

# The Advent REVIEW And Sabbath HERALD



TAKOMA PARK STATION, WASHINGTON, D. C., DECEMBER 13, 1906

## The Answering Voice

All was darkness and silence, and the Soul spoke to God out of the depths of its despair, and as of old, while it was yet speaking, God answered, and Assurance walked with Doubt, and Comfort followed after Pain.

"O my God, be not far from me. Make haste to help me, O Lord my salvation."

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

"I am come into deep waters, where the floods overflow me."

"When thou passest through the waters, I will be with thee."

"The light of mine eyes, it also is gone from me."

"The Lord shall be unto thee an everlasting light, and thy God thy glory."

"Hold thou me up."

"I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

"But as for me, my feet were almost gone; my steps had well-nigh slipped."

"He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

"My sorrow is continually before me."

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

"As one whom his mother comforteth, so will I comfort you."

"I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God."

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—From *"The Valley of Troubling."*

## Publishers' Page

Conducted by the Department of Circulation of  
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# THE REVIEW AND HERALD

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

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## Editorial

SALVATION is a gift, and must be received as a gift. "Not of works, lest any man should boast." The mere effort to change this gift into a purchase for which a price is to be paid defeats the divine plan, and makes the gift of no effect. Works of any kind, even a man's best efforts to obey the commandments of God when put forth in his own strength, do not entitle one to salvation.

"Not what these hands have done  
Can save this guilty soul;  
Not what this toiling flesh has borne  
Can make my spirit whole.

"Thy work alone, O Christ,  
Can ease this weight of sin;  
Thy blood alone, O Lamb of God,  
Can give me peace within."

### Prophecy and Fulfilment

WHAT John saw in vision on the Isle of Patmos we see now as a part of current history. The movement of which he gave the outlines in the fourteenth chapter of Revelation is a living and growing thing with us. We can show from the Scriptures that there should be a warning message given to this generation, and then we can show from the reports of our workers that such a message is really being given. This message now lives in the hearts of believers in almost every country on the globe. And there are many still living who can remember when this message first began to be proclaimed. We can certainly say, "What hath God wrought!" When we think of these things, we find a solid foundation upon which to rest our con-

fidence that this work will be finished in this generation. Let every one be of good courage. What God has promised he is abundantly able to perform, and he will perform it.

### The World and the Message\*

(Concluded)

THERE is another thought which I wish to emphasize, and that is, this message as the light of the world. You remember those words in the first chapter of John: "In him was life; and the life was the light of men." This message which will have an influence to stay this tide, is truly proclaimed only when it is life in the individual.

Now this idea that we can preach the message, and yet not be inspired by it, and not be in harmony with it, is all wrong. There is no power in the mere logic and the mere reasoning of this message. It requires something more than that. When you come to it, the thing itself is very, very simple. To give the message is more than simply to speak words to people out of a book. It is not demonstrating that certain things are taught in the Bible. It requires more than that to bring people out of the world and convert them to this truth, and make them willing to yield themselves in obedience to God, in the face of all the increasing opposition. It is when this truth is a living power that it takes hold of hearts, and changes them. The message that we are to proclaim in order that it shall be the light of the world, must be a message of life, it must live in us.

Of course we face this: we feel that our circle of influence is circumscribed. What can we do to stem the tide of evil anywhere? Of this you may be assured, that we are not responsible for stemming any tide of evil outside the circle of influence in which God puts us. But in the circle of influence that we have, we are just as responsible to exert an influence as are those in a wider sphere of influence for exerting an influence in that wider sphere. If every one in the place where he is put, is the living message; there will be a power and a leaven in the earth. You can see how this leaven is spreading when you compare the centers of work and influence for this message with the situation within our recollection. Only thirty-two

\* A talk by the editor in the chapel of the Review Office, Nov. 20, 1906.

years ago our first missionary went abroad to other lands, but our work has advanced so that now this message has to be reckoned with in its way in almost every country in the world. And it never withdraws. It moves out, it gets a foothold, and it builds up. In many countries, even the dark countries, the so-called heathen countries, we have more or less work going forward, and this message is known. The missionaries are learning of the message, and they feel it has to be reckoned with, because almost everywhere they turn, they find this truth being proclaimed.

Now the one thing that we must expect in this movement is that there shall be a new inspiration, a new awakening. As there is an awakening on the part of the world, so there must be a corresponding quickening, a corresponding revelation of increased power that shall meet these things.

That calls for such a living, vital message that it will adapt itself at once to every one of these new developments. There is light in God's Word and in this message as to the meaning of these movements in the earth. They can be explained only in the light of the fact that this is the last generation, this is the closing of this long controversy, and that there is an inspiration revealing itself in the final effort to prevent the gospel of Christ from reaching the people, from bringing to them the news of the present situation, and salvation from it.

We need not think that these influences will not come to us. We perhaps feel that there is no danger that we shall ever feel the effects of the wave of free-loveism that is sweeping over the world. But we need not flatter ourselves that these things will not come to us. They may come to us in a different way from what they have to some others; but every influence that the enemy can bring against God's truth and work will come to us. It is only by being rooted and grounded in the truth that we shall stand against these influences, and be the channel through which a power can be exerted that will draw toward this truth.

There can not be two or three messages of truth working in opposition to each other. God does not have several movements in the earth, each one condemning the other. His message of truth must be an exclusive message. It can not be this sort of broad, general message that will take in every phase of

opposition to it, and mold and adapt them, and let each have its place. There is only one divine plan, one Saviour, one way of salvation, only one special message to the world for this time, and that is God's message. And he has called out a people to be used of him, to be his representatives in the earth, to give that message, to stand for that message in the earth. That is according to the divine plan. To be able to do that, we must be in touch with heavenly agencies; we must be permeated by the message itself, so that the message lives in us, rules our lives, transforms us, and makes us in ourselves the living representatives of the message that we talk about and the truth that we present. That can not come simply by knowing what may be called the leading doctrines. Of course we must know them; but all these doctrines have just one aim, and that is, that when these principles are actually received in the life, and become a part of the life, the individual as a whole shall represent Christ in the earth. To do that in the earth now, we must be Sabbath-keepers; we must be believers in the soon coming of Christ; we must hold those fundamental truths that are the very pillars of this message. The very spirit of this message should mold and transform our lives. It is absolutely useless for us to preach the doctrine of unselfishness, and yet manifest selfishness in every detail of our own lives. It is absolutely useless for us to advocate self-sacrifice, and yet in the actual daily experiences that come to us, be unwilling to sacrifice anything, but demand everything. There is a constant danger in the actual experiences of life, in our relation with one another, in our relation to God's work, in our relation to the people, that, while professedly we represent the purest type of Christianity, yet in our actual daily relation with one another, in our actual daily relation with the world, we represent exactly the spirit of the world. It is the spirit of the world to be grasping, to get the very last thing that may possibly be claimed, and to hold more if possible. When we do such things, we give people just ground for classing us with the people of the world. Are we not under obligations in our ordinary dealing with people, in some way to make it clear to the world that there are some things of greater value than the question of a privilege here or a right there, or something that belongs to us? Is there not a trait of character, a revealing of principle, that is of more value than the question of obtaining or owning material things? That is the practical meaning of this message, the practical revealing of it.

