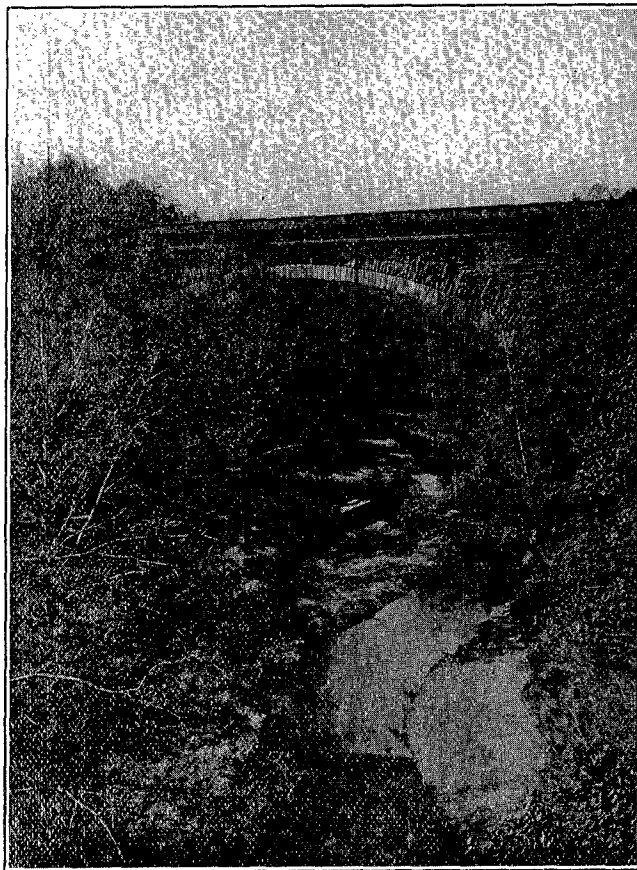


The Advent
Review and Herald Sabbath

Vol. 84

Takoma Park Station, Washington, D. C., May 16, 1907

No. 20



Behold
He Cometh

Go to the Law and
to the Testimony

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The Home Treatment of Disease

Rational Remedies; Drugs; Care of the Sick; Disinfectants; Emergency Treatments; Treatment of Minor Diseases; General Index.

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4. It tells how to live a plain, simple life. The fashionable standard of living is becoming more and more complicated, expensive, and health-destroying. It is worth while to learn the way to health, strength, purity, and economy.

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9. The chapters under section five, on the care, education, and training of children, will assist parents in the discharge of their sacred responsibilities, so that "our sons may grow up as plants in their youth; that our daughters may be cornerstones, polished after the similitude of a palace."

10. The section on the home treatment of disease will assist people of ordinary intelligence in the use of many of nature's effective remedies as they may be applied in a simple way in our home. It will enable parents to apply effectively home remedies in the treatment of the majority of the commoner diseases of children, such as colds, grip, whooping-cough, etc.

THE REVIEW AND HERALD

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

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Editorial

Editorial Letter

Jottings from the Editor's Note-Book

As some notes on my trip from Peking to Sin-yang Cheo have already appeared in the REVIEW, I will not make further reference to that part of my journey, but will now come directly to the Honan conference, which was held at the latter place. It was our intention that all the workers in Central China should enjoy the privileges of this gathering, and when I learned that Brother and Sister Laird, who are stationed at Chang-sha, in Hunan, were not decided about attending, I telegraphed an invitation to them to be present, but the reply, "Impossible; no steamer," showed that the water was so low in the river, as often in the winter, that they could not travel. We greatly regretted their enforced absence from the meeting.

Sin-yang Cheo is a walled city of some importance, formerly a division point on the Peking-Hankow railway line, in the southern part of Honan. We passed out of the great plain of northern China a few miles north of this place, and entered the rolling country and the foothills of a mountain range through which the line passes later on. The scenery around Sin-yang Cheo was therefore somewhat different from what we had already noted in China, and I rather enjoyed the change.

I found that Dr. Miller and his associates were occupying three sections of a compound which had formerly been used for Chinese hotels, the printing-office being located in a part of this space. With generous hospitality these

friends received the workers, and all were entertained there, the meetings being held in the dining-room. The visitors brought their own bedding, and although it was impossible to give each one a separate room with steam heat and electric light, yet all greatly appreciated the entertainment provided. It was a constant source of wonder to me how Brother and Sister Allum, who had charge of household affairs, were able to care for so many with their meager facilities. Doubtless the general spirit of brotherly kindness manifested by all helped to solve the problem.

To come together for a conference in China means more than it does in America. I will mention some facts in illustration of this statement. We left Dr. Selmon's station, about one hundred and fifty miles distant, for this meeting on Sunday noon, and arrived about ten o'clock Wednesday forenoon, and we traveled more than half of the distance on the train. Owing to the condition of the roads this was as quick as we could make the journey. It required two days for Brother Pilquist and family to come from their station at Lo-shan, about forty or fifty miles away. There are no cart roads and consequently no carts used in southern Honan, and the sedan-chair and the Chinese wheelbarrow are the only means of conveyance when one is off the railway line. What it means to travel in this way is best known to those who have tried it. My own opinion is that "the half has never yet been told." I learned from Dr. Selmon that he worked hard all one night on one journey to make two miles, and I found that the workers knew what it was to wade through the water for miles at a time and to swim swollen streams when traveling in the rainy season. On a journey of this kind one of our sisters arrived at her station dripping wet to the waist. It will be easy to conclude from what I have written here and elsewhere that our missionaries in China are not carried from place to place "on flowery beds of ease."

Our conference at Sin-yang Cheo was the first gathering of this kind ever attended by the workers in China, and was an occasion of much blessing to all of us. I need not write fully about it, as it was arranged for one of the brethren to prepare a report of it for the REVIEW. The work at the different stations was fully reported, a local organization for the supervision of the local work was

effected, plans were laid for the future of the publishing work, but the most time and the best thought were given to an earnest study of the message itself, as outlined in the fourteenth chapter of Revelation, and the best way of presenting it to the Chinese. I have never known these truths to stand out with more clearness and simplicity, and all were greatly encouraged both in their personal experiences and in their hopes for the future of their work.

On Wednesday morning, February 6, we left Sin-yang Cheo for Shanghai, to attend the conference of all the workers in China, which had been appointed for that place. A cavalcade of eleven coolies loaded with our baggage formed a part of our procession as we went to the railway station. We arrived at Hankow, the terminus of the railway, about 5 P. M., where we took a steamer for the ride of six hundred miles down the Yang-tse-Kiang, or "broad river," to Shanghai. The party occupied the whole of the Chinese first cabin, furnishing their own bedding and the most of their food, and reducing the cost of transportation to about one third that of European first class. As our party thus had full control of the room designated (not altogether appropriately) as the first-class Chinese saloon, we decided to continue our Bible studies en route, and we therefore met morning and afternoon for this purpose. Thus the time between the two conferences was well improved, and those who attended them both had three weeks of almost uninterrupted Bible study. On the way down the river we called at several ports, but the stops were short, and we had no opportunity to go on shore. The water was low, and once we came very near being grounded on a mud bank, but still the river was wide, and it often seemed more like one of the Great Lakes than a river. It has been well named "broad river." We arrived in Shanghai the evening after the Sabbath, and after the usual confusion incident to securing coolies, wheelbarrows, and 'richashas, we reached our temporary home.

We have no work in Shanghai, and there was therefore no mission home where our workers could be entertained and our conference held. So it was necessary to provide a place. A large vacant house was rented, and a limited amount of furniture was secured, and we fitted out our rooms in somewhat primitive style. Arrangements had been

made for us to take our meals at a Japanese restaurant, but our plans were somewhat disarranged by finding on the door of the place the second morning a sign "Closed for to-day," and this became so chronic that we provided for ourselves or went elsewhere. I mention these little things so that the readers of the REVIEW may get an inkling of some of the experiences involved in doing what seems so easy to do in America. To hold a general meeting in China in a city where there is not a single believer in this message is quite a different matter from holding a similar meeting with one of our large churches in America. I realize this myself now better than I did before I went to China.

Nearly all the workers from Canton and Amoy joined us at the Shanghai meeting, and I was especially glad to greet here Elder E. H. Gates, the superintendent of the Polynesian Mission field, whose work had brought him near enough so that he was able to accept Brother Anderson's invitation to attend this meeting. Brother Gates spoke at different times, and joined us in our consideration of plans for the future of the work in China. We all appreciated the help which he was able to render.

W. W. P.

Have We Two Saviours?

THE Catholic Church has been accused of teachings that would rob Christ of his rightful homage and put another in his place. The following, written by St. Bernard, is evidently considered good Catholic teaching to-day, as it was quoted in the Catholic journal *The New World*, of May 4, 1907:—

Following Mary, thou strayest not; thinking of her, thou errest not; asking of her, thou needest never despair; clinging to her, thou wilt never fail.

Christ's injunction to his followers is, "Follow thou me." He says nothing about following Mary. The Catholic Church says, "Follow Mary." Christ came here as our example as well as our sacrifice, and he has never admonished us to take any human being as our example. The more we think on human beings, with their frailties, the frailer and more erring we grow. The Bible nowhere sets forth Mary as the object of our thoughts, whose character is to shape our lives, and whose teachings are to keep us from the path of error. But the Catholic Church says, "Thinking on Mary, thou errest not." Christ said to his followers, "Whatsoever ye shall ask of the Father in my name, he may give it you." John 15: 16. "If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full." John 16: 23, 24. No hint here of any

authority for petitioning heaven in the name of Mary or any other but Christ. Nevertheless, "asking of her, thou needest never despair," says the Catholic Church. Christ has promised to be a "very present help in time of trouble." We are taught that he was "in all points tempted like as we are;" that he passed through this experience to enable him to be a "merciful and faithful high priest," and "able to succor them that are tempted." Nowhere has Inspiration admonished us to lean upon any one but the One who redeemed us. Nevertheless, St. Bernard says of Mary (and Catholic editors republish it to-day), "Clinging to her, thou wilt never fail."

He who never strays, never sins. He who never sins wins heaven. If "following Mary" insures us against straying, it insures our winning heaven; and if we win heaven through "following Mary," where and what is the office of Jesus Christ? What was the necessity of the life and teaching and sacrifice of Christ—what the necessity of following him? The idea of winning heaven by "following Mary," is one of the "other ways" which our Saviour himself condemned—an arrangement conceived in the mind of man. Says Christ, "Every plant, which my Heavenly Father hath not planted, shall be rooted up." This is certainly one of them, and the time is not far distant now when the divine hand will reach down and pluck it up. "There is none other name under heaven given among men, whereby we must be saved."

C. M. S.

The Two Minds

DANIEL tells us that just before Nebuchadnezzar was stricken and humbled, the proud king walked upon the terrace of his palace, saying, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?"

He had already engraved similar sentiments upon the public records. One of his inscriptions on the royal tablets dug up in modern times at Babylon reads: "For the astonishment of men I built this house; awe of the power of my majesty encompasses its walls. . . . In Babylon alone I raised the seat of my dominion."

Contrast with this vanity—the frailty of human minds—the spirit manifested by Christ as he came into this world. He had built the worlds. All power was his, and all things were the work of his hands; yet he said, "I can of mine own self do nothing." "I came . . . not to do mine own will." "I have glorified Thee on the earth."

Nebuchadnezzar glorified himself as the builder of a great city now buried

in the sands. Jesus, in whom all things consist, glorified God. "Have this mind in you, which was also in Christ Jesus: who . . . emptied himself." Phil. 2: 5-7, R. V.

W. A. S.

Organization—No. 15

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

THE pioneers of this cause upon whom rested the responsibility of developing a system of organization that would meet the requirements of this many-sided, world-wide movement, felt the weight and gravity of such a responsibility. They gave the subject the most careful and prolonged study; they searched the Scriptures privately and together for light; they prayed and counseled together with deep solicitude; and they accepted the counsel that came through the spirit of prophecy. Thus with great care they worked out a plan of organization for churches, conferences, and institutions which they believed was in harmony with the principles of gospel order and organization set forth in the Scriptures.

We have now been testing the efficiency of this system for nearly half a century, and we have found that it has fully met the needs of a growing, expanding work. During the same time we have been giving its fundamental features a rigid comparison with the details of church organization outlined in the Scriptures. This comparison reveals such a close resemblance in all essential features, that we are fully convinced that our predecessors built this organization upon sound gospel principles.

The Scriptures and Testimonies of the spirit of prophecy give us valuable information regarding the character of the organization provided by the Lord for the direction and government of the church in both the Old and New Testament times. By divine instruction the children of Israel at Sinai, who constituted the "church in the wilderness," were placed under the most perfect organization applicable to human society. Regarding this the spirit of prophecy says:—

Here their worship had taken more definite form, the laws had been given for the government of the nation, and a more efficient organization had been effected preparatory to their entrance into the land of Canaan. The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy.

God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in his name. From the elders of

the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were "captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens;" and, lastly, officers who might be employed for special duties.—*"Patriarchs and Prophets,"* page 374.

The facts set forth in the quotation above will not be discovered from a hasty reading of the Old Testament, but they will be clearly seen by a careful study of the following passages: Ex. 18:13-26; Deut. 1:9-18; 16:17-20; 17:2-13; Num. 11:16, 17.

A summary of the details recorded in these scriptures would be something as follows:—

First, there were chosen from among the people able men, such as feared God, men of truth, hating covetousness, to take the management of the affairs of the church. Ex. 18:21; Deut. 16:18.

Second, these men were "rulers," "captains," "heads," and "officers" among the people. Ex. 18:21; Deut. 1:15.

Third, to these men, placed in official positions, were assigned responsibilities of varying degrees—officers over thousands, and hundreds, and fifties, and tens. Ex. 18:21; Deut. 1:15.

Fourth, as rulers or officers of these large and small companies they were located in all parts of the land among the people, to associate with them, study their conditions, needs, and interests, and to counsel and guide them in all that pertained to their spiritual welfare. Ex. 18:22; Deut. 1:16; 16:18, 19.

Fifth, among the many men appointed rulers and officers to lead and guide the church, "seventy men of the elders of Israel," "elders of the people, and officers over them," were chosen by the Lord's direction to stand with Moses and help him to bear the heavy burden that rested upon him. Num. 11:16, 17.

Sixth, each one of these various officers among the people was to look after matters pertaining to the company over which he presided. He was to see to those interests nearest to him; "within thy gates" is the exact expression. Deut. 17:2, 8.

Seventh, when an officer, in the administration of his affairs, found a problem or difficulty too great for him to adjust, he was to refer it to a higher body for final settlement. Deut. 17:8-13. Certain matters too difficult for any of the rulers were carried to Moses and his advisers, the seventy elders. Deut. 1:17.

Eighth, by this system of organization, the people of all the tribes scattered throughout Palestine were bound together in one body. The tribes, the families, and the people gathered in various cities were not separate, discon-

nected fragments. They were one people, living under one general system of organization, which applied in its working to every individual.

The general plan of the organization adopted by Seventh-day Adventists is very similar to that outlined above. It contributes to the welfare of every member of the body throughout the whole world.

First, the little company of believers, who keep the commandments of God and the faith of Jesus select a leader—an officer of ten.

Second, in due time this company organizes into a church, and elects its officers—an elder, a deacon, a treasurer, and a clerk. It maintains departments of service, such as the Sabbath-school, the missionary society, the Young People's Society, etc., and appoints leaders of these departments.

Third, the single, separate church does not stand alone and isolated from its sister churches. A number of churches in a given territory, great or small, as the conditions may suggest, unite together in an association of churches, called a conference. They see the same good reason for associating churches together for mutual co-operation and concert of action that leads individuals to unite in church relationship.

Fourth, these churches select men and women from their number to meet together for counsel regarding their mutual interests, the needs of the cause of God, and to choose the men and women from their number who shall be made officers and ministers of the conference. These officers may be called rulers of fifties.

Fifth, the plan of organization does not end here. A number of these local conferences associate together in the formation of a larger conference—a union conference. The union is organized, its officers elected, and its general plans decided upon by men chosen from the various local conferences composing the union. The officers of union conferences may be said to be rulers of hundreds.

Sixth, and finally, all the union conferences and mission fields throughout the world are united and associated together in one General Conference. When in session, this General Conference is composed of men and women appointed by union and local conferences. Everything pertaining to the general welfare of the cause is laid before these representatives. They form the general plans of administration, elect the general committee, the officers, etc. The members of this committee may be said to be rulers of thousands.

By this arrangement all the people of this cause are associated together as one people, very much as Israel was. The leaders of tens, fifties, hundreds, and

thousands have their specific responsibilities within their gates. The problems that are too hard for one are referred to a higher body. Those that are too difficult for the General Committee are laid before the Lord's prophet.

This comparison might be carried still further, but what has been pointed out will prove sufficient to make it plain that there is a very close resemblance between that simple, complete, and efficient system of organization provided for the church established by Moses, and the organization worked out for the remnant church called out by the threefold message of Rev. 14:6-14.

