

# The Advent REVIEW AND Sabbath HERALD

TAKOMA PARK STATION, WASHINGTON, D. C., DECEMBER 27, 1906

## Consummation

C. M. SNOW

*Speed on Thy truth, eternal One,  
Thy holy law proclaim,  
Till every land beneath the sun  
Has heard Jehovah's name.  
We own, O Lord, Thy sov'reign power,  
And bow before Thy throne  
To sing Thy glories in this hour,  
Immortal God alone.*

*Thy truth shall stand, unchanging God,  
Long as the ages roll,  
Though trampled oft where sin has trod,  
And error chained the soul.  
Arise and shine, ye chosen band,  
Ye people, scattered, few;  
No work so high, so deep, so grand,  
Has e'er been given you.*

*We near that hour of calm surcease  
From sorrow, death, and sin,  
That brings the weary one release  
And ushers heaven in.  
Awake, arise, arise and shine;  
Proclaim His truth abroad;  
It is thy Saviour's work and thine,  
Thou messenger of God.*

*We sing Thy praise, eternal Lord,  
Thy glorious truth proclaim.  
Thy mandate is a shield and sword;  
Thy word a living flame.  
Long as the years of earth shall roll—  
Long as eternity—  
We'll bow to Thy benign control,  
And worship only Thee.  
Takoma Park, D. C.*

## Publishers' Page

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

### The Year-Book for 1907

THE new Year-Book for 1907 will be ready to mail in a short time. It contains many improvements over previous editions, and will serve as an excellent reference and guide for all people with reference to denominational affairs. All the usual matter heretofore comprising our Year-Books is arranged in a more convenient form, and the new statistical records of our institutions are greatly enlarged and appropriately grouped with the other matter.

This book will also contain the fundamental principles of the denomination which were printed in the 1905 Year-Book. This feature will be of great service in missionary work, for there is a constant demand for a statement of the belief of the denomination which can not be supplied as the pamphlet "Our Faith and Hope," is out of print.

The rapid growth of the denomination, as revealed in the 1907 Year-Book, placed by the side of the fundamental principles, will render this edition of the Year-Book very desirable for placing in the possession of interested persons. It will be very convincing, and will doubtless help them to gain a comprehensive idea of the mighty work being done by the denomination. Not only every worker, but every family in the denomination, should have a copy for reference and study, and thousands of copies should be used in missionary work. It can be ordered of any State tract society or any publishing house.

### Our Little Folks' Bible Nature

A NEW, revised edition of "Our Little Folks' Bible Nature" is just being completed. This is a kindergarten book of simple, graded lessons in Bible nature, beginning with the narration of the events in the week of creation, and continuing these in the order given in the Scriptures. It is a beginner's graded book on the sentence-method order. Each subject is thoroughly illustrated with new drawings made especially for the book. It is also illustrated with fifteen beautiful colored plates, and contains 128 pages, bound in board and cloth covers with colored designs. Besides being a book for general use in the home, it is especially adapted to church-school work. It has proved to be a very desirable work; and with the new improvements, we believe the general public will be pleased with it. The price is 25 and 50 cents.

### The New Testament Primer

A NEW book for children, composed of simplified nature and Bible topics, and sparkling with bright, two-colored illustrations—one of the most attractive children's books ever published.

Arranged in four graded departments, beginning with a Scripture alphabet, the first letter of the Scripture text being printed in two colors, and decorated with vines that grow in Palestine.

The second department is a nature display of trees, flowers, animals, birds,

and insects, with a slate exercise in writing, drawing, and stick laying.

The third and fourth departments contain simple stories of Christ and some of the leading disciples. The entire book is admirably adapted to attract and to teach children—clean, cultured, and convincing. Beautifully bound in board and cloth covers, twenty-five and fifty cents.

### Bibles for Everybody

THE Review and Herald Publishing Association, of Washington, D. C., has secured a line of Bibles printed in the Old Country that equals any other Bible published. They contain all the latest, up-to-date features of any Bible manufactured, and have a clear, large, bold-faced type, Arabic figures for chapter headings, the popular center-column references, with or without thumb index; 6¾ in. long by 4¾ in. wide, 7/8 in. thick, except the cheapest book, which is 1¼ in. thick. The general demand is for a large type in a small Bible, and this line is the nearest approach to such a book we know of. Note the following styles and prices: No. 2990, Alsatian morocco, divinity circuit, round corners, red-under-gold edges, silk head-band and marker, linen lined, plain book paper, \$2.50. No. 2990x, same as above, with the exception of being made with thin India paper, which makes it only 7/8 of an inch thick, \$3.50. No. 2992x, Egyptian morocco, same style as above, grained leather, silk sewed, \$4. No. 2996x, Alaska seal, same style as above, calf lined to edge, silk sewed, \$5.50. If concordance is desired, 50 cents extra; if thumb index, 50 cents extra. Order by the number of the Bible.

It pays to buy more than one Bible. If persons can club together and send us an order for three Bibles to one address, a liberal discount will be made.

### Religious Liberty Leaflets

WE call special attention to our Religious Liberty Leaflets, which are especially adapted for general circulation. They are splendid tracts to use in connection with the circulation of *Liberty*.

Leaflet No. 1 bears the title of "Principles Too Little Understood." It contains a short, practical, impressive discussion of the fundamental principles of personal and national religious liberty. Eight pages; price, 38 cents a hundred.

Leaflet No. 2 is an eight-page tract entitled "Sunday Laws: Their Origin, Nature, and Object." Any one reading this tract will not fail to discern the true spirit of these religious enactments. This tract, circulated in any community where Sunday legislation is in progress, will wield a mighty influence in favor of right principles and in preventing the enforcement of Sunday laws. Price, 38 cents a hundred.

Leaflet No. 3 exposes the evil of Sabbath legislation, and reveals the true meaning of Sabbath laws. The title of this tract is "The Logic of Sabbath Legislation." It contains eight pages. Price, 38 cents a hundred.

Leaflet No. 4 is entitled "The Civil Sabbath." It exposes arguments that are prevalent for the civil sabbath in the United States. Associated with this exposition are given principles of true

Sabbath observance contrasted with enforced observance. Twelve pages, 55 cents a hundred.

### A Friend in the Kitchen

"A FRIEND IN THE KITCHEN, or What to Cook and How to Cook It," by Mrs. Anna L. Colcord, is described in the following first paragraph of the preface of this helpful book: "The object of this work is to furnish in an inexpensive and convenient form plain directions on healthful cookery. Special attention has been given to the idea, presenting such recipes as will tend to make the living of the family what it should be,—simple, economical, wholesome, nutritious, palatable, and varied."

The book gives over four hundred recipes, while in the back will be found a table giving the time required to digest various foods, another giving the nutritive value of different foods, still another setting forth the weights and measures for the kitchen. Special paper binding, 25 cents; oilcloth, 50 cents. post-paid.

This is an easy book to sell in almost any locality. Housekeepers are always interested in healthful cookery. A young girl went out in the city of Washington a few days ago, and sold seven copies during the first hour. A good discount on sales is given to regular agents.

### Ministry of Healing

WHILE there are many persons suffering with real disease, there are many who are merely *mind-sick*. To such "Ministry of Healing" would be a great blessing, for it reveals the fact that many die of disease, the cause of which is wholly imaginary. "Ministry of Healing" reveals clearly the purpose of the Creator in placing the mind in control of the body. It reveals the true relation between the mind and the body, and gives suggestions to those who are mentally sick that will greatly assist them in overcoming their imaginary difficulties. No better service can be rendered the general public than placing "Ministry of Healing" in the possession of the people, and there is no better time to render this service than just before the holidays. Prices: \$1.50 in freight shipments, \$1.65 when sent by mail.

### New Commandment Chart

OUR new commandment chart just printed by the Review and Herald Publishing Association is 36 inches wide and 51 inches long. The type is large enough to be easily read in the largest hall or tent. It has the words, "The Law of God," printed in large type at the top. It is in all particulars a decided improvement over the old chart, yet the price remains the same,—\$1, post-paid.

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

Also Pacific Press Publishing Company, Mountain View, Cal.; Portland, Ore.; Kansas City, Mo.; Southern Publishing Association, Nashville, Tenn. and Fort Worth, Tex.

# 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

### Some Beholds!

"BEHOLD your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him." "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles." "Behold, I have given him for a witness to the people, a leader and commander to the people." "Behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." "Behold the Lamb of God, which taketh away the sin of the world." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation." "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." "Behold, he cometh with clouds; and every eye shall see him." "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." O that all might behold him in peace in that day!

### Editorial Letter

Jottings from the Editor's Note-Book on a Trip Around the World

It is my purpose to relate in a simple manner some of my experiences on this my second missionary journey around the world. The circumstances and reasons which have led to this trip have already been stated by Brother Daniells in a recent issue of the REVIEW, and therefore do not need to be repeated here.

It is just ten years this month since I arrived in America from my first round-the-world journey. Then I spent nearly all the time in the southern hemisphere,—in Australasia and South Africa,—but my visits this time will be confined wholly to the northern half of the globe. A brief statement of my proposed itinerary is as follows: about three weeks in Japan, a week in Korea, two months in China, calls at Manila and Singapore, a few days in Burma, and about two weeks in India. With between two and three months spent on shipboard to cover the long distances, these visits will occupy about six months. This is a very short time in which to become acquainted with the work in these important fields, but it seems necessary to reach Switzerland in time to attend the council of the General Conference Committee, which will be held there in May, in order that a report may be submitted at that time, and intelligent plans laid for the more rapid advancement of the message in the far East. The reason for the short stay in India will be clear when it is remembered that Brother G. B. Thompson is now on his way to that country with Brother J. L. Shaw and his party, where he will spend nearly all the time until the meeting of the council in May. As I must necessarily go to Europe via Colombo, it seemed better to journey through India rather than to sail by it, and thus to get at least a glimpse of that field.

The next day after leaving Washington I spent at Mount Vernon, Ohio. Here I met Brethren Miller and Gibson, whose sons, Dr. H. W. and Esta Miller and Orva Gibson, are now in China. It was a privilege to carry a breath of the home atmosphere to these young men in a far country, for however intense the missionary zeal may be, we ought never to forget the fathers and mothers who toil and pray in the home land, and thus sustain the workers at the front. In the afternoon a good audience gathered in the college chapel, and I spoke for an

hour concerning the extension of our work in all lands. Mount Vernon is well represented in "the regions beyond," and the brethren and sisters take a lively interest in the progress of the message throughout the world. They think of Brother and Sister Field in Japan, of the Brethren Miller and Gibson in China, of Brother Wakeham in England, and of others in other places as their personal representatives, and this stimulates their own zeal for the furtherance of the closing message both at home and abroad. A missionary meeting is a good place to such a church.

As a companion on the journey from St. Paul to Vancouver I had a missionary to China who is returning after a furlough. He is connected with what is known as the China Inland Mission,—the movement organized by Hudson Taylor,—which has about six hundred missionaries and nearly a thousand native workers scattered through fifteen provinces. This brother and I have been assigned to the same room on the ship to Japan, and I hope we may have a profitable time together. Two missionaries—friends of his—are also going on the same ship with us.

Sister Schaffenberg, of Wisconsin, who goes out as a Bible worker for Korea, and Sister Hattie Harriman, who goes to Japan as a nurse from the Boulder Sanitarium, have joined me at Vancouver, and so we shall have quite a band of Christian workers on the ship. I hope we may have opportunities to witness for the truth.

This letter is written on the morning of the day of sailing, and my next letter will be sent from Japan, as there is no port of call between this place and Yokohama. I invite all the readers of the REVIEW to pray for the work in the fields to which I go.

Vancouver, British Columbia, Dec. 5, 1906.

### The New Time in Mexico

THE workers and believers gathered in this Catholic land also bear witness to the fact that this is a time of new power and fruitage in the work of the advent message. What does it mean that this witness is borne just at this time in the most difficult fields? in such a land as Catholic Mexico, where the work has formerly seemed to go so very slowly?

It can mean nothing else than the fulfilment of the word that came to us by the spirit of prophecy about two years

ago, that the time for the enlargement and growth of God's people had come.

It has come in Mexico, and the hearts of workers and believers rejoice to see the day. During the last year thirty-five are reported as having accepted the truth in this land. It is not a large number, it is true. But it represents a growth among the Mexicans in this one year equal to that of all the twelve or thirteen years previous.

The literature scattered is bringing fruit. Workers are being raised up. Little groups of new believers are promise of similar fruitage elsewhere as the seed is sown and interests followed up. By the blessing of the Lord Mexico has swung into the ranks of Catholic fields able to report a growing and aggressive work.

The results have come by methods which have proved successful in every other land. These new interests spring generally from the circulation of literature. The Mexican paper, filled with the message, has been scattered and sold. As people have read it, their hearts have responded. In one place a little group of Mexicans were found already keeping the Sabbath, as the result of reading, before the living preacher reached them.

These things encourage our brethren to continue the colporteur and canvassing work in all parts of Mexico. Good work has been done the past year, though more colporteurs are needed. It has been demonstrated that subscriptions can be taken for the paper in all parts. One Mexican brother has taken about twelve hundred during the last year. We must help this mission to increase its staff of colporteurs as men able to do the work are found.

Only a few years ago our missionary geography of Mexico knew but the one word, Guadalajara. Then Mexico City was added. Now we must learn a new geography of the country. There are representatives of the truth also in Torreon and Gomez Palacio, in San Luis Potosi, Tampico, Monterey, Ameca, Celaya, Cautla, and one or two other points.

Our conference is only opened in Mexico City, but it needs only a first Sabbath spent with these people and workers to recognize the true spirit of the message. There is a company of thirty in the city. They have a meeting-place in the very heart of this great capital, on one of the busiest streets. With delegates from other parts, we had fifty-six at the first Sabbath meeting. Others are coming later.

Of a truth the Lord is visiting our work in Mexico with the same refreshing from on high that is reviving hearts in other fields, and preparing honest souls to receive the truth.

This talk of a new time in this work is not mere talk to say something encouraging. The definite results of the work done and the new aspect of affairs in the darkest fields demonstrate that a divine power has laid hold of things, and that the time of harvest has come.

W. A. S.

*Mexico City.*

### **Christ and the Law**

THERE is only one final authority in the universe, and that is God. There is only one Saviour of men, and that is Christ. There is only one standard of Christianity, and that is the Word of God, the Word made flesh.

Christ is frequently and persistently accused of abolishing the law, and removing it as a yoke of bondage from our necks. It is certainly worth while to consider what his attitude was, and what would have been the result of his doing what he is accused of doing.

He who is "the Word made flesh" declares of himself: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40: 7, 8. He further declares, "My meat is to do the will of him that sent me." John 4: 34. Of his teachings he said, "My doctrine is not mine, but his that sent me." John 7: 16. Of the words which he spoke he declared: "The word which ye hear is not mine, but the Father's which sent me." John 14: 24. The works which he did he declared to be the works of the one who sent him. His whole ministry was the ministry of reconciliation—not to reconcile God to man, but that man might be reconciled to God. Had it been necessary to remove the law to make a reconciliation possible, it would have been an admission on the part of God that God himself was responsible for man's not being reconciled to him; and that when God removed his barrier, the reconciliation was speedily accomplished.

Christ's work of bringing about the reconciliation of men to God necessitated a perfect oneness between the Sender and the One sent. It necessitated also that the One sent should not set up his own way and will, nor institute laws and ordinances in opposition to the laws and ordinances of him who sent him. Otherwise the One sent would also need to be reconciled to the eternal One, and he would have nullified his own mission, and made the breach between God and man wider than it was before.

In heaven one who had greater faith in his own greatness than in God's goodness and wisdom sought to abolish the law of God and set up laws of his own; and the load of sin under which the world—nay, the universe—groans today is the result of that work of the

one-time covering cherub who sought to rule for himself, and make laws of his own, without regard to God—in spite of God.

Notwithstanding that fact, and in the plain light of the consequences of that act, our Lord Jesus Christ is continually accused—and by those who profess to honor him—of doing the same thing, of setting up a law of his own, and thus supplanting the law which God had written with his own finger upon the hearts of men. And that accusation is made in spite of our Saviour's own emphatic declaration recorded in Matt. 5: 18: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled;" or as expressed in Luke 16: 17, "It is easier for heaven and earth to pass, than one tittle of the law to fail."

That was the uncompromising position which Christ himself took. It was the only position he could take and be man's Redeemer. He set up no law of his own in opposition to the law of the Father; he set up no will but the will of him that sent him; he wrought no works for his own glory, but rather emptied himself, and became obedient unto death, that he might show forth the justice and the mercy and the undying love of God. He himself came under the law, and with his own life paid the penalty of man's transgression of the law, that the righteousness of the law might be made manifest unto men, and its perpetuity be recognized. The very law which many professed Christians are to-day accusing him of having abolished he declares through the psalmist is settled forever in the heavens.

Nothing could have suited Satan better than for Christ to come to this earth with the purpose of abolishing the law of God. Christ declares that he did not come for that purpose. He could not have been man's Saviour if he had attempted to carry out such a work. He could not have been the Mediator between God and man if he had attempted to abolish the law of God, whose transgression by man had made mediation necessary.

The ground of man's hope in Christ is in the fact that he was a law-keeper rather than a law-breaker. If a law-breaker could save us, we might reasonably look to Lucifer for salvation. Christ was our great example of loyalty to God: he could not supplant his law; he made our redemption sure because he did not try to do it. Harken to this declaration of Holy Writ, and never again be troubled over the possibility that God's holy law was a transient affair, a temporary expedient: "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that

men should fear before him." Eccl. 3:14. The law of God certainly is included in whatsoever God doeth; therefore it is among those things that shall be forever. Christ loyally adhered to and magnified his Father's law; and they that are his will do as he did.

C. M. S.

### How Our Property May Be Made a Help in Our Salvation

FEAR not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves purses [R. V., Amer. Standard] which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights be burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Luke 12:32-36.

This language unmistakably applies to the last days, to those giving the divine message which closes human probation. God's people will then be a "little flock" compared with the great mass of religious professors of various sects, or of the world as a whole. One hundred and forty-four thousand will comprise the number of the sealed ones. The words quoted above can not apply to the true believers living before the time of the end; for they can not be said to be waiting "for their lord, when he will return from the wedding."