The key-note of this message is, The return of Christ to this earth will not be long delayed. The value of things

temporal is often computed by the length of time they can be retained. We are now drawing near the time of the jubilee, when the coming of the Lord and the new order of things will be ushered in. Should not the coming of the Lord have its influence in our views of these things? and should there not be the solemn testimony borne by us, that there is a message which has an influence upon our lives, that in some way makes us different? The only way we can accomplish that will be by being in touch with heaven and heavenly influences. We may be the visible representatives of this truth, the power of the Spirit working this truth in us, and revealing in our lives its power to stem the tide of evil now in the world.

### A Parent's Gift

A LITTLE time ago a young sister, after several years of special training, was called to go to a distant land to engage in the Lord's work. In her parting letter to the Mission Board she wrote:—

Sometimes I feel a little faint-hearted at the thought of leaving all my friends and those who are dear; but my dear mother says she wants me to go. The way in which she has given me to the Lord to work in his cause does me so much good that it really gives me courage. I am going to do the Lord's bidding as best I can. I realize as never before how much I need his care. It will truly be a comfort to me to remember that every day at the noon hour we are brought before the throne of grace in the prayer season in the office where this great work is being directed.

Many a parent will know how much it meant to this mother to speak the word of courage that caused separation from a loved one. But only so can the work be done; and the triumph of the cause of Christ is the chiefest thing to be desired on earth. Separation and service now means reunion and eternal reward in a little while. W. A. S.

### Not Running the Government

THE editor of the *Christian Statesman*, in the November issue of that journal, propounds to the writer a question which we take pleasure in answering. In referring to our position in the article to which he was replying, he says:—

The editor's difficulty is that he conceives of the Sabbath or the weekly day of rest as an institution of the church, whereas, in our mind, it is an institution designed for man in all his relations. "The Sabbath was made for man." It belongs to the state and to the family as well as to the church. And we close these comments by submitting a question to our brother. No government can exist for seven days without coming face to face with the day of rest. What would he have our government do—move on ceaselessly in all its departments, or suspend its work one day in seven? What of our nearly three thou-

sand courts and all our higher courts, and all our legislatures, and all government offices with thousands of employees? Shall they have a weekly rest or not? And if they rest, then on what day? The day which the overwhelming majority of the American people believe in as the Lord's day, or some other day? We do not believe he would ask that all our judges, lawmakers, and other officials, and all government employees should be compelled to labor continuously, and in violation of their conscientious convictions, nor would he ask that in this country while the beliefs of the people remain as they are, Saturday should be appointed as the day for the cessation of labor and business. But if the courts are to suspend their sessions and government offices are to close, it must be by authority of law. And employees in a factory have the same right as have government clerks. That is the purpose of our Sabbath laws—to secure to the whole people the God-given boon of one day's rest in every seven days from the grinding necessity of toil, and to throw on the side of this reasonable and beneficent institution the example of the nation through its government. But that is not to enthrone the laws and usages of the church in the laws of the nation. It is the state reaching its own decision, in its own sphere, on a matter on which a decision one way or the other can not possibly be avoided. What ought our government to do—have a rest day, or have none?

If the editor will give us his answer to the question we have asked, we will faithfully report it to our readers.

We have no purpose to be critical, or censorious in this matter, nor to give anything but a Christian reply to the fair question raised by the editor of the *Statesman*. Neither are we willing to allow the seeming dilemma set forth in the questions to cloud the issue. To say, "*We are not running the government*," would answer the question, though it might seem a curt way of doing it. If the editor of the *Statesman* would take that position, however, and hold to it, he would find his dilemma dissipated like the dew before the sun. And, really, what right has any Christian to take any other position? The great commission given us by Him from whom Christianity takes its name contains no authority for any preacher of the gospel to take any other position. It does not contain even a codicil bequeathing to any Christian the authority to supervise the affairs of nations or enter the arena of political strife. To teach and to preach, to make disciples and to baptize and to heal—these constitute the business of the followers of Jesus Christ, by his own specification and by his own limitation.

We are instructed to pray for rulers and those in authority; but we are nowhere instructed to make rulers or unmake them, nor to take part in political wire-pulling, threatening some politicians and wheedling others. All that is outside the field of legitimate Christian endeavor, and has been placed there by the Master himself.

To answer more specifically the questions raised we would say:—

We do not "conceive of the Sabbath as an institution of the church," but as an institution established by Jehovah himself, binding upon all men everywhere, specifically established upon a definite day,—the seventh day of the week,—and from which he has released us in not so much as a jot or tittle. See our Lord's own declaration upon this matter in Matt. 5:17, 18. Neither do we need any law of human origin to make the Sabbath more binding. To declare that we do, is to declare that Jehovah's law is too weak to accomplish his purpose, and must have human support. Uzzah thought that the ark of God (containing that very Sabbath law) needed his support. In the punishment which fell upon him for his presumption God has taught the whole human family that his law does not need a human prop.

The editor of the *Statesman* asks, "What would he have our government do [about the day of rest]?" It is for the government, not us, to arrange that matter. Our Master has given us no commission along the line of supervising the functions of governments.

Again he asks: "What of our nearly three thousand county courts, and all our legislatures, and all government offices, with thousands of employees? Shall they have a weekly rest or not? . . . But if the courts are to suspend their sessions and government offices are to close, it must be by authority of law."

According to this, then, all our courts of law, government offices, and legislatures are in session seven days in the week. If not that, then they are illegally idle one day in seven; for the national Sunday law for which the National Reformers pray has not yet been enacted. Surely, the *Christian Statesman* does not mean to teach that the courts and legislatures and all government offices are running seven days of the week; but that is what the above quotation says. In California, which has no Sunday law, the legislature is closed on Sunday, and the courts of the State suspend business on that day.

Would we compel "our judges, law-makers, and all government employees to labor continuously, and in violation of their conscientious convictions?"—Certainly not. Neither would we compel them to rest when they did not care to. We are not supervising the government, nor would we wish to interfere with the natural rights of men. There is no power in the United States that can compel any man to violate his conscientious convictions by working seven days in the week. Our government can not compel any man to work seven days in the week. An employer frequently says, "You must work every day, or you can't

work for me." The Christian replies, "I rest on the Sabbath." He "loses his job," but he maintains his Christian manhood, and he is not compelled to violate his conscientious convictions. If he cares more for "holding his job" than he does for obeying the command of his God, he simply exposes to the view of the world the fact that his Christianity was unworthy the name.