A. G. DANIELLS.

Note and Comment

DURING the organization of a branch of the Lord's Day Alliance at Knowlton, Quebec, April 29, Judge Foster, chairman of the meeting, declared that the most beautiful thing about the purpose of the Lord's Day Alliance was that "all denominations were united in it, both Roman Catholics and Protestants meeting on common ground." The Roman Catholic has never been willing to unite with the Protestant on any but Catholic ground. It is only reasonable that Protestants knowing this should look with suspicion upon a movement wherein Catholics are willing to join hands with Protestants. Rome never changes. She supports the Sunday law and encourages those who are working for it because the Sunday institution is hers by virtue of creation and appointment. She made it, and she smilingly approves of all efforts by Protestants to bind it upon the people. Speaking for the great mass of Christendom, it is true that "all denominations are united in it;" and yet there stands a "remnant" in the earth, so small that it is generally overlooked just as Judge Foster overlooked it,—a remnant that can not join with Rome nor with that kind of Protestantism, because to do so it must turn its back upon the requirements of the Almighty. That remnant will be a thorn in the side of the movement for a universal Sunday observance, exasperating it to the end of the chapter. In the language of Luther it will say, "Here I stand; I can not do otherwise; God help me." And God will hear and help. The "beautiful" combination between Protestantism and Romanism will condemn that remnant to death (Rev. 13:14-17); but the revelator sees the members of that company on the sea of glass, with harps in their hands, singing the great chorus of final victory. There is no true beauty in a combination of men set against the purpose of God. It is better to be in the smallest minority with

him than to stand supported by the whole world against his design, and in violation of his law.

THAT was a stinging remark made editorially in a recent issue of the Chicago *Israelite*. We quote:—

It is one of the anachronisms of the twentieth century that religious persecutions have practically died out the world over, and exist to-day only in countries professing to be most Christian.

It is fitting to remark, however, that this anachronism is not due to Christianity, but to its absence in those professing it. It is due to the amount of paganism which professed Christians have brought with them out of the Dark Ages. In proportion as that dark heritage is disposed of, the desire to persecute ceases. Persecution is opposed to the most fundamental principle and all the principles of the gospel of Jesus Christ. "If thine enemy hunger, feed him; if he thirst, give him drink," said the Saviour; but nowhere does it read, "If thy friend or thine enemy disbelieve thy doctrines, scourge him, fine him, and cast him into prison." It is a libel on Christianity to claim to be following Christ while persecuting men for their belief.

THE following was considered of sufficient interest to the reading public to be cablegraphed from Berlin, Germany, to the press of this country. It was copyrighted by the New York Times Company, and we clip it from the *Washington Post*:—

BERLIN, May 4.—An Adventist has a rough time in the German army. For the third time Private Mugge, of the Fifteenth Infantry, stationed at Altona, has been condemned to imprisonment for refusing to perform military service on Friday night and on Saturday.

Mugge declares such service to be against the will of God and a violation of his conscience. When condemned before for the same offense, he was sentenced to two weeks in jail, and later to two months. Last night when he refused to clean his clothes, he said: "I can not do it. One should obey God rather than man."

In vain the president of the court told Mugge that the Adventist preacher had declared that a member of the church could do as he pleased while in the army. Mugge remained unconvinced, and was sentenced to five months' imprisonment, which was finally reduced to three months and one day.

Private Mugge knew that no Adventist minister would advise him to disobey the law of God. Of course he could "do as he pleased;" God does not force obedience; but it pleased him to obey God; and he knew that no minister could answer for him. He must be obedient for himself, and he chose that obedience even in the face of certain affliction. It is not impossible that through his loyalty to the divine law, God will bring the knowl-

edge of his saving truth to those who otherwise would never have had it made known to them.

A SUNDAY-LAW advocate, in denouncing those firms which permitted Sunday work, gives expression to the following truth which condemns the whole Sunday institution. He says:—

Any institution which can be maintained only by the violation of divine law does not deserve to live.

Apply that to the Sunday institution. It exists in defiance of divine law, and Sunday-law advocates seek to compel men to violate divine law in order to keep that institution alive. For instance, the divine law says, "The seventh day is the Sabbath of the Lord thy God," and commands that it be kept. The Sunday institution usurps the place of the day appointed by divine law, commands the keeping of that pseudo-sabbath, and arraigns, condemns, and imprisons the one who has obeyed the divine law, if he presumes to exercise the right given him by divine law, the right of laboring on Sunday. As the Sunday institution can not exist without violating the divine law, it, therefore, according to the logic of the Sunday-law advocate above quoted, "does not deserve to live." The statement is true, it is logical, but instead of helping the Sunday institution, it pronounces the death sentence of that institution. Given rope enough, error will hang itself. It has done so here.

THE declaration of our Saviour to the effect that in the time of the end men's hearts would be failing them for fear and looking after those things that are coming upon the world, finds a partial fulfilment, at least, in the predictions of some eminent scientists. We quote from the *Detroit News Tribune*:—

Many and varied are the fates which have been forecasted for the world by those who have achieved fame in the realm of science and discovery.

Lord Kelvin believes that in three hundred and thirty-four years all human beings remaining in the world will be suffocated by the lack of oxygen to breathe. The great scientist bases his assertion on the grounds that, as every ton of fuel burned consumes three tons of oxygen, the world's supply of the latter must give out in the years mentioned.

A far worse fate, is that augured by the famous American scientist, Nikola Tesla. It is, of course, a well-known fact that the earth is surrounded with vast currents of electricity, and the experiments made by balloonists above the clouds prove that these currents are of a density impossible for human beings to fathom. Mr. Tesla therefore believes that at some future age this electricity will suddenly burst into flame, and so terrific will be the heat that in the space of a few seconds the earth and those who inhabit it will crumble away in dust.

M. Flammarion, the great French

astronomer, has calculated that in the twenty-fifth century the earth will be wiped out by a collision with the comet Beila, the proximity of which to the earth a few years ago caused so much uneasiness. The size of the comet in question is such that it could in collision destroy a world several times the size of ours without much damage to itself.

An even more fearful fate is that prophesied by the Spanish scientist, Senor Rigletto. Fifty-six years from the present time he believes that the world will meet with a tragic fate by collision with two combined heavenly bodies, such a combination, in fact, as was noticed early in March of this year. The effect of these planets being so close to the earth would be to destroy the gases which sustain human life, and, although millions would be killed in the space of a few hours, he augurs that the remainder will live for a short time longer in a state of madness caused by the rupture of the earth from its orbit.

The food scare has been more or less a topic of universal comment for some years past, and Sir William Crookes believes that it will be responsible for the end of the human race within thirty years from the present time. During the past thirty-one years the number of the world's bread-eaters has exactly doubled, and if a proportionate increase may be expected during ensuing years, some clever people believe that Sir William Crookes's augury may come true. In thirty years he calculates that the amount of bread required will be greater than the world can supply, even supposing that it is almost entirely under cultivation. The moral of this would seem to be that we must find a new food—and that quickly.

Two famous novelists who have become well known for their scientific works, have foretold gruesome fates for the world. One of these, the late Mr. Grant Allen, believed that within four centuries the weight upon the earth's crust would become so great that the world would be no longer able to support it. The result would be that the molten lava, of which the interior of the globe is composed, would break through where the crust is weakest, and, forming in enormous lakes, slowly spread over the earth, destroying all life.

H. G. Wells's prediction of the world's end is no less terrifying, for in his opinion not many centuries will pass before the earth becomes a solid sheet of ice. The reason for this opinion he finds in the fact that, whereas millions of tons of water freeze every year, a lesser quantity thaws with the advent of summer. At both ends of the world this process of freezing is going on, and every year the regions of ice become greater.

The Word of God has plainly foretold the instrument of the earth's destruction, and the other wonderful events that will take place at that time. While these events are certain, they present no hopeless and terrible prospect to the child of God. The hearts that are fainting for those things that are coming upon this world are the hearts that have not learned to believe and trust in the Word of God. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Do You Agree?

A QUESTION I would like to ask of every one who reads this article is, Do you harmonize with the statement recently made by one of the officers of a leading conference in the United States? While some are saying that the calls are becoming so frequent that the people are becoming discouraged, and look upon the raising of the \$150,000 fund as a great burden, we are thankful to see that many are writing somewhat in the vein of this brother. The following is a quotation from his letter to the writer:—

"I trust the \$150,000 fund will soon be raised, and another one started for \$200,000, when that is off our hands. We know that if a few such amounts are raised, the work will close, and our Saviour will come and bring deliverance to his people; and that is what we are longing for. May the Lord hasten that glad day."

This has the true ring. This is the right spirit. These calls for large sums of money to build up our denominational institutional work, to set in prominent position and in dark places of the earth the light-houses of saving truth, are a strong indication that the work will soon be finished. Are your knees feeble? Does your courage fail? A short, sharp, mighty conflict,—the last,—and all is over. O let us be faithful in being, in saying, in doing, in giving!

J. S. WASHBURN.

Love for the Cause? or Sentiment?

WHEN the council was in progress last fall at the Washington Training College, and the question of raising \$150,000 was being carefully considered by the large number of leading brethren present, some urged quite strongly that the names of the donors be published in the REVIEW each week, as was done when the \$100,000 was being raised. It was urged that there was a stimulus attending such a list that could not be obtained in any other way.

But a different plan was being formed, and it was found it would simply be an impossibility to publish the names, and distribute the responsibility of raising the funds to union and local conferences. No one objected particularly to the publishing of the names; but the list of names must accompany the funds, and if the funds were to be sent the union treasuries, and only the totals published in the REVIEW, the names could not be printed. If union conferences desired to publish the names in their papers, that would be proper, possible, and all right. But so far we have seen no name lists printed.

It will be remembered that when the \$100,000 fund was in raising, many instances occurred where some brother's name headed the weekly list with \$1,000. Others appeared opposite \$500, many stood for \$100, and still many more for \$25.

Week before last the total of our \$150,000 fund stood at \$47,029.75. Last

week it was \$47,073.35, or an increase of only \$43.60. No doubt this is the lull before a storm, when something will be done suddenly, but somehow we could not refrain from thinking some thoughts suggested by the heading to this article.

We believe the noble gifts made by our brethren with whom God has so graciously endowed the talent of means were prompted by a love for his cause, when our former fund was coming in; and possibly many of them have already given liberally in the raising of the present fund. But, really, if the list of names were published now, how would it compare with the old list? And would each who gave then be pleased to have his name placed opposite his present gift?

Let us give this point more than a passing thought, and not forget we are now nearer the end than then, and as we near the great antitypical year of jubilee, our property grows less and less valuable, as God, and those who truly love his closing message, view it.

T. E. BOWEN.

Received on the \$150,000 Fund up to May 7, 1907

Atlantic Union Conference

Central New England	\$1,823.79
Chesapeake	160.75
Eastern Pennsylvania	904.25
Greater New York	415.75
Maine	395.33
New Jersey	343.42
New York	1,019.17
Southern New England	850.23
Vermont	733.06
Virginia	214.12
Western Pennsylvania	699.83
West Virginia	189.07
Western New York	920.02
Total	\$8,578.79

Canadian Union Conference

Maritime	\$281.43
Quebec	25.78
Ontario	254.49
Total	\$562.20

Central Union Conference

Colorado	\$ 877.19
Iowa	1,744.96
Kansas	1,201.03
Missouri	463.80
Nebraska	3,035.14
Wyoming	362.87
Total	\$7,684.99

District of Columbia

Washington churches	\$1,134.02
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Lake Union Conference

East Michigan	\$ 860.32
Indiana	3,214.52
North Michigan	66.23
Northern Illinois	1,082.69
Ohio	2,658.61
Southern Illinois	660.68
West Michigan	2,681.88
Wisconsin	1,451.37
Total	\$12,676.30

North Pacific Union Conference

Conference not specified	\$ 315.30
British Columbia	57.80
Montana	169.90
Upper Columbia	1,195.37
Western Washington	932.79
Idaho	829.90
Western Oregon	785.66
Total	\$4,286.72

Northern Union Conference

Alberta	\$ 81.90
Manitoba	238.70
Saskatchewan Mission Field	34.85
Minnesota	3,079.50
South Dakota	2,104.10
North Dakota	1,527.62
Total	\$7,066.67

Pacific Union Conference

Arizona	\$ 166.87
California-Nevada	2,743.26
Southern California	321.94
Utah	111.01
Total	\$3,343.08

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	193.93
Louisiana	288.51
Mississippi	118.65
Georgia	146.55
Total	\$1,657.39

Southwestern Union Conference

Arkansas Tract Society	\$ 213.14
Oklahoma	922.17
Texas	761.23
Indian Territory	3.00
Total	\$1,899.54

Unknown

Unknown	\$149.20
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Foreign

Algeria	\$ 13.33
Australia	132.19
Bermuda	25.00
China	3.00
South Africa	128.16
Jamaica	13.41
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	4.00
Nicaragua	2.00
Trinidad	.34
Central American Mission	17.00
Norway	25.00
Japan	12.50
Hayti	5.00
Total	\$702.39

Elder J. M. Rees and wife (a thank-offering to the Lord to be credited to the \$150,000 fund)	\$500.00
Grand Total	\$50,241.29

All remittances should be made to the treasurer of the State conference wherein the remitter resides. If, for any reason this is not possible, then remittance should be made to I. H. Evans, Treasurer, Takoma Park, Washington, D. C., and not to the Review and Herald Publishing Association.

I. H. EVANS, Treasurer.

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.

He Is Coming

MRS. M. SOLLARS

THERE'S a message, solemn message,
To be given everywhere;
God is speaking to his servants,
"To the world my truth declare."

See! the harvest-time is nearing;
Gather in the golden grain.
He is coming, coming quickly,
As a king, in power to reign.

Will you listen to his message,
In his loving, pleading tone,
Or in thunder notes receive it
From his awful judgment throne?

He is coming, coming quickly;
Soon we'll see him on his way.
Hear the message he is sending,
There will be no more delay.
Ballard, Wash.

Unreserved Surrender

MRS. E. G. WHITE

GOD will accept nothing less than unreserved surrender. Half-hearted, sinful Christians can never enter heaven. There they would find no happiness; for they know nothing of the high, holy principles that govern the members of the royal family.

The true Christian keeps the windows of the soul open heavenward. He lives in fellowship with Christ. His will is conformed to the will of Christ. His highest desire is to become more and more Christlike, that he may say with Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Earnestly and untiringly we are to strive to reach God's ideal for us. Not as a penance are we to do this, but as the only means of gaining true happiness. The only way to gain peace and joy is to have a living connection with him who gave his life for us, who died that we might live, and who lives to unite his power with the efforts of those who are striving to overcome.

Holiness is constant agreement with God. Shall we not strive to be that which Christ so greatly desires us to be, — Christians in deed and in truth, — that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school. While here we shall meet with trials and difficulties. Continually the enemy of God will seek to draw us away from our allegiance. But while we cleave to him who gave himself for us, we are safe. The whole world was gathered into the embrace of Christ. He died on the cross to destroy him who had the power of death, and to take away the sin of every

believing soul. He calls upon us to offer ourselves on the altar of service, a living, consuming sacrifice. We are to make an unreserved consecration to God of all that we have and are.

In this lower school of earth we are to learn the lessons that will prepare us to enter the higher school, where our education will continue under the personal instruction of Christ. Then he will open to us the meaning of his word. Shall we not, in the few days of probation remaining to us, act like men and women who are seeking for life in the kingdom of God, even an eternity of bliss? We can not afford to miss the privilege of seeing Christ face to face, and of hearing from his lips the story of redemption. Shall we put our whole souls into the work of preparing for admission into the higher school, or shall we trifle away the gracious opportunity, wasting the months and years so rapidly passing into eternity?

Our Responsibility and Our Great Need

M. W. DE L'HORBE

IN Matt. 24: 14 we read these words: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

We often read these words, and we read of the rapid progress of the message in all lands, how wonderfully all nations have been opened up for the entrance of the third angel's message, and of the great work done by the various Bible societies in translating the Scriptures into nearly all languages and dialects, and scattering them "like autumn leaves" in every inhabited part of the globe.

But some, while contemplating the work that has been done, are liable to lose sight of the work that is yet to be done before we shall be privileged to see our Saviour coming in the clouds of heaven. We are too apt to rest satisfied with the work that others are doing, while we forget that each one of us has part of this closing work assigned to him, and that the Lord will require us to give an account of our stewardship.

It is true that we are living in the very last of the last days, and that "there shall be delay no longer;" true that we have accomplished as much in the last few years as in all the previous years, but it is also true that we have done but very little compared to the great work yet to be done. Nine tenths of the women of India never heard of a Saviour, and fewer still have had the opportunity of hearing the third angel's message. Then there are the millions of China, Japan, Korea, Russia, Africa, South America, and the islands of the sea who are without hope and without God in the world. And all this work must be done, and must crowd the hour of setting sun.

When we as a people are fully united and become of one heart and one soul, as were the believers in the time of the

former rain, then the Lord can use us to do a quick work in the earth. What was the result of the former rain? — Thousands were converted in one day, the sick were healed, the blind received their sight, the lame walked, the deaf ears were opened, and the dumb were able to speak. In the short space of a few years, the gospel was carried to the uttermost parts of the inhabited world.

Brethren and sisters, the time is at hand for the outpouring of the latter rain. And under its influence the work will be cut short in righteousness, and in a very short time the third angel's message will be carried to every creature. We have the promise that the results of the latter rain will be greater than of the former. When thousands are converted in a day, and the Lord confirms the preaching with signs following, and we are scattered everywhere to preach the gospel, as were the believers in the days of the former rain, then converts will be seen flocking to the church from all parts of the earth.

Then, dear brethren and sisters, let us begin now if we are not already doing so, to plead with the Lord to visit his people and quickly prepare us for the outpouring of the Holy Spirit in the power of the latter rain. In "Testimonies for the Church," Vol. VIII, pages 20, 21, we read these words: —

"To us to-day, as verily as to the first disciples, the promise of the Spirit belongs. God will to-day endow men and women with power from above, as he endowed those who on the day of Pentecost heard the word of salvation. At this very hour his Spirit and his grace are for all who need them and will take him at his word. . . . Let Christians put away all dissension, and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come."