What is it to wait?—"To stay or rest in expectation; to stop or remain stationary till the arrival of some person or event; to rest in patience; to stay; not to depart."—*Webster*.

Expectancy of a person or an event is the leading thought of waiting till the return from the wedding. None can be doing this until the last generation of Christians, who will be looking for the Lord. The wedding is the eternal union between the Son of God and the bride the Lamb's wife. This event takes place just before he comes to take his people up to the city of God.

This experience of "the little flock" is different from that of all other Christian believers. Their place in probationary time is different from that of all others. They are to be alive when the Lord comes. They are waiting, watching, expecting the Master's return. They have the right to be thus in expectancy, because they believe the prophecies which foretell his coming near.

They are counseled, "Fear not." They are to believe God will keep his word. They are warned to have their "treasure" laid up in heaven, where they are to go to enjoy it. As sensible men, when moving to a distant country, get their property converted into drafts, that

they may safely carry its equivalent with them, so "the little flock" are to send their property on before them to be accessible to them when they move from this world to a better world where the curse has never come.

How are they to do this? They are to "sell" their property and do good with it, thus putting it in purses which will never grow old or decay. It will be laid up eternally in the heavens above. The little flock are carefully warned against laying up their treasure in this world. They are told plainly, "Where your treasure is, there will your heart be also." One's treasure is something very highly valued. In short, it is a thing that one loves more than anything else. If we love this world more than heaven, then we shall be burned up with the world in the last day. What is the matter with most professed Christians? They seem to think they can love this world as much as they please, and then go to another and better world. But the Scriptures say, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2:15-17.

Every soul is deciding his eternal destiny day by day. The present life is a probation. As we use this life, so will our future life be. If we labor merely for the present world, we shall share its doom. If we use our means in the Master's cause, we are thus transferring our treasure to the world to come. We are demonstrating before the world and all the heavenly intelligences where our true interest is.

Again: if we send on our means beforehand and lay up our treasure in the bank of heaven, we are placing it where it will be continually drawing us heavenward. When worldly men place their money in earthly banks, with what intense interest do they watch to see whether that bank is sound or not. If there is a raid made on that bank, how anxiously do they rush to get their money out. If they have it in some strong bank in New York City, they are little moved at the calamities of some near-by country bank. Their money is safe. So with the devoted Christian whose money is laid up in the bank of heaven. Such are waiting for the Lord to come to take them to the better world, where their treasure is stored up. They are continually drawn heavenward.

It is a wonderful blessing to our people to have the needs of God's cause brought forcibly to their minds, as in the \$150,000 fund. Such occasions offer us

opportunities to know the real condition of our hearts. Do we love the cause of God more than the riches of this world? If we do, we shall surely sell our property, if necessary, and put it into the needy cause of God. Let Seventh-day Adventists beware of having a great amount of property burned up by the fires of the last day. Where our treasure is, there our hearts are; and where our hearts are, we shall surely go.

As an aged fellow laborer in this most blessed of all causes, I entreat you, my brethren and sisters, to embrace this opportunity of transferring your earthly treasure to the bank of heaven. That will be a constant drawing power, a moral force, a blessed helper to save you at last. The cause of God greatly needs your help just now. You need the opportunity to give that help. It is a matter of the greatest importance that we transfer our affections and our means to the bank of heaven. That will never fail. It is the only safe course.

GEO. I. BUTLER.

### An Advance Move in the Levant Mission Field

WHAT we once designated the Oriental or Mediterranean Mission field, has now been named, by the General Conference Committee, the "Levant Mission field." In defining the "Levant," Webster says: "The eastern Mediterranean and the coasts of Syria, Asia Minor, and Egypt. The regions between Italy and the Euphrates. The lands of the Levant are properly those that lie upon and stretch away from the eastern shores of the Mediterranean, the lands of the sunrise, but these comprise territories so important and historic that the word 'Levant' has come to be applied to the whole East."

The territory of the Levant Mission field as arranged by the General Conference embraces Turkey, both in Europe and in Asia, Syria, Palestine, Egypt, and Greece. By referring to the map, it will be seen that this takes in all the countries lying around the eastern part of the Mediterranean Sea.

We have been working in this territory a number of years. Elder H. P. Holser gave this field much study and attention while in charge of the work in central Europe. For a number of years before his death, he served as superintendent of this mission. When his health failed, so that he could no longer remain at his post, Elder Conradi was asked to look after the field in addition to his European work, until a superintendent could be found. After some delay, Elder W. H. Wakeham was requested to make Egypt his field of labor, and to take the general oversight of the

work in the Levant. Sufficient help was never provided Brother Wakeham for the successful carrying out of this plan. Owing to the serious illness of his companion, Brother Wakeham felt obliged to leave for a time, but, as we know, his faithful wife was not able to reach England, whither they were going with the hope of benefiting her health.

In the meantime, some of our strongest workers in Syria had been obliged to leave the field on account of failing health, and the mission seemed badly demoralized. After much study, the General Conference Committee decided to reorganize the mission thoroughly, and send to the field a stronger force of workers. Elder Jay Nethery has been selected for Egypt, and is already in the field. Elder C. D. AcMoody was requested to join Dr. George in Turkey, and has now reached his destination. Prof. Warren Howell was requested to make Greece his field of labor. The way has not yet seemed to open for him to go. Prof. H. R. Salisbury, of England, has been appointed superintendent of the Levant Mission field, with the suggestion that he make Beirut, Syria, his headquarters. We have received word from Professor and Mrs. Salisbury, telling us that they gladly accept this appointment. When they were asked to return to the States to aid in the general educational work, they did not feel clear to respond, but when asked to go farther East to devote their lives to one of the most difficult mission fields we have yet entered, they feel clear that this is in the line of duty.

Professor Salisbury has already given the Arabic language much study, and since his appointment to that field, has placed himself under a good instructor in London. He is making the most thorough preparation possible to master the language, so that he will be able not only to speak the Arabic, but also to aid in producing literature for the people.

We are more pleased than words can express that we are able to secure young, consecrated workers for that difficult field. Palestine, Egypt, Syria, and Asia Minor are lands that have witnessed the most marvelous manifestations of God's dealings with his people and other nations that the world has ever seen. Those lands that have been so highly favored have become the strongholds of false religions, and are now exceedingly difficult fields for missionary operations. But our experiences have shown us that there are honest souls there who long for the light of present truth, and who gladly accept it, and stand loyally by it when it shines into their hearts. We believe that from the Levant there will be gathered a splendid company to join the loyal believers who shall be translated at the coming of our Master.

As Professor Salisbury and his associates take up the work with new energy and zeal, they should have the earnest prayers of God's people. Brother Salisbury will not be able to leave England until after the General Conference Council, to be held in Switzerland next May. It is understood that he will go to his new field immediately after the council. More help must be sent to that field. We need young men and women who have had good educational advantages, who are strong physically, and who are willing to sacrifice everything in this life for the advancement of the work in such a field. We look forward with deep interest to the development of the work in the Levant. Let us all pray that the special blessing of the Lord shall rest upon the workers there.

A. G. DANIELLS.

## Note and Comment

At the close of a long letter on the present failure of Protestantism, a correspondent of the *New York Sun* writes thus:—

What is needed at the present time is some great apostle, a Christian socialist in fact, who will be utterly indifferent to the claims of wealth, and preach a Christianity such as was taught by its Founder and is revealed in the New Testament. Now the Protestant churches seem to be nothing but social clubs. They are certainly not preaching institutions. And yet we were told that it pleased God to save the world through "the foolishness of preaching." Until some change takes place, I feel justified in holding that Protestantism is on its trial.

The world needs the simple gospel message preached "in demonstration of the Spirit, and of power," as in the days of the apostles. The Lord has provided such a message for this generation. Preach the message.

It frequently happens that when men can not reach a certain point by a direct route, they take a circuitous one and arrive at the same destination. This is frequently illustrated at the present time in the declarations of those who are seeking the enforcement of their religious convictions upon other people. The National Reform leaders "deprecate" a union of church and state, but are working with utmost energy for a combination of religion and the state, by which union they hope to accomplish the enactment of religious laws which will bring oppression upon dissenting Christians. It is but a change of words for the accomplishment of the same end. The *Kansas City Star*, of November 14, published a statement by Thomas K. Beecher which had in it the same peculiar piece of reasoning. It reads:—

We have no right to ask a man to

conform to the dictates of our consciences; but we have a right to require him to live up to the laws of the land, which are the embodied consciences of the community.

This is another case of a distinction without a difference. An individual has no right to compel another to adopt his religious practises; but several individuals may get together and compel the man to do that very thing. All the company of individuals have to do is to agree upon what the "consciences of the community" shall embody in the law, and then compel any and all to comply with that embodiment. For one to do it would be wrong; for several to do it would be right. It is simply a matter of putting our conscientious convictions into the law, and then enforcing the law. That rids us of the opprobrium of interfering with the religious rights of men.

In a recent interview the governor of California said: "There seems to be a carnival of crime, and the most violent crime at that, in San Francisco." Under the heading "Crimson Record of Two Months of Unchecked Crime in San Francisco," the *San Francisco Chronicle* prints a list of fifty-five cases of robbery, assault, and murder. In an editorial in the same paper, which deals with the question of suppressing this outbreak of crime, we read:—

But nothing will be done so long as those who have the authority to give and enforce orders are men of low character, in habitual friendly intercourse with law-breakers, who shut their eyes to the villainies going on in the low class of saloons, and who freely grant liquor licenses to men known to seek the patronage of the criminal classes and believed to habitually share their gains.

In a sermon reported in the *San Francisco Examiner* dealing with the same conditions, a Methodist pastor said:—

During the months following directly after the fire when the saloons were closed, the reports of criminal acts were few and far between. Since the saloon traffic has resumed, not a day passes without its record of some act of violence. The police records speak for themselves. They show how great has been the increase in crime since the saloons opened.

It seems to be generally conceded by those who have written or spoken upon the matter, that San Francisco is under the control of a dangerous, crime-fostering element; and the recent indictments of officials there indicate that those distressing conditions are permitted in the interests of "graft."

With these facts in mind, let our readers reread Sister White's article in our issue of October 25, page 8, and observe the direct application of the principles there enunciated. Would it not seem that the continuance of such things invites a further visitation of judgment?

# The Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

## The Washington Sanitarium

ALREADY our people are uniting their efforts to raise the \$150,000 fund. It has often been stated that \$50,000 of this fund was to be used in the construction of a sanitarium building at Takoma Park, D. C. Some may question the advisability of erecting this sanitarium building at this time, when the calls for money are so numerous for pushing the work in other lands.

It may not be amiss to quote here a few extracts from the pen of Sister White, whose instructions are prized so highly by this people. These excerpts are brief, and taken from extended communications sent to different persons during the last few years, since the lo-

make a deep impression in favor of the truth for this time. Place at the head of this institution one who can be trusted. Obtain facilities for giving treatment, and secure God-fearing youth as your helpers.—*Letter of Instruction, dated Aug. 27, 1903.*

### Time Already Lost

If there is one place above another where a sanitarium should be established, and where gospel work should be done, it is Washington. We can not estimate how great an influence would have gone forth from Washington in favor of the truth, had a sanitarium been established there twenty years ago. Above all places, this place should be worked. Satan is working there with all his might.

I present this to you as a matter that is stirring me mightily. One thing is certain: we shall not be clear unless

that Christ is also the omega.—*Extract from Testimony, written Dec. 2, 1903.*

My brethren and sisters, take hold without delay to supply the means needed for the completion of the work at Washington. If you will open your hearts to the influence of the Holy Spirit, this work can soon be accomplished. Let your piety and liberality be shown just now in the accomplishment of the work that must be done in Washington, and in sending forth missionaries to all parts of the world. Put your hearts into the effort, that soon the word may go forth that the needed means has been supplied, and that the work may go forward with joyful dispatch.—*Extract from Testimony, written March 30, 1905.*

### At Once

SANITARIUM, CAL., Jan. 26, 1906.

Months ago I sent the light that I had received in regard to the Sanitarium,—that its erection should be begun at once. . . .

The best thing to be done now, as far as I can see, is to begin at once to put up the building. Erect a moderate-sized building, using the money you have. There are necessities to be met in the South. Keep in operation the raising of means for the Washington Sanitarium without making a public call through the papers. I do not think that fifty thousand dollars would be any too much to expend on the Sanitarium, to put up and equip the building that will be needed. I am disappointed that there is so little means left for the Sanitarium, but there should be no further delay. A beginning on the institution should certainly be made at once. Use the money that you have and go as far as you can. . . .

That which I have said over and over again regarding the necessity of erecting the sanitarium building has seemed to have little influence. I trust that this will have more influence, and that work on the institution will soon be begun.—*Ellen G. White.*

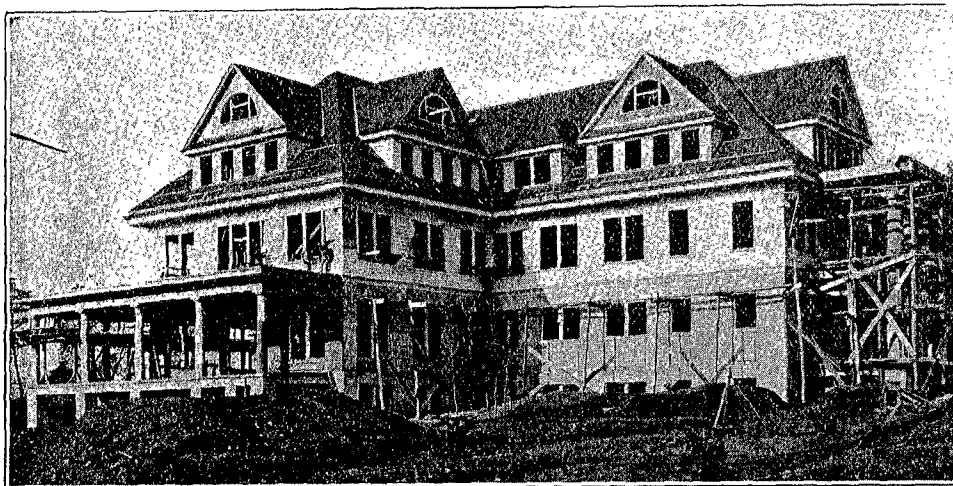
The accompanying cut will give an idea of how the building will look when finished. This photograph of the building was taken about four weeks ago, when it was not so near completion as it is at the present time. Most of the windows are now in, and nearly all the outside work is finished. We are already plastering the third and fourth stories.

The main building is forty-four by one hundred and twelve feet, with an annex on the rear, forty-four by fifty-two feet six inches. The whole building is three stories high besides the attic. Underneath is a ten-foot basement.

Up to date we have spent about forty-five thousand dollars in the construction of this building, which will include the heating apparatus. Its estimated cost is fifty-five thousand dollars.

### The Iowa Circle Sanitarium

The readers of the REVIEW AND HERALD will be glad to know that the little sanitarium known as the Iowa Circle Sanitarium is enjoying a good patronage this winter. I. H. EVANS.



WASHINGTON SANITARIUM (IN PROCESS OF BUILDING), EAST FRONT AND SIDE VIEW

cation of our General Conference at Washington, D. C.

From a careful reading of these instructions, it will be plainly observed why the leading brethren of the General Conference are making the effort to erect the sanitarium building at Washington, D. C. They did not see how they could be true to the spirit of prophecy if they longer remained inactive.

Here are a few of the statements referred to:—

### Extracts from Testimonies Concerning a Sanitarium in Washington, D. C.

If there is any place in the world that should have the full rays of present truth, it is Washington, the city that is the very heart of the nation. . . . God has looked with displeasure on the neglect that has been shown to this city.

#### No Time to Be Lost

May God help us to develop plans so that our youth can become genuine medical missionaries. . . . We have before us the work of establishing a medical institution near Washington.

No time is to be lost. Call for the best talent, and make arrangements for conducting a nurses' training-school. All that can be done, should be done, to

we at once do something in Washington to represent our work. I shall not be able to rest until I see the truth going forth as a lamp that burneth.

Our people far and near need to ask themselves how the Lord regards their neglect of important centers in America. There are many places in this country in which the truth has never been proclaimed. Many years ago there should have been a sanitarium in Washington, D. C. But men have chosen their way in many things, and the places to which the truth should have found entrance by the establishment of medical missionary work, have been neglected. . . .

Again and again, the Lord has presented Washington to me as a place that has been strangely neglected. In looking through my diaries I have found some things that I wrote more than twelve years ago in regard to the work in Washington, and the necessity of establishing there some memorial for God.

#### The Work Begun

I thank the Lord that the work is begun in Washington. I am glad that the publishing work has been moved from Battle Creek to Washington, and that plans are being laid for the establishment of a sanitarium in Washington. We see the alpha, and we know

## General Articles

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

### The Coming of His Feet

In the crimson of the morning, in the  
whiteness of the noon,  
In the amber glory of the day's re-  
-treat,  
In the midnight, robed in darkness, or  
the gleaming of the noon,  
I listen for the coming of His feet.

I heard his weary footsteps on the sands  
of Galilee,  
On the temple's marble pavement, on  
the street,  
Worn with weight of sorrow, faltering  
up the slopes of Calvary:  
The sorrow of the coming of his feet.

Down the minster-aisles of splendor,  
from betwixt the cherubim,  
Through the wondering throng, with  
motion strong and fleet,  
Sounds his victor-tread, approaching  
with a music far and dim:  
The music of the coming of his feet.

Sandaled not with sheen of silver,  
girded not with woven gold,  
Weighted not with shimmering gems  
and odors sweet;  
But white-winged and shod with glory,  
in the Tabor-light of old—  
The glory of the coming of his feet.

He is coming, O my spirit! with his  
everlasting peace,  
With his blessedness, immortal and  
complete;  
He is coming, O my spirit! and his com-  
-ing brings release—  
I listen for the coming of his feet.

—Selected.