Would we have Saturday "appointed as the day for the cessation of labor and business"? That is not for us to elect. The Creator himself has established that matter. It is for us to *obey* rather than to "appoint." "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." We would ask Brother Stevenson if this is not a sufficiently specific appointment of the day in question. We would also ask by what authority Brother Stevenson would substitute another appointment designed to override and crush out this very specific appointment of Jehovah. We say the day is sufficiently "appointed" already; but God has given us no authority to compel any man to observe it.

Every man must choose for himself whether he will keep sabbath or not. It will not be a sufficient excuse for any man in the day of judgment that his employer compelled him to work on the Sabbath. It is not true that liberty of rest demands a law of rest. He who will not keep sabbath unless a law compels him to, does no honor to Jehovah in complying with such a law; and he who, through fear of human law, rests on a day God did not appoint as sabbath, and works upon a day God did appoint, stands charged with the sin of disobedience at the bar of God.

In answer to our question, "Is it right for Christians to bring about a condition of things which must make criminals of other Christians for exercising the rights common to men?" the editor of the *Christian Statesman* replied, "No, emphatically no, it is not." That is absolutely true; but now in view of that fact, here arises another dilemma: Canada has recently passed a rigid Sunday law which makes every Seventh-day Baptist and Seventh-day Adventist a lawbreaker—a criminal—for exercising the right to six days of work after one day of rest and worship. The ministers of the gospel who pushed that bill through Parliament, congratulated themselves on having accomplished it without an exemption clause for those Christians who keep the seventh day as the Sabbath. A Methodist convention sent a strongly worded protest to the legislators against an exemption clause.

Now, Brother Stevenson, did those Canadian Christians do right in doing

what they did? If they did, you must revise your answer to our question as quoted above. Are you willing to see done in the United States what they have done in Canada?

Again: The State of South Carolina is now holding a threat of indictment, imprisonment, and fine over the heads of every Christian minister and layman in that State who keeps the "Sabbath day according to the commandment," and labors the other six days—a right common to men. Now, Brother Stevenson, is South Carolina right in this? and do you favor the same condition of things in all the other States and Territories? Christians are being made criminals there through the influence of other Christians who secured the adoption of such a law. Is it right?

We have the records of the trials, convictions, and imprisonments of twenty-one such Christians in Arkansas, eight in Tennessee, eleven in Maryland, and four in Georgia (not all there have been by any means). They were God-fearing, peaceable Christian men, even their enemies bearing them witness. Now, if "our sabbath laws do not do that," then whose sabbath laws are doing it? And are our National Reform friends opposed to these laws that are doing it? C. M. S.

### For Next Year's Advance

OVER fifty missionaries have gone out into other lands during the past year.

In years past the week-of-prayer offering to missions has supplied about a third of the resources for the mission-field appropriations. With the effort we are all making to respond to the special call for the \$150,000 fund, we shall have to keep in mind the ordinary work in the great mission fields, and seek earnestly for ways to make a strong annual offering this year as well as in past years.

Never were the fields in better shape to make use of funds for definite advance into new territory. It has been a year of organizing the work in the mission fields. It has been above all years a time of breaking forth into new regions beyond. The missions will watch with prayerful interest the reports from this year's annual offering.

Fifty thousand annual offering envelopes have been sent out by the Mission Board. What goes into those envelopes will mean much to missions the coming year. Each envelope bears the Scripture text, "Bring presents unto Him that ought to be feared." The gifts in the envelopes are for the great King. Let us make sure that the gifts we bring represent genuine love and sacrifice, according to "the measure of the gift of Christ." Then be the individual offering large or small, according to what a man hath and the love with which it is given,



it will be accepted by the Lord. There is nothing hard about giving for God's cause, when that cause represents every interest of our souls.

Remember, the last year's workers have been sent into the mission fields at a rate averaging more than one a week for the entire year. Let us stand by them with every resource God enables us to command.

W. A. S.

### The General Conference Administration Building

THIS week's REVIEW, page 8, gives a picture of the General Conference administration building at Washington. The building is located in the northern part of the District of Columbia, about fifty feet from the Maryland line. It stands in the center of a block one hundred and fifty feet square.

The building was planned and erected by the officers of the General Conference for the purpose of carrying on the administrative affairs of our denomination at its headquarters. It is forty-four by fifty-eight feet, with a full basement and three stories. The Treasury Department occupies the rooms on the left of the main hall on the first floor. The Home and Foreign Missions Department and the stenographers' room are located on the right side of the hall on the same floor. The offices of the president, vice-president, and Sabbath-school Department are located on the right side of the hall on the second floor. On the left of the hall on the second floor are the office of the statistical secretary, the library, the vault, and the stenographers' room. The offices of the Religious Liberty, Educational, Medical, and Publishing Departments are located on the third floor. On this floor is also the assembly room, in which the General Conference Committee holds its councils, and in which meetings for prayer and devotion are held each day by all who work in the building.

The building contains two good, strong vaults, in which are deposited the valuable documents, records, and files kept at our headquarters. The building is planned for good light, good ventilation, and the rapid and efficient dispatch of the great volume of work that comes to our headquarters from all parts of the world.

This building, which is plain but substantial, cost approximately thirteen thousand six hundred dollars. It was paid for by contributions from nearly all the countries of the world in which our work is being carried forward. Those who occupy it are profoundly grateful to our dear people for providing such a good, creditable building for the headquarters of this great cause.

A. G. DANIELLS.

## Note and Comment

THE rapid increase in the size of the navies of some of the so-called Christian nations has suggested that they have amended the original proclamation of the gospel of peace so that it now reads, "Peace on earth—but war on the water!" This is a new interpretation of the union of church and state.

Now and then we find an emphatic protest against the theory of evolution in general, and Darwin's doctrine of the origin of species in particular. A recent letter to the *New York Sun* is a case in point. The writer said:—

Scholars and scientists of ability at least equal to that of your correspondent, Mr. Dobson, totally disagree with him and his master, Darwin, in some of their conclusions. For instance, the great Italian writer, Fogazzaro, says: "We must admit that science does not possess a single reliable direct proof of the origin of man from an inferior species." Virchow at a late scientific congress in Moscow said that the theory of the origin of man from an inferior species "had been beaten on its whole line of battle." Of Darwin's theory Moleschott said: "Men were more generous to Darwin than the facts." So think also the distinguished scientists Tuccimei, Grassi, and others quoted by Boni ("Si Può essere Evoluzionista." Siena, 1900). Yet Mr. Dobson, somewhat in the tone and manner of a general council of the church or of a pope defining *ex cathedra*, promulgates this dogma "that it may be then stated as axiomatic that all phenomena, inorganic and organic, are but the finite representations of the infinite and eternal substance, meaning thereby both force and matter which are indivisible."

But where did the substance come from? Did it make itself? If not, who made it? From what did it evolve? Where is the cause of its evolution, inside or outside? Where did the first atom or cell come from? How do you know that the cause of evolution, if there has been evolution, is solely in the being that is evolved? If Mr. Dobson is unwilling to accept the Christian dogma of creation, and wishes to substitute for it a plausible hypothesis, why not accept the poetic theory of Dante that life and the germs of life came down from the stars? (Paradiso, Canto II.) The poet, unlike some of the scientists, does not try to prove his theory by bad logic. His theory, unlike Mr. Dobson's, can never be refuted, for science can never know the nature and conditions of all the stars.

