamin Wilkinson, aged 86 years, 10 months, and 22 days. Sister Wilkinson was married to Brother Wilkinson in 1848, and soon afterward was converted, and with her husband united her interests with the Adventist people. She passed through the great disappointment. In 1851 she began the observance of the Sabbath, and afterward joined the church in New Ipswich, N. H. She was a member of this church when she died. She was the mother of five children, three of whom are still living. She leaves behind the fragrance of a Christian life as an inspiration and hope to all who knew her. On the funeral occasion, remarks were made by the writer. E. W. FARNSWORTH.

**CATO.**—Died in St. Luke's Hospital, St. Paul, Minn., Feb. 28, 1907, of peritonitis, James C. Cato, aged 39 years, 7 months, 13 days. He leaves a wife and three children, who have the sympathy of a large circle of friends in this trying hour. Words of comfort were spoken from Isa. 53:6 and other texts. F. A. DETAMORE.

**OLSEN.**—Died at Morganhill, Cal., of pneumonia, Feb. 27, 1907, J. C. Olsen. He was born in Norway, Aug. 31, 1835, and embraced the truth at Pt. Arena, Cal., in 1898, under the labors of Elder L. P. Jacobsen. The deceased leaves a companion, one son, and four daughters, who believe that he sleeps in Jesus. The funeral service was conducted by the writer. M. H. BROWN.

**HOVEY.**—Died near Randolph, N. Y., Feb. 25, 1907, Sister L. T. Hovey, aged 70 years, 6 months, and 2 days. In early life she was converted, and connected with the Methodist Church. In 1871 she became a First-day Adventist. In the spring of 1882, through the labors of Elder J. E. Robinson, she accepted present truth, and held firmly to it until the end. She was the mother of one son and two daughters, all living, the oldest daughter being the wife of Brother K. C. Russell, of Washington, D. C. The funeral was held at the house, and was conducted by the writer; text, chosen by Sister Hovey, Job 19:25. F. PEABODY.

**JAMES.**—Died at Sergeant Bluff, Iowa, Feb. 27, 1907, of old age, Otey James, aged 93 years, 2 months, and 19 days. Grandfather James's early Christian experience was in the Christian Church, but in 1843 he accepted the views held by Adventists concerning the soon-coming Saviour, and later the views held by Seventh-day Adventists. He was a witness to the falling of the stars in 1833, and rejoiced in the hope of a soon-coming Saviour, even in his last hours. Funeral service was conducted at the M. E. church by O. M. Kittle, assisted by Rev. Gardener. A. R. KELSO, BESSIE J. KELSO.

(His picture and an article from his pen are to be found on page 18 of REVIEW dated July 20, 1905.)

**BROWN.**—Died near Lake Village, Ark., Feb. 1, 1907, of pneumonia, Benjamin F. Brown, aged 33 years, 5 months, and 13 days. He was one of the first in Perry County, Indiana, to embrace the views of Seventh-day Adventists, being one of the charter members of the Mt. Zion church. He was kind-hearted, ever ready to help the needy. Although, like many a prodigal, he wandered away from the Father's house, he ever loved the truth, and would weep over his wrongdoing. He struggled long and earnestly to get the victory over the drink habit, into which he had fallen; and before he was taken ill, he would get up two or three times in the night and plead with the Lord for mercy and forgiveness. He leaves a wife, two sisters, and two brothers, who sorrow not as those that have no hope. H. BROWN.

**OLMSTEAD.**—Departed this life, at the home of his son, in Alma, Mich., Brother Henry Olmstead, aged 81 years, 9 months, and 11 days. The immediate cause of his death was a complication of diseases incident to old age, intensified by *la grippe*. The deceased was born at Elmore, Vt., May 30, 1825. He was the father of five children, four of whom, with the wife and mother, passed away years ago. An only son is all that remains of the family tree, and he and his wife were at the funeral in Battle Creek. Long years ago Brother Olmstead united with the Seventh-day Adventists in their belief, and he has ever remained faithful to his convictions of truth. For a time he lived in Battle Creek, where he was well known and esteemed. He now sleeps, but soon will he be awakened by the Saviour's voice, and re-quickened into a life which will be as lasting as the days of heaven. He was buried in Battle Creek by the side of his beloved daughter. The funeral service was conducted by Elder A. C. Bourdeau, who was well acquainted with the deceased in Vermont. G. W. AMADON.



WASHINGTON, D. C., MAY 2, 1907

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

As copy for the Educational department was not received in time for this issue, this month's Educational Number will be one week late.

Our tithe receipts are increasing everywhere. This means that the work will go faster this year than last. It means that the rank and file are moving up to their places—it means victory.

ELDER L. E. WELLMAN, who has been in the States on a three-months' furlough, reached Washington last week, accompanied by his family, on his return to his field of labor in Barbados, West Indies. They were unable to procure passage until this week.