### How Shall We Observe the Holidays?

MRS. E. G. WHITE

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Shall we follow Christ as our pattern? In his life of self-sacrifice was seen not one jot or tittle of selfishness. He who had been rich in the heavenly courts, left all his wealth and power, and came to this world, clothed in the humble garb of humanity. For our sakes he became poor, that we through his poverty might be made rich. Like him, his followers are by lives of self-denial to be a blessing to the world. If in the lives of all God's people the character of Christ were revealed, we should see thousands more converted to the truth.

If men would only remember that every favor they receive is a gift from God, would they not do very much more than they are now doing to relieve his work of the embarrassment of poverty? Would they not act a noble part in rendering to the Lord that which is his own?

Wealth hoarded will become a curse. Often the Lord can not preserve and bless the possessions of men, because the owners feel little or no obligation to assist in the great work of proclaiming the truth in new fields. Their substance, generously divided with their brethren who are laboring with meager facilities in destitute fields, would bring in return rich blessings from God.

No charity is complete unless it reveals an appreciation of the gospel. Those who now, in this time of emergency, selfishly hold on to their means, will soon suffer the loss of all they have. Those who are truly converted, and who have more than sufficient for their immediate necessities, will freely impart of their abundance to help those who are poorer than they.

All should feel an intense interest in the advancement of the third angel's message. The work of proclaiming this message has already grown to large proportions; but it is to advance still more rapidly. We need many more laborers, and God's loyal people, filled with a spirit of self-denial, should now give cheerfully and liberally, in order that facilities may be provided for the entering of new territory. In many places the work has been retarded because of the scarcity of means. The rebuke of God will rest upon those who do not come up to his help against the mighty powers of darkness.

Shall we not, as a people, refrain from following the custom of the world in unnecessary indulgence during the present holiday season? O how much might be accomplished in needy mission fields with the money that is squandered in various ways at this season of the year by those who profess to be Christians!

Will not the Seventh-day Adventists in every place first consecrate themselves to the Lord, and then do their very best, according to their circumstances, to advance his work, by gifts and offerings? Will they show that they appreciate the blessings of the Lord, and that they are grateful for his mercy? Will they not now consider their obligations to God, at a time when the world especially seeks for pleasure, and expends large sums of money for gifts to those who are not needy?

I have said to my family and my friends, I desire that no one shall make me a birthday or Christmas gift, unless it be with permission to pass it on into the Lord's treasury, to be appropriated in the establishment of missions.

I will greatly praise the name of the Lord if his people, at this time, by the exercise of benevolence, will increase the facilities for successful work in many needy fields. I long to see among Seventh-day Adventists an increase of faith and courage, and more praise and thanksgiving to God, so that where in the past there has been a withholding of means, there shall from henceforth be seen the evidences of a grateful heart,—the faithful bestowal of gifts and offerings, to supply the needs of many destitute fields.

## Millennial Dawn—No. 2

GEO. B. THOMPSON

As before stated, the central idea of the "Millennial Dawn" belief is that of a second probation. The following quotations state their position on this matter:—

"During the millennial age, there will be a restitution of all things lost by the fall of Adam (Acts 3:19-21), and before its close all tears shall have been wiped away."—"Plan of the Ages," Vol. I, page 73.

"Those who do not receive a full knowledge and, by faith, an enjoyment of this favor of God in the present time (and such are the great majority, including children and heathen) will assuredly have these privileges in the next age, or 'world to come,' the dispensation or age to follow the present."—*Id.*, page 129.

"And why should not the Sodomites have an opportunity to reach perfection and everlasting life as well as Israel, or as any of us? . . . Thus our Lord teaches (Gen. 19:24; Luke 17:29; Matt. 11:23) that the Sodomites did not have a full opportunity; and he guarantees them such an opportunity when he adds (verse 24), 'But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.'"—*Id.*, page 110.

These quotations are sufficient to show their positive teaching in reference to a second probation. At the risk of being thought harsh, we must say that Satan never invented a doctrine better calculated to ensnare souls than that of a "second chance," another "probation" in the millennial age. Here we are told that the besotted inhabitants of the city of Sodom, whose deeds were so revolting and wicked that the long-suffering God could no longer permit them to curse the earth, are to have another probation. What teaching is better calculated to confirm men in sin than this? It says to all who hate God, to the profane and wicked of every class, whore-mongers, harlots, thieves, murderers, thugs, and sinners of every description which now defile the earth, Live on in the haunts of sin, and debauch yourselves amid the gilded halls of shame and infamy. Do despite to the Spirit of God as much as you please. Take your fill of iniquity; drink the cup of sin to its very dregs. Reject every overture of mercy. Mock at the pleadings of Jehovah, and despise his loving counsel to repent and turn from your infamous revelings. You will have another chance. I will give you another trial when circumstances are more favorable! Such a heresy is well pleasing to the unregenerate heart, and is calculated, as nothing else ever can be, to lull sinners to sleep in carnal security, and land them in *gehenna* at last.

### Temptation Removed, and Righteousness Compulsory

In the millennial age, we are told that sinners will be placed under "favorable opportunities" for attaining perfection. The literal description of the



new earth in Isaiah 35 is given a symbolic explanation, and made to teach how men will be enabled to live a righteous life in the millennial age.

"Of that highway it is significantly stated in symbolic language that 'no lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there.' Isa. 35:9. How many frightful lions are now in the way of those who would be glad to forsake sinful ways, and to pursue righteousness! There is the lion of a degenerate public sentiment, which deters many from venturing to obey the dictates of conscience in matters of every-day life—dress, home, and business arrangements, etc. The lion of temptation to strong drink hinders thousands who would be glad to see it removed. Prohibitionists and temperance workers now find a herculean task on their hands, which only the authority and power of the next age can remove; and the same may be said of other worthy efforts at moral reform. 'Nor any ravenous beast shall go up thereon.' No giant corporations, organized to advance selfish, individual interests at the expense of the general good, will be tolerated. 'They shall not hurt nor destroy in all my holy mountain' (kingdom), saith the Lord. Isa. 11:9. Though there will be difficulties to labor against in overcoming propensities to evil, etc., yet, in comparison with the narrow way of this age, that will be an easy way. The stones (stumbling-stones) shall all be gathered out, and the standard of truth shall be lifted up for the people. Isa. 62:10. Ignorance and superstition will be things of the past, and righteousness will receive its due reward, while to evil will be meted out its just deserts. Mal. 3:15, 18. By wholesome chastisements, fitting encouragements, and plain instructions, as returned prodigals, mankind will be trained and disciplined up to the grand perfection from which father Adam fell."—*"Plan of the Ages," Vol. I, page 217.*

We will give one more quotation on this point:—

"Many erroneously suppose that when Christ's millennial kingdom is inaugurated, every one will be pleased with its ruling. But not so. Its regulations will be far more exacting than those of any previous government, and the liberties of the people will be restricted to a degree that will be galling indeed to many now clamoring for an increase of liberty. Liberty to deceive, to misrepresent, to overreach and to defraud others, will be entirely cut off. Liberty to abuse themselves or others in food or drink, or in any way to corrupt good manners, will be totally denied to all. Liberty or license to do wrong of any sort will not be granted to any. The only liberty that will be granted to any will be the true and glorious liberty of the sons of God—liberty to do good to themselves and others in any and in every way; but nothing will be allowed to injure or destroy in all that holy kingdom. Isa. 11:9; Rom. 8:21. That rule will consequently be felt by many to be a severe one, breaking up all their former habits

and customs, as well as breaking up present institutions founded upon these false habits and false ideas of liberty."—*Id., page 302.*

With all the strong temptations of this life taken away, with no liberty to deceive, with all opportunity to misrepresent "entirely cut off," many would no doubt cease to do wrong. The devil himself could be a Christian under such circumstances as these. The Lord gave to man the power of choice in the beginning, and will never take from him the opportunity to sin if he chooses to do so. Such teaching utterly ignores the power of the gospel of our Lord and Saviour. The gospel of Christ is able to give a man the victory over sin, and enable him to live a pure and upright life in the midst of all the wickedness of this earth. It changes the corrupt passions of the heart. Noah was a righteous man even in the degenerate time in which he lived. Lot also walked with God in the midst of Sodom, and perfected a righteous life. This will ever stand as a proof that the inhabitants of Sodom had the opportunity to be saved. Only when men have lost sight of the power of the gospel, will they claim that in order to attain unto holiness it is necessary to remove temptation. Those who enjoy the bliss of the eternal ages will be those who have come up out of great tribulation, and perfected holiness in the midst of temptation.

#### A Delusive Hope

We are told that in the millennial age opportunities will be "favorable" for holy living. But read this:—

"When men come to life in the next age, they will come with the same characters and tastes and desires they had in this life. 'In the place where the tree falleth, there it shall be.' Eccl. 11:3. That means that no change will have taken place in men while they are dead. And when they come to life, they will attempt to live as they did before; liars and thieves will still be inclined to lie and steal, but they will find a new power in control; no policemen, no magistrates, no judges as we have them at present, no jails, and yet they will be punished by an invisible power, which they will strive in vain to resist."—*"Millennial Hope and Prospects," page 6.*

"Favorable opportunity" indeed! The wicked, we are told (and this is doubtless true) will come forth from the tomb with the same wicked desires which controlled them when living. Picture this terrible scene if you are able. The long-lived giants who defiled the earth so dreadfully before the flood are all to live here again. Then the Sodomites, whose evil deeds have been a synonym for sin from their time till the present, are all to live again on the earth; the Amalekites, Canaanites, Jezebel and all the prophets of Baal, with the entire heathen population who have lived since the fall of man; the crucifiers of Jesus, and all the persecutors of the church who have lived since Calvary; all the murderers, harlots, and drunkards, and those monsters of cruelty whose inhuman deeds, perpetrated during the Dark

Ages in the name of Christianity, made savages shudder,—all these multiplied millions of rebels against the government of heaven are to *live* here during the millennial age, and to have the same "desires" as before. And this is to constitute the "favorable opportunity" for sinners to repent! What folly!

But we are told that there is to be a "new power in control," which this wicked host will "strive in vain to resist." What "new power" is this that is to be in control? There is no power in the universe stronger than the power of the gospel. "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." Rom. 1:16. What agency is there then which is more potent than this to save souls? To men now the Lord says, "Behold, I have given you power to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." Luke 10:19. To souls now, who are struggling to overcome the dark passions of sin, our Lord says, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Jude 24. Thank the Lord, there is a power now before which the powers of sin must yield. The believer allies himself to a power which the hosts of darkness can not overcome. We do not have to look forward to some "millennial age" for a power to overcome sin. That power is here. The Holy Spirit has come, and through this agency the Lord is able to save to the uttermost, and those who disregard its powerful entreaties in this life will have no opportunity to be saved in a future age.

The fact that all are not saved is no evidence that the gospel is not able to save all. It is an omnipotent power, but the Lord does not force any. He has given to all the power of choice. To angels was given this power. Some of them chose to rebel, and fell from their first estate. Adam was left free to choose. And there will never come a time when some power will seize hold of men, which they will "strive in vain to resist." This is no part of the plan of God. He draws all, but compels none. The Spirit strives with all now, and those who resist it shut themselves away from life. They can yield and be saved, or resist and be lost.

### Church Letters

J. N. LOUGHBOROUGH

THAT church letters of commendation are in harmony with New Testament usage is apparent from the following texts: "Need we as some others, epistles of commendation to you, or letters of commendation from you?" 2 Cor. 3:1. "Whomsoever ye shall approve by your letters, them will we send to bring your liberality unto Jerusalem." 1 Cor. 16:3. In harmony with this, in the order that has been established among Seventh-day Adventists, two kinds of letters

have been suggested that should be used:—

First, when a person is to journey from place to place, and wishes to associate among our people, but without changing his residence, there is given what is called a "traveling letter," which simply states that the brother or sister is a member in good standing in the church which gives the letter.

Second, it has several times been advised by the General Conference that persons changing their residence from one place to another have letters of commendation sent to the church where they are going, and that they unite at once with that church. Such a letter is valid for only three months. When the person is voted into the church, the matter is reported to the clerk of the church whence he came, and his membership ceases in that church.

Some peculiar cases have arisen to which we will call attention. In one instance a person presented a letter to the writer, wishing to unite with the church. It was a year since the letter was given. According to the general usage of our people that letter had ceased to be of force nine months before. Again, the letter should have specified some church to which the individual was recommended, and should not have been given to the person himself. The individual, on being thus informed, wished us to accept him on profession of faith, as recommended by that letter. In the course of inquiry it was ascertained that during six months of the time since that letter was given he had been breaking the Sabbath.

Another case was that of an individual from another State who enjoyed the church privileges of one of our churches in California, but when asked in reference to his tithes, or any help in church matters, he invariably replied, "My membership is in another State." Finally matters so developed that he saw it necessary for him to change his membership to this State. On applying for a letter, the church clerk here was informed that the man "had been away three years, and had not reported to them, and they could not report him in good standing." As is proper in any such doubtful cases, the matter was referred to the president of that conference where the person's name appeared as a member. He replied that this member left the place with unsettled difficulties in the church, that he had not reported to the church or paid any tithes or rendered other help to the church in that three years. He further said, "You there of course know of the man's present standing. If your church decides to receive him on profession of faith, we will take his name off our church book." Of course we decided not to receive the man until his wrongs were righted. It seems to me that the proper course to pursue in such cases is to lay the matter before the president of the conference from which the member comes. In no case should a church give a member a letter of "good standing" when such is not known to be

true. Doing this is committing a trespass on the church to which the erring one is recommended.

*Mountain View, Cal.*

### Type and Antitype

#### *Wandering in the Wilderness*

L. D. SANTEE

THE book of Deuteronomy is a rehearsal of the forty years' wanderings of Israel in the wilderness. To the thoughtful reader of the Bible, it is a record of remarkable interest. Indeed, we can never exhaust its treasures of instruction, and its lessons of experience. The second verse of the book is worthy of much more attention than it generally gets. It is given in parenthesis, and reads as follows: "(There are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea.)" From Horeb, which is but another name for Sinai, or else another peak of the same mountain, to Kadesh-barnea, which was close to the border of the promised land, there was a distance of eleven days' journey for the host of Israel.

They remained at Sinai nearly one year, receiving the law, constructing the tabernacle, and organizing the camp of Israel. Then, in the second year (Numbers 10), the pillar of cloud removing, they followed its guidance to Kadesh-barnea.

There were some hindrances and much that was evil in their conduct by the way, yet eleven marching days brought them to the land which God had promised. That they were not fit for it, had been made painfully apparent. Had they entered the land in their present condition, God would have had to drive them out as he did the nations before them. So it was proper at this point that they should be tested, subjected to a trial that would show how they had profited by the wonderful dealings of God with them, that would, in a word, show just what they were. The report of the spies, at this point in their history furnished just the trials they needed. Numbers 13, 14. So upon the very border of the land of promise, the people, almost as one man, broke out in bitter rebellion against God. They bade to stone Moses, and rebelled against his leading. They broke out in such rebellion that with a solemn oath the Lord swore that they should never set their feet upon the soil of that good land. The spies who visited it, had spent forty days in examining it, and God fixed the period of their wanderings in the wilderness at forty years, each day of the spies' examination of the land being answered by a year of wandering in the desert.

What a terrible sentence to be pronounced upon a people just ready, as they supposed, to enter the land! They must wander forty years; but that was not the worst of it, for when that time should expire, it was not the purpose of God that they should enter the land. On the contrary, all that host of men and women, with almost the smallest possible exception, knew that they should

die before that period expired; and they did die. The second numbering of Israel attested the fact that not one of the vast host of rebellious men and women remained alive. Num. 26:63-65. And now, at the end of their forty years' sojourn, Moses rehearses their long and weary wandering in the wilderness.

How much time had they spent from Sinai to the promised land?—About thirty-nine years. How far was it actually from the one point to the other?—Only eleven days. No wonder that Moses could not enter upon this forty years of needless wandering without pausing to tell his hearers that it was a distance of eleven days' march. Had every day been a day of overcoming, every night would have seen their tents pitched a day's march nearer the land of promise. But they went on day after day, yielding to the power of Satan instead of resisting it, and instead of a brief journey to the land of promise, they (with two exceptions) never crossed the Jordan at all, but found their graves in the wilderness. God was not pleased with this failure. It was his wish to lead his people into the home land, instead of giving his "rest" to their children. The Holy Ghost was there with them, but they hardened their hearts against its pleadings. "Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness." Heb. 3:7, 8. In the last verse of the chapter is given the cause of their failure: "So we see that they could not enter in because of unbelief."

Now I come to a startling proposition. "All these things happened unto them for ensamples ["type," margin]: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. With their history written out before us, are we going to fail as they did? In an experience of forty years, how many find that they are nearer Egypt than Canaan? How many, like Israel of old, have spent as much time in traveling *from* the promised land as *toward* it? What a miserable deception to call that Christian experience! Christian experience is nothing more nor less than forming an acquaintance with Christ that every day becomes more intimate and precious. It is "following on to know the Lord;" it is adding grace to grace; it is "walking with God;" it is resisting the devil; it is humbling ourselves before God; it is overcoming temptation; it is keeping our face toward Canaan *all* the time; it is bearing the cross of Christ; it is denying self; it is dying daily; it is not living ourselves, but having Christ live in us.

An experience of this kind is worth more than forty years in the wilderness. It is easy to know where we are; Canaan is before us, and just ahead is the swelling of the Jordan. The "pillar of fire" is leading; the judgments of God are in the earth; the investigative judgment is closing. Are you keeping step

with the armies of the Lord? The search-light of prophecy shows us where we are, beyond a doubt. Signs on every side tell us that it is the beginning of the end. Inspiration calls to us with no uncertain voice: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Rom. 13:11. And again: "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." 1 Peter 4:7.

Are we gaining ground day by day? If not, it may be set down as a certainty that we shall never enter the kingdom. We have reached Kadesh-barnea. Which way are we going?