Now, which is harder to believe, the first article of the Christian Creed, "I believe in God the Father Almighty, Creator of heaven and earth," or the evolution theory, as expounded by Mr. Dobson or by Mr. Haeckel, whose "riddle" has been riddled to pieces by recent German scientists? Man is conscious that he is a person; and hence the personality of a Supreme Being appeals to his good sense. Man knows that he could not

and did not make himself; and hence the idea of a Creator appeals to his good sense, as the idea of a watchmaker appeals to it when he looks at his watch.

The unproved hypotheses of scientists constitute a very poor basis for rejecting the plain statements of the Holy Scriptures. The facts concerning creation are stated in simple language in the Bible, and form the foundation for the gospel of re-creation, but what has not been revealed can never be discovered by scientific research. "Just how God accomplished the work of creation he has never revealed to men; human science can not search out the secrets of the Most High. His creative power is as incomprehensible as his existence." It is safer to accept the Word of God than to place confidence in the theory of evolution.

In an address to the grand jury of the Cadde (La.) parish, Judge Bell "impressed upon the minds of the grand jurors that along with other laws the Sunday law must be enforced." In defending the constitutionality of such laws, Judge Bell said:—

If the object of this law were to compel the observance of Sunday as a religious institution, because it is the Christian sabbath, to be kept holy under the ordinances of the Christian religion, it would not receive the approval of our courts. Such a law would be violative of the constitutional prohibition. It would violate the religious liberty of the Christian, the Jew, and the infidel, none of whom can be compelled by law to comply with any merely religious observance. But the law in question makes no reference to Sunday as a religious holy day, and was not designed to enforce the Christian idea of the Sabbath, or to apply the rules of any religious sect to its observance.

The statute is to be judged as if it had selected Thursday or any day of the week other than Sunday, and its validity is not to be questioned because the legislature has chosen that day which the majority of our citizens, under the sanction of their religious faith, already voluntarily observe as a day of rest.

With such plausible reasoning do Sunday law defenders attempt to deceive themselves and the public. The simple fact is that those who demand these laws are avowedly opposed to the selection of any other day than Sunday as the day of rest for the working man, and are never satisfied with a law which secures to employees a cessation of labor one day in seven. This is the clearest proof that, however much it may be denied, there is after all a purpose to legislate in behalf of a religious observance. The same considerations which lead men as citizens to keep Sunday as the alleged Sabbath move them as legislators to pass laws requiring others to refrain from labor on that particular day. Such legislation is religious legislation.

# The Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

## The \$150,000 Fund

MANY of the friends of the work in the South send gifts without indicating whether their contribution is intended for the \$150,000 fund, or for some other specific object. The following are the purposes for which the first \$50,000 of the \$150,000 fund are to be appropriated in the South: Nashville Sanitarium, \$25,000; Huntsville Sanitarium, \$5,000; Graysville Sanitarium, \$1,500; Atlanta Sanitarium, \$3,000; Graysville Academy, \$2,000; *The Watchman*, \$2,500. This statement has been published in the REVIEW and in *The Watchman*. This leaves \$11,000 to be appropriated by the Southern Union Conference.

Any donations sent for these specific objects necessarily help to make up the \$150,000 fund. But there are those of our friends who send donations, designating their gifts perhaps as follows: "The colored work," "the Southern field," "Southern work," "work in the South," "Oakwood School," "Southern Training-school." Some of these designations are not clear. We would be glad if every one would say definitely whether his donation is intended for the \$150,000 fund or not.

It would seem that donations designated "the Southern field," "Southern work," "work in the South," should be devoted to that fund, unless those who give intend them for evangelical work among the colored people, or the evangelical work among the white people. Then these gifts would *not* be a part of the \$150,000 fund. Gifts for the "Southern Training-school," it would seem, should also go into the \$150,000 fund, unless they are for some specific object which the \$150,000 fund does not cover.

The Oakwood School has burned down. Donations have been received for the rebuilding fund. It would seem that the givers did not intend that these donations should become a part of the \$150,000 fund, but should be gifts outside of and in addition to that. When gifts are made for the work for the colored people, it would seem that the givers intend them for the ministerial or Bible work, or other branches of the evangelical work, which would not come under the \$150,000 fund. During the summer a fund was raised for conducting tent-meetings and meetings in halls, etc., in the large cities. This would not be a part of the \$150,000 fund.

When sending gifts, please state definitely just what is intended; otherwise it places the treasurer of the Southern Union Conference in a difficult position.

He is determined that every cent which is given by our good people shall be applied exactly as the giver intended. Therefore we appeal to all those who shall hereafter send donations, either through the regular channels or direct to the treasurer of the Southern Union Conference, to *state exactly and definitely their intention*. Is your gift for the \$150,000 fund, or for some other definite and specific work in the South which does not receive benefit from this fund?

J. S. WASHBURN.

## A Sign of a Short Work

I SOMETIMES wonder whether our people appreciate the full significance of the journeys our leading General Conference men are making to the uttermost parts of the earth. During the first half of the present year, Elder Spicer, the secretary of the General Conference, visited South America and Europe. At the same time Elder Evans, our treasurer, visited the West Indies. Just now, Elder Irwin, vice-president of the General Conference, is in Australia on his way to Africa; Elder Thompson, chairman of the Sabbath-school Department, is on his way to India; Prof. W. W. Prescott, a member of the General Conference Committee and editor of the REVIEW, is on his way to Japan and China, and Elder Spicer is in Mexico. The writer hopes to be able to visit Portugal, Spain, and Italy in the near future.

What does all this world-wide traveling mean? The distances are great, the expense is heavy, and the time required for the most of these visits ranges from six to eight months. Are these men off for recreation?—No, they are all very busy men, too heavily pressed with important work to take holiday trips. Have they gone to new fields to investigate conditions with the view of establishing missions later?—No, this is not what has taken these men abroad.

These visits to all parts of the world are made in response to most pressing demands, and earnest, long-continued calls from the fields being visited. Brother Spicer's visit to South America was a necessity. For many years a band of earnest, self-sacrificing missionaries had been toiling in that field. Hundreds of people had embraced the message, churches and conferences had been organized, and the educational, medical, and publishing work had been set on foot. The situation, the workers, and the people called for a visit from an officer of the General Conference Committee.

Elder Spicer responded. He attended general meetings, met the workers and people, and joined them in organizing a South American Union Conference, and planning for a strong forward movement all through the field.

Precisely the same may be said regarding Elder Evans's trip to the West Indies. Years of most earnest, patient, faithful labor had been given to the West Indies by a band of consecrated workers from the home land. Many had lost their health and ended their lives in that field. Three thousand believers had been raised up. The visit made by Brother Evans was a necessity. A West Indian Union Conference was organized, and plans were laid for a still larger and more progressive work in that field. In a few weeks Elder Evans, with others, will visit that field again to render still further assistance.