What precious promises these are for us to-day! May the dear Lord help us to put away all dissension, and fully surrender ourselves and all that we have and are to him for service, living up to the light he has given us on health reform, that our bodies may be fit temples for the indwelling of the Holy Spirit.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Now let us read Rom. 1: 14-16, making a personal application of this scripture: "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

To whom am I a debtor? What is the debt that I owe? How can I best pay this debt? To whom shall I pay it?

When man fell from his sinless state and yielded himself to the power of Satan, he also mortgaged, or forfeited, the dominion of this earth which God had given him, and became subject to death. But God's compassion was stirred, and he covenanted to give his only begotten Son to die in man's stead, and to restore the lost dominion. So Christ died, and thus assumed the mortgage, or paid the debt for us, and became our creditor, and we are debtors to him.

But Christ has ordained that we pay the debt by giving this precious gospel which he has entrusted to us, to the world. So he tells us in this text that we are debtors to the world: "both to the Greeks, and to the barbarians; both to the wise, and to the unwise." This statement includes every person living in the world. Christ gave the commission to his disciples, "Go ye into all the world, and preach the gospel to every creature." Mark 16: 15. So, the gospel is not only to go to every nation in this generation, but to every creature in every nation.

Paul tells us that the debt we owe is the preaching of the gospel, and he again states the same fact in 1 Cor. 9: 16, and he there teaches that he is not making any sacrifice when preaching the gospel, but only paying his debt. "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel."

We will leave the last two questions to be prayerfully considered by the reader. If any who read this article have not read "Testimonies for the Church," Vol. VIII, the writer earnestly requests them to do so, as it contains important instruction for the church at this time. Especially please read in connection with this article the two chapters entitled, "Our Responsibility" and "The Power Promised."

Toronto Junction, Ontario.

The State of the Dead

ARTHUR L. MANOUS

WHAT saith the Scriptures concerning those who are asleep?

"I would not have you to be ignorant," says Paul, "concerning them which are asleep." 1 Thess. 4: 13.

"The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17.

"Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" Job 14: 10.

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4.

"For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Ps. 6: 5.

"So man lieth down, and riseth not: the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 12.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no

work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9: 10.

"The grave can not praise thee, death can not celebrate thee: they that go down into the pit can not hope for thy truth. The living, the living, he shall praise thee, as I do this day." Isa. 38: 18, 19.

"The living know that they shall die: but the dead know not anything: . . . their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6.

"Men and brethren," says Peter, "let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." "For David is not ascended into the heavens." And the patriarch Job adds, "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor we raised out of their sleep." Acts 2: 29, 34; Job 14: 12.

"If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 14-17.

Short Sermons on the Ten Commandments

W. A. MC CUTCHEN

The Fifth Commandment

"HONOR thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20: 12.

Here we enter upon the second table of the decalogue. The first four commandments, contained in the first table of the law, all relate to man's duty to God; the last six, embraced in the second table, show man's relations to his fellow man. And how appropriate that this division of the law be introduced by dealing with the closest relation that can exist between God's created intelligences on earth—that of parents and children. Just as the first command of the first table makes the Heavenly Father first in the domain of worship, so the first commandment of the second table makes the earthly father and mother first in the domain of human relationships. On the two principles of love to God and love to fellow man "hang all the law," hence it is divided into these two divisions which show the two relations.

One or two instances of the use of the term "honor" in the Scriptures will show what it is to honor parents: "Honor the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3: 9. "If thou turn away

thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways," etc. Isa. 58: 13.

From these scriptures we see that to honor God is to give unto him that which is his due. God claims the Sabbath and the tithe as his, and shows us in the passages already quoted that by rendering each to him we honor him. Likewise the child honors his parents by rendering to them that which is their due. And what is due the parents from the child? Certainly respect, reverence, and obedience are due them; and that, too, just as long as the child has parents, though he should be grown up and have children himself. Just as long as our parents live, they are our parents, and we their children, and the obligation to honor them rests upon us to the very end of their lives.

This raises the very important question, "Is there no limitation to the obligation to honor parents in obedience?" There is just one limitation in this matter, and only one, and a hint of it is given in connection with Paul's quotation of this commandment in Eph. 6: 1, 2: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise." "Obey your parents in the Lord." That carries with it the idea that if the parents are not "in the Lord" and require something of the child who has arrived at the years of personal responsibility which he knows is contrary to God's will and requirements, then the child's duty to obey the parent in that thing ceases. As long as the child is too young to have a knowledge of right and wrong, the parent must act for him, but there comes a time when the child becomes personally responsible to God for his acts; and when that point is reached, and the parent requires him to disobey God, his duty is then to the Heavenly Father first.

As long as the earthly father is in harmony with the Heavenly Father, there will be no conflict of authority; but when there is a conflict, the authority of the Heavenly Father must take the precedence, just as it is the bounden duty of every citizen to obey the laws of the country in which he lives, even though they be oppressive, until those laws come in conflict with the higher law of God. When that point is reached, we, in the language of the apostles who had been forbidden by the authorities to preach Christ, are to say: "We ought to obey God rather than man" (Acts 5: 28, 29), and act upon it. This shows there is a limitation to civil authority, and that it is reached when it touches (in conflict) the higher authority of God: so there is a limit to parental authority, which is likewise reached when it touches in the same way the same higher law, and is bounded by it.

Let this point be well considered and understood. I do not wish to be regarded as encouraging rebellion and

disloyalty on the part of children. This degenerate age, in which children are "disobedient to parents," does not need any encouragement in that direction, and certainly God's law gives none. There is altogether too much disregard of parental authority now, and I would not lay the weight of a straw on the side of lessening the force of God's command against this sin. It is a very delicate matter to talk of the limitations of parental authority at all, for fear that some unregenerate heart, despising restraint, will seek to take advantage of it, and construe it into what is not meant; but candor and a conscientious dealing with the question compel the statements made in this connection. It is only when a principle is involved, however, that disobedience to the requirements of an ungodly parent is ever justifiable. When no principle is at stake, and the boy or girl is not required to compromise the truth or right in disobeying God, and life is not made positively unendurable or endangered, the parents' requirements are to be respected and obeyed, even though they might seem harsh, unjust, or unreasonable. But when a question of adherence to God's law is involved, then the Christian child can only take the alternative of regretfully disobeying its parent. Sad as this is, there will sometimes come to pass the words of Christ: "A man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me." Matt. 10: 36, 37.

Paul tells us that this fifth "is the first commandment with promise." The promise in it is "that thy days may be long upon the land which the Lord thy God giveth thee;" or, as Paul puts it in quoting the commandment, that "thou mayest live long on the earth." Eph. 6: 2, 3. Whether this refers to living long upon this earth, or upon the "new earth," which is to be the place of final and perpetual abode of God's people, it is equally true that honoring father and mother has an important bearing upon the question in either case. It contributes to the longevity of children, and consequently of the race, in this world, from the fact that parents, who have the welfare of their children at heart more than any others could have, restrain them from indulgences and excesses that would affect their health and shorten their days, and warn them against dangers that menace their lives. In honoring the parents by regarding the instructions given them, they are saved from disease and death that would many times ensue sooner but for this obedience. But if we apply this promise over in the world to come, where the rewards and penalties for the keeping or failure to keep the commandments are really meted out to all, it loses none of its force or truthfulness, nor its interest to the child of God. And one strong reason which lends strength to this latter view is the fact that God did not give Abraham nor his seed any of this world, "not so much as to set his foot on," but they sojourned in the land as

in a "strange country," and looked to the world beyond for the fulfilment of the promise and for the "land which the Lord thy God giveth thee." Rom. 4: 13; Acts 7: 1-5; Heb. 11: 8-13.

The question may be asked, Then if this promise refers to the future where the life is to be unending, why the expression "that thy days may be long upon the land," etc., as if to indicate that though the days of the beneficiaries of this promise would be lengthened out, yet they would come to an end? "If it refers to the days to be spent in the new earth," says the questioner, "why not say they shall be eternal, and not simply 'long'?" In answer to this I quote Isa. 65: 22: "They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Here we have the word "long" used in a promise and with reference to a condition which we know has its application and fulfilment in the new earth. If the latter view here suggested is the correct one, then the "long" days of the fifth commandment refer to the same period mentioned in Isa. 65: 22. The Lord grant that it may be our happy lot to enjoy them.

"Plowshares and Pruning-Hooks"

K. C. RUSSELL

THE above is the title of an editorial in the *Post*, of Washington, D. C., bearing date of March 28, 1907. It appears that there was an interview between Dr. Sol. C. Dickey, president of the Technical Institution of Indianapolis, and President Roosevelt, which ran as follows:—

"The Technical Institute," said Mr. Dickey to the President, "is a place where we teach young men to beat swords into plowshares." "But your young men should be taught also to beat plowshares into swords," replied Mr. Roosevelt. The sentiments expressed by the educator and the commander-in-chief of the army and navy are not entirely harmonious. The idea conveyed in the passage from Holy Writ is that when swords are beaten into plowshares, the nations shall learn war no more. Toward that glorious consummation the tendency of the nations, while extremely slow, is sure, for it must come as the inevitable result of the continuous human progress. The first decade of the twentieth century of Christianity finds the Christian nations ardently professing Christianity, but all of them infinitely removed from any appearance of following Christ's teachings as to peace. War and preparations for war constitute the chief interest of all the great powers, and consume a very large portion of the earning capacity of mankind."

It is interesting to note the comments which are made by the editor of the *Post* in the foregoing. He says, "Toward that glorious consummation [when swords are beaten into plowshares] the

tendency of the nations, while extremely slow, is sure."

He further states the existence of a condition of things in direct opposition to the one previously mentioned. "The first decade of the twentieth century of Christianity finds the Christian nations ardently professing Christianity, but all of them infinitely removed from any appearance of following Christ's teachings as to peace. War and preparations for war constitute the chief interest of all the great powers, and consume a very large portion of the earning capacity of mankind."

This is indeed a paradox, and can be understood only by those who have been enlightened by the Holy Spirit, which has made plain the sure word of Bible prophecy.

In Isa. 2: 4 it will be found that the expression, "They shall beat their swords into plowshares," is what the Lord says that the *people* will be saying in these last days, and the expression found in Joel 3: 10, "Beat your plowshares into swords," is what the *Lord* says the people will be doing just before the end. The foregoing editorial confirms the truthfulness of these prophetic statements, for it says on one hand that the time will come when the nations will learn war no more, and in counterdistinction to this glorious outcome referred to, it plainly says that a condition contrary to it exists.

This peace and safety cry on one hand, and the vast preparation for war on the other, are both significant signs of the times which plainly teach us that the Lord is soon coming.

How Are the Masses to Be Reached?

S. N. HASKELL

IN America there are thirty-six cities with over one hundred thousand inhabitants, and four with over one million inhabitants. How is the truth to reach these congested cities, so that every one will have sufficient light to decide intelligently?

To give one an idea of these cities, we will state that a tent-meeting could be held every night in the year for four years in Chicago, with an audience of over one thousand every night, with an entirely new audience each night during the four years. In Greater New York with its millions, one could have an audience of one thousand every night in the year for over nine years without the same person ever attending twice. One can readily see from these figures that when an effort is made in a tent or a hall, for a few weeks, with an audience of a few hundred, it is only one drop in the great ocean of souls to be reached.

Some will attend courses of lectures, and read books sold by agents, but the mass of people in our cities will do neither. How can they be reached? Watch them day by day, and see how they are reached. Stand on the street corner as the stores and offices are clo-

sing some evening, and see what takes place as the people pour out into the streets to take the street-cars. Watch the swarm of newspaper sellers, young boys, old men and women, all as busy as bees selling papers. Watch the crowds after they fill the cars; those fortunate enough to get a seat are busy reading the papers just purchased, and from the pockets of those standing protrudes the daily paper, which will be read when they reach home.

There are thousands and thousands who would never attend a course of lectures or read a large book, who will buy a paper containing the truth, and read it. The paper work is the work to reach the masses in the great cities. Our brethren in Great Britain and Australia are aware of this, and have been flooding their cities with papers filled with the truth for several years; but in America we have neglected our cities.

The Lord has put it in the hearts of some to sell large quantities of papers in the cities, and God will bless the seed sown; but not a tithe has been done of what should be done in this kind of work. There should be hundreds in all our large cities selling the *Signs of the Times*, *Watchman*, *Bible Training School*, *Life and Health*, and *Liberty*.

The one who will work faithfully, can earn good wages. There is nothing lost in delivering, for the papers are sold for cash. We have workers selling the *Bible Training School* who have made as high as sixteen dollars a day in clear profits. Any one can sell the papers, both young and old, and any one who has a love for souls and longs to do something for the Master can sell papers. God will water the seed sown, if the work is done for his dear sake. One of our paper sellers in her first day's work felt very timid; she called at many of the business offices late in the afternoon, and just finished selling her papers as the offices were closing. "I fear those men will throw the papers in the waste-paper baskets," she thought as she started home weary and worn. Just then she noticed a blue *Bible Training School* peeping out of the coat pocket of a gentleman passing by. She then began to watch for the blue paper in the pockets of the passers-by, and came home feeling quite happy, confident that God would watch over the seed she had sown. But even if the papers are cast aside, it may be to reach some one who could be reached in no other way. While we were laboring in Oakland, one of the workers was surprised to have a woman where he called for the first time, bring out a soiled copy of the *Bible Training School*. The woman said she had picked it up in the streets one night some months before. She had read it and loaned it to a friend, and they were both anxious to subscribe for a year.

We need intelligent men and women to sell papers containing the truth, in all our large cities; workers who will be ready always to give to every man that asketh them a reason of their hope, with meekness and fear; men and women

of good address, who will command respect as they mingle among the people. Paper sellers working in the business portions of the large cities, come in contact with intelligent, thinking people, the very cream of the cities. To meet this class of people, we need God-fearing men and women, those whose love for souls overcomes all false pride. No work is small that wins souls. The consecrated paper seller in our crowded cities is sowing seed broadcast, which will bear an abundant harvest of souls in the great gathering day.

There are scores of our sisters, both young and old, staying in their homes week after week, who could go out and sell thousands of papers, if they would step out by faith, and let the Lord help them. The disciple who ventured to walk out upon the water, felt the Saviour's hand holding him securely as he walked by the side of his Master upon the billows. Peter, by venturing out upon the water, gained an experience that those who remained in the boat never dreamed of. Those who will make an effort to scatter rays of light, and are willing to do any work, however small it may seem, will be blessed of the Lord.

South Lancaster, Mass.

GUILTY OF ALL

A. J. BRISTOL

WHEN the binding claims of God's law are brought home to individuals, especially the necessity of obedience to the Sabbath commandment, we sometimes hear persons ask if it is reasonable to suppose that God will bar them from heaven for not keeping the day he commanded when they are doing everything else which a Christian is supposed to do. It is not always sufficient to quote to such persons the plain statement of James, that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

In order to show the unity of that law, and that every wrong act is literally a violation of every one of its ten precepts, let us consider the transgression of our first parents.

From the statement that "the woman saw that the tree was . . . to be desired to make one wise," it is evident that she broke the tenth command, which forbids coveting. No one will deny that in taking the forbidden fruit they both were guilty of stealing,—a violation of the eighth commandment.

In believing the word of the tempter instead of God's word, they surely were not obedient to that first word of the law which forbids having any other god before Jehovah; for "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Rom. 6:16. And while we have no record that an image of Satan was set up within the gates of Eden, yet it is certain that they had "set up their idols in their heart," and were, in spirit at least, breakers of the second commandment.

By seconding Satan's lie about God's

purposes concerning them, they bore false witness and added the ninth commandment to the list of those broken in that one act of transgression.

As "sons of God" they were guilty of a most flagrant violation of that fifth commandment, which enjoins honor to parents. In their innocence it was proper for them to bear the name of God, who was their father, for we read in Luke 3:38 that Adam was the son of God; but by their disobedience they proved that they were taking that "name in vain." The third commandment was broken.

In reference to the violation of the seventh commandment we read in "Early Writings" that Eve "first erred in wandering from her husband," and was led to talk familiarly with another than the companion whom God had given her. They were both guilty of breaking that close union existing between God and his true people, which he frequently calls that of husband and wife. "Ye adulterers and adulteresses," God says to those who are in the "friendship of the world." James 4:4.

In transgressing the sixth commandment they not only were guilty of killing themselves, but the whole human family as well, for "by the trespass of the one the many died. Rom. 5:15. And as "no man dieth to himself," it is certain that sin unrepented of will not only cause us to die the second death, but will also cause us to drag down to perdition some soul whom we might have influenced to choose eternal life; for it is just as true that "none of us liveth unto himself."

By count we have now seen that every one of the commandments save the fourth was violated in Eden, and this is no exception. This Sabbath commandment, like all the others, is of continual obligation, and not, as some seem to think, applicable to only one day of the week. The command is to "remember the Sabbath day, to keep it holy." They surely did not "remember" that the Sabbath day was coming, and that to keep it holy they must of necessity remain holy themselves. But in forgetting God and his holy day they became violators of the Sabbath command as well as of every other precept of the decalogue. Truly their guilt was sufficient to warrant their expulsion from paradise.