*Chicago, Ill.*

### **Methods for Working Our Large Cities—No. 4**

**Suggestions for Establishing Bible Institutes**  
W. H. GRANGER

IN establishing a work such as we have here in Columbus, the first thing to be looked after is a suitable building to be used as headquarters. This should be located in a good, respectable section of the city, as nearly central as possible, and on a popular thoroughfare, where it will be both conspicuous and easy of access. The building should be such as will give character to the work and command the respect of the best citizens. Care should be taken to prevent giving the impression that your work is along the ordinary city mission lines: give it an educational aspect.

The arrangement of the building is also a very important matter. In this respect our building is quite ideal. It has ten rooms, all modern, with a large double parlor on the first floor. These rooms are separated by sliding doors, and can be thrown into one, making seating room for a class of about fifty. The second parlor is fitted up for our class room, with blackboard, charts, maps, folding chairs, and a floor covering of linoleum. This room has a private side entrance, so that when the class is not too large, they can enter and depart without disturbing the other part of the house. We usually have to use both parlors, however, as our classes range from twenty-five to forty persons each. Our front parlor is fitted up in a modern way, and affords us a respectable place to entertain visitors. We have a place to which we are not ashamed to invite the best citizens, and to which the better classes are not ashamed to come.

Besides affording headquarters for our work and a place for classes to meet for systematic study of the Bible, it also affords a home for the workers. Care also should be taken not to secure too large a place. This place is abundantly large to accommodate my family and five workers, which is a sufficiently large number to live in one house. If more workers are available and the territory demands it, branch institutions should be started in other parts of the city.

At this point it will perhaps be in order for me to make a few suggestions

as to the qualifications which in my judgment are necessary for the individuals who undertake a work of this nature, and for those whom they associate with them in the work.

Leaders should be Bible teachers of unquestioned ability, or else have associated with them such teachers to instruct the classes at the institute. They should be willing, if necessary, to expend every dollar of their wages for the support of the work. They should have ability to meet business men, to solicit and collect such funds as may be necessary to maintain the work, or associate with them persons to attend to this duty; for it is very important. They must be examples to the other helpers in performing faithful work, requiring no service from their associates that they do not do themselves. Men with large families will do better to place them in private quarters, as it is not the best policy to have them in a home of this kind; one or two children can be easily managed if care is taken. They should be both patient and kind, tactful in adjusting any difference that may arise between helpers. If they have wives, they should be of the consecrated, praying type—full of wisdom, patient, and willing to economize and sacrifice for the work.

The helpers must be persons who are willing and anxious to work, ready to endure hardness for Christ. They should have good address, and be apt in meeting strangers. The very best talent obtainable is none too good for city work. Favor can be shown to helpers, however, by allowing them to take up work among the class of readers for which they are best adapted. The half-hearted, indolent, worldly, or sentimental type should never be admitted. Persons of prayer and faith, having an irresistible desire to spread the truth, are the kind needed,—those who will be faithful in every duty.

Having become established, the next move is to begin work. The territory surrounding the institute should be divided among the helpers, and first worked. Each worker should take out a class of from five hundred to one thousand families. If the readers are visited once each week, five hundred makes a very good class; but where visits are made once every two weeks, and two lessons given at each visit, the work seems to be about as effective, besides enabling the worker to visit twice the number of readers. I have followed this method this season, and am in favor of it, as it doubles our capacity for reaching the people. After the class becomes interested, and the indifferent sifted out, three or four lessons can be given to the readers at each visit; by this means the course can be considerably shortened. When beginning with a new class of readers, care should be taken to make each one understand the nature of the work. Special invitations should be given to the interested ones, from time to time, to attend the regular classes at the institute. At this point I might say that ordinarily I do not think

it best to hold more than three regular classes at the institute each week. We have our classes on Tuesday, Friday, and Sunday evenings. This gives a larger attendance at each class, besides leaving other evenings open in which to do personal work among others who do not attend the class.

In addition to the classes at the institute, a systematic method for conducting cottage meetings among the readers should be adopted. To do this, each worker should divide his territory into a number of sections, and endeavor to hold a cottage meeting at some home in each of these sections at least once a month, or oftener if thought best. The worker should know where the next meeting will be held in time to invite his readers to attend the meetings in their respective localities. To do this successfully, each reader must be informed of this plan when the class is made up. These meetings should begin to be held at an early date in the course, perhaps sometime during the second month's work. At these gatherings the time can be spent in reviewing and confirming in their minds the main points in the subjects already covered in the printed lessons. When a section of a city is thus worked, the honest will have been found, and no one can say he did not have abundant opportunity to know the truth. This method can be successfully followed without an institute. An institute, however, gives character to the work, and should be maintained where possible, even though it be on a small scale. I would also advise that during the hot summer months, where it is possible, in place of the classes at the institute, a few short, spicy series of tent-meetings be held in different localities where work is being done, to which all could be invited. This will be found very effective. For this, I prefer a tent about twenty-eight by thirty-six feet, one that can be easily and quickly moved, and one for which room can be had on almost any vacant lot.

When the course of printed lessons is completed, the cottage meeting work can be continued in localities where thought best. At any rate, each family should then be canvassed for subscriptions to our papers. It is supposed, of course, that previous to this time the worker will have been diligent in selling each reader as many books as possible. In addition to this, all the old readers ought to be re-canvassed several times each year with some special literature in the way of books and periodicals. As soon as work with one class of readers is properly bound off, a new class should be taken out, and the process repeated. By diligent and persevering effort, two classes can be handled every fourteen months. All literature given away or sold should have the name and address of the institute, with phone numbers, and an invitation for those who are interested to call upon you. In my next article I will give suggestions for financing efforts of this nature, which will conclude this series.

*Columbus, Ohio.*



### Our Cooking Class

#### Vegetable Versus Animal Proteids

F. O. RAYMOND

By chemical analysis lean beef is found to be about 70 per cent, or about two thirds, water; 20 per cent, or one fifth, proteid; 5 per cent fat; and 1 per cent mineral (ash), giving a total nutritive value of nearly 30 per cent, yielding about 700 calories, or heat units, per pound in the body.

Dry beans are about 12 per cent water; 24 per cent, or nearly one fourth, proteid; nearly 60 per cent, or more than one half, starch; 2 per cent fat; and 4 per cent mineral (ash), giving a total nutritive value of nearly 85 per cent, yielding 1600 calories, or heat units, per pound in the body.

Nuts have approximately the same composition as beans, except that fat takes the place of starch, and vice versa.

Thus, pound for pound, beans supply a little more proteid, or tissue builder, than meat, and in addition a large amount of starch, making their total nutriment about three times that of beefsteak, while they cost only about one third as much, so that a dollar invested in beans will purchase more than three times as much proteid, or, including starch, nine times as much real food, as it would if used for beefsteak. From this it appears that the legumes—peas, beans, and lentils—are unquestionably the poor man's meat.

In point of digestibility, however, meat is, in general, found superior to vegetable proteids, digesting more quickly and completely and occasioning less disturbance than the latter, so that if this were the only consideration, we should recommend meat as a valuable article of diet. But when we take into account that the whole animal creation is suffering under the curse so that comparatively a small portion of cattle, game, fish, or fowl are found perfectly healthy; that the bodies of even these are filled with poisons and waste products of broken-down tissue; that the conditions under which these are prepared for the market are generally exceedingly unhygienic, we have the strongest reason for turning from the "flesh-pots of Egypt" in search of something purer, better, and more in harmony with the Creator's original provision for man. This we find in the natural fruits of the earth, especially in nuts, legumes, and grains, and in the less objectionable animal products, milk, butter, and eggs. With such abundant supply of wholesome nourishment, extreme indeed must be the condition of one requiring a flesh-meat diet.

"The history of the wilderness life

of Israel was chronicled for the benefit of the Israel of God to the close of time, . . . that they may be instructed in their preparation for the heavenly Canaan." "God might as easily have provided them with flesh as with manna; but a restriction was placed upon them for their good. . . . The perverted appetite was to be brought into a more healthy state, that they might enjoy the food originally provided for man,—the fruits of the earth, which God gave to Adam and Eve in Eden. . . . Had they been willing to deny appetite in obedience to his wise restrictions, feebleness and disease would have been unknown among them. Their descendants would have possessed both physical and mental strength. They would have had clear perceptions of truth and duty, keen discrimination and sound judgment. But their unwillingness to submit to the restrictions and requirements of God prevented them to a great extent from reaching the high standard which he desired them to attain, and from receiving the blessings which he was ready to bestow upon them."—*"Patriarchs and Prophets,"* pages 293, 378.

They "lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul." Ps. 106: 14, 15.

"Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers. Grains and fruits, prepared free from grease and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to heaven. The less feverish the diet, the more easily can the passions be controlled."—*"Testimonies for the Church,"* Vol. II, page 352.

"Concerning flesh-meat we should educate the people to let it alone. Its use is contrary to the best development of the physical, mental, and moral powers. . . . Milk, eggs, and butter should not be classed with flesh meat. In some cases the use of eggs is beneficial. . . . There are poor families whose diet consists largely of bread and milk. They have little fruit, and can not afford to purchase the nut foods. In teaching health reform, as in all other gospel work, we are to meet the people where they are. . . . Let the diet reform be progressive. . . . The time will soon come when there will be no safety in using eggs, milk, cream, or butter, because disease in animals is increasing in proportion to the increase of wickedness among men."—*Id.,* Vol. VII, pages 134, 135.

While, mindful of the experience of God's people in the past, and in harmony with the revelations of medical science and the clear statements of the spirit of prophecy, we are staunch vegetarians, let us not take the extreme position that never under any circumstances may meat be allowed, for such is not the teaching of either the Bible or the Testimonies. Our God is reasonable, and requires but reasonable service.

#### Recipes

The following recipes were left over from our last lesson:—

##### Mock Chicken Salad

Take 1 pound nuttolene, 1 cup celery cut into crescents, 5 hard-boiled eggs, 3 cups mayonnaise; cut the nuttolene into very thin slices, and these into very narrow strips. Divide into equal portions. and place upon tins in a moderately warm oven, allowing one half to become moderately dry and oily, and leave the other half until of a light brown, but not scorched. Put eggs through a wire sieve or potato ricer, and fold all ingredients carefully together. Serve cold upon a lettuce leaf.

##### Nut Cake

Take 6 eggs (fresh and cold), 2 tablespoonfuls hot water, 1 tablespoonful lemon juice, a little grated lemon rind, a pinch of salt, 1 cup sugar, 1¼ cups white flour, 1 cup ground or finely chopped English walnut meats; sift flour and sugar several times separately, break eggs into a large bowl, add salt and water, and with a wire egg whip begin beating at once, setting the bowl into a pan of hot water until the contents are lukewarm. When eggs are about half beaten, whip in lemon juice and the rind, and continue beating until very light and fine grained before adding the sugar. Lastly, with as little manipulation as possible, fold in the flour and nuts, turn into the cake tin, and bake in a moderately warm oven for about forty minutes, or until an inserted broom straw comes out clean. See that the oven is well closed while baking; when done, remove the cake, and turn it up side down to cool.

Our next lesson will give special attention to simple, healthful ways of cooking legumes.

Washington, D. C.

#### Talks to Wives

MARRIAGE is not a set of rules. It is a condition of life, made by the characters of the two persons who enter into it. There are homes that seem of a deadly dulness, fit to drive any man abroad; there are women whose daily conversation consists of nothing but complaint about servants, and housekeeping, and nerves, and the press of engagements, and disappointing dressmakers; complaints of lack of money, or complaints of the strain of shopping with it. There are women who are too absorbed in their children to consider the children's father; women who have no knowledge of their husbands' business lives beyond the fact that those husbands forget the

commissions given them in the morning, and are too tired in the evening to want to go out anywhere—a scathing fact, which somehow militates against a man. And there are women, a larger class, perhaps, than all of these, good, unselfish, loving, who lack disastrously in some fine quality of humor, of appreciation, of *friendliness*.

The wife who is her husband's comrade has little to fear. It is one of the greatest factors in keeping him always hers—that of being "friends" with him—in being truly interested in all he does and plans and wishes for, and having the comrade sense of humor that can always laugh at "his" jokes and make merry by the way, instead of taking account of everything with terrible seriousness.—*Mary Stewart Cutting, in Harper's Bazar.*

### The Baby's Three Needs

WHEN it is considered that the whole after-life of a human being can be tempered for good or ill by the management of the first year of existence, it seems impossible to repeat too often the few fundamental rules that should govern all who have the care of infants.

One might sum up the needs of babies in three words—fresh air, regularity, quiet. Babies are but little animals, it is true; but after all, they are little animals with a great deal to do for themselves, and they should receive all the assistance possible from those in charge of them, to enable them to perform this work properly.

In the first year of life great changes are going on in the body, and the baby needs all the help possible to meet the demands made upon its tiny system in the way of tissue formation. A baby can not speak up and tell us that its meals do not seem to set well, or that a dissipated evening gives it a disturbed night, so there is nothing for parents to do but to watch carefully for all the small but unmistakable signs that things are not going well.

Fresh air comes first in the list of requirements, because it is probable that very few babies indeed get all of it that they are entitled to. It has been noted by a wise physician that babies with pneumonia do best if they are kept in the open air as far as possible, and he even tells of nurses clad in fur-lined gloves and coats because the sick-room is kept so cold. But the sick child who would die in a warm, close room recovers under these conditions.

As to well babies, never mind what month they are born in, wrap them up warmly, shield them from direct draft, but let them breathe outside air day and night. If the weather is really too terrible to face, then wrap them up in a south room, and open all the windows.

Whatever the baby's diet may be, natural or artificial, it should be administered with unwavering regularity. The tiniest specimen of humanity is an incarnation of artful cunning where its appetite is concerned, and if it finds that

bawling results in feeding, it will bawl, and small blame to it. But the enviable child is the one whose mother is not disturbed by this fact, and who rigidly adheres to times and seasons.

Babies should never be excited by too much play, and especially is this true of the evening hours. There is nothing more entrancing than a gasping, gurgling, hysterical baby; but it is a cruel entertainment, for which the frail, tiny nervous system must pay the price.—*Exchange.*

### Try It

A FAMOUS English gardener once heard a nobleman say, complainingly, "I can not have a rose garden, though I have often tried, because the soil around my castle is too poor for roses."

"That is no reason at all," replied the gardener. "You must go to work and make it better. Any ground can be made fit for roses if pains are taken to prepare it. The poorest soil can be made rich."

It was a wise saying, and it is true in other places than rose gardens. Some young people say, "I can't be cheerful," or "I can't be sweet tempered," or "I can't be forgiving," as if they were not responsible for the growths in their soul garden because the soil is poor. But "any ground can be made fit for roses," and any heart can be made fit for the loveliest blossoms of character.—*Young People.*

### The Breakfast Table

EVEN in families called intelligent the breakfast table is usually interrupted by a mad rush for the cars or for school. But if we want wholesome, beautiful children, we shall follow the breakfast with a short period of leisure, and then go serenely about the day's work. One of the first needs in the child's day is for general bodily exercise, and this can better be given in the home than in the school; for in the home the exercise can be purposeful, some household service which will be of real use. Here, again, the service can be made a joy or a task, according to the spirit we put into it. It must be remembered that the childish will to do is rather fitful and uncertain, given to taking up occupations with enthusiasm and then dropping them before completion. The remedy is to fill out and complete the will, and this, it seems to me, can best be done by working merrily and joyfully with the child.

A small boy will help you make his bed and "tidy up" his room with the greatest pleasure if you give him your good company at the same time—the only sort of company you ought ever to give any one—while he would find it a very dull and distasteful task if he had to do it alone. Tell him a story, sing a duet with him, try to outwhistle him; in short, see to it that you are merry workers in this merry, charming world. But do not rob him of the service, with its measure of health and good spirit, and do not teach him to look down on

women while he is still in knickerbockers by forcing him to think that these homely, necessary tasks are unsuitable for him, but none too good for his mother or sisters, or the women servants. In no case, however, may this service be paid for in other coin than loving appreciation, for that is to turn the child into a miserable little trader, and quite rob the service of value.

A day is well begun which has in it these wholesome elements of home life, this serenity and good comradeship and service. The home life is the primary thing, and the school life quite secondary.—*Henderson in "Education and the Larger Life."*

### Obedience

C. E. RENTFRO

"AND the child Samuel ministered unto the Lord before Eli. . . . And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; . . . and Samuel was laid down to sleep; that the Lord called Samuel: and he answered, Here am I. And he ran unto Eli, and said, Here am I; for thou calledst me." 1 Sam. 3:1-4.

In these words we have unfolded a secret that is really not a secret. We see the result of proper training and education on the part of parents. And what is it?—Prompt obedience.

When a child learns early in life that it is as necessary to obey the parents as it is to partake of the daily food, later when God calls him, he will answer, "Here am I; for thou calledst me."

The habit of prompt obedience or of wilful disobedience clings to one all through life. How plainly this may be seen by the gospel worker, who, when presenting the claims of God's holy law and Sabbath, hears the questioning and caviling, many times, instead of, "Speak, Lord; for thy servant heareth."

This may be seen in families where one child has been accustomed to prompt obedience, while another presents excuses in order to evade acquiescence to the parents' requirements. When the minister presents the demands of God's law, the disobedient child or person of mature years begins to present the same excuses that he has made all through life. The other responds, "Speak, Lord; for thy servant heareth." "Here am I; send me."

Parents, how important it is to train our children in habits of strict obedience. This education may result in their eternal salvation. They will not begin to say: "O what difference does it make which day I keep, just so I do right in other things?" Listen to Samuel:—

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15:22, 23.

*Carcavellos, Portugal.*

# THE WORLD-WIDE FIELD

## Australasian Union Conference

O. A. OLSEN

THIS meeting was held at the Seventh-day Adventist church in Cooranbong, New South Wales, Australia, Sept. 13-23, 1906. The attendance was large, the various divisions of the field and departments of the work being represented by ninety-two delegates; there were also a goodly number of visitors. It was the largest gathering of believers at a union conference in Australia up to the present, and this is what we may expect at every such meeting in the future.

The occasion was both interesting and profitable. The blessing of the Lord and the presence of the Holy Spirit were very manifest from the beginning, and as the conference progressed, the meetings grew in spirit and power. The harmony experienced was a marked characteristic.