It has been twelve years since an officer of the General Conference Committee has visited Africa. During that time many changes have taken place. New missions have been established, conferences organized, and institutions set on foot. The officers of the South African Union Conference have steadily urged that a General Conference representative attend the biennial session of their conference to be held the first of January. Elder Irwin is on the way. After the conference he will visit the various centers of the field as far north on the eastern coast as Uganda. He will then proceed to Europe in time to attend the biennial council of the General Conference Committee to be held in Switzerland the latter part of May.

For a long time the workers in India have been calling for a visit from a member of the General Conference Committee. As Professor Shaw, the superintendent of the field, returns to India with a band of twelve or fifteen fresh workers, Elder Thompson is accompanying him to join in reorganizing the work and planning for advance moves. On his return he will visit Egypt, Syria, and Turkey in the Levant Mission field, arriving in Switzerland in time for the council.

The great needs of China, Japan, and Korea, and the marvelous developments that have taken place there during the last two years press our missionaries to urge the General Conference officers to send a representative to join them in laying plans to meet the great and varied necessities of that field. Owing to the millions to be reached, the languages spoken, and the conditions that prevail in these countries, the task which our missionaries face is tremendous. Professor Prescott has been chosen by the General Conference officers to help them. He will visit all our mission stations in those countries, and

then meet the missionaries in a general council either at Shanghai or Hankow. It is expected that Brother Prescott will be at the May council in Switzerland.

Thus it will be seen that these long, expensive, and, to some extent, perilous journeys are being made in response to the demands of this cause which is now firmly established, and is rapidly developing in all parts of the world. It has altogether outgrown the land of its birth. It is now a world-wide movement. Our plans, and labors, and councils can no longer be confined chiefly to the United States. Every continent, and country, and important nation must be reckoned with now. This is why our men of widest and ripest experience and bearing the greatest responsibilities in this cause must go to the remotest parts of the earth from time to time. We can not appreciate the conditions and needs of these fields nor render the help we should without visiting them and making personal investigations. The time and money spent in this way are by no means wasted.

After these extended visits to all these countries, the General Conference Committee will come together in Switzerland next May for a council, with a fund of information that will enable them to do intelligent, practical work in behalf of these great fields. Surely the conditions which demand such world-wide travel, investigation, and planning in order to keep up with this rapidly developing cause, should fill our hearts with gratitude and courage. These are the most encouraging and assuring evidences in the world that the end of all things is at hand. God's last message is being given to every nation, kindred, tongue, and people. Showers of the "latter rain" are falling in all parts of the earth. The gospel is being finished. We shall see the end.

A. G. DANIELLS.

### A Plan that Works

WHEN it had been decided to call for \$150,000, and we began to plan how to raise it, the conviction came clear and strong to us that instead of arranging for the effort to be made largely by some one at headquarters, the responsibility should be distributed in a reasonable, natural way among all who hold offices in all our conferences and churches. We believed that if every union and local conference and every church would put its shoulder under the load and lift in proportion to its strength

as represented in membership and means, the \$150,000 could and would be easily, quickly, and economically raised.

It was easy to propose a natural, equitable basis of division of responsibility. The statistical records for 1905 show that our church-membership in the United States and Canada was 59,260. If each one of these members would pay \$2.53, the \$150,000 would be raised. Then why not ask every church to raise a sum equal to \$2.53 for each of its members? True, some members might be unable to pay this amount, some might have moved away, and some might be unwilling to pay anything. On the other hand, some could easily pay many times \$2.53, and on the whole each church could raise its share.

Our organization is such that all our believers are grouped together in churches, the churches are grouped into local conferences, and the local conferences are grouped into union confer-

Sabbath following. The blessing of the Lord attended their efforts, and on that one day the whole amount for the District was provided for, and everybody was happy.

The officers of the churches adopted the following plan: They first ascertained the membership of their churches; then they placed on blackboards squares representing the members,—a square for each member. After explaining clearly the reasons for raising the \$150,000, the importance of every one's doing his part, and showing how easily and quickly the whole amount would be raised if every member would simply pay the small sum of \$2.53, they requested every member to take at least one square. They gave each person the privilege of paying his proportion at the rate of ten cents a day for every \$2.53.\*

This proposition appeared plain, simple, and reasonable to the members. They took hold of the task, and when the

meetings closed, a square had been taken for nearly every church-member in the District of Columbia. There were some members who were not present. These have since been solicited to take squares, and a number have done so. Thus the District of Columbia will contribute more than its membership quota. The officers are appointing persons to collect each week the amount due from all the members. In the Takoma Park church the Young People's Society will take the responsibility of this work.

And now what can be done in one church or district or conference can be done in almost all. It is certain that if the plan outlined above had been thought of and adopted by all our churches on December 1, nearly all of the \$150,000 would have been provided for that day.

Perhaps our conferences and churches that have not raised their proportion of this fund may see light in this plan and adopt it when ready to act. It is certainly simple, direct, and workable.

A. G. DANIELLS.

The president of the East Michigan Conference, Elder E. K. Slade, writes as follows:—

At a meeting of our executive committee, just held, a unanimous decision was reached to move out with this work and raise the proportion allotted to our conference, as quickly as possible.

\* While the District Committee planned to raise \$2.53 for every church-member in the District, they found it necessary to ask those who could lift the burden to reckon each square at \$4. This slight change was made in the program outlined above.



\* GENERAL CONFERENCE ADMINISTRATION BUILDING. SEE PAGE 6

ences. Why not, then, distribute the responsibility among these union and local conferences and churches according to the membership of each? Why not arrange for every union and local conference committee, every band of church officers, and every minister and conference laborer connected with these organizations, to assume the responsibility of raising this fund? If all would take hold of this task earnestly and enthusiastically, could it not soon be disposed of?

It was decided to try this plan here at headquarters in the District of Columbia. The District executive committee accepted the responsibility of raising \$2.53 for every church-member in the District. The report gave four hundred and sixty-seven members, which would mean \$1,181.51 for the District. In looking the situation over, the committee saw plainly that some members would have to pay for others, but they believed that the District ought to raise its share.

Arrangements were made for a most excellent Thanksgiving service, and for the raising of the entire amount on the



## 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.

### Reaping

ELIZABETH B. ZACHARIASEN

WHILE the years are swiftly passing,  
As we watch them come and go,  
Do we realize the maxim,  
"We must reap whate'er we sow"?

When the past comes up before us,  
All our thoughts, our acts, and deeds,  
Shall they glean for us fair roses,  
Or a harvest bear of weeds?

Are we sowing seeds to blossom?  
We shall reap some day, somewhere,  
Just what here we have been sowing,  
Worthless weeds or roses fair.

All around us whispering ever,  
Hear the voice of nature speak,  
Teaching all the selfsame lesson,  
"As you sow so shall you reap."