And "lest we forget" how serious an offense we commit by breaking a single one of the commandments, let us consider that in violating the Sabbath commandment we are guilty of coveting God's "holy day;" we have another god (our own will) before him; we set up the "idol" in our hearts; and, whatever our profession, we are, as shown above, "by swearing, and lying, and killing, and stealing, and committing adultery," showing that we shall be "without excuse," when at last in his presence we plead the "many wonderful works" done in his name. He will say to us then, "Ye do dishonor me." "I never knew you: depart from me, ye that work iniquity."

Takoma Park, D. C.



Without God's Presence

I AM a broken flower,
That hangs its bruised and drooping
head
Upon its stem. The dews at morn
That filled its fragrant cup are shed
Upon the ground. E'en so forlorn
I am without thee, God.

I am a dying bird,
That beats its fluttering wings to
mount
Once more into the sparkling sky:
Its strained, white pinions yet but
count
Their strokes upon the dust. I die
E'en so with thee withdrawn.

I am the low night wind—
That blowing through the cedars
wakes
In them a voice to mourn with sighs
For Lebanon, their home, where breaks
The dawn from Jehovah's watching
eyes—
When thou from me art gone.

I am a mountain stream—
That frets its breast against the rocks,
And tears to foam its wounded rocks
To find the ocean where there rocks
The fulness of the silent tides—
When thou art far, O God!

—Lois Mathild Buck.

Faithfulness and Love of the Husband

Nature of True Marriage

God is love; therefore love is born of God. Many, however, who enter into the marriage relation are ignorant of the love that is born of God. They mistake lust for love. True love is unselfish and enduring. It stands by through "better or worse," in sickness as in health, and is faithful unto death.

Marriage is sacred. It was instituted by God himself, and all who enter wedlock take upon themselves most solemn obligations, and assume the most tender relations one to the other. But too often the husband and wife drift apart when the tests of married life come, and their vows at the marriage altar become a dead letter. Instead of faithfulness "until death doth us part," a separation takes place on the merest pretense. Indeed, divorces are so frequent nowadays that it is no wonder many are asking, "Is marriage a failure?"

Duties of the Husband

When God presented the woman to Adam, he laid upon him obligations that reach every man who enters the married state, though many who repeat these vows are ignorant of their true meaning, and therefore fail to realize the solemn responsibility they are assuming.

In the Bible the husband's duty is clearly outlined, *love* being the starting-point. We read:—

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." Eph. 5: 25-29.

How many there are who know nothing of the pure, true love here defined! Mark the degree of love,—as Christ "loved the church." He gave up *all*, even life.

Men ought to love their wives how much?—"As their own bodies." Bone of his bones, and flesh of his flesh, you see. Self love is strong in a man's heart, but his wife is to be loved *as himself*. How is it, husbands who may read this article, are you providing amply for your wife, nourishing her as your own body? Are you mindful of the needs, not only of the body, but those of the heart and mind? Are you "encouraging, comforting" her daily? Do you "cherish" with "tenderness and affection" the wife by your side? If not, you are failing in the duty God has enjoined upon you as a husband. Remember, "No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church."

Again we read, "Husbands, love your wives, and be not bitter against them." Col. 3:19. "Bitter" is a little word, but means much. A few of Webster's definitions are: "sharp; causing pain; cruel; severe; reproachful; sarcastic." Is it any wonder God warns you against so dark a list? Have you ever spoken sharp words to the wife, or been severe, sarcastic, cruel? Have you ever reproached, when she failed in any line of duty, the one who should be loved as yourself? Remember, "No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church." A man who would blush with shame to strike his wife with his hand, will often smite her with his tongue, which causes her deeper pain than would a blow from his strong right arm. O husbands, be careful of your words!

Perhaps you say, "God forbid that I should be such a monster." Well, there is danger of failure on this point, or God would not have inspired such an admonition; for "all Scripture is given by inspiration of God." Be careful that you study well this portion of his Word, and be sure you fail not in all the duty you owe your wife.—Mrs. M. C. Du Bois.

The Love That Will Not Let Us Go

NIGHT was upon the city, and the children of darkness were in the streets. A mother moved slowly along in the crowd, looking eagerly and anxiously into the faces of those who passed, and whenever the swinging door of a saloon flashed a glare across the pavement, she turned quickly to look within the place where she thought perhaps her son might be.

She was searching for him, searching with motherly disregard of her surroundings, intent upon taking him home. That was her one mission in the crowd, to find and to take home her son. She found him at last, a pitiable figure; and he had no desire to go home. He had broken with his ideals, he had cast love to the winds, and the bestial in him held the reins and the whip.

But in that mother's heart was a passion stronger than the beast in the boy, a love so determined in its purpose, so compelling in its steady pull upon the boy's better self, that he did go home in spite of the clamor and tug of his lusts. Then, as before, and afterward, the cry of that mother in prayer and in any voicing of her love for him was ever the same: "I can not, *can not*, let him go!" Nor did she let him go until from a clean life, moving quietly on day by day, the Lord took him out of the fight.

What that mother did for her son, is done for every one of us day by day.—*Sunday School Times.*

A Lesson from the Plants

MRS. L. M. MOREHOUSE

WHEN I found my plants in the cool dark cellar showing signs of life, I brought them out and placed them in the light, but not in the sun. As the plants received new life, and the new leaves developed, the dead leaves began to drop. As I was tempted to break off the unsightly leaves, I was suddenly impressed with the lesson for me to handle my fellow men with care. As the plant gains strength, it can be set in the sunlight; then as the new life flows through the plant, the old dead leaves will drop off of themselves, and the stem will not be injured, as it might be by our hand.

So, I thought, when the Spirit of God enters the human heart, and we see little tokens of a new life, let us remember that that person is but a "babe in Christ," and can not yet bear the strong rays that we older ones can. Let us deal gently with such ones, and not be in a hurry to strip off the defects that mar their Christian character, but kindly lead them to the greater light, and let the Sun of Righteousness do the rest as they become filled with his new life.

I am sure that we often take too much upon ourselves, and God would be better pleased if we kept "hands off," and pleaded more with him to do the pruning in his all-wise way.

Ceresco, Mich.

"HAPPINESS does not consist in doing what we like, but in liking what we do."

THE WORLD-WIDE FIELD

The Opening of Our Work in Western South America

F. H. WESTPHAL

THE West Coast field is composed of the following four republics: Chile, Bolivia, Peru, and Ecuador. It contains an area of 1,397,926 square miles, and a population of 10,000,000. The official language of the four republics is Spanish, yet there are tribes of aborigines,—the Mapuchi, the Aymara, the Cedma, and others,—and each tribe has its own language. There are a large number of foreigners, also; for nearly all the nationalities of the world are represented.

Near the close of the eighteenth century, a Jesuit, called Lacunza, moved by the evidences of the prophecies of the Bible, wrote a book, which was entitled, "The Coming of the Messiah in Majesty and Glory." The publishing of this was prohibited by the ecclesiastical authorities; nevertheless the book is still known of by some. This was at least one voice that proclaimed something of the three angels' messages in Chile.

The Presbyterians began their work in Chile about fifty years ago. They say that two of their laborers were killed in the beginning of their efforts. Little by little a large number of copies of the Scriptures were circulated. The Methodists entered the field with Bibles, and finally the Baptists, and all together these prepared the way somewhat for the last message.

In Peru, where the law prohibited the preaching of the gospel, various laborers had to seal their faith with their lives. A daughter of a Methodist minister was burned, and others met a similar fate. This caused the work to progress, and souls are now hungering for the truth in that country.

Bolivia has been in great darkness. The missionaries who went there were treated cruelly, some being condemned to death, for the only offense of preaching the gospel. But the Lord did not want the people to be left always in darkness, and he was preparing the way for the proclamation of the third angel's message. A short time ago Congress proclaimed liberty to preach the gospel. This should be hailed with gladness by all lovers of the truth, to whom the Lord has committed the giving of the news of his coming kingdom to every nation, tribe, and people on the earth.

In Ecuador the doors were closed against the gospel. But finally the Lord directed the government to establish religious liberty, and at present the rights of all are recognized in all parts of the country.

The third angel's message came to Chile first, and that by means of the canvassers Nowlen, Bishop, and Davis. Through the work of these, quite a num-

ber of persons accepted the truth. After the colporteurs had been there one year, Elder G. H. Baber went to take the superintendency of the field, in 1896.

In a short time believers were gathered in Iquique, Santiago, and other parts, and soon workers were selected from among them. The Baptist evangelist, Henry Balada, who labored as a Bible colporteur; Eduardo Thomann, a deacon of the Presbyterians; Brother Escobar, an exhorter of the Methodists; Victor Thomann, and others began to dedicate their time entirely or in part to work, and in this way the message extended more and more.

Notwithstanding the resistance made by the enemy of the truth, there were gathered from among the freethinkers, Catholics, Spiritualists, and from among the different Protestant denominations, believers, until they now number about two hundred in Chile.

Assisted by donations gathered in Germany in the year 1898, several brethren from Santiago and Arequipa visited Lima, Peru. Here they began to bear testimony of the light which they had. Those in Arequipa who believed were cast into prison; but these brethren, being Chilenos, were sent back to Valparaiso, through the services of the Chilean consul. In this way they were liberated from staying longer in the prisons, jails, and calabosoes of Peru.

A little later, Pastor Balada served one year in that country as a witness for the truth, a short while before Elder Baber and Brother Eduardo Thomann visited the brethren.

Brother Pereira had served as a Bible colporteur in the north of Chile, but after receiving the truth had passed two years in Bolivia. There he was cast into prison, and was condemned to death. But by the blessing of God, he was set at liberty, through the services of a lawyer who defended his cause, and who through this means was afterward converted to the gospel.

In 1900 our missionary paper, *Senales de los Tiempos* (Signs of the Times), was first published. Through it the faithful were more enlightened on the truth, and many others were brought to a knowledge of it. The next year a second paper—*La Revista Adventista*—was published. This was dedicated especially to aid the members of the churches.

In 1901 the force of workers was strengthened by the coming of Brethren A. R. Ogden and H. F. Ketring from the United States. The burden of the superintendency was placed on Brother Ogden. But because of the failing health of his wife, he returned to the States. Brother Ketring succeeded him as superintendent. The next year the writer was placed in charge of the field.

The message of the third angel was carried to Ecuador in 1904, by Brother Davis, who from that time to the present has been working there as a colporteur. A year later he was reinforced by the coming of Elder Casebeer. Peru also received reinforcement in Elder Perry from the United States.

The Brethren Thomann and Brother Escobar visited Bolivia five years ago. During the four months spent there they visited five of the principal cities, and took five hundred subscriptions for the *Senales*.

In 1905 we opened a school among the Mapuchi Indians. This name signifies "countrymen." Brother Victor Thomann has charge of this school, which is carried on during the winter months. During the summer the teacher works as a preacher among the colonists in the south.

A school for training workers has been opened at Pua. Brother Kriehhoff and wife have been in charge of it.

Pray for the work and the workers here.

The Work in Europe During 1906

L. R. CONRADT

As we have closed up our accounts for 1906 throughout the European field, we have every reason to be grateful to God for his protecting care. Never before since the opening of the work in Europe have we had an increase either in our membership or in our means that equals the growth of the past year, so that 1906 stands out as our banner year in every way.

Not less than 2,781 new members were added during the year (which nearly comes up to the apostolic 3,000), bringing our membership up to 13,768.

If we view the increase of our finances, we see that the tithe sprung from \$101,000 in 1905 to \$132,000 in 1906, a growth of about \$31,000 in the twelve months; our Sabbath-school offerings to missions rose from \$7,689 to \$9,485; our First-day offerings from \$3,075 to \$5,095; and our annual offerings from \$6,350 to \$6,802: thus the total income from these sources was \$153,525 last year, against \$118,421 in 1905, a net increase of \$35,000.

As to increase in the number of organizations, we would say that we organized two new conferences in the German Union, and have perfected an arrangement making Siberia an organized mission field from Jan. 1, 1907; and the Northlands Mission also starts out as a separate field from the beginning of 1907, in the Scandinavian Union. Thus we add four new organizations. At the same time, we were able in 1906 to have our first baptisms in Portugal, while the British Union established a new mission in British East Africa, on Victoria Nyanza, and the German Union has added another station and two out-stations in German East Africa during the year, increasing its working force in that field to eight persons.

So far as our working force is con-

cerned, we find that our ordained ministers increased from 74 to 79; licentiates, from 62 to 67; and Bible workers from 133 to 150, while our other workers increased from 62 to 67 on the conference pay-roll, bringing the total up from 284 to 330. Our canvassers increased from 402 to 406, the latter not including our periodical canvassers.

Last year we held four union camp-meetings, and twenty-four local meetings, nearly all of which I attended, besides my trip to the United States, Constantinople, and Asia Minor.

The Lord has signally blessed our institutions, and nearly all of them have shown quite an encouraging gain, and in the few cases where there were slight losses, we were able to make the loss good in some way.

One important step was the securing of suitable property for the British Union institutions, which we succeeded in doing by the purchase of a nice property near London, at Watford, where, everything considered, the property at last secured is the best located and adapted to our needs. Now the four leading union fields of Europe are well provided with suitable properties for their institutions, and if the proper care be taken in their management, there is no question but, by the blessing of the Lord, they will prove a great help to the cause of God in our extensive and important territory.

In the Levant we were just about opening the Constantinople Treatment Rooms when Dr. A. W. George was taken ill, near the end of the year. While the year 1906 records only the death of Sister Wakeham, among our gospel workers, yet the beginning of 1907 has taken from us three devoted workers—Dr. George, Sister Ehlers (one of our German East African workers), and Brother Kueller, an aged pioneer in the work in Germany. If we remember that our workers are so many in number, and that they are scattered over three continents and in all kinds of climates, we surely have reason to thank God for his prospering hand and protecting care over his servants in the past.

As to help from the States, we find, in closing up our audits, that the British Union calls for \$2,076.95, the Scandinavian Union for \$700, the Latin Union for \$7,458.20, and the Levant Union for \$4,765.52 from American appropriations, or, in all, \$15,000.67. The money to Scandinavia is for the last payment on the Frydenstrand property, and hereafter that union will expect no appropriations from America. On the other hand, the General European Conference, which receives a tithe of the union receipts, was not only able to carry its own officers, and bear its other expenses, but also was able again to vote nine hundred dollars to help the British East African Mission. We surely feel very grateful

to the brethren in the States for the \$15,000 they granted us to support the work, and if they see that Europe has been able to raise \$154,000, and that with the \$169,000 it has thus spent we have been able to gain nearly 3,000 new souls for the truth, we believe that all will say that God's blessing has been with their means in a marked degree in developing the European field and the adjoining parts of Asia and Africa.

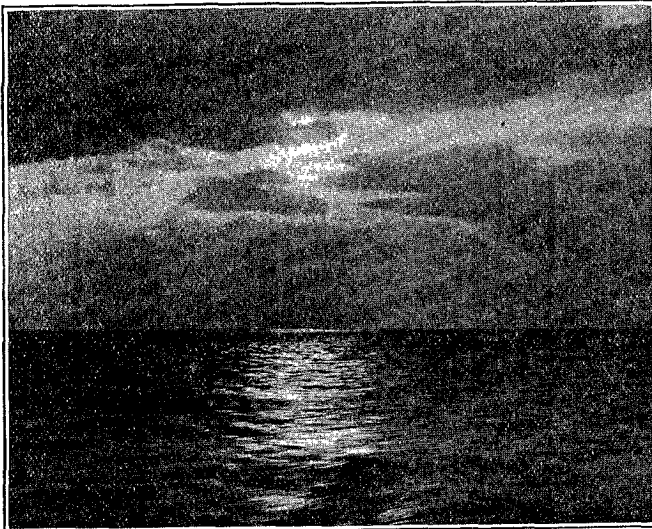
As we review the many meetings held, and the visits we have made to our institutions during the past year, and recall the unity that has characterized all our councils, we must indeed exclaim that this is God's doing, and it is marvelous in our eyes, especially in view of the fact that there are now about thirty nationalities represented in our various conferences and missions.

As the brethren in Europe are pressing into the heart of Africa and Asia, we feel certain that the brethren in the States will also in the future remember us not only with their gifts, but also in their prayers, that soon the glad day

a wagon travels our roads, but occasionally a bicycle crosses our path. No bridges span our lagoons and streams, but God's wonders are greatly displayed in the panorama of earth, sea, and sky. The scenery is picturesque. We have most gorgeous sunsets, the beauty of which is indescribable to those who have not witnessed it. When the sun is sinking low, the rays of light ascend high in the sky, resembling the aurora borealis, or northern lights, in their fire-like appearance—a faint glimpse of the glory which will attend the soon coming of our Saviour.

There is always summer here, with azure sky and fleecy clouds above us. The placid harbor, which resembles a lake with its tranquil waters, is beautiful. The reef has hardly a wave, and beyond the great ocean can be seen as far as the eye can measure. At other times pleasant, balmy breezes fan the coconut-palms, cool the heated land, and ruffle the surface of the water. But yet there are the tropical winds, which blow in March, and cold monsoons, or seasonal winds, from October till February, intermittently coming off the Gulf of Mexico, and crossing the Caribbean Sea.