We had a heavy program to carry through, as there were so many interests calling for careful study and planning that ten days was thought too little time; but the unity and hearty co-operation on the part of those present not only made the work easy, but also enabled us to accomplish much in a short time.

It is not possible to give any just idea of the nature and spirit of the meeting on paper, nor of the subjects that were considered and passed upon. The reports from the different conferences, and the missions as well, were all of an encouraging character.

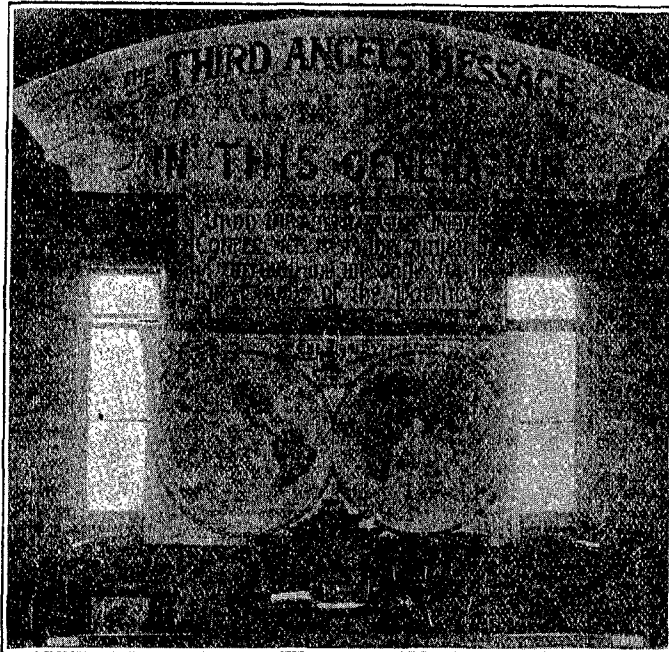
The present membership of the Australasian Union Conference is 3,999, showing an increase of 1,228 for the three years since the previous conference. There is also a gain of fourteen ministers, fewer licensed ministers by two, and an increase of twenty-three Bible workers. We now have twenty-nine ministers, thirteen licensed ministers, and forty-nine Bible workers; or a total of ninety-one laborers.

The total amount of tithe received from the conferences and missions is £19,823 13s. 2½d., or an increase during the past two years of £6,180 15s. 10½d.

Our one hundred and seventy-eight Sabbath-schools have a membership of 4,405, while the contributions to missions from this source have amounted to £1,849 9s. 5d. The annual contributions have increased £488 5s. 8d., while the miscellaneous gifts have reached £1,315 9s. 4½d. The total amount given to missions equals £4,302 2s. 7½d. Two years ago we had thirty-two canvassers less in the field, and since that time our sales have increased to the value of £15,236 7s. 2d.

Another feature of interest was the presence of Brother Pauliasi Bunoa, of

Fiji. He was among the first to accept the truth under the labors of Brethren Fulton and Parker. For many years he had been connected with the Methodist denomination, laboring as a minister with good success for thirty-two years. When the truth came to him, he gave it careful consideration, saw its genuineness, and obeyed. It was very interesting to learn of his experiences, and to note how similar they were to others of like circumstances. He seems to have a very intelligent idea of the truth and nature of the third angel's message. This was



AUSTRALASIA WILL DO ITS SHARE

the first time he had been away from the islands; and what he saw and experienced on arriving in Australia was of great interest to him; but he adjusted himself to the whole situation in a very consistent manner. While he could not understand anything that was said, Brother Parker, or some other one, translated to him the leading points, and he enjoyed the conference very much.

Since accepting present truth, he has been a licensed minister in Fiji for seven years. The Lord has blessed his labors, and given him souls as a seal of his ministry. The brethren felt free to recommend him for ordination, and this took place the last Sabbath afternoon of our conference. Both the forenoon and afternoon of that day will be a time long to be remembered on account of the presence and power of God's Holy Spirit and gracious blessing. The Lord witnessed with power to the word spoken, and his signal blessing attended the ordination service. After a few introductory remarks by the writer, Brother Gates spoke of the work in the island field, and especially of Fiji, and of Brother Pauliasi's connection with

the message. Brother Parker also spoke very feelingly; then Brother Pauliasi arose and in a very clear and intelligent statement presented his position and relation to the work of the last warning message, Brother Fulton translating. All this was listened to with the deepest interest, and the Spirit of God witnessed to the work. Then as we gathered upon the platform, bowing in prayer, and consecrating our first native brother from the island field to the gospel ministry, the power and presence of the Holy Spirit seemed to fill the house; and many testified to the fact that it was the greatest occasion of their lives. After this, we had a general testimony and praise meeting in which the whole congregation took part. So many wanted to speak at one time, that we found it necessary to separate the congregation into five divisions. It was a refreshing season.

The Lord has greatly blessed the work among the islands, and the conference felt a special burden to extend the labors in the island field. The conference recommended that Brother and Sister Teasdale, and Sister Skadsheim—a Bible worker—go to Java. An urgent call had come from that field during the conference, and the way seemed providentially opened just now. They will sail from Sydney about November

1. Brother and Sister Wantzlick, who have been laboring in North Queensland for a time, were recommended to make Sumatra their field of labor, thus supplying the place that was made vacant when Brother Munson and his family came away from there. Two young men, Brethren J. Mills and W. W. Fletcher, go to connect with Brother Jones in Singapore as teacher of the school and general missionary worker. On account of the failing health of Sister Piper, it becomes necessary for Brother and Sister Piper to leave the work in Rarotonga for a time. Brother and Sister W. H. Pascoe, of New Zealand, will go there and take up the work. Two young men—Gordon Smith, a nurse from the Wahroonga Sanitarium, and George Marriott, from the Avondale School—will go to connect with the work in Fiji.

The conference has planned the publication of a small paper in the Society group and the Cook Islands, in the Tahitian and Rarotongan languages, respectively; also at an early date to begin the publication of a small monthly in the Malay at Singapore.

We would have been glad to be

able to re-enforce the beginning that has been made in the Philippines, but could not see our way clear to do so at present. Indeed, the opening providence of God is going ahead of our ability to meet it; but we shall continue to pray and labor to the end that more laborers may be prepared to go forth to fill the many earnest calls for this time, when the Spirit of the Lord seems specially to work upon the hearts of the people.

In the general program, the hour from 6 to 7 A. M. was given to devotional meeting every day, and from 9 to 10 to Bible study. These morning meetings were especially blessed. We had received a number of communications from the pen of Sister White, bearing upon our time and the work in which we are engaged, and these were read from time to time in these early morning meetings. The Spirit of the Lord witnessed to these Testimonies in a very special manner. I

many experiences, our people were greatly encouraged and blessed by noticing the leading providence of God, as brought to view in such a very marked manner.

The conference was a great blessing to the school. Arrangements were made so that many of the students could attend most of the meetings, and they improved the opportunity to the best advantage.

We were able to close all our business and recommendations in good time, and the last evening was spent in a general testimony and praise service. We would be glad to make mention of many expressions that came from the lips of the brethren and sisters generally, and also the laborers. There was a determination on the part of all to profit by the instruction received, the blessings experienced, and to unite in pushing forward with great earnestness to the

the faculty to pay the traveling expenses of Joseph Mills to Singapore and of George Marriott to Fiji; and seventy-five pounds was a donation to the Mission Board of the union conference. This donation was appreciated not only for its money value to the missionary work, but because it shows a binding influence and hearty co-operation in connection with the other branches of the work. At the close of this service, the school invited the entire delegation to dine with the students in the school dining-room. Three long tables had been arranged, capable of seating one hundred and sixty persons at one sitting. It was a most happy occasion indeed, and was much enjoyed by the visitors of the school.

A marked feature of the conference from beginning to end was the unity in all departments. Whether the subject under consideration was the educational, the medical, the publishing, or some other phase of the work, every one fully appreciated that he was part of one great work.

Thus closed our good conference, with the wish on the part of all to be faithful to God's truth, to his work, and to be earnest in our calling, dedicating every power of our being to the forwarding of the great and glorious work of the third angel's message to all the world in this generation, and with the earnest desire that all might have a part in the great meeting and in the final consummation.

*Strathfield, N. S. W., Australia.*



AUSTRALASIAN UNION CONFERENCE

think that I was never before connected with a meeting where there seemed to be such a signal blessing come with the reading of the communications from God's servant.

In the Bible study we took up the responsibilities of ministers, our high calling as a people, and the form of organization that the providence of God has specially developed among this people. As these lines of thought were taken up day after day, a better understanding was gained as to our relation to the work, both individually and collectively.

The hours from 10:15 to 12:30 and from 3:30 to 5:30 in the afternoon were devoted to conference matters; and instead of these being dry business meetings, they seemed more like revival services. The large attendance day after day testified to the continued interest in the study of the work and plans with reference to its progress.

The evening services were devoted to reports from the field, including both conferences and mission fields; and these were listened to with the deepest interest and sympathy. As our missionaries from the distant islands related their

final triumph of the message; and with the hope that as we have been together here, we may also share the blessings of salvation in God's kingdom.

But it would be injustice if I should not mention a very interesting experience the day after the closing of the conference. The president of the school had kindly invited all the delegates and friends to visit the school in the class work, and also in the industrial departments. Many of the delegates availed themselves of the opportunity. At 11 A. M. they all gathered in the chapel for the dedication of the new school building. This proved a very interesting occasion. After some remarks by the president, Prof. C. W. Irwin, concerning the work and cost of the building, the amount of student labor that had been put into it, and many other interesting items, he stated to the congregation that he felt it a privilege to show the appreciation of the blessing of the Lord and the prosperity of the work by a donation from the school to the missionary work, and handed a check to the president of the union conference to the value of one hundred and five pounds. Thirty pounds of this was a direct contribution from

### The Meetings in Russia

H. F. SCHUBERTH

As it was decided that Brother Ising and myself should visit the meetings in Russia this year, I left Zurich the evening of September 22, and was to meet Brother Ising in Berlin, whence we together would travel to Riga, where our first meeting was to be. From the reports in the newspapers, we knew that the conditions in Russia were not the most inviting, but we decided to go forward, trusting in the same God who had been with the three Hebrew children in the fiery furnace, and who had stopped the mouths of the lions, firmly believing that he still had a protecting care over his work and workers in these troublous times; and in this we are happy to say we were not disappointed. Each conference we attended was an occasion of special blessing from the Lord, and we were rejoiced to see that, in spite of the great difficulties that have had to be overcome, the truth has made good progress in each of the four Russian fields during the past year.

We reached Riga after two days and three nights on the train, and our meeting was from September 26-30. The conference was held in the recently rented hall occupied by the Riga church, which will seat about one hundred and fifty persons. Thirty delegates came from other parts of the North Russian Mission field. Most of these were Let-

tonians and Esthonians, so that the Bible studies and business transactions had to be translated into these two languages. Aside from the Germans in the Riga district, there were but few Germans present, for in Volhynia, where the greater number of our German North Russian brethren live, there has been almost a total failure in the crops this year, so they could not secure the necessary means to attend. However, two men, one of whom was seventy years of age, walked over fifty miles to be present at the meeting, after which they walked back. Two other brethren, who came by train, were robbed of their tickets and purses. Another case showing the state of the city at the time might be cited: One of our sisters was on the way home after the evening meeting, in company with her ten-year-old daughter, when a policeman, without any cause, shot at them, and slightly wounded the child in both legs; she has since recovered. There was a general street-car strike, attended by violence and much throwing of bombs, and shooting on the part of the police, while we were holding our meetings; but nothing further happened to any of the brethren and friends that attended.

The outside interest was good, especially among the Lettonians, and every evening the hall was full. There are more calls from among the Esthonians, Lettonians, Germans, and Russians than our North Russian Mission workers are able to answer. We are happy that we could secure another Bible worker for the Esthonians, and a few colporteurs for the Russians, Germans, and Esthonians. However, the work among the Germans in Riga, Wilna, and in other parts, is somewhat neglected, as there are not enough laborers. There is an earnest call for another German worker.

It was at this meeting that we met Brother Itzmann, who had just finished his Russian head-master's examination, and was trying to secure a position where he could have the Sabbath free. He was invited to connect with the school at Friedensau, as Russian teacher. His father, who is not in the truth, opposed this. We had a season of prayer about it, and immediately after, of his own accord, the father gave his consent, and the young man prepared to go. The next day after his decision, he received an offer of a position at one hundred and fifty rubles a month; but he is now at Friedensau, and we hope that his experience there will be such that when the time comes for a school in Russia, we may have a properly qualified teacher to conduct it. As there are so many thousands of Jews in the North Russian Mission, we were happy that God brought to us a promising young man of that nationality, who is also now at Friedensau, to prepare for the Lord's work.

During the first three quarters of 1906, one hundred and thirty-one were added to our numbers in this field, by vote and baptism, making our membership five hundred and seventy at the present time. This field has a population of twenty-three million, and its list of workers is

composed of three ordained ministers, two licentiates, two Bible workers, and six canvassers. Elder D. P. Gaede was again chosen director of the field.

Sunday evening, September 30, after having experienced considerable trouble in getting our passports arranged, we started for the place of our next meeting, the city of Bender, about an hour's journey from Odessa. This place contains twenty-four thousand people; and it is a noteworthy fact that, although the large majority of the inhabitants are Jews, yet up to the present time there have been no signs of a revolution. We arrived at Bender Tuesday evening, October 2. The South Russian meeting began the fourth, and lasted until the seventh. We were favored by nice summer weather, so that we could assemble out of doors, which was made necessary by the large attendance at the meetings — as many as five hundred being present, besides about one hundred and fifty of our own people. Many Jews came, and also a number of Russians. The Lord was in our midst. Special meetings were held for the native Russians, as they had a great many questions to ask us.

This was the first general meeting the South Russian Mission field ever held, as the field was organized at the begin-

ning of 1906. They chose Elder D. Isaak as director of the field; and the other members of the committee are Brethren J. Perk, E. Albrecht, G. Fritz, and P. Thiessen. W. Schlegel is secretary; E. Creeper, treasurer; and W. Ising missionary and Sabbath-school secretary.

The brethren in session expressed their thanks to God for the favor with which the czar of Russia received our message of thanks for the liberty we now enjoy. They took a great interest in the educational question, giving about one hundred and fifty dollars for the educational work. They recommended that their members provide themselves with the books "Education" and "Ministry of Healing" that are now appearing in the German language, and do all they can to circulate our literature throughout Russia.

For the nine and a half millions of

souls in this needy field, they have three ordained ministers, one Bible worker, and eleven canvassers who work all or a part of the time; eighty-one have been received since the beginning of 1906, making a present membership of three hundred and forty-seven in the South Russian Mission.

It may be also of interest to know that just now a great many persons are leaving Russia for Siberia. Some of our own people are doing this, too, and in one place so many had moved away that the church there had to be discontinued. However, as they carry the light of truth wherever they go, it will not be long before we shall have quite a goodly number of believers in Siberia. It is our plan to enter that part of the vineyard soon.

We trust that the friends of the message will remember the work and the workers and the people to whom the workers in Russia are sent, for we do not know how long the liberty we now enjoy may be granted to us.

Basel, Switzerland.

### Waiting Ones

MRS. J. N. ANDERSON

"We have been waiting a long time for you to read to us something out of your Holy Book." They were sitting on a pile of stones and timbers under a big ban tree, talking quietly among themselves, looking now and then toward the houseboat where we were taking our meal of rice and native vegetables.

There were well-dressed gray-haired matrons, mothers-in-law escorting daughters-in-law with their babies on their

backs, young girls becomingly attended, and a sprinkling of children in the group aloof from the crowd of men and boys. We had seen them coming two by two or in small companies on their way from the theater,— for it was play day,— back to their homes inside the walls of a quiet country village, and after a few words joining themselves to the continually increasing company. Some came nearer to look into the boat, and then went away.

When we had finished and gone ashore, one said, "We have been waiting a long time for you to read to us something out of your Holy Book."

Waiting, yes, and still waiting,— thousands, yea, millions of women in China who themselves can not read a line, waiting for some one to read to them the first syllables of that wonderful revelation which shall be to them "the power of God unto salvation."



GROUP AT A GENERAL MEETING NEAR KIEF, RUSSIA



# THE FIELD WORK

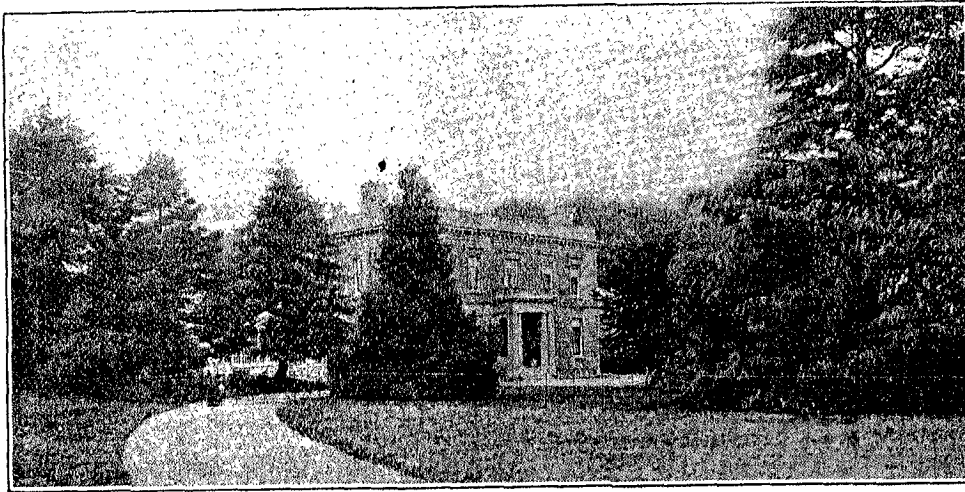
## Notes from England

NOVEMBER 7 I sailed from New York on the "Oceanic" of the White Star Line, to visit India in harmony with the action of the recent council in Washington. Brother J. S. James and his family were passengers on the same boat, also on their way to India. We experienced a reasonably smooth voyage across to Liverpool, England, for which we felt grateful to the Lord. In London we joined Elder J. L. Shaw and his wife and others, who had preceded us on their way also to the needy field of India. Two days after our arrival Elder L. R. Conradi arrived, having stopped in response to a Marconigram which he received four hundred miles out at sea, and the conference committee held

our young people who love this message. Nowhere have I seen a finer class of students than here.