### The Work in Oakland and San Francisco—No. 3

MRS. E. G. WHITE

SABBATH afternoon, October 20, I felt impelled by the Spirit of God to appeal once more to our brethren and sisters living in Oakland, Berkeley, Alameda, and San Francisco, to rise nobly to their high privileges, and fulfil the purpose that God desires to work through them. I spoke in the Oakland church, as follows:—

In the fifteenth of Romans the apostle Paul declares: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me."

Mark especially the words, "The reproaches of them that reproached thee fell on me." O, that these words might sink deep into the heart of every one who thinks he is doing God's service while finding fault with others! This is the weakness, the besetting sin, of many in this congregation, and our great desire is that you shall get rid of this evil before the Lord gets rid of you. The reproaches with which we reproach the servants of the Lord, fall upon Christ himself.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

We are to be Bible Christians. We are to study the Word, and to carry out this Word in every particular. Then we shall know that Christ Jesus is our efficiency, our healer, our strength, our front-guard and our rearward. Then we shall have the help and the power that God alone can give.

God desires that his commandment-keeping people shall stand on vantage-

ground. He desires that they shall stand before him without fault. In order to do this, they must perfect holy characters through the merits of Christ. They must look unto Jesus, the author and finisher of their faith. As they become changed into his image, the salvation of God will be revealed through them, and unbelievers will be converted. Unbelievers will see and understand that God's Word means something to those who claim to believe it.

"Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus." Why? That we shall be of a great variety of minds?—O, no! The apostle exhorts you to be "likeminded one toward another according to Christ Jesus: *that ye may with one mind and one mouth glorify God*, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God."

What does this injunction entail?—It places us under obligation to God. It leaves us where we must understand that we are amenable to him alone. It leads us to realize that when the Holy Spirit is abiding in our hearts and working through us, we shall love one another, in the place of manifesting animosity toward one another.

My dear brethren and sisters, God is not pleased with a spirit of criticism and faultfinding. We must humble our hearts daily before God, and seek for a new conversion, that we may be brought into right relationship with Christ Jesus. Those who are striving to keep the commandments of God, ought to be in harmony, and to show a spirit of humility and love. God is not in any of the differences that are so apparent. He does not inspire words of faultfinding. He is now calling upon us to humble ourselves under the hand of the Almighty, in order that he may lift us up.

The apostle continues: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name."

God's people are to stand as lights in the world. They are to realize that upon them rests the solemn responsibility of reflecting rays of light upon the pathway of those who are not keeping the commandments of God. Christ himself has declared, "Ye are the light of the world." We are to seek to be light-bearers. And when the light of divine truth shines forth with distinctness from the words and works of God's children, will there be seen any quarreling, any backbiting, among the light-bearers? The world will see no dissension in the lives of those from whom the light of heaven is shed abroad. Brethren and sisters, as you let your light shine before men, they will "*see your good works, and glorify your Father* which is in heaven." As the result of these good works, an influence will go forth that

will bring salvation to those who behold it. God desires us to keep our light constantly shining.

In the night season God has revealed to me the spiritual condition of the church-members living in Oakland and the near-by cities. A large standard was uplifted at a time when many were complaining and finding fault and speaking to the detriment of one another; and this standard was turned around until it appeared before them as a great looking-glass, from the face of which every one who looked saw reflected himself with all his faults and sins. The whole erring company, convicted of the sinfulness of their course, prostrated themselves before God, and immediately began to confess their own wrong-doing; and, O, what a scene of repentance and confession there was! A most wonderful cleansing of the camp followed, and the mighty power of God was revealed.

I shall never be satisfied until just such an experience comes into the church here. We want to see the salvation of our God. We want the truth to go forth with mighty power; and why, O why, do we continue to stand in the way? Why do we grieve the Holy Spirit of God? Why do we put him to open shame, by carrying with us our selfish, unconverted dispositions, and yet all the while claiming to be Christians? God grant that every one of us may have clear eyesight to discern what we can do, by looking unto Jesus and by realizing how our course must appear in his sight, and how he must regard envy and strife. God help us to put away our individual defects of character. We want to see the power of God revealed in this community. If it were not for this, I should not leave my home and come down here to speak to you so often. But night after night I can not sleep more than a few hours; and often, in the hours of the night I find myself sitting up in bed, praying to God in behalf of those who do not realize their spiritual condition; and then I arise and walk the room, and say, O Lord, set thy people in order, before it shall be everlastingly too late!

At times during these seasons of intercession, when the burden rests heavily, my heart is drawn out with great longing, and the tears start from my eyes, and I wring my hands before God, because I know there are souls in peril in the churches at Oakland and near-by places,—souls who, in their condition of mind, know no more regarding how they stand before God than they would know had they never professed religion.

God desires that every one of us shall be susceptible to the influence of the Holy Spirit, by which we shall be fashioned into the likeness of the Divine. There remains now only a little while in which we can work to save our own souls and the souls of others; and all that God has given us should be cleansed and sanctified to his service. We should clear the King's highway, in order that God's messengers shall not be impeded as they try to advance. We should come into working order, and into perfect

unity with one another. Let us, in tenderness, "admonish one another," and seek to help one another. Let us pray with one another, and put away everything that would keep us from entering into and following that narrow path which leads to life everlasting.

O, that every soul would prostrate himself before God, yielding himself, unreservedly to him, and solemnly vowing that with Heaven's help he will henceforth keep his lips from all guile; that he will keep the life sanctified; that in every word and act he will honor and glorify the Lord! If thorough work were done, what a missionary company we should have with which to work these cities! O, what numbers we could have to send into places where the people have never heard the third angel's message!

As you engage heartily in this work, the converting power of God will be revealed. Your own hearts will be softened and subdued under the influence of the Holy Spirit.

There is a great work to be done, and many are unready to engage in sacred service. The judgments of God are soon coming upon all our cities, and I desire that we shall all be prepared. I greatly desire that we shall confess our sins, and be converted. If any of you desire to have your hearts softened and broken before God, it is best for you to clear the King's highway this afternoon, without delay. Prepare the heart for the reception of the Holy Spirit, that it may have free course in the entire being. Open the door of the soul-temple, and let the Saviour in. "Behold, I stand at the door, and knock," he says. "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."

We ought to long with all the heart for a thorough reversion, that the truth may be enthroned in heart and mind, and that, by the aid of the Holy Spirit, we may be prepared to present the third angel's message before others who need it so much. Now is our opportunity. May God help us, that we may be converted.

Dear brethren and sisters, if there are any of you who desire to say anything this afternoon, be free to speak. Are you ready to rededicate yourselves to God? Christ is ready; he is waiting, watching, longing. Angels are in this room. Wicked angels are here, and holy angels are here. Which side shall gain the victory over your heart here to-day, my brother, my sister? These are the hours of the Sabbath; you can not spend them any better than by clearing the King's highway. Remove the root of bitterness from your heart. Do not break off the top of it. Root it out, lest springing up again, many shall be defiled. You can not afford to be content with half-hearted work. Dig it out by the roots; and then God will help you to be reconverted.