Our little isle may well be called the land of sunshine and flowers. Birds and butterflies, with their brilliant colors, flit from leaf to leaf and flower to flower. Babbling brooks find their way to the ocean from the ever-green hills, watering the valleys. On cool, calm nights the stars shine with great brilliancy. There are many beautiful shells and coral to be found on our reefs and bars, which are sometimes washed upon the shore by the waves. When gliding over the water on a calm day, we can see many beautiful



NEAR SUNSET ON GULF OF MEXICO

things beneath us. Most of the people are industrious, having pleasant homes and large coconut gardens by the sea. We travel from island to island in sloop boats and dories. Steamers and schooners from abroad visit us frequently, to get loads of bananas and coconuts. The first gasoline launch made in all Honduras was built by Mr. S. Haylock, of Bonacca.

may come when the whole earth shall be lighted with the glory of this last message, and when we shall all together reap the everlasting rewards.

Hamburg, Germany.

Bonacca

NETTIE TATUM

BONACCA is the name applied to our little isle, which is the most easterly of six small islands located off the coast of Central America and washed by the waters of the Caribbean Sea. Bonacca has beautiful harbors.

The first house, built by Mr. Haylock, or "Grandpa Haylock," as he is familiarly called, is still standing; though its builder has long since passed away. Children and grandchildren have built around the old homestead, as also have many others, making quite a community at present. The other islands near us are also inhabited. The people are mostly of English descent.

We do not have railroads, electric lights, factories, and such things as are found in most other countries. Not even

There are three schools found on the island at present. One, taught by a colored man, is a public school. Brother Evans has for eight years conducted a school high on the mountainside, which is just such a one as our Heavenly Father wants, away from the noise and evils of town. The buildings are located in a beautiful little valley, with tall pine-trees around them. Below them is heard the rumble of a waterfall. Besides these, there is our pleasant little church-school at Northeast Bight, which is taught by Brother Cary. Under his patient teaching, the children improve greatly, and are growing up with a love for the Bible and the things of God taught them daily.

Many Indian relics have been found, showing that these people lived here before the Spaniards drove them from the island. While going to school on the mountain, I have passed an Indian graveyard, with large stones erected, which time and elements have left unmoved.

We have organs and one piano on the island, and nearly all the girls can play with skill, having talent for music.

We have three churches—two Methodist, the other Seventh-day Adventist. There is also another Seventh-day Adventist church at Northeast Bight.

An Egyptian Wedding

MRS. J. J. NETHERY

I THINK I shall tell you about a real Egyptian wedding which we attended while at Luxor. We went to the house where the ceremony was to take place, and waited patiently for the arrival of the bride, who was finally brought in a procession headed by singers and players on cymbals. When the guests heard the music, they went out to meet the bride, and joined in the music, which sounded more like Indian yells than anything else. The bride was brought in, all covered from head to foot with a white cloth about the size of a sheet, and was seated on a sofa. Then the procession went after the groom and brought him in the same manner as the bride, with the exception of the covering. He was seated beside her. Then the two Coptic priests began to read in their turns, and to swing incense, and every few minutes the singers would break forth, and the women, who were sitting on the floor in the corner, would screech out; and if too much noise was made, one of the priests would command them to keep quiet. There was also a man with a whip in his hand, which he was not backward in using when he deemed it necessary.

The reading, which continued about an hour and a half, was composed of nearly every chapter in the Bible which speaks of man and wife or the training of families. Brother Awada interpreted for us. Meanwhile, two shirts, containing a ring in each, were tied together, and thrown between them. Then they were crowned with red handkerchiefs, after which the bride's hand was drawn from her covering, and given to her husband. He did not see her face at all, and perhaps had never seen it, and would not until he had taken her to his home.

The average age of a bride here is from twelve to fifteen years. The young man always pays to the father of the girl a certain sum of money before they are married, usually about one hundred dollars, according to her value, which the father is supposed to return in jewels for the bride at her marriage. Surely it is sad to think what custom and tra-

dition has done for these poor people.

Another strange custom is the manner in which funerals are conducted. When one dies, a number of women go to mourn with the friends. Sometimes they sit out beside the house in the dust, and weep and wail. In the funeral procession several men carry the corpse in a wooden box above their heads, with just a cloth thrown over the box. They are preceded by a number of men shouting, "There is but one God, and Mohammed is his prophet." Then following is a company of women, weeping and wailing, and throwing dust on their heads. The Coptic funerals are much the same, with the exception of the praises to Mohammed.

The Work in Iceland

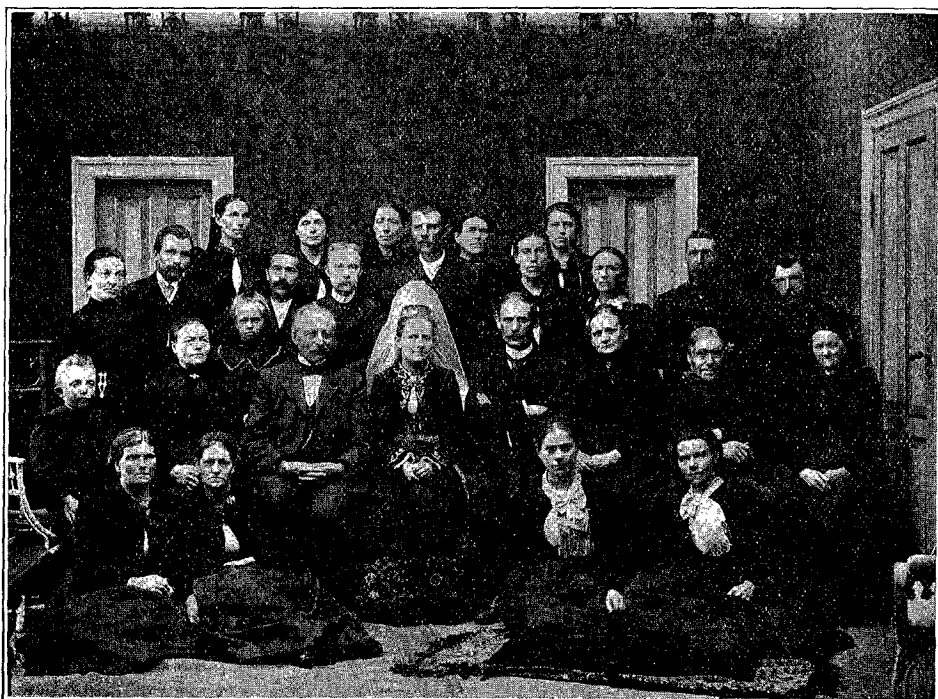
DAVID OSTLUND

HERE in the far north the work is

ings are very well attended. Our paper, *Fraekorn*, has a weekly edition of four thousand copies. Brother Nils Anderson works with our literature, and especially with this paper. He is of good courage, and is always prosperous.

We have a Sunday-school with about forty members. The day-school, begun last year, has an enrolment of fifty, mostly children of outsiders. The people are not afraid to send their children to our school, for they know us to be in harmony with the Bible. One father said to me some time ago, when speaking about sending two of his children to our school: "I am not afraid of your making Seventh-day Adventists out of my children. Even though I am not one of your church, I know that you follow the Bible better than we do, and I will not hinder them from following the religion they choose."

One of our sisters is working in the



GROUP OF SABBATH-KEEPERS AT REYKJAVIK, ICELAND

prospering, in spite of all difficulties. Last year we had the privilege of organizing a church in the capital of Iceland. The members of this first church of Seventh-day Adventists in this country numbered twenty. Since the organization seven others have united with us, three of them on the nineteenth of January, this year. The little Icelandic church is an active, living one, so I believe that we shall be able to report good news in the future.

The work here is, as a whole, established upon the conversion of the people. We find them mostly unconverted, not knowing what the life of God is. But it is a precious thing, indeed, to do this first work by the grace of God.

Now and then a brother or sister comes in with us, or, rather, is born anew, and becomes our brother or sister. Our number of Sabbath-keepers is thirty or thirty-five. Some are now preparing for baptism.

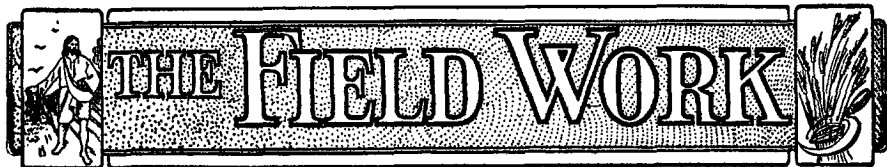
Our meeting hall contains seats for about two hundred. The public meet-

school as a teacher. She is a well-educated and intelligent woman, and a whole-hearted Adventist, and uses every opportunity to spread the truth. She has now for a long time been giving Bible readings as well.

We enjoy freedom to teach the word of truth for our time, and we are glad in the hope of seeing many received into the little church here. One Icelandic sister went to the Skodsborg Sanitarium last summer to take a course in nursing, and now another is planning for the same work.

We are well, and happy in the Lord's work. Iceland is a good land for a happy mission worker. This winter has been a harder one than the preceding two or three. But Reykjavik has the mildest climate of Iceland.

In 1898 the Moravian Church, with less than forty thousand members, gave an aggregate of eighty thousand dollars to missions.



THE FIELD WORK

A Washington Training College Educational Convention

ONE idea suggests another. While ministering to the churches of Baltimore the last Sabbath in March, I endeavored to persuade two or three of their young people to get an education for the work of the third angel's message. The proposition was then made that the Young People's Society of both churches unite in having an educational rally. This proposition suggested the idea of holding just such a rally in our churches of the District of Columbia. The College faculty was pleased with the idea, and a suitable program was prepared and presented to a large audience in the Takoma Park church, April 27.

Many interesting parts were arranged for the program rendered, enlivened by appropriate music under the direction of Professor John; but we will simply endeavor here to state some of the leading points which might benefit those who have a desire to promote similar interests. Elder K. C. Russell, who was chairman of the day, introduced the program with a short talk upon the necessity of young people's securing a preparation with the definite aim of carrying the message of the Lord's soon coming to the world in this generation. A general education without any specific relation to our work, he said, was not the education that our young people should seek to obtain. In fact, the education of the present time, which would fit a man for a high position in other churches, would not be the preparation needed for a worker in our cause. He once heard a Seventh-day Adventist minister, who previously had been a Baptist minister, answer the question whether the work in which he was now engaged differed very greatly from his previous position. The minister replied that he found his change of work had demanded of him a complete "right about face" in his methods and ideas of labor. How necessary it is, then, for our young people to seek for an education in our own schools!

Professor Lawhead followed with an earnest talk on "The Responsibility of the Church." He pointed out the necessity of church-members zealously laboring for the conversion of the youth. He recalled an incident in a church out West, where all the young people had practically left the truth and were on the point of being lost to the cause. In consequence, the church was dead. One member, however, resolved to labor earnestly to regain the youth. As a result, the whole church-membership was revived, and very soon quite a company of young people had been brought to Christ, and their faces turned toward a definite preparation for the Lord's work.

After this speech twenty minutes was divided among four students, who spoke upon the value of an education, and the great help they had received at the Washington Training College. Mr. Roggenkamp related his experience as a preacher in the New York Conference.

Though the Lord had blessed him spiritually, he felt that he was shorn of the power he might have wielded had he been in possession of a better education. He related briefly two or three incidents, which made a deep impression upon the audience, carrying the conviction that more zeal should be put forth in educating our youth. Mr. Westbrook, as the second student, spoke forth his praises to the Lord for the material help that God had vouchsafed to him while he had been studying the past three years at college. He had mended shoes, had performed carpentry work; and while struggling to meet the financial demands of this period, he had found the Lord a present help and powerful to assist. His stirring words could not but sweep from the minds of the young people any fear which they might have of failing to secure the necessary financial help whenever they are determined to educate themselves for the Lord's work. Mr. Manuel occupied the next five minutes in testifying to the manner in which the Lord had helped him financially while attending school, and he also spoke very earnestly of the great value his studies had been to him in the College. The fourth student, Mr. Prener, testified by his own development to the great good he had received during the two years he had attended Washington Training College. Mr. Prener will labor in the ministry this summer, as in fact all these four students have been called to do.

Professor Derby presented to the audience the subject, "Proper Standards for Our Schools." He quoted the authority of Dr. Harper to show that all the technical and specific lines of education, as found to-day in the great schools of the world, are wanting in one very necessary element,—religious education. Therefore, our schools should seek to emphasize permanently the religious side of education. He very pointedly called the attention of the audience to the fact that the four students who had spoken had not only gained an education in the College, but had actually gained it while learning to be independent. He therefore concluded that our schools should seek to make a man of an independent mold.

The writer then spoke on the topic, "The Debt of Our Schools to Missions." In 1792 one little band in England sent forth William Carey, founder of modern missions. Their donations were \$65.50. A century later the one missionary had grown to fourteen thousand, while the \$65.50 expanded to almost twenty million dollars. "The field is the world," said Christ, and he gives to his church power enough to occupy the field. Zinzendorf, the founder of Moravian missions, the fruits of whose noble work are found in all lands, dedicated himself to this work at twenty-two; Judson, the heroic missionary to Burma, sailed from America when he was twenty-four; Robert Morrison took China as his field of labor at twenty-five; David Livingstone gave himself to Africa at twenty-seven; John Williams,

the mighty apostle to the South Sea Islands, began work at twenty-one. How necessary it is that the youth be led to consecrate themselves to the missionary idea at an early age, before their growing powers become set in worldly lines.

The speaker here called attention to the great results produced in our own denomination by educational funds, which have been created to help worthy students obtain an education for the work in the German Union, in the British Union, and in the Latin Union, which proved how results had been produced for Europe by the creation of an educational fund. He made an appeal to the churches of the District to take up the matter, and do what they could for the Washington Training College.

The last speaker was Elder Lee Wellman, then on a visit to Takoma Park. He presented himself as an object-lesson of the possibility of educational funds. He had been associated with the writer in the missionary classes of Battle Creek College some ten years ago as a student, at which time he had been helped by an educational fund. To-day he is doing excellent work in the West Indian Islands.

The convention closed by a stirring appeal from Elder Russell. He asked that all those present who desired to secure more education to fit them for the work, should rise to their feet. It was encouraging to note the number of young people who responded to this appeal, testifying to their determination to secure an education that would make them efficient workers for God. All felt that the convention had produced good results. It contributed to arousing a greater enthusiasm on the subject of definitely educating our youth for the work.

How commendable it would be if all our churches and conferences would keep their eyes on the young people, helping them continuously both spiritually and financially, until they find their place in the vineyard of the Master!

On the Sabbath following this convention at the Takoma Park church a similar one was held in the Washington Memorial church. Following is the program as rendered there:—

HYMN *Congregation*
PRAYER *B. L. House*
"Church-Schools, Intermediate
Schools, Colleges—Their Value"
W. A. Colcord

SPECIAL MUSIC
"Individual Benefits of Education"
G. H. Heald
"Necessity of Awakening Our Youth"
B. G. Wilkinson
HYMN *Congregation*
"Financial Help to Worthy Students"
J. W. Lawhead

SPECIAL MUSIC
"How Students May Aid in the Missionary Work"
W. A. Ruble
SPECIAL MUSIC
BENEDICTION *K. C. Russell*

The blessing of God attended the execution of the program. The hearts of many burned within them as the different speakers opened to their understanding the possibilities of true education, and the desire for knowledge and progress which seizes the newly converted youth. To co-operate with heaven in aiding youthful aspirants after a Christian education, several of the speakers presented the possibilities of our edu-

cational fund. The audience responded with a splendid donation of \$215 in cash and pledges. Why may not other of our churches awake and do likewise?

B. G. WILKINSON.

Experiences in Brazil

In the *município* (county) of Santo Antonio, State of Rio Grande do Sul, we have about eighty believers in present truth. The opponents became so incensed against them that the *Sabbatistas* were forbidden to hold any public service, the threat for such being that kerosene would be thrown on the house, and fire applied, also that should any person escape, he would be shot. The outcome was that our brethren gave up singing at family worship, and held Sabbath-school in another district where Catholic indignation was not so intense.

The conference, taking cognizance of the situation, asked the writer to go to the *município*, and see what could be done. About one month was spent in visiting, before any public effort was begun. Finally, with a young Portuguese, we settled in the county seat, and began preaching, when, to our astonishment, only a few men and boys attended, the women being prohibited by the men, on account of certain reports which had been circulated about us. We therefore abandoned meetings until my wife could come. In the meanwhile we visited, and took orders for our Portuguese paper, *The Herald of Truth*. The writer worked at dentistry, and thus gained enough money to be self-supporting during all the time he was out—three months and a half. At the end of a month and a half, Mrs. Gregory came, and we began another public effort, which was soon abandoned, as the Catholic influence was too much for us.

Some of the ministers of Protestantism who say Rome is reforming ought to have been here and experienced the things we had to endure; then they would see that "Rome never changes." We cite one case: The priest determined to run us out of town. While he was perfecting his plan to call in two hundred of the faithful to expel us, the chief of police called him to audience, and informed him that the *Sabbatistas* have as much right under the Brazilian constitution to hold quiet assemblies as the priest has to hold mass; that as a public officer, it was his sworn duty to uphold law and order; and that Dr. Gregory should be protected, or the chief of police would die. He said the *vigario* could bring the two hundred men, but that the police would greet them by the voice of the musket. This soon quieted matters, and we finished our work in peace.

The results were apparently small. An ex-priest, who now has a wife and family, began keeping the Sabbath, while others say we have the truth. The ex-priest is an Italian, very learned, speaking Spanish and Portuguese as well as his own language. He attended our conference in Taquary, where he made his public renunciation of Catholicism, and signified his determination to join the Adventists. He now goes home, and settles down to the practise of medicine, until we have somebody to send with him into the field, to assist him in the truth.