The progress of the truth in Great Britain has not been because of its large institutions, but rather because the real message is proclaimed both by the living preacher and by the printed page. This is the way to advance the message in any field.

With others I had the privilege of visiting the new site recently purchased at Watford, fifteen miles from London, where it is proposed to locate the various institutions. This is surely a step in the right direction. That this important field should have a permanent headquarters there can be no question. It will serve to give permanency to the work, and the



COUNTRY HOUSE ON LAND PURCHASED FOR BRITISH SCHOOL, PUBLISHING HOUSE, AND FOOD FACTORY, WATFORD, NEAR LONDON

some meetings, deciding some important matters concerning the work on this side of the ocean.

I appreciated greatly the privilege of spending a few days in England before sailing for the East. The brethren did everything they could for our comfort, and we felt very much at home.

It is certainly encouraging to note the progress the message is making among the millions of Great Britain. Ten years ago I was here on my way home from Africa. Great changes have taken place since then. A new mold is upon the work. It has been reorganized, and unified, and strengthened. Since that time not only strong conferences and mission fields have been organized, but a union conference as well, and the work is spreading and enlarging all over the field. This populous field is fast approaching a self-supporting basis; in fact, they are already reaching out to "the regions beyond," notwithstanding they have a population equal to one half that of the United States.

Ten years ago they had no school. Now they have a good college, where at the present time upward of fifty consecrated young men and women are being trained for active service at the front. I spoke to them one evening concerning the opportunities and responsibilities of

assistance necessary to establish these institutions should be rendered without delay.

The location at Watford is certainly an excellent one. As one looks it over, and notes how well adapted it is for our needs, its location, etc., he feels impressed that the Lord has directed in securing the place. It is about fifteen miles from London, and two miles from Watford, a city of some thirty-five hundred inhabitants. It is an estate of fifty-five acres, and possesses the beauties which characterize so many of these places in England. On all sides there is valuable timber, which gives to the location a retired appearance. A large residence and stables, all substantially built, are on the grounds. The place is made especially attractive by nice gardens and pleasure grounds, which can be produced only by many years of cultivation and growth.

The place was secured at an exceedingly moderate figure, when compared with other property in the same locality. It is hard to see how a more desirable place could have been secured. Possession will be taken in a few weeks, and it is expected that the erection of some of the buildings will be begun at once. The printing house and food factory will be built first. The college will probably

be conducted the coming year in the buildings already on the ground, with perhaps the addition of a cottage or two. The brethren wisely wish to refrain from incurring a large debt. We hope, however, that the college proper will be erected without very long delay, for it is needed.

The Lord is greatly blessing in the distribution of the printed page. Books are being sold. Besides this the weekly sale of *Present Truth* averages over 2,300 copies. Their health journal has an average circulation of over 50,000 copies monthly, and of the December, or Christmas number, they have printed an edition of 75,000. In a field where the entire membership does not exceed 1,700, this is certainly encouraging. But is this too much? Is it more than it should be in view of the times in which we live, and the importance of the message which we carry? — Surely not.

This encouraging circulation of their papers impressed me very much, and I asked myself the question, Why can not a similar work be done in the United States? I admit that circumstances are

somewhat different, but as I look the matter over, and consider all the circumstances, I see no reason why an equally earnest and faithful effort in the States would not yield similar results, and the sale of our various periodicals be increased to the same ratio per member as in England. All that is necessary to accomplish this desired result is for every one, young and old, to shake off the lethargy which seems to have settled upon us, and go to work. Will the Lord say, "Well done, good and faithful servant," unless we do?

The publishing house in London is kept busy on our denominational work, and although the place is small, they were able to show a profit the past year of over five thousand dollars.

The sanitarium at Caterham is also being blessed of God in its work. Through the earnest labors of Dr. Olsen and his fellow workers, souls are being brought to the truth. I had the privilege of spending a day at this institution, and was glad to see the quiet, Christian spirit which pervaded the place.

November 23 we sailed from London on the steamship "India." Our party consists of Prof. J. L. Shaw and his wife, R. R. Cook and his family, Mrs. A. Ruoff, Mrs. L. L. McCamley, Miss Rachel Johnson, Miss Bertha King, Miss Ellen Brain, and the writer. The following week Brother J. S. James and his family, Dr. Herman C. Menkel and his wife, and Dr. Ollie Oberholtzer will sail. It is encouraging to see such an earnest company of laborers on their way to India; yet when we think of the three hundred millions there, fettered with paganism, who must hear the glorious news of the Saviour's return, we can only exclaim, "What are these among so many?"

G. B. THOMPSON.

THE Sabbath-school in Singapore numbers about thirty-five. Two soldiers are planning to leave the army and go to one of our schools. One has already gone to England, a Sabbath-keeper.

### An Awakening in Our Colleges and Academies

THE splendid advance made by our publishing work during the year 1906 has been due quite largely to an awakened interest in the work of this department in our colleges and other schools. In nearly all these schools, practical arrangements have been made for students to earn scholarships, and our young people have shown a commendable zeal and earnestness in availing themselves of the opportunities thus afforded them of working successfully for the Master in his vineyard, and of earning the means to pay their tuition.

There is a double blessedness in this movement: our young people are taking a greater interest in the work of God among the people from house to house; while, on the other hand, many who could not otherwise attend school are now able to do so and pay their way. Tributary to these two great blessings are also many others, such as the valuable experience gained in working from house to house and in learning to transact business under varied conditions. One of the greatest blessings, also, is the schooling and good training received by the boys and girls in this effort to be independent and pay their own way. The work is also a spiritual blessing to them. The very hardness of the way leads them to seek God earnestly for his help, and thus, at the very beginning of their efforts to work for him, they learn how to pray, and how to lean hard upon the everlasting arms.

This movement in our schools is spreading rapidly, and broad plans are being laid now for enlisting a large number of our young people in this frontier work during 1907. As a basis of larger results, there is a larger attendance in our schools this year than ever before.

In Union College a canvassers' band has been organized. This is made up from members of the faculty, old canvassers, and such individuals as can be recruited from the membership of the school; and in this school there are no less than three hundred and fifty well-matured students from whom to draw good recruits. The members of this band meet at regular intervals and organize for work and study.

Certain ones are studying the history of the publishing work in connection with the great Reformation of the sixteenth century. Others are studying certain books for which they expect later on to work in the field. Others are studying the Testimonies to learn what they say about the tract and missionary work, and still others are studying from every available source the science of the subscription-book business.

Once a week this band has charge of chapel exercises, and presents interesting matter to the entire school. Later we may be able to give a more complete outline of this movement. During a recent visit at Union College, when returning West from the publishers' convention, we greatly enjoyed meeting with the members of this band, and learning a few particulars concerning their work.

At Healdsburg College there is to be in a few days a canvassers' convention. The full day will be devoted to this work. Leading men in the conference are to be present and present to the students the needs of the field, and many

### Canvassers' Summary for October, 1906

	AGENTS	HOURS	ORDERS	VALUE	MEMBERS	AVERAGE
<b>Atlantic Union Conference</b>						
Central New England..	8	524	163	\$ 631.60	1,037	\$.609
Chesapeake .....					547	.....
Eastern Pennsylvania ..	9	553	927	689.40	989	.67
Greater New York .....					650	.....
Maine .....	4	92	57	69.23	548	.126
New Jersey .....					440	.....
New York .....	6	344	340	476.35	1,750	.273
Southern New England.	4	149	77	159.00	420	.378
Vermont .....	2	112	42	80.00	542	.147
Virginia .....	4	284	200	281.90	423	.666
Western Pennsylvania.	7	241	76	122.80	750	.163
West Virginia .....	8	585	183	466.02	220	.118
Totals .....	52	2,884	2,065	\$ 2,976.30	8,316	\$.359
<b>Canadian Union Conference</b>						
Totals .....	7	.....	151	\$ 436.50	1,095	\$.40
<b>Lake Union Conference</b>						
East Michigan .....					1,951	.....
Ohio .....	15	974	657	\$ 1,421.70	2,350	\$.604
Indiana .....	3	178	34	75.75	2,100	.036
Northern Illinois .....	9	282	165	452.45	1,188	.38
North Michigan .....	4	222	57	153.10	809	.189
Southern Illinois .....	1	91	33	82.50	725	.115
West Michigan .....	9	159	57	104.95	5,000	.02
Wisconsin .....	10	866	188	443.30	3,268	.135
Totals .....	51	2,772	1,191	\$ 2,733.75	17,391	\$.157
<b>Southern Union Conference</b>						
Alabama .....	3	267	.....	\$ 398.50	314	\$1.23
Cumberland .....	5	156	.....	220.25	500	.44
Florida .....	4	81	.....	204.00	450	.453
Georgia .....	4	291	.....	170.00	190	.90
Louisiana .....	10	584	.....	970.90	260	3.77
Mississippi .....	1	19	.....	138.00	243	.57
North Carolina .....	7	789	.....	489.25	250	1.957
South Carolina .....	10	1,161	.....	709.15	80	8.86
Tennessee River .....	11	411	.....	563.25	534	1.07
Totals .....	55	3,759	.....	\$ 3,863.30	2,821	\$1.37
<b>Northern Union Conference</b>						
Alberta .....					162	.....
Manitoba .....					429	.....
Minnesota .....	10	674	68	\$ 282.80	2,089	\$.138
North Dakota .....					639	.....
South Dakota .....	7	53	14	57.50	1,040	.055
Totals .....	17	727	82	\$ 340.30	4,359	\$.078
<b>Central Union Conference</b>						
Colorado .....					2,500	.....
Iowa .....	19	1,427	700	\$ 2,398.30	3,821	\$.627
Kansas .....	7	430	180	367.60	3,270	.112
Missouri .....	17	678	326	1,023.20	1,500	.682
Nebraska .....	3	299	109	289.00	2,117	.136
Totals .....	46	2,834	1,315	\$ 4,078.10	13,208	\$.309
<b>Southwestern Union Conference</b>						
Arkansas .....	5	389	38	\$ 146.35	555	\$.26
Oklahoma .....	20	862	164	484.65	1,650	.293
Texas .....	28	2,133	263	1,017.97	1,165	.873
Totals .....	53	3,384	465	\$ 1,648.97	3,370	\$.489
<b>North Pacific Union Conference</b>						
British Columbia .....					140	.....
Montana .....					400	.....
Upper Columbia .....	5	202	126	\$ 223.40	1,475	\$.151
Western Oregon .....					1,500	.....
Western Washington ...	9	355	267	535.30	1,114	.48
Totals .....	14	557	393	\$ 758.70	4,629	\$.164
<b>Pacific Union Conference</b>						
Arizona .....					152	.....
California-Nevada .....	9	520	475	\$ 1,033.20	4,000	\$.258
Southern California .....	12	416	648	415.25	1,432	.292
Utah .....	1	43	64	128.00	200	.604
Totals .....	22	979	1,187	\$ 1,576.45	5,784	\$.27
<b>African Union Conference</b>						
Cape Colony .....					317	.....
Natal-Transvaal .....	11	405	235	\$ 733.50	106	\$6.86
Totals .....	11	405	235	\$ 733.50	423	\$1.73

**Australasian Union Conference**

Queensland	9	520	206	\$ 1,533.75	289	\$5.30
New South Wales	13	957	338	1,087.75	863	1.26
New Zealand	30	1,829	748	3,091.00	592	5.22
North Queensland Mis...	3	210	69	291.31	.....	.....
South Australia	.....	.....	.....	.....	320	.....
Tasmania	.....	.....	.....	.....	254	.....
Victoria	13	338	222	723.81	680	1.06
West Australia	7	494	120	431.87	331	1.30
Malaysian Mission	1	38	10	77.25	9	8.58
<b>Totals</b>	<b>76</b>	<b>4,438</b>	<b>1,713</b>	<b>\$ 7,236.74</b>	<b>3,338</b>	<b>\$2.168</b>

**General Summary**

Atlantic Union	52	2,884	2,065	\$ 2,976.30	8,316	\$ .359
Canadian Union	7	.....	151	436.50	1,095	.40
Lake Union	51	2,772	1,191	2,733.75	17,391	.157
Southern Union	55	3,759	.....	3,863.30	2,821	1.37
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Central Union	46	2,834	1,315	4,078.10	13,208	.309
Southwestern Union	53	3,384	465	1,648.97	3,370	.489
North Pacific Union	14	557	393	758.70	4,029	.164
Pacific Union	22	979	1,187	1,576.45	5,784	.27
<sup>1</sup> South African Union	11	405	235	733.50	423	1.73
<sup>2</sup> Australasian Union	76	4,386	1,713	7,236.74	3,338	2.168
British Union	.....	.....	.....	.....	1,496	.....
<b>Grand Totals</b>	<b>404</b>	<b>22,687</b>	<b>8,797</b>	<b>\$26,382.61</b>	<b>66,240</b>	<b>\$ .396</b>

<sup>1</sup> Three weeks ending September 28.  
<sup>2</sup> August.

of the students are to take part in the program, and relate their personal experiences during the past year in the field.

At Fernando College, in southern California, the interest in the book work is at white heat. Professor Lucas, the principal of the school, is enthusiastic on this question, and is doing much to mold sentiment into strong, courageous resolutions, and there is a good prospect that the larger part of that school will volunteer for the field next spring.

A letter just received from Elder Ketring, president of the New England Conference, states that a convention is about to be held in South Lancaster Academy, or at least some kind of special meeting in which he and others will come close to the students in the interests of the circulation of our literature.

What has been said concerning these schools applies very generally to all our schools, only from these mentioned we have received the most definite reports. We pray that this good work may prosper abundantly, and that God's name may be glorified, and that many workers from our schools may add the strength and fire of youth to this great work that God is doing in the earth.

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

**Western Pennsylvania**

THE new chapel at Six Mile Run, Pa., was dedicated December 2. This was built partly by contract and partly by donated labor on the part of the brethren. Conference assistance was given in the person of Brother J. E. Veach, who superintended this matter. This chapel, valued at twelve hundred dollars, was dedicated very nearly free from debt, there being only \$222.78 yet to be raised.

Seventeen months ago only three families of Seventh-day Adventists were in this vicinity. Now we see an organized company with a new chapel, well enough fitted for any city. Surely the Lord is greatly to be praised. This company comes into the sisterhood of churches

gladly taking up the duty of tithing. Where the tent was destroyed by fire, there now stands a chapel as a monument for the third angel's message. May God bless the company here.

W. F. SCHWARTZ.

*Hollidaysburg.*

**Evangelistic Work on the Pacific Coast**

THE meetings of Elder W. W. Simpson, which have now been in progress about five weeks in the city of Oakland, are creating an agitation over the leading features of this faith far in advance of any previous efforts in that city. He has a large tent, eighty by one hundred and twenty feet, near the heart of the city, capable of seating fifteen hundred persons, and is holding meetings every evening with a most excellent attendance at every service.

Although the people are held oftentimes until ten o'clock, and although the subjects of the true Sabbath and the nature of man have been dwelt on at large, still the interest holds good. When the writer was there one Sunday evening and listened to the subject, "Will Rome Rule Again?" expounded and drawn out in a clear, concise, and convincing manner, the audience, which filled the tent to the extent of the seating capacity, seemed almost spellbound. Again and again as the speaker would go over the lines of prophecy in the books of Daniel and the Revelation, the first one given B. C. 600, the last one away down this side of the cross, and would show how perfectly harmonious they were, all who believed God's Word must have felt that they point to the time when the power of the papacy will be restored, and Rome will rule as in former days.

The manner in which these truths are presented seems to appeal to every person, not because it is so scholarly and masterful from the educational point, but because it is so clear-cut and convincing from the Biblical standpoint.

The symbols of the prophecies in Daniel and Revelation are illustrated by

nearly life-size images of the beast symbols standing in a row upon the platform.

But the secret of success in such an effort as this lies in dwelling in "the secret place of the Most High." When the Spirit of God rests upon one who is dwelling there, it makes him bold and fearless. He feels anxious alone for the favor and approval of God and the salvation of souls, and he dares to say the strongest and most solemn things and leave the result with God. Where we have one thus equipped, we ought to have a hundred. Where are our young men? Why are they standing idle in the market-places when the fields are all white for the harvest? Many in the world are hungry for the gospel, and it should be presented with that power and fearlessness that is befitting such a message and such a time. When such glorious possibilities are wrapped up in you and in the methods of presenting the message, how can you falter and wait and dream while the days are so rapidly hurrying us on to the end of all things?

Let us pray that our strong young men may enlist at once in this closing work. Venture something on God's un-failing promises, and see how quickly the work can be finished and his children gathered home.

MRS. M. C. WILCOX.

**Back from the Caribbean Field**

As we finally became convinced that it was necessary to withdraw, for a time at least, from the work in the West Caribbean Conference, formerly known as the Panama Mission field, we thought a few items might be of interest to the readers of the REVIEW, and a help perhaps to others in like circumstances.

Laboring in a foreign field is quite a different proposition from that of working in the home land, among friends and amid pleasant surroundings. Yet it is proved every day that "according to our need God shows his additional power," and in no other place on earth is there greater need of earnest workers than in the Panama field.

The open violation of moral principles, especially regarding chastity, and the lack of a definite standard held up by other denominations as to fitness for membership, make it doubly hard to bring the people up on a higher plane. But God, co-operating with man, has made it possible.

The truth for this time is the same for all people. For example, who can point to a more universal custom than that of Sunday-keeping? Yet the message for this time is to correct that, and it is doing it, and with marked success. The same is true regarding the teaching of the lesser points of our faith. It was said to us, when leaving, "If your successor lets the standard down, we shall oppose it." We assured them that all would be well on that point.