As I spoke these and many like words to the brethren and sisters assembled, I felt the power of God thrilling me

through and through. My talk was followed by a social meeting, and before the service closed, I offered a prayer to God for his converting power to rest upon those who are not yet prepared to co-operate with God and their brethren, in the special efforts now being put forth.

As we arose from prayer, the whole congregation united in singing one of my favorite hymns, "Jesus, Lover of my soul." A deep solemnity seemed to pervade the entire assembly as the people separated to return to their homes. We hope for better days as the result of this meeting.

### **Lessons from Past Experiences —No. 10**

GEO. O. STATES

As I attend our Sabbath-school at the present time, I often think of the advantages our children have over those of us who lived in the early days of our message. I shall always remember the first Sabbath-school I ever attended, and how the teacher simply took his Bible and opened to the chapter, and then explained verse after verse, and gave us all a chance to ask questions as we passed along. We did not have any of the helps we now have. The lessons brought out from the Word have always remained, and frequently when reading them over, my mind goes back to the days long ago.

It was very seldom in those early days that we had preaching, for we all believed the Lord was soon coming, and were anxious for the few messengers to put in their time in going into new places and giving the truth to those who had never heard it. Once in a great while we had a minister, and it was truly a feast for us to listen to the present truth.

To the best of my memory every Seventh-day Adventist always had family prayers night and morning, and especially at night all members of the family took part, and as the parents and children prayed for the messengers who were out in new fields, that the truth might be presented in its purity and search out the honest hearts, the Lord did certainly come near and greatly bless in our family devotions.

We expected nothing else than that as soon as the children were old enough, they would be baptized and unite with the church, and many of our active ministers of to-day are simply some of those children who grew up under those influences.

My heart has been made sad many times as I have visited churches in my own conference, where I have lived most of the time for over twenty years, to find, in some families, all the children that were brought up in the truth drifting into the world and making no profession of the truth. As I see these things, I can but believe there is a reason for it, and I know there must be a lack somewhere. The Lord's people are spoken of as a "holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto him-

self, above all the nations that are upon the earth." "Love not the world, neither the things that are in the world."

Brethren, if our children are not in the truth, there certainly must be a reason, and we do well carefully and prayerfully to study what may have been that reason.

"We are living in an unfortunate age for children. A heavy current is setting downward to perdition, and more than childhood's experience and strength is needed to stand against this current, and not be borne down by it.

"Parents, help your children. Arouse from the lethargy which has been upon you. By earnest prayer and living faith, great victories will be gained. Some parents have not realized the responsibilities resting upon them, and have neglected the religious education of their children. In the morning the Christian's first thoughts should be upon God. Worldly labor and self-interest should be secondary."

This counsel was first given us over forty years ago, and it is certainly timely, for it is a fact that in many homes of those who profess this truth there is not so much time spent in prayer as there once was. If the downward influence was so strong over forty years ago, how must it be now when we are just that much nearer the coming of Christ? I know the timely counsel of my mother has had much to do in holding me in the hour of temptation, and as I think of the many earnest prayers in behalf of us children, I know that the hour of family worship has been a wall about my whole life. This is a duty that we as a people owe our children in this degenerate age.

*Cedaredge, Colo.*

### **Methods for Working Our Large Cities—No. 2**

**How to Prepare to Begin Work**

W. H. GRANGER

IN the REVIEW of October 25, the word is given that "just at this time we must make special efforts to bring the truth before the people who live in our cities." I do not believe this means a spasmodic effort, but an effort that will increase in intensity until the work is finished. The making of such an effort demands that the work in our cities be placed on a basis that will be equal to the task before us. This does not necessarily require that the present number of conference workers in our cities be largely increased, but rather that the talent already there be organized and put into active operation. This is a duty that belongs to the workers and church officers. They must be the leaders. Unless they do lead out in this work, but little can or will be accomplished. A lifeless church is a direct reflection on its leaders.

To attempt to preach life into a church is a waste of time. The only remedy is to enlist every member in active service. But those at the head of the work can not do this by *saying* and not *doing*. They must inspire the church to activity by their own example.

The first essential, therefore, in placing the work in our cities on a basis such as the Lord demands "just at this time," is for the workers and church officers located in our cities to arouse themselves to the duties which confront them. Following this comes organization. If the church is large, I would advise that it be organized into companies of about twenty-five each, and that some good, energetic person be placed at the head of each company. The duty of these leaders would be, not only to be examples to their respective companies in leading out in the work, but to see that all the members of their company are kept actively engaged in some branch of the work to the extent of their time and ability.

Besides this, there should be a general officer whose duty would be to see that the leaders of the respective companies are faithful to their charge, and to receive from them itemized monthly reports of the work being done in their companies. The fourth Sabbath should be the day for rendering these reports, the aggregate of which should, in turn, be sent to the local conference paper for monthly publication.

The organization having thus been effected, the next question to be considered is methods of work. At this point I will consider only such methods as may be successfully carried on by the church, independent of conference workers. And for such, I believe house-to-house work with our literature, combined with personal instruction in the homes of the people, to be by far the best method: first, because the majority of people will gladly read literature on Bible topics if it is brought to them in the proper way; and second, all our people can engage in this kind of work (while but few are fitted to give personal Bible readings, all can hand literature to a few regular readers each week); and third, because in this way the truth can be taught to thousands of people to whom access could be had in no other way. And besides this, it enables us to reach a larger number of people in a shorter time than by any other method.

The literature to be used in this work must depend somewhat upon the choice of the individual. For my part, I believe the course of printed Bible lessons known as *The Family Bible Teacher* to be the ideal literature with which to open up the work. These lessons were prepared specially for house-to-house work, and are so arranged as to place before the readers, in consecutive order, the testing truths of the third angel's message. Each lesson, while short and to the point, sets before the reader in clear and simple language the main facts on the subject. Another advantage is that they can be had in all the leading languages of the country—the English, German, Danish-Norwegian, Swedish, Spanish, and are now being translated into the Italian and Portuguese languages. Furthermore, these lessons can be had through any of our tract societies at the extraordinarily cheap rate of two dollars a thousand, which is a very important feature, es-

pecially so where the lessons must needs be given away.

After organizing, it should then be determined just how many lessons each member will pledge himself to use. What each member can do depends largely on the amount of time he is willing to give to the work. If one can spend one hour each week in the work, he can handle at least twenty-five lessons a week. We usually visit on an average about thirty-five families an hour in our work. Some can not spend an hour each week in the work, but the majority can spend much more. But suppose a church of one hundred members were each to visit regularly each week an average of ten families, with the lessons—what a work! One thousand families would thus be reached with the message, each church-member spending on an average about fifteen minutes a week in actual work. Is there a church that can not do so little? I know that all can do much more when once aroused to duty. However, let each member weigh carefully what he is willing to begin with and patiently and persistently follow up; for remember that work with this course of printed lessons can not be done spasmodically. When once begun, it takes months to finish the course, there being twenty-eight lessons to be distributed to each reader.