We need men who know the truth, and are as true to it as the needle to the

pole. We are looking to America for help, but, brethren, our hope wanes. We have asked Germany for a man for the school. Five years we have now been in Brazil, calling to you to come over and help us. Sometimes we could wish that persecution would come on you there, and scatter you to the four winds, and that a few faithful men would alight on the soil of Brazil. The Portuguese language is not difficult, and we find it a great help to our English.

Now, we have one worker less, since Elder H. F. Graf has gone back to America. Does not the good Spirit move some reader to say, "Here am I; send me"? Five years we have been self-supporting in this country. What we have done others can do. Three years of this time we have had one or two orphans in our house. One of these is now in the capital, selling papers and books. There are three boys in the canvassing company who are about sixteen years of age. Young, you say?—Yes, but we have no others.

Brazil has an area almost as large as the United States of America, and more than half of it has not been entered by representatives of the truth. Reader, will you pray *once* for the work here? Would you like to help us?

ALEB L. GREGORY, M. D.

Taquary, Rio Grande do Sul.

Opportunity for All

OPPORTUNITIES for service for God come to all. These opportunities are not always observed, and the opportunities that are observed are not always improved. All around us are souls perishing for the light of present truth. There are many lines of work in which we might engage acceptably to save souls from sure destruction.

A missionary aboard a large ocean steamer had just disrobed to spend the night in his berth, when the cry was raised, "Man overboard." The crew and nearly all the passengers rushed to the side of the vessel to render assistance to the man, who was battling with the angry waves. The missionary's condition forbade his appearing on deck, but he longed to do something to help save the drowning man. He seized his candle and held it close to the small window in his room. By the aid of that light the drowning man was located, and was soon safe on deck. The earnest desire to help rescue the perishing led to the missionary's finding an opportunity.

Hezekiah had been sick. The Lord healed him, "and he gave him a sign," 2 Chron. 32:24. The shadow went backward ten degrees on the dial to prove to him that God would fulfil his promise. The Babylonians noticed the strange phenomenon, and sent ambassadors "to inquire of the wonder." Verse 31. That was Hezekiah's opportunity to impart to them a knowledge of the true God.

"But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem." The knowledge of the true God must be carried to Babylon, and failing to improve this opportunity, it became necessary for Israel to be carried into Babylon. The Lord's work must be done, and he is not limited in resources for doing it;

but he offers to human beings the first opportunity.

In this article, I wish to call especial attention to that work which might be termed "resident canvassing." In every church there is at least one who can not spend the entire time in the canvassing work, or could not leave home. These could engage in the work in their immediate neighborhoods. The territory could be worked over and over again. We have such a variety of books that once covering the territory would not interfere with subsequent efforts in the same territory with other books. In this way many could have constant and profitable employment, and the cause of truth would be furthered.

Many of our churches see the need in their neighborhoods, and are calling for ministerial help. Our books contain as good sermons as can be preached. The truth they contain is in a form that can not so easily be lost sight of as can a sermon. There is more of it than would usually be given in a course of lectures. After the minister's voice is stilled, the books will still testify. To present the truth in this way, is not an expense to the cause of God, but is an actual financial help. And the work is more thoroughly done, for every family in the neighborhood is personally invited to investigate.

The ministry is a noble calling. God has chosen "by the foolishness of preaching to save them who believe," but the spirit of prophecy has said that if there is one work more important than another, it is that of getting our publications before the people. If we really sensed the peril of souls and loved this truth as much as we profess to love it, we would, at least, find port-holes through which our lights would shine to help rescue the perishing.

Write to your tract society or to one of the publishing houses for information as to how to begin, kind of book to sell, etc.

Should any who read these words wish to consider the Southern States as a place to work for the Master, we would be glad to hear from them.

R. W. PARMELE.

24th Ave., North, Nashville, Tenn.

Chile

THE following letter was recently received from a brother who has been employed as an attorney for some time. He has been in the truth for several years. He says:—

"With much pleasure I write to you that I have decided to give up my employment, and to consecrate myself to the work of the Lord. I have suffered much in the past because I have not been able to liberate myself from earthly business; but I have resolved to retire from my employment, and after that shall sell my properties, with the help of the Lord. Therefore, I ask you to pray for me that the Lord may admit me as one of the eleventh-hour servants into his vineyard. At the end of March I think that I shall be ready for work."

A few weeks ago I read in one of Sister White's articles that men would give up their employment as farmers, merchants, etc., and enter the work of the Lord. It seems to me that the above letter shows that the time has arrived when what was written is coming to

pass. Nevertheless, we shall see it fulfilled to a greater extent, no doubt, in the future. The latter rain will surely fall, and God's work will be rapidly completed in the earth. We ought to be able to read the signs of the times in the events that are taking place in the earth.

F. H. WESTPHAL.

An Advance Step

THE time has come when an advance step must be taken in the work for the colored people in Atlanta. A mission school and chapel building must be erected there in the near future; and at the January council of the Southern Union Conference the Southern Missionary Society was asked to undertake the work of raising seven hundred dollars for this purpose. This we have consented to do, and up to the time of writing these lines, we have received eighty-one dollars on the Atlanta building fund.

Nearly five years ago we, as a people, were called upon through the spirit of prophecy to provide "memorials for God throughout the Southern States," in the way of modest school and church buildings. Only a little of this work has yet been done. Is it not high time that we were up and doing?

The need of a building in Atlanta, such as is contemplated, is imperative. But little can be accomplished without a building. The sum we are asked to raise, is small. Let us, then, do our work quickly.

The proposed lot and building will cost more than seven hundred dollars, but the few colored believers in Atlanta have undertaken to raise several hundred dollars themselves; and in this effort they have the co-operation of the white believers in Georgia, so that in contributing to this enterprise, friends in the North may know that they are only lending a helping hand to those who are doing what they can to help themselves.

Donations for the Atlanta building should be labeled, "For the Atlanta Building Fund," and should be sent to the Southern Missionary Society, North Station, Nashville, Tenn.

SOUTHERN MISSIONARY SOCIETY.

Argentina

OFTEN a word in a foreign language makes the Bible clearer than the same word in the English can do. Let us take the word "Sabbath," for example. Some time ago I was talking with a Scotch-Argentine woman—a woman born in Argentina, of Scottish parents—concerning the relative merits of Saturday and Sunday. She had always considered Sunday as the seventh day of the week. She thought the Saviour must have risen on Monday, which would be the first day of the week. This lady was born in the province of Buenos Ayres. She can speak the Spanish of the country as well as she can English. In Spanish, *Sábado* is the word used for both Saturday and Sabbath. I explained to her the meaning of the verse in Luke 23: 56, where the woman went home and rested "*el Sábado*," according to the commandment. The verse can mean that the women returned and rested on Sat-

urday, according to the commandment, or that they rested on the *Sabbath* day, according to the commandment.

It was impossible for her, as well as others, to call the Sabbath Sunday, when *Sábado* means Saturday, and Saturday and Sabbath are one and the same thing in the Spanish tongue.

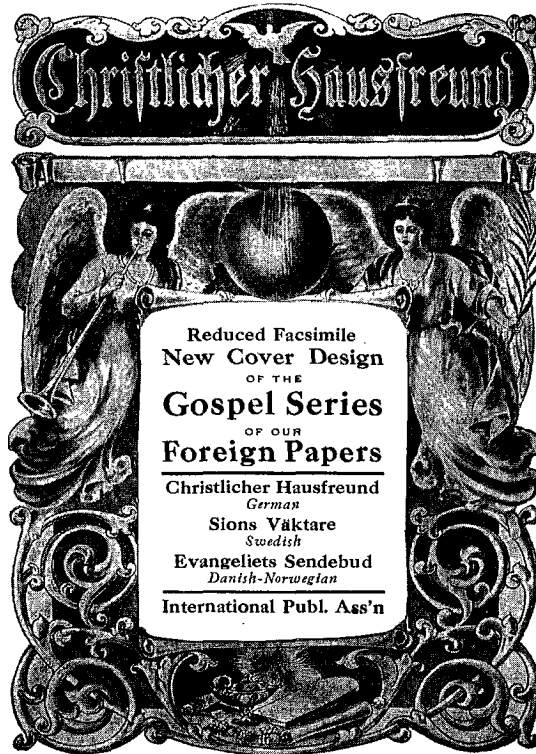
The Spanish has become the predominant tongue among the inhabitants of South and Central America, the Philippine Islands, and elsewhere. Many in Argentina and Uruguay are showing an intense interest in the truth.

To a Spanish-speaking person the Bible speaks plainly in regard to the Sabbath, and says definitely that Saturday, and not Sunday, is the day to observe. Let us pray that many may see the light.

DELWIN R. BUCKNER.

An Artistic Cover

OUR readers will be interested in seeing the attractive cover design of the *Christlicher Hausfreund* (Christian



Friend of the Home) which appears on this page. This is the title of our German paper issued by the International Publishing Association of College View, Neb. The Swedish and Danish-Norwegian papers will also have a similar cover during the Special Gospel Series which continues for six months, beginning early in May.

Orders for these papers should be sent to the publishers promptly, in which case the first numbers of the series will be furnished. The German paper is 50 cents for the six months, and the Swedish and Danish-Norwegian papers, 65 cents each.

A Thrilling Experience

"THIS know also, that in the last days perilous times shall come."

Last evening about seven o'clock we were forcibly impressed that this scripture is being fulfilled. I was returning from a meeting held on the opposite side of the city from our home, and was accompanied by an interested man who had attended the meeting. As we reached

the principal street of the city, we were shaking hands to separate, when within twenty yards of the place where we were standing, a bomb exploded. It was the sixth that has exploded in this city during the last twenty-four hours. The street was filled with people. The screams and moans of the wounded and frightened were heart-rending. Four persons were fatally wounded, and a score or more of others were badly injured, while perhaps as many others fainted. The scene was not one to be soon forgotten. It reminded us of the Saviour's words in giving the signs of his coming: "Great earthquakes shall be in divers places, and famines, and pestilences: and *fearful sights* and great signs shall there be from heaven, and upon the earth distress of nations, with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth." As this morning's newspaper expresses it, "Horror was pictured on every face."

When these things begin to take place about us, the Master commands us to look up and lift up our heads for our redemption draweth nigh. The next event to be seen is the Son of man coming in a cloud, with power and great glory. May that glad day be hastened.

It would be difficult to find a place where the spirit of anarchy is more prevalent than here, but we thank God for his protecting care. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men."

WALTER G. BOND.

Barcelona, Spain.

Elder Simpson's Death

IT is with inexpressible sadness that we report the death of Elder W. W. Simpson, who fell asleep in Glendale on the twenty-eighth of April, at 10 p. m., after an illness of nearly five weeks. His illness began with spells of dizziness, and developed later into a condition which produced violent pains in the back of his head. He gradually failed till the end came. Much prayer was offered in his behalf, but our Father knew what was best.

Seven expert physicians were called in council over his case. The concurrent decision was that his death was caused by the failure of certain organs to perform their natural functions.

Elder Simpson had a remarkable gift in reaching hearts and impressing them with the truth. We do not understand why he should be taken away as his labors seemed so valuable to the cause. In the midst of our grief we reverently and submissively say, "Thy will be done."

Elder Simpson leaves a wife and three children, the eldest of whom is six years of age. This bereaved family have the deepest sympathy of all who know them.

The funeral service was conducted by Elder Owen, assisted by Elder H. W. Cottrell and the writer, in our Central church in Los Angeles, where Elder Simpson's voice had been so often heard proclaiming the truth with power.

The fall of a loyal worker in the cause calls for renewed consecration on the

part of those who are spared to give the last message to the world. When this message is finished, the saying will be brought to pass, as it is written, "And there shall be no more death."
G. W. REASER.

Does Our Work Spoil Territory?

WE often hear our workers speak of territory that has been receiving attention as "being burned over." This has a tendency to make our workers avoid such fields. Especially is this true with our canvassers. Some recent experiences in the West Michigan Conference should cause us to change our views on some of these things. One canvasser, Brother Butterfield, who has been working in Kalamazoo, only a few miles from Battle Creek, took one hundred and nine orders by showing the book two hundred and twenty times, or one order for about every other house visited. This was done with "Daniel and the Revelation." Another canvasser, Brother Johnson, is taking an average of one order to three exhibitions for "Bible Readings" in Battle Creek. These records are equal to, if not ahead of, what is considered our most favored territory. It shows us that our work prepares and waters the soil of the hearts of the people, instead of spoiling it.
J. B. BLOSSER.

Effective Work

DURING the recent campaign with religious liberty literature here in California, the members of our Young People's Society spent many hours in folding, wrapping, addressing, and sacking for the mails, the tons of printed matter to go to the churches for distribution. The Religious Liberty Department of the conference appreciated the help of a live Young People's Society at such a time. Although the nights were dark, the weather rainy, and the roads muddy, the folding room in one of the temporary Pacific Press sheds was crowded night after night with cheerful workers.

We were privileged two weeks ago to enjoy a talk by Elder Wm. Healey, who had just been in attendance at the legislature in Sacramento. He briefly referred to the defeat of the proposed Sunday amendment to the Constitution of California.

One of the principal agencies used in influencing public opinion with reference to the dangers of the amendment was our pioneer missionary paper, the *Signs of the Times*. An extra edition was circulated far and wide. Copies of it, together with special letters, were furnished to the press of the State. Later the Young People's Society sent copies of the issue of January 23, the number devoted almost exclusively to religious liberty, to each legislator.

At the close of Elder Healey's talk the leader gave opportunity for subscribing for copies of the *Signs* to be added to the regular club for missionary work. Those wishing to add five copies at a cost of ten cents a week were asked to report. In less than five minutes enough copies were subscribed for to raise the club from two hundred to three hundred and fifty copies, and by personal work during the week following, the number has been raised to over four hundred. Five hun-

Canvassers' Summary for March, 1907

	AGENTS	HOURS	ORDERS	VALUE
Atlantic Union Conference				
Central New England	11	959	527	\$ 1,024.75
Chesapeake				
Eastern Pennsylvania	6	528	261	391.35
Greater New York				
Maine				
New Jersey				
New York	14	400	164	313.28
Southern New England	5	191	140	153.75
Vermont				
Virginia	8	537	723	492.85
Western New York	16	592	391	577.75
Western Pennsylvania	13	429	184	391.35
West Virginia	7	483	61	274.29
Totals	80	4,119	2,451	\$ 3,619.37
Canadian Union Conference				
Totals	5	304	209	\$ 433.70
Lake Union Conference				
East Michigan	2	74	96	\$ 104.05
Ohio	19	788	440	657.80
Indiana	9	188	74	135.00
Northern Illinois	5	319	174	331.15
North Michigan				
Southern Illinois	6	362	132	231.25
West Michigan	7	152	39	71.00
Wisconsin				
Totals	48	1,883	955	\$ 1,530.25
Southern Union Conference				
Alabama	5	522		\$ 608.25
Cumberland	3	381		402.65
Florida	3	168		81.40
Georgia	7	311		282.15
Louisiana	7	698		594.18
Mississippi	4	250		298.10
North Carolina	11	719		622.00
South Carolina	6	563		780.15
Tennessee	14	940		891.85
Totals	60	4,552		\$ 4,460.73
Northern Union Conference				
Alberta				
Manitoba				
Minnesota				
North Dakota				
South Dakota				
Totals				
Central Union Conference				
Colorado	17	390	196	\$ 572.25
Iowa	20	1,807	683	1,367.75
Kansas	18	1,024	337	892.25
Nebraska	8	249	41	197.65
Missouri	7	443	204	535.80
Wyoming	1	145		97.35
Totals	71	4,058	1,461	\$ 3,663.05
Southwestern Union Conference				
Arkansas	8	465	148	\$ 303.75
Oklahoma	4	213	92	170.10
Texas	20	1,642	676	1,806.20
Totals	32	2,320	916	\$ 2,280.05
North Pacific Union Conference				
British Columbia				
Montana				
Upper Columbia				
Western Washington	1			\$ 127.95
Totals	1			\$ 127.95
Pacific Union Conference				
Arizona				
* California	6	285	122	\$ 1,906.68
Southern California	37	244	605	627.88
Utah				
Totals	43	529	727	\$ 2,534.56
British Union Conference				
Irish Mission Field	5	467	141	\$ 386.00
North England	16	943	548	572.79
South England	23	705	355	455.60
Scotch Mission Field	14	867	488	533.68

Welsh Mission Field	6	363	252	228.75
Totals	64	3,345	1,784	\$ 2,176.82
Australasian Union Conference				
Victoria	10	613	172	\$ 697.31
New Zealand	13	799	275	940.25
West Australia	11	867	244	1,870.62
New South Wales	13	1,329	433	2,335.50
South Australia	9	532	143	953.00
Tasmania	5	373	270	1,180.00
Queensland	5	122	107	692.00
North Queensland	2	170	49	113.62
Malaysian Mission	1	117	36	355.00
Totals	69	4,922	1,729	\$ 9,137.30
South African Union Conference				
Cape Colony .....	..	....	....	.....
Natal-Transvaal	8	127	228	\$ 761.30
Totals	8	127	228	\$ 761.30
German Union Conference				
German Union District	4	....	....	.....
East German	44	3,295	....	\$ 1,142.68
West German	25	1,824	....	608.47
South German	36	3,696	....	1,306.74
Prussian	25	1,210	....	281.34
Rhenish	28	2,032	....	655.62
North German	14	1,413	....	640.32
Silesian Conference	16	1,169	....	263.06
German Swiss	15	792	....	272.56
Holland and Flem. Mis. Field....	13	1,135	....	257.78
Totals	220	16,566	....	\$ 5,428.57
General Summary				
Atlantic Union	80	4,119	2,451	\$ 3,619.37
Canadian Union	5	304	209	433.70
Lake Union	48	1,883	955	1,530.25
Southern Union	60	4,552	....	4,560.73
Northern Union .....	..	....	....	.....
Central Union	71	4,058	1,461	3,663.05
Southwestern Union	32	2,320	916	2,280.05
North Pacific Union	1	....	....	127.95
Pacific Union	43	529	727	2,534.56
British Union	64	3,345	1,784	2,176.82
Australasian Union	60	4,922	1,729	9,137.30
South African Union	8	127	228	761.30
German Union	220	16,566	....	5,428.57
Grand Totals	692	42,725	10,460	\$36,253.65

* Four months.

dred is now the mark set, and it will soon be reached.