It was with sadness that we bade farewell to dear ones there, and left the field in which our hearts and interests center, not because the work is easy, but because of the great need which touches our hearts. Sin is fully developed there, and O what a blessed privilege to be the instrument in God's hands of breaking its power over precious souls! and what a gladsome sight to

see souls bound down by error and superstition assert their liberty and go free! There is an encouraging prospect ahead for the West Caribbean Conference. The work has just reached the point where it will move easier and more rapidly. The brethren and sisters expressed their regret to see us leave. Our health would not permit of our remaining longer; but they stand with open arms, ready to welcome some other workers.

We have located in Holton, Kan., where we shall hope to hear from our friends.

I. G. KNIGHT,  
CARRIE KNIGHT.

### Received on the \$150,000 Fund Up to Dec. 18, 1906

<b>Atlantic Union Conference</b>	
Central New England Conf. . . . .	\$ 36.70
Chesapeake Conference . . . . .	1.00
Eastern Pennsylvania Conf. . . . .	45.78
Greater New York Conf. . . . .	76.50
Maine Conference . . . . .	26.22
New Jersey Conference . . . . .	153.50
New York Conference . . . . .	306.25
Southern New England Conf. . . . .	18.33
Vermont Conference . . . . .	114.68
Virginia Conference . . . . .	51.00
Western Pennsylvania Conf. . . . .	27.74
West Virginia Conference . . . . .	4.25
<b>Total . . . . .</b>	<b>\$ 861.95</b>
<b>Canadian Union Conference</b>	
Quebec Conference . . . . .	\$ 3.00
Ontario Conference . . . . .	3.00
<b>Total . . . . .</b>	<b>\$ 6.00</b>
<b>Central Union Conference</b>	
Conference not specified . . . . .	\$ 219.80
Colorado Conference . . . . .	7.00
Iowa Conference . . . . .	12.50
Kansas Conference . . . . .	34.28
Missouri Conference . . . . .	9.25
Nebraska Conference . . . . .	28.80
Wyoming Conference . . . . .	3.50
<b>Total . . . . .</b>	<b>\$ 315.13</b>
<b>District of Columbia</b>	
Washington churches . . . . .	\$ 357.88
<b>Lake Union Conference</b>	
East Michigan Conference . . . . .	\$ 105.21
Indiana Conference . . . . .	475.28
Northern Illinois Conference . . . . .	1.00
Ohio Conference . . . . .	272.62
Southern Illinois Conference . . . . .	182.15
West Michigan Conference . . . . .	417.25
Wisconsin Conference . . . . .	95.50
<b>Total . . . . .</b>	<b>\$1,549.01</b>
<b>North Pacific Union Conference</b>	
Conference not specified . . . . .	\$ 202.25
British Columbia Conference . . . . .	10.00
Montana Conference . . . . .	6.00
Upper Columbia Conference . . . . .	8.75
Western Washington Conf. . . . .	73.00
Idaho Conference . . . . .	23.00
<b>Total . . . . .</b>	<b>\$ 323.00</b>
<b>Northern Union Conference</b>	
Manitoba Conference . . . . .	\$ 10.00
Minnesota Conference . . . . .	874.41
South Dakota Conference . . . . .	12.00
North Dakota Conference . . . . .	433.12
<b>Total . . . . .</b>	<b>\$1,329.53</b>
<b>Pacific Union Conference</b>	
California-Nevada Conf. . . . .	\$ 19.50
Southern California Conference . . . . .	36.05

Utah Conference . . . . .	10.00
<b>Total . . . . .</b>	<b>\$ 65.55</b>
<b>Southern Union Conference</b>	
Tennessee River Conference . . . . .	\$ 24.60
Florida Conference . . . . .	21.75
North Carolina Conference . . . . .	12.25
Kentucky Conference . . . . .	2.35
Cumberland Conference . . . . .	12.84
<b>Total . . . . .</b>	<b>\$ 73.79</b>
<b>Southwestern Union Conference</b>	
Arkansas Conference . . . . .	\$ 77.00
Oklahoma Conference . . . . .	34.17
Texas Conference . . . . .	3.00
<b>Total . . . . .</b>	<b>\$ 114.17</b>
<b>Unknown</b>	
Unknown . . . . .	\$ 137.00
<b>Foreign</b>	
Australia . . . . .	\$ 122.45
China . . . . .	3.00
South Africa . . . . .	128.16
Jamaica . . . . .	3.17
Yukon Territory . . . . .	10.00
England . . . . .	245.51
Gold Coast, West Africa . . . . .	10.00
Mexico . . . . .	1.50
Costa Rica . . . . .	1.00
India . . . . .	9.60
South America . . . . .	23.35
<b>Total . . . . .</b>	<b>\$ 557.74</b>
<b>Grand Total . . . . .</b>	<b>\$5,690.75</b>
I. H. EVANS, Treasurer.	

### Field Notes

At the close of a three weeks' meeting recently held in the church at Ford's Store, Md., by Brother John F. Jones, three young men were baptized. Elder Lukens was present part of the time.

THE Pacific Union Recorder says: "In writing from Nome, Alaska, on October 24, Brother J. M. Estes states that two Eskimos there are keeping the Sabbath." We are glad to pass on the word that representatives of the people of the uttermost north have received the Sabbath reform message.

BROTHER W. E. HANCOCK, having failed to secure a place to hold meetings on Manitoulin Island, Canada, is compelled for a time to leave the interest awakened there by tent-meetings. While many of the people of the community acknowledge the truth, but three or four have taken their stand to obey.

ON Sabbath, November 24, Elder H. H. Burkholder organized the first Seventh-day Adventist church at Zanesville, Ohio, with eleven members. Nine of these were new converts to the faith, of whom several took their stand during the meetings held by Brother B. L. House. There are ten others keeping the Sabbath, some of whom will join later.

DURING the past year Brother Fred H. Seeny, at work among the colored people of the Chesapeake Conference, has held meetings in Baltimore, Md., and Laurel and Cheswold, Del. There are twenty new converts as the result of his work in these places. Among them is a man, eighty-six years old, who for nearly seventy years has been the main support of the Methodist church at Laurel, Del. Many others are interested, and we bid our brother Godspeed.

## Current Mention

—The pope has protested to the powers against the "violation of the papal nunciature" at Paris. He also declares his objection to the amendment of the new French law, to be as strong as against the law itself.

—At Loja, Ecuador, the garrison of soldiers mutined December 15, because of lack of pay for sixty days. After killing three of their officers, the soldiers ran through the streets firing in all directions, killing twenty-five persons and wounding others.

—The Japanese consul at Honolulu is reported to have said that the visiting squadron from Japan will not proceed to San Francisco as originally planned, because a repetition of the "Maine" disaster is feared, owing to the overwrought condition of American feeling.

—Scarcity of cars has produced a coal famine in North Dakota and Minnesota. The authorities in these States, as well as the Interstate Commerce Commission, are urging prompt action on the part of the railroads, as the severe weather has caused some loss of life.

—In one of the bills reported to the House of Representatives by the committee on appropriations is a provision directing that in printing documents authorized by law the government printing-office shall follow the spelling established by Webster, and other generally accepted dictionaries.

—While discussing in the Senate recently a bill for increasing the Artillery Corps, Senator Hale called attention to the fact that of all the taxes that are paid and all the revenues that are collected nearly two thirds are devoted to the payment of the burdens of past wars, like pensions, and expenditures in view of future wars.

—Following the action of the French government in disestablishing the Catholic Church, a riotous demonstration of approval was made in Rome. The whole city garrison was employed to protect the Vatican. In a mock procession representing the death of clericalism were heard cries of "Long live France," "Down with the pope," "Death to the priests," etc.

—The Norwegian Shorthing has conferred upon President Roosevelt the Nobel peace prize for his services in ending the Russo-Japanese war. The prize amounts in money value to 138,536 crowns, or \$37,127.65. The President has announced his purpose to turn the money over to trustees for the purpose of establishing at Washington a permanent commission for the settlement of disputes between capital and labor.

—According to the published report of the relief corporation handling the funds contributed for the sufferers by the California earthquake of April 18, the total receipts to November 17 were \$6,213,279.28. The balance of cash on hand is \$1,935,142.60, besides \$3,351,691.64 of subscriptions still outstanding. All but about \$240,000 of this is subject to the call of the corporation. The cost of administering is less than four per cent.

## Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL, Chairman  
W. A. COLCORD, Secretary

### The Sunday Circus Issue of the Fifth and Twentieth Centuries

IN New Orleans recently there took place an episode which will furnish food for reflection, and we make reference to it in the interest of a forewarning.

A certain circus had advertised to perform in the city on Sunday, November 11, following a street parade. A committee of Protestant ministers called on Mayor Behrman to protest against the proposed parade on Sunday, and to get him to prohibit the same. The reasons assigned were that it would disturb the church services, and, in the language of one of the ministers, "that the parade would draw thousands of children from Sunday-schools, interfere with morning services, and otherwise tend to lower the moral standard of Sabbath observance in a first-class city." The mayor replied that he would not stand for any disturbance of church services, and would prohibit the parade. In the meantime the agent of the circus secured the license to perform, and when informed that the parade part would have to be dispensed with, the agent told the mayor that he could not prohibit the same. With this agreed the city attorney. The mayor then insisted that the parade should not be held in the forenoon. This was agreed to and carried out, the mayor having written the ministers in reference to the situation.

The parade took place, and attracted considerable attention. In a day or two the ministers' committee called upon the mayor and charged him with bad faith. This was resented in earnest yet polite language, and the matter has caused considerable stir in some quarters. The way it is viewed by the *Daily Picayune* may be judged by the following editorial:—

#### "Truant Christians and the Sunday Circus"

"A committee of Christian ministers has waited on the mayor to state a grievance or express indignation at the fact that a circus parade was held in the city last Sunday, while the people should have been worshipping in their respective churches, whereas the members of the congregations were playing truant and looking at the parade.

"The *Picayune* does not know what promises, if any, the mayor had previously made to his reverend visitors, and therefore is ignorant of the degree to which their indignation was justified, but except in the cases of the few churches which are located on Canal Street, where the parade was held, if in those churches religious exercises were being had, they were evidently violently disturbed, and are entitled to serious consideration. But as to churches at a distance whose congregations played truant, the remedy seems to be in the hands of the ministers themselves.

"The clergy possesses the prerogative to reprove, to censure, and to discipline their church-members for any infraction

of church regulations or relaxation of religious zeal, and this would seem a more obvious course of conduct than seeking to pour out their wrath upon the conditions that tempted their flock to stray away. Some years ago a committee of the clergy organized a movement against the Sunday newspapers because they were charged with keeping church-members away from public worship.

"That movement soon came to an end when the ministers realized that they were able to discourse on themes vastly more important and thrillingly interesting than anything published in a secular newspaper, and if they would only take advantage of their opportunities, they would have no reason to complain of the Sunday press. The man who has the mission to preach salvation to sinful and criminal human beings has only to present the fact with the zeal and fervor of a Whitefield or a Moody, and in the simple language used by them, and there is not a church or public hall or theater in the city that will contain the eager and reverential crowd that will seek to hear."

To the student of history this whole situation savors of a similar condition which antedated some of the Sunday legislation of the fourth and subsequent centuries. Neander in his "History of the Christian Religion and Church," speaks of the things which led to the Sunday law of A. D. 425, in this language:—

"Owing to the prevailing passion at that time, especially in the large cities, to run after the various shows, it so happened that when these spectacles fell on the same days which had been consecrated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart."

It would seem that the Christianity of some of the people of that time was at a very low ebb when a circus could interfere with their church duty. All work had been prohibited (but not play) in order that the people could attend church. But when a circus came to town, the people flocked to it rather than to the church. Says Neander again:—

"Church teachers . . . were, in truth, often forced to complain that in such competitions the theater was vastly more frequented than the church."

So it was necessary to form a church "trust," and according to Hefele's "History of the Church Councils," a council was held at Carthage in June, A. D. 401, and the following canon enacted:—

"CANON 5.—On Sundays and feast-days no plays may be performed."

To make this effective the bishops sent up a petition to Emperor Honorius, praying that "the public shows might be transferred from the Christian [?] Sunday and from feast-days, to some other days of the week." This was not successful until 425, when the desired law was passed.

This kind of work led to the terrible history of the Dark Ages. And can not the true Christian see that for the church to lean upon any other than the divine arm for sustenance is to lower its standard of righteousness? To be sure, the disturbing of any church service is a manifest interference with the civil right to assemble in peaceable meet-

ing, and the state should punish for infractions against this right. This would be true in the matter of disturbing any lawfully assembled gathering. But where the disturbance lies in the issue as to the sanctity of any day, the state can not interfere without becoming a partizan in religious controversy, a position entirely out of accord with the teachings of the founders of this country, as incorporated in the Declaration of Independence and the Constitution. It is the right and privilege of a religious sect to propagate its doctrine about the sanctity of a day. And these should not be molested nor interfered with in the exercise of this right of free speech. But when such sect asks and demands of the state that it lend its arm of force in assisting to propagate its teaching, it not only demands of the state something entirely outside the state's prerogatives, but it also is contrary to the teachings of the Head of the church, who said, and still says, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

S. B. HORTON.

### Religious Liberty Notes

A LIVELY crusade for the Sunday closing of saloons is now being carried on in Columbus, Ohio. The result reported for the first Sunday was eight arrests and the suspension of one policeman.

Elder H. W. Reed, the Wisconsin Religious Liberty Secretary, writing in the *Wisconsin Reporter* of November 28, says, concerning the Wisconsin State Federation Convention of Churches: "Strong resolutions were passed in favor of prayer and faithful work for the better observance of the holy sabbath [Sunday]."

Elder H. E. Giddings writes in the *Southwestern Union Record*, bearing date of Nov. 13, 1906, as follows concerning the efforts which our people are exerting in Oklahoma against the framing of any religious clause into the State constitution of Oklahoma: "In the convention the battle between truth and error bids fair to be a warm one. . . . The opposition is bitter and determined."

The following item appeared in *The Workers' Bulletin* of Des Moines, Iowa, bearing date of Dec. 4, 1906: "Mr. A. S. Urick, the State labor leader, predicts that farm products will soon be bearing the union label, while with this news comes the announcement that a pastors' union in an Eastern State has become affiliated with the regular union forces of the city. Thus we can see that things are rapidly developing which will hasten the end of the conflict."

The Binghamton (N. Y.) *Press*, bearing date of Nov. 19, 1906, describes the arrest of two men in that city, who were found working on Sunday: "A telephone message was received at police headquarters, saying that two men were plowing on Butternut Street. Policeman Hilligus leaped on his horse and rode to the scene, where he found the two men scraping ashes into the river. He asked them if they knew what day it was, and they replied that they did. He ordered them to discontinue their work and to appear in court to-day. They were present at nine o'clock this morning, and after a severe lecture on the part of Recorder Roberts they were allowed to go."

K. C. R.

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### Development

ABOUT forty years have elapsed since our first medical institution was started. The opening of the Health Institute was an important event in the medical missionary work. Many of the principles that have made the health and temperance cause what it is among us as a people had been brought to light. Health reform, as far as it was understood, was received by every convert to the Adventist faith. The need of an institution was soon manifest. In such a place health principles could be taught more fully. Here people not of our faith could come and incidentally be taught the truth for the times while receiving healing of body. Here those could be trained who could go out into homes and carry the message while ministering to human ills. For many years the Health Institute was the only sanitarium in the world. In fact, the word "sanitarium" was coined for the occasion. With the growth of the health work came a need of institutions in other places. Attempts were made to open these in various localities, but for nearly twenty-five years the parent institution stood alone in the health reform movement. The principles were gradually finding their way to the people. Demands were increasing for new institutions in various places.

The fact gradually dawned upon us that the health work is the advance agent of the message. It is to sustain the same relation to our work that the right hand does to the body. As this idea gained ground, new institutions were started, so that up to 1901 a score of sanitariums had been opened.

During the first quarter of a century we had very few physicians. As demands increased, provisions were made for preparing medical workers. Each year now increases these by twenty to thirty physicians and nearly one hundred nurses. At present there are about two hundred and fifty graduate physicians and nearly one thousand nurses. Of the physicians, about half are in conference institutions, and the others in private sanitariums owned by people of the denomination, or in private practise.

The past five years have witnessed remarkable advancement in institutional development. Since 1901 the number has been multiplied by three, there being twenty-one in that year, and sixty-three now. Forty of these are known as denominational institutions, and twenty-three as private institutions owned and managed by Seventh-day Adventists. The valuation of these institutions approximates two million dollars. Of these sanitariums seventeen are located in twelve countries outside of the United States, and the others in about twenty-five States. The foreign ones are distributed as follows: Canada, two; England, two; Ireland, one; Denmark, two; Germany, one; Switzerland, one; South Africa, two; Australia, two; New Zealand, one; India, one; Japan, one; Samoa, one. Besides these there are more than forty treatment rooms and many

health restaurants throughout the world under management of private individuals.

During the present year the Mission Board has sent out four physicians and ten nurses into countries outside of the United States—more than one medical worker a month. Nine new institutions have been opened this year.

How much more are we to expect in this line? and to what are we to work? From "Testimonies," Vol. VI, page 113, we read: "In every city where we have a church, there is need of a place where treatment can be given. . . . It is the Lord's purpose that in every part of our world health institutions shall be established as a branch of the gospel work. These institutions are to be his agencies for reaching a class whom nothing else will reach. . . . Make small beginnings, and enlarge as circumstances may demand." We have also been told that every Seventh-day Adventist home should be a small sanitarium.

What are we doing, brethren and sisters, to meet these requirements? Are we making our homes true exponents of health reform principles? Are we as careful to live up to these principles as we were years ago? If not, why not? Is the health reform movement a part of the third angel's message? If so, are its principles as sacred as any other part of that message, and as binding? We are jealous that the Medical Department be intimately associated with our denominational work. We have abundant evidence that this should be so. Are we zealous in making the principles of health reform a part of our lives? Health reform is a personal matter. Its principles must be practised by every true Seventh-day Adventist. When this is true, then our medical missionary work will go to the world, and will accomplish what the Lord intends it shall, and not until then. A "house divided against itself can not stand." "No man can serve two masters."