THE president of the British Union Conference, Elder E. E. Andross, in speaking of their new headquarters near London, writes that they are calling the property at Watford "Stanborough Park." The preparatory work for building operations has begun, and they hope to have buildings up for occupancy by October.

LAST week Prof. W. E. Howell and family, and Mrs. Kinner, the mother of Mrs. Howell, sailed for Europe, to open the work in Greece. All will rejoice that we are to have a permanent work going forward in that long-neglected land. Brother Howell will attend the Gland council of the General Conference Committee on his way.

FROM Australian mail reaching the General Conference Office, we learn that Dr. Kress and family left there March 17 for America on the same boat which brought the letters. We conclude by this that these dear workers have had a safe voyage. After spending a few days on the coast, they will come to Washington to connect with the new Sanitarium.

A MATTER that should have the attention of our church officers in all large towns and cities is the placing of the address of our church and hours of service in the city directory or the newspapers. We would strongly urge that this matter be not overlooked. It is often a matter of great convenience to our visiting brethren, but it has its field of usefulness as a missionary factor also.

THE manager of our Book Department announces that the entire edition of the 1907 Year-book is exhausted, and no more can be supplied.

WE hope that none will pass by unnoticed the appeal that comes from stricken Jamaica, which appears in our Field Work department over the signature of Brother J. A. Strickland. We have no doubt there are some whose hearts and purses will respond to the touching appeal from that needy and afflicted field.

THE special number of the *Youth's Instructor* will soon appear. It will be a temperance number, bearing date of May 14. As this will be the first special issue of the *Instructor* that has ever appeared, we trust that its many friends will give it a hearty reception, and make it a grand success. Read all about it on the second page of this issue.

THE April number of the *Missionary Review of the World* is truly a world review. It contains excellent articles on gospel work in India, gives a graphic description of conditions in Russia and China. Other articles deal with two great religious movements in this country and missionary work in the New Hebrides. Published by Funk and Wagnalls, New York City.

### Our Foreign Papers

A SPECIAL series of these papers will be issued in three languages for six months, beginning early in May. All points of present truth will be covered, and an excellent opportunity will thus be given to help our foreign neighbors.

Have you not some German, Swedish, or Danish-Norwegian friends to whom you should bring this precious light of truth? Think it over and pray about it. If in your work with the topical symposium series of the *Signs of the Times* you meet people who do not read the English, improve the opportunity of giving them the truth on the same subjects in their own language.

These papers will be the best that we have ever published. They will be made attractive with illustrations, engraved headings, and a new cover design. To aid in ordering, we give below the names of the papers, together with the price and date of first issue in the series.

*Christlicher Hausfreund* (German), semimonthly, 50 cents for the six months; begins May 9.

*Evangeliets Sendebud* (Danish-Norwegian), weekly, 65 cents for the six months; begins May 8.

*Sions Vaktare* (Swedish), weekly, 65 cents for the six months; begins May 7.

Special rates will be given for ten or more copies to one address. Address International Publishing Assn., College View, Neb.

ELDER L. R. CONRADI, in his report of the year's work in the Latin Union Conference, says: "In all the fields a beginning has now been made." A hearty Amen will go up from the whole denomination over this accomplishment. Since the beginning of this work Spain and Portugal have sat upon the western tip of the Old World to guard against the invasion of the third angel's message. But the walls have been scaled at last, and the heralds of the everlasting gospel are inside the fortifications, proclaiming the truth of God for this time, even the third angel's message. Let us take courage and press the battle with renewed vigor all along the line.

### A Cheering Note of Missionary Advance

FROM every quarter come encouraging words telling of the rapid advance the message is making among the nations. One of the most cheering features in this practical, onward march is the attitude union conferences are taking in the matter of carrying on mission work in some needy field.

The Australasian Union is doing most noble work in the great Pacific island mission field. Laborers and means are being sent from their home land into this fruitful mission territory, which proves a great stimulus to their home work.

The German Union Conference has undertaken mission work in that territory known as German East Africa, and God is greatly blessing this work, both in the mission itself and in the conference at home.

Also the British Union Conference is supporting missionary operations in British East Africa. Of their work, Elder E. E. Andross, president of the British Union, writes: "I have just received a most encouraging letter from Brother Carscallen, in Africa. They are getting their work started in very good shape in the mission station, and I am glad to tell you that our brethren all through this field are taking a very deep interest in it. The money is coming in for the support of the work very much better than I expected. I am sure that this is a blessing to our work here, and will prove to be more and more so as we carry it forward."

This united work of our union conferences reveals at least one of the very important keys in the hands of the Lord for solving the problem of proclaiming the message in all the world in "this generation."

T. E. BOWEN.