We believe other societies will likewise organize for more effective work.

By united effort this Society enables our good old pioneer minister to preach four hundred sermons on present truth each week. The members are encouraged to keep this continuous, effective work growing.

J. R. FERREN.

Current Mention

—The differences between Mexico and Guatemala have been satisfactorily adjusted without the severing of diplomatic relations.

—The Florida House of Representatives on May 8 defeated the bill passed by the Senate proposing a constitutional amendment limiting the suffrage to white male citizens.

—The British chief secretary for Ireland, Mr. Birrell, on May 7 presented to the House of Commons the long-expected Irish bill, designed to meet the demands for Irish home rule. It really confers but little self-government upon Ireland, and is disappointing to all political parties.

—A rebellion in Chau Chufu, China, has been suppressed by decapitating seven hundred of the participants.

—In a collision of a limited with a local interurban electric car, fifty passengers were severely injured near Bowling Green, Ohio, May 5. Two of these will probably die.

—Another cyclone in Texas on May 6 practically destroyed the small towns of Ridway, Birthright, and Antioch. Cyclone cellars were used by many, or the fatalities would have been many more than the eight that are known to be dead.

—Civil and commercial suits are to be brought by the attorney-general of the State of Pennsylvania against those responsible for the State Capitol scandal. It is estimated that the profits of the general contractor for the furnishings was \$3,500,000.

—For some time Mt. Stromboli has been in eruption, and continues to grow more threatening. Nearly all the inhabitants have left the island, which has been devastated by ashes. Mt. Etna, on the eastern coast of Sicily, is also active, sending out great volumes of smoke, which reflects the fires within the crater. The inhabitants of the vicinity are panic-stricken.

—Finding further resistance to the German troops in German Southwest Africa useless, 15,000 natives migrated to the northeastward to establish a new settlement. Only 4,000 reached their destination, the other 11,000 having perished from starvation.

—All Spain is rejoicing at the birth of a prince in the royal family, on May 10. A three days' holiday was proclaimed, and bull-fights, state operas, and distribution of \$100,000 in lottery prizes, as well as the pardon by the king of thousands of prisoners, were some of the ways taken to express their joy.

—Thirty persons were killed and probably fifty injured in the wreck of a limited train on the Southern Pacific line near Surf, Cal., May 11. Breaking of parts of the engine derailed the train. The same day on the Mexican Central Railway twenty-five persons were injured by a derailment of a fast train near Bermejillo, Mexico.

—Seventeen hundred motor-men and conductors of San Francisco went on strike May 5, completely tying up the system for over two days. On the 9th the attempt to run the cars resulted in a riot in which one man was killed, and fifteen or twenty wounded, some of them fatally. There is talk of calling for the State militia, and possibly the federal troops.

—The unstable conditions in Russia may be judged by the fact that during the month of March there were 640 attempted assassinations, and over 400 persons were killed. During the week ending May 3 there were 172 political murders. Both revolutionists and reactionaries are arming, and are accused by public men of preparing another St. Bartholomew.

—An agreement between France and Japan is said to have been reached by which each guarantees the possessions of the other as well as the integrity of China. Some construe it to mean that Japan is getting ready for the day when she must clash with the United States, and Germany sees in it a further evidence of her own isolation among the nations of the world.

—There is reported serious rioting in various parts of eastern Bengal. Thousands of natives, both Hindus and Mohammedans, are roaming about, plundering and burning villages, and ill treating loyal natives, many of whom have been murdered. Thirty-seven agitators have been arrested. Although for the present the Punjab seems to be the center of trouble, grave fears are entertained of a general uprising against British rule. Military reinforcements have been summoned to Lahore.

—A strike of the longshoremen of New York seriously interfered with the lading of vessels for a week. About 5,000 men were involved. Some of the great transatlantic liners were delayed two days in sailing, and others, as well as coast steamers, are sailing light-loaded. Workmen of other occupations have, in sympathy with the longshoremen, joined in the strike, until there are now said to be 30,000 strikers in Manhattan, Brooklyn, Hoboken, and Staten Island. Some have been injured in clashes between the police and the strikers.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

The Washington Sanitarium

It will not be necessary for me to attempt to give a description of the building and its equipment, or speak of the favorable surroundings, since this has already been done. I do, however, wish to express my gratitude to God for giving us such a delightful spot in which to begin what we hope will prove to be the nucleus of a work that will be carried forward in harmony with the revealed will of God and in the spirit of the great Medical Missionary.

In order that this may be done, we must have connected with the Sanitarium men and women who are Christians and are willing to lift and stand ready to do whatever needs to be done. Every work has to have a beginning, and the beginning is always hard. The little sprout in the soil meets with many obstacles and obstructions in its efforts to come to the surface. So it is with every principle of truth and every effort of reform. But all this is needful, and should not lead to discouragement. These supposed hindrances and obstacles are really blessings and helps in disguise. All our sanitariums come up out of a certain amount of tribulation. This is needful for the development of faithful workers. Adversity affords an opportunity to make manifest men and women of real worth, and aids in the development of promising young men and women.

Our sanitariums should have connected with them as workers only those who have been previously tested, and who have given evidence that they are in possession of the spirit of the true Medical Missionary, who for man's sake became poor, and lived among men as a servant, not to be ministered unto, but to minister and give his life a ransom for many. We expect to carry forward a training-school in connection with the Sanitarium. The object of the training-school will not be to turn out professional nurses. Its true aim will be to afford an opportunity for missionaries to receive a medical training, thus fully qualifying them for gospel work and enabling them to carry out the commission of Christ in their labors: "Into whatsoever city ye enter, . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." The young man who has the ministry in view needs such a training in order to make a success of the ministry. The young woman who is desirous of becoming a church-school teacher certainly should possess the medical training in order to do justice to her work. The Bible workers can not accomplish the good that God desires them to accomplish, in house-to-house labor, without this training. Our sanitarium training-schools should not draw men and women away from our conferences into the purely medical work; they should exist for the purpose of aiding in qualifying missionary workers to do successful gospel work in the conferences as recognized conference laborers.

In order that our sanitariums may be sanitariums of missionary influence, we must have connected with them men and women of maturity and experience who have given evidence that they are real home missionaries. In reading the many letters already received from former sanitarium workers and those desiring to enter the training-school for medical missionaries, our hearts have been made glad because of the willingness expressed on the part of so many to come to the Lord's help in placing this institution in a position so that his purpose concerning it may be carried out. We must expect to meet with difficulties, but we have no doubt that the work will prosper, and that the Lord's blessing will attend the efforts put forth in developing this branch of the third angel's message. There is a bright future before the Sanitarium at Washington.

We desire the hearty co-operation and prayers of all our people in behalf of the sanitarium work at this place, and we trust that the right kind of workers may be encouraged to connect with this and similar institutions. We would be pleased to hear from those who desire further information in regard to the Sanitarium or the training-school. We shall also be pleased to have our brethren assist us by recommending patients to the Sanitarium that could be benefited by a short stay. We can assure our brethren that we will do our utmost to help all such.

D. H. KRESS, M. D.

Medical Missionary Work in Australia and New Zealand

In Australia we have had the services of Drs. D. H. Kress and Loretta Kress and of Dr. W. H. James in our health work. Dr. James received his medical degree at the medical university at Melbourne, and came into the truth after he had begun the practise of medicine. He has been connected with the sanitarium for a little more than a year. The purpose of his connection with the sanitarium was that he might become better acquainted with our principles and our work so as to be of greater service in connection with our organized work. He has now left the sanitarium, and has gone to South Australia to engage in the health work in that field.

The sanitarium at Wahroonga, Australia, is our leading health institution here. We have in our family of workers about forty. The institution has had an excellent patronage, and is doing good work, and the blessing of the Lord is with it.

The preparation and sending forth of workers must, of course, be done in the home field here in Australia, so since the departure of the Drs. Kress, we have the Drs. Franklin and Eulala Richards at the sanitarium.

In South Australia Brother A. W. Semmens has conducted a city treatment room called the Electro-hydropathic Institute. It has been doing excellent work. For some time they have been on the lookout for a location in which to start a small sanitarium. Just now there are indications that this purpose will soon be realized. There is a property about thirteen miles from Adelaide, at an elevation of ten hundred and nine feet, in a very favorable location. It has been used as a school, and was offered to us some time ago, but we did

not feel free to buy it. It has now been purchased by a capitalist, and he offers to put it in shape and make all improvements, and then rent it to us at a cost of five per cent on the actual money invested. This would make the rent about four or five pounds a week. The distance from the city, the location, the surroundings, and the altitude, with everything else combined, is favorable, and there is an excellent train service to the city. The plan of the brethren now is to rent this place, and for Dr. James to take up work there in connection with Brother A. W. Semmens. Thus the prospect is that we shall soon have a small sanitarium located in South Australia in a very favorable position.

In New Zealand there are at present Drs. J. S. Reekie, J. Gibson, Martin Keller and wife (Florence Keller), and Dr. Ross. We have what is known as the Christchurch Sanitarium, located at Papanui, a suburb of Christchurch. The altitude and the location of this institution are not the best, as it is too near the city and close to the Papanui railway station. It has been decided now to sell that property, and open up treatment rooms in the city of Christchurch, on about the same plan as those they had in Adelaide, South Australia. Brother Brandstater, a very efficient nurse, will take charge. The sanitarium will then be moved to Cambridge. At the latter place they have located the school farm, and this locality has the reputation of having the best climate to be found in all New Zealand.

We have invited Dr. Reekie to connect with the work at Wahroonga, so as to give him an experience that will enable him to carry on the work successfully when it is continued at Cambridge. The Drs. Keller are engaged in individual work, that is, on independent lines. They are located at Hickorangi, some distance north of Auckland. I hope that the time may come when they can be connected with our regular work.

We have two young medical students in the Sidney University, Sister Rita Freeman and Brother Thomas Sherwin. Sister Freeman has finished her second year of the medical course, and Brother Sherwin his first. They both seem to be doing well.

It is very difficult to get physicians here from other countries. There is no opportunity for any doctor with an American diploma to register in New South Wales, Victoria, or New Zealand. How it is in West Australia, I can not state, but I think they can not register in any of the other States. The only diploma that is recognized is one from Great Britain. The medical laws have been growing in stringency, and are now about as exacting as they can possibly be.

O. A. OLSEN.

DR. S. P. S. EDWARDS, of the Tri-City Sanitarium, Moline, Ill., says: "Our business is the heaviest that it has ever been, and the outlook is for still greater increase. We are running to our full capacity now, and hardly know what we shall do when the time comes to take more patients than we now have. We have with us Mr. Just, who has been head nurse in the Chicago Branch Sanitarium for years. When we get one or two good men to assist him, we shall be in much better shape than we have ever been before."

NOTICES AND APPOINTMENTS

Camp-Meetings for 1907

ATLANTIC UNION CONFERENCE	
Chesapeake, Baltimore, Md	July 5-14
Southern New England, New	
London, Conn.	June 6-16
Western New York	Aug. 22 to Sept. 2
West Pennsylvania, Oil City	June 13-23
Maine	Aug. 23 to Sept. 2
CANADIAN UNION CONFERENCE	
Ontario	Aug. 22 to Sept. 1
SOUTHERN UNION CONFERENCE	
North Carolina, Lexington Aug. 15-25	
LAKE UNION CONFERENCE	
Northern Illinois, Aurora	Aug. 29 to Sept. 8
North Michigan, Gladstone	June 24-30
North Mich., East Jordan	Aug. 29 to Sept. 9
North Michigan, Iron River (Swedish)	
NORTHERN UNION CONFERENCE	
Minnesota, St. Cloud	May 30 to June 9
North Dakota, Verva	June 19 to July 1
North Dakota, Hankinson	June 11-17
South Dakota, Sioux Falls	June 13-23
CENTRAL UNION CONFERENCE	
Iowa, Des Moines	May 30 to June 9
Wyoming Mission Field, Crawford, Neb.	June 20-30
Nebraska, Hastings (Prospect Park)	Sept. 12-22
Kansas, Herington (State)	Aug. 15-25
Missouri, Eldon	Aug. 8-18
SOUTHWESTERN UNION CONFERENCE	
Arkansas, Siloam Springs	July 18-28
Texas	Aug. 1-11
Oklahoma	Aug. 22 to Sept. 2
Oklahoma, Woodward (local)	July 23-28
PACIFIC UNION CONFERENCE	
California-Nevada, Merced, Cal.	
	May 23 to June 2
California-Nevada, St. Helena, Cal.	June 20-30
Utah, Salt Lake City	Oct.
Southern California, Los Angeles	Aug. 16-
NORTH PACIFIC UNION CONFERENCE	
Montana, Helena	June 13-23
Upper Columbia, Walla Walla, Wash.	May 30 to June 10
Western Oregon, Portland	May 23 to June 2
Western Washington, Kent	May 16-26

MEETINGS IN EUROPE

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	Aug. 2-11
Holland	Aug. 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.

Montana, Notice!

THE ninth annual session of the Montana Conference of Seventh-day Adventists will assemble in connection with the camp-meeting at Helena, Mont., June 13-23, 1907. The purpose of this meeting will be to elect officers for the ensuing year, and to transact such other business as may come before the delegates pertaining to the spread of the message in all the world. The rule in Montana is that every Seventh-day Adventist in good standing who is in attendance is a delegate. We sincerely hope all who can do so will avail themselves of the opportunity to attend this meeting. Come, brethren and sisters, and let us seek the Lord together.

W. F. MARTIN.

"Save the Boys"

THIS journal is no longer published; but we have about 3,000 copies of the 24-page anti-tobacco booklet of the same name. If the reader desires to do some good missionary work along this line, send sixty-five cents and receive 100 copies, post-paid. Don't wait. First here, first served. But if your order is too late, we will return your money. Address Save the Boys, Washburn Park, Minneapolis, Minn.

Maine Camp-Meeting

No providence preventing, a camp-meeting will be held in the State of Maine from August 23 to September 2. This meeting will be preceded by a workers' meeting, which will begin Monday, August 19, in which the business of the conference will be transacted. The place where this meeting is to be held has not yet been decided, but will be announced later.

S. J. HERSUM.
Richmond, Maine.

Southern New England

THE fourth annual session of the Southern New England Conference of Seventh-day Adventists will assemble in connection with the camp-meeting to be held at New London, Conn., June 6-16, for the purpose of electing officers for the ensuing year, and transacting any other business that may come before the delegates.

The constitution provides that each church shall be entitled to one delegate for the organization, without regard to numbers, and an additional delegate for each additional ten members. All churches are, therefore, requested to send the names of delegates to the conference secretary as soon as consistent.

Tents, lumber, tables, chairs, etc., will be for rent at the usual charges, and orders for the same should be sent in at an early date, so that everything may be ready when you arrive on the ground.

May there be a ready response on the part of our people generally to this call to seek the Lord for a special outpouring of his power that we may speedily finish the work, and then with him enjoy his finished redemption.

W. A. WESTWORTH,
Conf. Pres.

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.—Woman for general housework; good home, Adventist preferred. Write at once for particulars. Address Mrs. H. B. Miller, Edgewater Park, N. J.

WE offer a pleasant home to an elderly Christian lady capable of caring for two small children. A permanent home to the right person. Address R. A. Lovell, Knoxville, Tenn.

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.

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

FOR SALE.—Best vegetable cooking oil. Preferred to lard by many who use lard; 5 gals., \$3.50; 10 gals., \$6.50; 25 gals., \$14.50; 50 gals., \$27.50. Shipped from St. Louis, Mo. Sample, 10 cents. Address A. C. Ames, Fishkill on the Hudson, N. Y.

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

I HAVE an ideal location and complete equipment for ladies and gents' Turkish bath and treatment rooms, and I want a good consecrated couple to take one-half interest and manage same. City of 200,000. I also need man and wife—both graduate nurses (physician and wife preferred) for sanitarium and hospital work. Address Wm. P. Schuster, Manager, Connersville, Ind.

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 thoroughly practical missionary training, that will fit you for any field in the world. Address Dr. Winegar Simpson, Glendale, Cal.

FOR SALE.—The Hygeia Baths, 201 Temple Court Building, Denver, Colo., fully equipped with electrical and hydro-therapeutic appliances, electric light, vibration, solar, faradic, galvanic; tub with sprays; furniture. Established by Dr. Menckel, who recently assumed charge of Calcutta Sanitarium. Snap for some one desiring to establish independent business. Denver will become one of the best American locations. Reasons for selling: Owner not nurse, and has not sufficient time for personal attention to treatment rooms.