God has blessed the medical missionary cause abundantly the past few years. A glance at the facts already mentioned will convince any one of that. Shall we not at the beginning of a new year re-consecrate our lives and bodies to God, and determine that the principles of health reform shall become such an integral part of our lives as we wish them to be of our work for this time.

W. A. R.

### Notes

Dr. A. J. Harris has opened up treatment rooms in Nashville, Tenn.

Miss Erma Paul, a graduate nurse, is combining Bible work with her nursing in Kalamazoo, Mich.

Melvin Wilbur, nurse, is elder of the Seventh-day Adventist church in Grand Rapids, Mich. He is connected with the bath-rooms in that city at 56 Warden Street.

Dr. B. D. Field, who has lately completed a course in a medical school of the South, writes from Princeton, Ky., where he is doing professional work: "My hold on rational principles is even stronger than it was four years ago. I am ready to join heart and hand with the conference in working with might and main for the advancement of the message."

## NOTICES AND APPOINTMENTS

### Manitoba, Notice!

THE second annual meeting of the members of the corporation known as "The Manitoba Conference of Seventh-day Adventists" will be held at Winnipeg, Manitoba, beginning Friday morning, Dec. 28, 1906, at nine o'clock, central time, for the purpose of hearing reports, electing a board of trustees for the coming year, and transacting any other business that may properly come before the meeting. This meeting will be our regular conference session.

W. M. ADAMS,  
*Chairman.*

### Self-Denial Box Users

It has been suggested, by a correspondent, that there are a great many pennies, dimes, and dollars laid up in self-denial boxes, some of which have been forgotten. We request, therefore, all persons who have forgotten or neglected self-denial boxes to be so kind as to send the contents, whether great or small, to us by the first of January, if possible. Such sums can be sent either through the regular channels or direct to us at North Station, Nashville, Tenn. If sent through the regular channels, it should be plainly specified that it is self-denial money.

SOUTHERN MISSIONARY SOCIETY.

### Clothing Wanted

DONATIONS of clothing to our mission schools have not been so numerous this winter as in former years, while the need is even greater. We have a larger number of schools, and more pupils in our schools. Our teachers write to us for clothing, but we have none to send. Will those who have partly worn clothing they can spare please write us for shipping directions? It is not a hard matter for almost any church to make up a barrel or two of quite serviceable clothing which would be of inestimable value in our work. Address Southern Missionary Society, North Station, Nashville, Tenn.

### A New Method of Teaching Reading

THE Rational Method of Teaching Reading is being introduced in the most progressive schools of this country. It successfully combines the virtues and avoids the faults of the old methods. The new readers that were recommended by the educational convention held at College View last summer, and now being published by the Pacific Press Publishing Company, were prepared in the light of this method.

Brother O. J. Graf, educational secretary of the Northern Union Conference, has prepared an outline of instruction on this method, which should be a great help to every teacher of reading. The outline comes in pamphlet form. Prices, post-paid: Single copy, 5 cents; twenty-five copies, \$1; one hundred copies, \$3.50. Order of the Educational Department of the Northern Union Conference, Box 989, Minneapolis, Minn.

### Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth.—Ed.]

The following persons desire late, clean copies of our publications, post-paid:—

F. M. Garner, Muskogee, I. T., periodicals

Mrs. Libbie J. Fay, West Park, Ohio, periodicals.

Mrs. Kate Taylor, 40 Scheley St., Cleveland, Ohio, periodicals.

F. A. Webber, 331 East Hardin St., Findlay, Ohio, *Signs* and *Liberty*.

Arthur L. Manus, 80 Jones Ave., Atlanta, Ga., periodicals and tracts.

B. E. Tefft, San Diego, Cal., *Signs*, *Watchman*, *Little Friend*, *Life and Health*, and tracts.

Ethel Halfrich, 1823 Dorr St., Toledo, Ohio, *Signs*, *Life Boat*, and tracts on the Sabbath question and the second coming of Christ.

Earl Emmons, Box 428, Care Sanitarium, Edmonton, Alberta, Canada, denominational papers and tracts. This literature will be used here in the city and distributed to the trading posts to the north, east, and west of us, where mail is received only twice a year, and everything is eagerly read and reread.

#### Address

THE post-office address of Elder A. Schlottbauer is R. F. D. 4, Box 133, Fresno, Cal.

#### 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.—Position as housekeeper in a small family; preferably on a farm, but would go anywhere. Address Mrs. W. H. Bell, Woodenville, Wash.

WANTED.—Printers: one job compositor, one linotype operator, and one make-up and stone man. Must be Sabbath-keepers. Good wages, eight hours a day. Address Recorder Press,<sup>1</sup> Plainfield, N. J.

FOR SALE.—A well-established, paying tailoring business in a prosperous gas town of Kansas; customers accustomed to having store closed on Sabbath. Address J. M. Jones, 111 West Madison St., Iola, Kan.

FOR SALE.—Vegetable cooking oil; nothing can beat it for shortening. Prices: 1 5-gal. can, \$3.85; 2 cans, \$7; 3 cans, \$10, till further notice. Between Colorado and Ohio, freight prepaid. Address R. H. Brock, Arkansas City, Kan.

FOR SALE.—Ten acres one-half mile from Fruithurst, Ala.; good opening for missionary work; no prejudice; healthful location; good new house; abundance of fruit. Would exchange for property near one of our schools. For particulars, address James Rice, Fruithurst, Ala.

WANTED.—To correspond with Seventh-day Adventist understanding poultry and small fruit growing, who would like to locate in western Virginia, in self-supporting missionary work; good location, good water, fruit, and markets. References given and required. Address E. M. Phelps, Genesee, Idaho.

THE Iowa Sanitarium Bakery, Des Moines, Iowa, carries a full line of cereal and other health foods, also a good cooking oil. The Iowa Sanitarium Bakery is not a private concern; it is a denominational institution, run by the Iowa Conference, and in harmony with the general work. We solicit your correspondence as to prices, discounts, etc.

<sup>1</sup> The publishing house of the Seventh-day Baptists.

FOR RENT.—Small nursery and fruit farm consisting of twenty acres. Reason for renting, other business requires all my time. For particulars, address Union Nurseries, Union, Ore., J. B. Weaver, Proprietor.

## Obituaries

MARVIN.—Died at Traverse City, Mich., Sept. 30, 1906, Stella Marvin, daughter of Mr. and Mrs. Wm. Marvin, aged 23 years. A short time before her death she fully accepted the Saviour and the truths of the message. She leaves her parents and two sisters, who trust in the blessed hope of the first resurrection. The funeral service was conducted by the writer. E. A. BRISTOL.

HEWITT.—Died at Aurora, Ill., of pneumonia, Jesse Hewitt, son of Mr. and Mrs. M. S. Hewitt, of Polar, Wis., aged 23 years, 4 months, and 8 days. Jesse was a good, faithful young man, and had made many friends. His death was very unexpected. He leaves father, mother, two brothers, and two sisters to mourn their loss. The remains were taken to Polar, Wis., where they were laid to rest. Words of comfort were spoken on the funeral occasion by Elder C. J. Herrmann. \* \* \*

PEARCE.—Died at Cedar Lake, Mich., Oct. 30, 1906, Mrs. Anna M. Pearce, nee Sherman, aged 82 years. When she was sixteen years of age, she joined the Methodist Church. In 1872 she accepted present truth, and died in the hope of the soon appearing of her Lord. She had lived at Cedar Lake nineteen years, and leaves two sisters, one brother, and several friends to mourn their loss. Words of comfort were spoken by the writer; assisted by Elder Van Deusen; text, Job 5:26. A. C. BOURDEAU.

PAYTON.—Died near Osceola, Mo., Sept. 22, 1906, of consumption, Elizabeth Nancy Payton, aged 66 years. Sister Payton accepted present truth in 1870 under the labors of Elder Blanchard in Barton County, Missouri. Death had no terror for her, and she died in full assurance of a part in the first resurrection. She leaves a husband, two sons, two daughters, and several grandchildren to mourn their loss. Funeral service was conducted by the writer in the presence of a large gathering of neighbors and friends. A. H. NELSON.

JONES.—Died at Aurora, Neb., Oct. 29, 1906, of heart trouble, Sister Amanda Jones, aged 65 years, 8 months, and 4 days. Sister Jones joined the Methodist Church fifty years ago, and about fifteen years ago she became a member of the Seventh-day Adventist Church. During these many years her life was always in harmony with the religion she professed. She leaves a husband, two sons, one daughter, and one adopted daughter to mourn their loss. The funeral service was held in the Adventist church, where words of comfort were spoken by the writer, based on Isa. 57:1, 2; Rev. 14:13. She was laid to rest in the Aurora Cemetery to await the Master's call. G. H. MATHIESEN.

SWERINGEN.—Died at the home of her son, N. B. Swearingen, at Elida, N. M., Oct. 10, 1906, of paralysis of the larynx, Rachel Swearingen, aged 75 years, 7 months, and 19 days. Nearly fifty years ago she and her husband accepted the truths of the third angel's message and were among the charter members of the Springdale (Ark.) church. Though called upon to pass through many trials, even to the loss of eyesight, by relying upon the ever-present Helper she was able to rise above her affliction, and during the nine months she lay blind and helpless and unable to speak, her patience and cheerfulness were an example to all. Many of our ministers have shared the hospitality of her home, and she liked to talk of blessed seasons with them. She was the mother of seven children, five of whom survive her. Words of comfort were spoken by Elder Graff. SAM. L. WOODRUFF.

HICKS.—Died at the home of her daughter, at San Jose, Cal., Oct. 30, 1906, after a painful illness of three years, Mrs. Julia Hicks, wife of Dr. W. T. Hicks. The deceased was baptized in 1888 at Oakland, Cal., and was a faithful member of the church till the day of her death. Her Christian experience was a great comfort and strength to her in her suffering, and the hope of having a part in the first resurrection was her theme till the very last. Her husband and two daughters are left to mourn their loss. Words of comfort were spoken by the writer. J. H. BEHRENS.

MESSINGER.—Died in Polar, Wis., Oct. 31, 1906, of edema of the lungs, Franklin Adelbert Messenger, aged 49 years, 9 months, and 7 days. Brother Messenger united with the Seventh-day Adventist Church in 1892, and died in the hope of a soon-coming Saviour. His last illness, though brief, was severe, but he bore it with Christian fortitude, desiring that the Lord's will be done. He leaves to mourn their loss, a loving wife, two sons, a father, mother, and three sisters. He was laid to rest in the Polar Cemetery, the service being conducted by the writer from 2 Cor. 1:3, 4. H. W. REED.

GRAY.—Died at his home near Winston, Mo., Sept. 25, 1906, of hemorrhage of the lungs, Brother Daniel Gray, in the fifty-second year of his age. Brother and Sister Gray embraced the truths of the third angel's message about twenty-six years ago under the labors of the writer in DeKalb County, Missouri. He was faithful until the last, and died with a bright hope of glorious immortality when the Life-giver returns to claim his own. He leaves his wife and little grandson to mourn their loss. The funeral discourse was preached by the writer, his remarks being based on 1 Thess. 4:13-18; Job 14:14. C. H. CHAFFEE.

MOONEY.—Died at City View, near Ottawa, Ontario, Oct. 14, 1906, Samuel Mooney, aged about 65 years. Brother Mooney heard the truth several years ago, but did not unite with the church until a year or two ago. His health was very poor for nearly two years, and he was a great sufferer the last few days of his life. He fell asleep in hope of the resurrection of the just. As I was in Wisconsin at the time, the funeral service was conducted by the City View Methodist minister. Besides his wife, he leaves four sons and four daughters, five of whom are Sabbath-keepers, to mourn their loss. W. H. THURSTON.

AVERILL.—Died at Tampa, Fla., Oct. 22, 1906, Wm. M. Averill, aged 74 years, 7 months, 2 days. Brother Averill was born in Canada, and in his youth settled in Michigan. When thirty years of age, he was converted and joined the Seventh-day Adventist church in Wright, Mich. He was baptized by Elder James White. During his last sickness he often spoke of his hope and trust in God. Shortly before his death he said to one of his sons, with uplifted hand: "My son, my accounts are all settled in the courts above." Words of comfort were spoken by the writer on the subject of the resurrection; text, Psalm 23. J. H. KRUM.

LOWTHER.—Died at Berea, W. Va., Oct. 27, 1906, Mrs. Emzy M. Lowther, aged 82 years, 4 months, and 13 days. Sister Lowther was converted when she was a girl, and joined the Baptist Church. She was married to J. C. Lowther in 1843, who was a Seventh-day Baptist. She soon saw the truth of the Sabbath, and united with her husband in his church. They lived up to all the light they had, being diligent students of the Bible. More than twenty years ago they heard the third angel's message preached, and they gladly accepted the truth for these last days. She was a very kind and loving wife, and an affectionate mother. She leaves a husband eighty-seven years old, two daughters, and several grandchildren to mourn her death. The funeral was conducted by the writer in the Methodist church near the place where we laid her to rest till Jesus comes to gather his children to himself. P. W. PROVINCE.



WASHINGTON, D. C., DECEMBER 27, 1906

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

THE "week of prayer" has closed. Let us not close our praying. Prayer and consecration will dig tunnels through the most rugged mountains of difficulty.

WE began in our last issue a series of articles on Millennial Dawn, by Elder G. B. Thompson, which we hope our people generally will give a careful reading.

ELDER I. G. KNIGHT and his wife have been compelled to leave their work in the West Indian field on account of Brother Knight's health. They are now in Holton, Kan.

WE were glad to welcome Senor Forga and his wife on their arrival in Washington last week. Brother and Sister Forga are on their way to their field of labor in Peru, South America.

THOSE who are interested in the giving of this gospel of the kingdom to the Jews should subscribe for *Good Tidings of the Messiah*, published by Elder F. C. Gilbert, at 105 Staniford St., Boston, Mass.

ELDER A. G. DANIELLS left this city the twenty-third instant to attend the annual session of the North Dakota Conference to be held at Harvey, N. D., December 24-27, and also the session of the Manitoba Conference to be held at Winnipeg, Manitoba, December 28 to January 2.

WE have received a copy of the Third Annual Calendar of the Meadowglade Intermediate School, at Battle Ground, Clarke Co., Wash. This school was established by the Western Washington Conference, and is in charge of Brother G. E. Johnson, to whom requests for calendar or information should be addressed.

THOSE who have been reading the REVIEW closely during the past year will doubtless remember several reports in which our workers have told of finding companies keeping the Sabbath who had never seen a Seventh-day Adventist. Some of these have had a small amount of reading-matter upon the subject. Others have found the Sabbath for themselves. This is an indication of two things: that God has gone out ahead

of us in this work; and that we have been far too slow in pushing out into new fields. Marching orders are now being given with no uncertain sound, and may God help his people to respond. It is worth something to be engaged in a work whose success is assured.

ALL things are getting ready for a quick work in the earth. It is therefore most essential that our people generally should be enlisted in the missionary work. A few in each church have done much in the past, but these few can not begin to accomplish what must be accomplished before this message closes. The time has come for all to take hold. We are all glad to see the work go. It will go faster as each one throws his heart and soul into it.

HAVE our readers been taking note of the fact that in all the reports from our missionaries appearing in the REVIEW from week to week the same encouraging note of progress and assurance of victory is being sounded? This is not a coincidence. It does not simply happen that way. It means that this is the work of God, his closing work, and that he has set his hand to its speedy accomplishment. Brother Spicer tells this week of the greatly increased ratio of progress in Mexico. Brother Olsen does the same for Australasia. The European reports of the past weeks have told of similar conditions there. The reports from England have told the same story, and all the reports in our Field Department are of the same tenor. Truly we have cause for rejoicing.

WE would call the attention of our people everywhere to the Religious Liberty Leaflets advertised on page 2 of this issue. In view of the fact that there is a strongly rising tide of agitation for oppressive religious legislation, we should be using these leaflets by the thousands. It is better that these leaflets should be doing their educating work before a crisis arises at any particular point; but if they have not had the opportunity thus to do their office work, then let them be used vigorously wherever a crisis has been brought about. California is now threatened with a Sunday law, and we are glad to see our people arising to the situation. South Carolina is now holding a threat of persecution over our brethren, ministers as well as lay members. Let the people of South Carolina have an opportunity now to learn what the truth is. There are ominous sounds of Sunday-law agitation in other States. Before they have taken action, the work of their education along religious liberty lines should be taken

up by our people. We have had earnest counsel to the effect that this work should be carried on vigorously while we have the opportunity. The longer these oppressive laws are held in check, the more easily can God's last message be given to the people.

THE Sabbath-schools of this denomination have set themselves the task of contributing a thousand dollars a month for the advancement of this message in the regions beyond. The financial report of the Sabbath-school Department for the second quarter of the year, which appears in the December issue of the *Sabbath School Worker*, shows that the schools are doing even more than this. The total amount contributed for that purpose during the first half of the present year was \$27,006.95, or a gain of \$1,006.95 above the mark set during those twenty-six weeks. This means a great deal for the cause of present truth. It means the employment of more missionaries, a more rapid spread of the third angel's message, and a quicker realization of our great hope. It is earnestly hoped that our schools will seek to do their utmost to see that what has been undertaken shall be accomplished. And then let us set our stakes for the accomplishment of still greater things for God.

### A Splendid Object-Lesson

A FEW days ago we received the following letter from a friend of the *Signs*:—

*Pacific Press Publishing Company,  
Mountain View, Cal.*

DEAR EDITOR: AS I wish to make my children a good present for Christmas, I will send you their names and addresses for *The Signs of the Times* for six months, and would like to have it begin with the Thanksgiving number. They are all scattered from home, and I want them to know about this truth.

Then follow the names and addresses of six individuals.

This letter and this idea struck us so favorably that we thought we ought to pass it on to others. What more interesting or valuable gift could we present to our children or friends?

For the next six months a weekly visitor will come to the homes of these children, filled with Bible truth and interesting matter which can not fail to arrest their attention. It is to be hoped that some of them at least will be brought to a saving knowledge of this truth.

Are there not many others who will act on this good suggestion? Send us the names and addresses of your children or friends, and we shall be glad to forward the papers. Do not wait, but do it now.

SIGNS OF THE TIMES.