Obituaries

BRADFORD.—Died at Etna, Wash., April 3, 1907, of abscess of the ear, Fannie Gertrude, daughter of D. and M. L. Bradford, aged 18 months and 13 days. The parents expect to meet their little one again when Jesus comes. Words of comfort were spoken by the writer.

C. H. WALKER.

GRIFFITH.—Died at the home of her daughter in St. Elmo, Ill., Feb. 25, 1907, of congestion of the lungs, Mrs. Mercy Jane Griffith, aged 80 years, 5 months, and 28 days. She and her husband embraced present truth under the labor of Elder E. W. Farnsworth, in Nebraska, about twenty-eight years ago. About four years later her husband and two sons were killed by accident. Sister Griffith was an earnest, active Christian, beloved by all who knew her. Words of comfort were spoken by the writer, assisted by Elder Locken, from 1 Thess. 4:13, 14.

C. H. BLISS.

DIVELBISS.—Died at the home of his daughter, Frances A. Thomas, of Sallisaw, I. T., Feb. 28, 1907, of consumption and kidney trouble, I. Divelbiss, aged 66 years and 5 months. Father was a member of the Methodist Church until 1874, when he accepted the third angel's message through the labors of Elders Smith Sharp and Charles Stevens at Melvern, Kan. He was a faithful Bible student, and was at peace with God. Five of his nine children still survive. Words of comfort were spoken at the home by a Methodist minister, as there was no minister of our faith near. The texts used were of father's own choosing—Job 19:25-27; 2 Cor. 12:9.

FRANCES A. THOMAS.

LARRABEE.—Died at Cottonwood, Idaho, April 1, 1907, Hugh D. Larrabee, son of A. E. and Ada Larrabee, aged 7 months and 11 days. The child had been a great sufferer during most of his short life. Words of comfort were spoken by the writer from Jer. 31:16, 17. The burial took place near Forest, Idaho. F. D. STARR.

BAKER.—Died in Rock Hall, Md., April 4, 1907, of membranous croup, James Francis Baker, son of James F. and Susie A. Baker, aged 8 months and 27 days. Sister Baker looks forward to the time when "little children are borne by holy angels to their mothers' arms." Funeral service was conducted at the house by the writer, assisted by the church elder, Brother Dreer. Words of comfort were spoken, based upon 1 Thess. 4:16, 17. G. H. CLARK.

WARD.—Died at the home of her sister, Mrs. R. Blower, on Mt. Howell, Cal., March 29, 1907, of intestinal tuberculosis, Helen A. Ward, aged 41 years, 1 month, and 12 days. About twenty-two years ago she united with the Methodist Church, and two years later accepted present truth. At the time of her death she was a member of the Sanitarium church. Her hope was bright in the soon coming of the Lord. Comforting words were spoken by the writer. J. H. BEHRENS.

OGDEN.—Died at Granger, Wash., March 27, 1907, of pneumonia, Mandy E. Ogden, aged 16 years, 8 months, and 5 days. Having been taught the truths of God's Word from childhood, at the early age of twelve years she wished to be baptized and unite with the Seventh-day Adventist Church. About one year ago she joined the company at Granger. She sought to lead a true Christian life, and was beloved by all who knew her. We laid her to rest in the hope of a part in the first resurrection. E. W. CATLIN.

CHAMBERLIN.—Died at his home in New Haven, Conn., April 1, 1907, Charles Chamberlin, aged 85 years. Brother Chamberlin was a deacon of the Congregational church of Buckingham, Conn., over forty years. He embraced the message in this city last year, and was baptized, though very feeble, at the close of the tent services last summer. He leaves a wife, two brothers, one sister, and six children. Funeral service was conducted by the writer, appropriate words being spoken from 2 Tim. 4:6-8. J. C. STEVENS.

REUCHEL.—Died at her home in Hill City, S. D., March 27, 1907, Mrs. Anna Reuchel, *née* Borck, wife of Henry Reuchel, aged 55 years. Mrs. Reuchel was born in Germany, and came to America with her parents when only six months old. She was reared in the Lutheran Church, and later united with the Baptist, and about two years ago she identified herself with the Adventist people, and was "faithful unto death." Her life was full of acts of kindness and deeds of mercy. She sleeps in Jesus. Besides her husband and children, she leaves many relatives and friends to mourn their loss. Funeral service was conducted in the Baptist church by the writer, the text being Ps. 23:1-4. ALBERT C. ANDERSON.

ROBB.—Fell peacefully asleep in Jesus, at Kalamazoo, Mich., March 26, 1907, Byron Robb, aged 74 years and 5 days. Brother Robb with his parents accepted the third angel's message nearly fifty years ago as the result of Bible study begun under the influence of Elder Joseph Bates. When the Kalamazoo Seventh-day Adventist church was founded, he became one of its charter members, remaining with them until his death. He leaves a wife, three brothers, two children, four grandchildren, one great grandchild, and a wide circle of relatives and friends to mourn their loss. But our sorrow brightens with hope as we look forward to the day so near at hand when the voice of the Archangel will call the veterans now at rest to unite with those still living in a chorus of praise to the Captain of our salvation. Funeral service was conducted by the writer, assisted by Elder M. N. Campbell. B. F. KNEELAND.

SMITH.—Died at the St. Helena Sanitarium, Sanitarium, Cal., April 11, 1907, Sister Martha Smith, aged 49 years. She was born in Scotland, and when two years of age came to this country. Most of her life has been spent in Reno, Nev. A husband, one daughter, and three sons mourn their loss. She was a member of the Reno church for about fifteen years, and was a devoted, faithful missionary worker up to the time of her death. Funeral service was conducted by the writer. B. E. BEDDOE.

HARDY.—Died in La Veta, Colo., March 25, 1907, of heart failure and old age, Alfred Monroe Hardy, aged 77 years, 3 months, and 3 days. Brother Hardy was converted while quite young. He accepted present truth in 1884, and was a consistent and faithful Christian, dying with a firm hope and strong faith in his Saviour. Of his four sons and two daughters, one of the sons survives. Words of comfort, based on Heb. 9:27, were spoken by the writer in the Seventh-day Adventist church in La Veta, Colo. L. A. SPRING.

POTTINGER.—Died March 27, 1907, Mary Armstrong Pottinger, wife of the late Dr. Wilson Pottinger. She was born in Hamilton County, Ohio, in 1828. For years Brother and Sister Pottinger were active workers in the message; traveling by team, they visited homes in every direction for many miles around to talk of the precious truth they had found. Four sons, sixteen grandchildren, and seven great grandchildren mourn their loss. She was dearly beloved by all who knew her, and we believe she sleeps in Jesus. Words of comfort were spoken by the writer from Rev. 14:13; 19:8; 22:14. E. O. PARKER.

DOUGLAS.—Died at the home of her son, Brother Richard Earl, March 27, 1907, of heart failure, Sister Martha J. Douglas, aged 63 years. She was converted in the Methodist Church. In 1904 she was baptized by Elder C. A. Burman and united with the Seventh-day Adventist church at Milbank, S. D. She peacefully fell asleep with a bright hope of meeting her loved ones when Jesus comes. She was the mother of eight children, two of whom were with her at the time of her death. Words of encouragement were spoken by the writer from Ps. 90:12. WILL A. BAKER.

BROUSSARD.—Died at Hobart, La., March 18, 1907, Mrs. Ella Anerree Broussard, wife of L. Paul Broussard, aged 36 years and 16 days. Sister Broussard accepted the message in 1889, being a charter member of the Hope Villa church. She remained loyal and faithful to "the faith which was once delivered unto the saints." She loved the Sabbath-school, and was ever ready and willing to do all in her power for the advancement of the truth. Besides her husband, Sister Broussard leaves a daughter and a son to mourn, who "sorrow not, even as others which have no hope." The funeral service was conducted by the writer. S. B. HORTON.

WOOD.—Died at her home in Springfield, Ohio, March 23, 1907, Sister Adaline Wood, wife of Elder J. G. Wood, aged 78 years, 1 month, and 8 days. Of the five children who were given them, three survive her.—Mrs. Chlo Miller, of Springfield, Ohio; Dr. Lillis Wood Starr; and Frank Wood, of California. These, with several brothers and sisters, mourn their loss, but none so much as does Elder Wood, who is now deprived of the companion who has shared his joys and sorrows for almost half a century. Those who were acquainted with Sister Wood in the early days of the message, will remember the hospitality and regard for the comfort of others which characterized her all through her life. This was manifested in her last illness, which continued with more or less severity for more than two years. Elder R. R. Kennedy conducted the funeral service, which was held in the church at Springfield, using Ps. 116:15 for the foundation of his comforting sermon. She was laid to rest in beautiful Ferncliff Cemetery, there to await the call of the Archangel. KATHARINE E. MILLER.

PURDY.—Died at Deckerville, Mich., March 28, 1907, James Purdy, aged nearly 82 years. He had been an interested reader of the REVIEW for some time, and finally accepted the Sabbath of the Lord. His wife and a daughter had kept the Sabbath for a number of years, and their example was blessed to his salvation. Ps. 17:15 was the text at the funeral, chosen by the deceased. ALBERT WEEKS.

ANDERSON.—Died at the home of her son, O. J. Anderson, Leavings, Alberta, April 13, 1907, of dropsy, Mrs. Mary Anderson, in her eighty-fifth year. She was born in Sweden, and came to this country in 1886, living in northern Minnesota until the family moved to Alberta. At times she struggled with doubts, but the Lord taught her to lean on his everlasting arms. Words of comfort were spoken by the writer. J. C. CHRISTENSEN.

GILLETT.—Died in Roswell, N. M., March 25, 1907, E. R. Gillett, aged 76 years and 1 day. He served one term in the Iowa Legislature. In 1861 he enlisted in the Forty-sixth Illinois Volunteers as quartermaster, serving three years and two months. Then he was discharged on account of disability caused by hemorrhage of the lungs. He was an infidel until he heard present truth in 1869, when he accepted the message and lived a Christian life, ever having a word of cheer for all. His wife still survives. Funeral service was conducted by the writer from Isa. 2:10. M. M. KENNY.

HOUSE.—Died in the township of Battle Creek, Mich., March 30, 1907, of consumption, Mrs. Mary R. House, wife of Brother Henry S. House, in her fortieth year. Her last days were made happy by a bright Christian experience, in which she was led to embrace with joy the truth for these last days. Her peace and joy in the Saviour seemed to increase to the end. This is a great comfort to her friends. Her husband and five children mourn their loss, but not without hope. She also leaves one sister and three brothers, who reside in the State of Washington, and were not able to be present at the burial service. G. C. TENNEY.

SMITH.—Killed by the cars at a street crossing, near Fresno, Cal., March 28, 1907, Cyrus J. Smith, aged about 51 years. The accident was a severe shock to his wife and son. Brother Smith was returning from his day's work, and did not notice the fast-moving train bearing down upon him, till his team was almost upon the track. He was killed instantly. He was an upright and faithful man, and very careful of his words. For more than twenty years he had loved and lived the third angel's message. The funeral was held from our church in Fresno. Words of comfort were spoken by the writer from Prov. 27:1. H. G. THURSTON.

ROWELL.—Died near Cedaredge, Colo., April 2, 1907, Brother I. S. Rowell, aged 68 years, 7 months, and 20 days. Brother Rowell was born in Vermont, was a graduate of the Montreal University, taught in the academy there a number of years. He then went to Nebraska, where he taught several years. In 1871 he went to Colorado. In 1877 he came to the western slope, and for thirty years has engaged in surveying in this frontier country. It was here that Elder J. R. Palmer and I held meetings in 1892, when Brother Rowell and his wife accepted present truth. He was elder of the Cedaredge church. When on his way to consult a doctor, it is supposed that while driving down the mountain near his home, he was stricken with apoplexy, and the horses, thus having free rein, ran away, throwing him onto the rocks. He leaves a companion, five sons, and three daughters. Words of comfort were spoken by the writer from Job 14:14, 15, in the hall in Cedaredge to a large congregation. Brother Rowell will be sorely missed by our little church. He was one of my nearest neighbors, and as I drove up the mountain, knowing nothing of his death until I saw his body lying on the rocks, I felt to thank the Lord that I had had a part in giving him the truth for this time. GEO. O. STATES.



WASHINGTON, D. C., MAY 16, 1907

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

HUGO MEKKENON passed through Washington last week, on his return to Finland. He has been in America the past two years, pursuing studies to better fit himself for labor in his native land.

H. W. MILLER, M. D., has been granted a short leave of absence from China. He writes that he expects to leave the middle of May, or not later than June 1, coming via the Trans-Siberian Railway, reaching America about August 1.

As the result of the faithful efforts of a sister in Wisconsin among the sisters of that conference, in behalf of the women of India, she was privileged recently to forward to the Mission Board a check for the nice sum of two hundred dollars, to be used in this noble work of uplifting and enlightening the women of India.

NOTICE our Canvassers' Summary for March, on page 19. It indicates that about twice as much was done during that month as was accomplished during the same time one year ago. It means a more rapid advance in the work of the message this year than last. Let us hope that our faithful canvassers and colporteurs may be able to double it again by next year. Pray that the Holy Spirit may water the seed sown.

BROTHER A. C. MOOKERJEE, one of our missionary workers of India, is at present in Winona, Minn., having come to America because of the failing health of his wife. He finds openings for presenting the truth among friends in that place, and has accepted invitations to speak on India to large congregations. Being a native of India, and speaking English, affords Brother Mookerjee a splendid opportunity of presenting points of truth on these occasions.

WE have passed the fifty thousand mark on the \$150,000 fund. Now two more such efforts, and—we shall be ready for some greater task, which will help to speed the work more swiftly, and bring the glad consummation. If you who read this have not yet done your part, resolve to delay it no longer. Do it now. We can raise the remainder of this amount in *one week* if all will lift together; and we can lift together only

by each one lifting separately at the same time. Now is the time. We have compassed this mountain long enough. What a chorus of praise and thanksgiving would go up around the world if we could bring up the remainder of this fund before the month of May closes! The cause of Christ needs it, and the work is hindered while the undertaking is still unfinished. Let us close it up at once by each one doing his part.

ONE way in which we can advance the cause of truth is by being good neighbors. We can rest assured that no one will be attracted to our belief if that belief does not make us considerate of their feelings. Very frequently there is only a small space between our dwellings and those of our Sunday-keeping neighbors; and a little thoughtfulness on our part will reveal to us many ways in which we can be considerate of their feelings without compromising principle. It is not necessary that we refrain from labor on Sunday, neither is it necessary that we do our loudest work on that day. If our neighbor likes to rest Sunday morning, and we waken him by chopping wood, repairing barn or shed or house with loud hammering and sawing, it would be a difficult matter for us to make an appointment with him for a Bible reading on the Sabbath question. Neither is it necessary in such a case that the week's washing be done on Sunday to flap on the line to his annoyance throughout the day. If we live in the same building with Sunday-keepers, it would be well also to caution the children against unnecessary noise, especially in the early morning. This would not be done out of reverence for the Sunday institution, but out of kindly Christian consideration for the feelings of our neighbors. That very spirit of consideration *for them* will place us on vantage-ground *with them* when we seek to bring to their attention the blessed truths of the third angel's message.

A Review File

VERY much interesting and important data concerning the operation of our missions throughout the world is continually passing through the columns of the REVIEW, in the World-Wide and Field Work departments.

Our colleges and academies, as well as our workers and people generally, by keeping a file of the REVIEW, will find that much valuable information can be collected upon any one given field by going through these reports and gathering it out. To illustrate: Soon will begin a series of reports from Elder G. A. Irwin, giving the history of his journeys and experiences in Africa. Brother Irwin has enriched his reports by giving

interesting descriptions of places of general and historic interest in Africa, as well as of our missions themselves.

Our young people can not help becoming very much interested in these reports of our mission stations in the Dark Continent, especially if God's Spirit is leading some to study this needy field with the view of themselves preparing for work in it. Other fields, like China and India, can likewise be studied from a file of the REVIEW.

A home-made file can easily be made by fastening shoestrings to one side of a piece of cardboard the size of the REVIEW page. Then as soon as the new paper comes, place it on the file, and no one of the family will need to inquire, "Where is the REVIEW?" In this manner this valuable information will be preserved for further reference and study. Try it. If you have not done so already, start a file, and we feel sure you will not wish to abandon the practise.

Of Interest to Workers

DOUBTLESS many of our workers have often wished that they had preserved certain quotations bearing directly on some certain phase of present truth, which they had noticed in the past. It is an easy matter to let such quotations slip by, but not so easy to recover them after they have been lost sight of. Perhaps if we only knew it, some one else had preserved the quotations, and would be glad to share them with us if they knew that we needed them. Many quotations come to the notice of one worker which another worker would be glad to have were his attention called to them. There are numerous quotations that carry with them a great deal of weight when put tersely in the heart of a discourse or a Bible reading on some phase of the message.

Recognizing these facts, the *Watchman* has inaugurated a plan for supplying not only the desired quotations gleaned from all parts of the field, but also a suitable book in which to preserve them. A scrap-book, designed especially for workers, is being prepared by the Southern Publishing Association, and each week the *Watchman* will devote at least one column to the publishing of such quotations as would be of value to our workers. This scrap-book will be furnished for fifty cents, or given free, postage paid, to workers for two new yearly subscriptions to the *Watchman*, accompanied by the regular subscription price. The *Watchman* is only one dollar a year, or a year's subscription will be given to any one free for four yearly subscriptions accompanied by the regular subscription price. Address all orders to the Southern Publishing Association, Twenty-fourth Ave., North, Nashville, Tenn.
R. W. PARMELE.