In deciding this question, care will also need to be had lest some, on the inspiration of the moment, agree to do more than they afterward will do. Each should begin with no more than he is willing to finish. This, however, should not be taken as an excuse for doing practically nothing, but let each do his full duty. After one gets started, if he finds he can handle more readers, he can easily increase his class. But let no one forget that it is persistent and patient work that brings the desired results.

When the exact number of sets of lessons each member will use has been ascertained, the sum total can be ordered through the local tract society. In case the order is a large one, demanding a considerable outlay of money, the course of lessons may be ordered in two lots. For instance, in the first order the first fourteen lessons of the course may be secured. Then the second order for the last half of the course may be placed just in time so as to have them on hand when the first half of the course is exhausted. In placing large orders always order in package form, not in sets. A package contains one hundred lessons of a certain number; whereas a set contains the entire course from lesson No. 1 to lesson No. 28. The sets are put up in large envelopes, and cost seven cents each, or at the rate of \$2.50 per one thousand lessons; whereas, by securing the lessons in bulk, or package form, the cost is \$2 per one-thousand lessons. Those not acquainted with this course of lessons can secure a set of the same, post-paid, by sending ten cents to their tract society. The next article will tell how to take out a class of readers and follow up the work.

Columbus, Ohio.

## Our Greatest Needs—No. 3

H. J. FARMAN

THE greatest of gifts, says the apostle, "is love." This has been revealed to us by the Father through the Son, "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Love is of God; . . . for God is love." 1 John 4:7, 8. Therefore he who truly loves, "is begotten of God, and knoweth God." And why?—Because he partakes of the character of God.

True love freed from all selfishness, is the most desirable trait of character that one can possess, for it is the most godlike; it is that which can not be resisted. It may be repulsed; it may be ignored; but finally it wins, as in the case of the apostle Paul, who "before was a blasphemer, and a persecutor, and injurious," but later said, "The love of Christ constraineth us."

Love led the Saviour to give up his own life for a world lost in sin, "having no hope and without God in the world," weak and ungodly sinners. Eph. 2:11, 12; Rom. 5:6-8. This he did because in so doing he saw their future happiness, and in this he gloried. Isa. 53:11. "He shall see of the travail of his soul, and shall be satisfied." "A bruised reed will he not break, and a dimly burning wick will he not quench: he will bring forth justice in truth. He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law." Isa. 42:3, 4.

This blessed fact is clearly made known in the attitude of the father toward the prodigal son. Although a wanderer, a squanderer of his goods, a riotous liver, and worse than all, a complainer and murmurer against his father's kindness, yet the moment he began to feel his own unworthiness and sinfulness, the father saw him a great way off, "and was moved with compassion, and ran, and fell on his neck, and kissed him. . . . But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found." Luke 15:11-24. You will notice the difference in the father's love and that of the Pharisee. Verses 25-30. "Like as a father pitieth his children, so Jehovah pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. 103:13.

That degree of the love of God which we possess, is best seen by our love one to another as Christians, and as brethren in the remnant church. Christ says: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." John 13:34. It is by this experience in our lives that we show to the world that we are Christians. "By this shall all men know that ye are my disciples, if ye have love one to another." Verse 35.

The true measuring rod of our love is not in word, neither with tongue, "but in deed and truth" (1 John 3:18), and that we love our neighbor as ourself. This is the fulness of the love of God revealed according to the law. Matt. 22:36-40; Rom. 13:8-10.

There are some very plain texts of Scripture concerning brotherly love which we all need carefully to consider and obey; to neglect means death. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, can not love God whom he hath not seen." 1 John 4:20. "And this commandment have we from him, that he who loveth God love his brother also." Verse 21. "But if ye bite and devour one another, take heed that ye be not consumed one of another." Gal. 5:15.

These are very solemn words, and mean much to us as a people. There is probably no other people on the earth to-day that the devil tries so hard on this point as he does Seventh-day Adventists. We are told by the spirit of prophecy "that brethren do not love brethren." How often this is found to be true! For some trivial offense, or perhaps a real offense, brethren become alienated and so separated in their feelings that they can hardly say a good word for each other. Sometimes a brother or sister is made an offender for a word unwisely spoken, and out of it grow the most bitter feelings. "My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? can a fig-tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet." James 3:10-12. To the writer's mind there is some real cause for this, and doubtless the first cause is a lack of conversion and consecration, and a second is a supreme love for one's self, a third and very widespread cause is love for office. I doubt whether a greater cause than the third exists among us. It is first seen in the home, then in the church, and finally in the conference. No more dangerous responsibility can be laid upon any one than office, and this is spoken of in connection with the work of the ministry: "Not a novice [one newly come to the faith], lest being puffed up he fall into the condemnation of the devil. Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil." 1 Tim. 3:6; see also chapter 6:1-5.

"Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every evil deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown

in peace for them that make peace." James 3:13-18. Let every one cultivate the wisdom that is from above, and all will be well.

### Will Rome Change Her Policy?

J. O. CORLISS

It has been the proud boast of the papacy that her methods have never abated in any degree from those first established. How true this is history can well testify, but the unbroken continuation of these has at last brought about a crisis which students of prophecy will take interest in watching.

It seems that the controversy in France about the separation of the church from the state, has emboldened other nations to come into the open with direct statements upon the same point. This has called forth an expression of views from Pius X which reiterate the sentiments formulated in the twelfth and thirteenth centuries.

For some years past the notion was obtaining that the papacy was modifying its views regarding heretics, when suddenly, about three years ago three leading lights of the "system"—Abbé Loisy, Abbé Houtin, and Abbé Denis—were condemned for heresy, on the ground that their writings breathed sentiments of toleration not to be permitted by the faithful. But the principles of religious liberty had become so much a part of the education of some others that they did not, or could not, refrain from giving expression to them, and these, too, fell under the ban of the pope, in April of this year.

The serious offense of this occasion is stated by a correspondent of the London *Times* to have been disclosed in a personal letter written by the pope to Cardinal Ferrari, Archbishop of Milan, in which he condemned the sentiment found in a pastoral on "The Church and the New Times," written by Mgr. Bomomelli, Bishop of Cremona. The particular point with which fault was found in this production, was the advocacy of religious toleration in practise, and the statement that in the circumstances of the modern state, the separation of the church from the state was often better for the church. The pope declared this to be "modern liberalism which the church will never accept." So strongly did the pope push this matter, it is said, that strong protests from America (and perhaps from other parts) were made the buffers between the pope and the bishop, which saved the latter from disgrace, and the faithful in America from embarrassment.

Decrees were also published in the *Osservatore Romano* of April 7, placing on the condemnatory list a booklet by M. Paul Viollet, in which was advocated the idea that a "syllabus" from the pope is not necessarily infallible, but that when any one of these condemns modern civilization, religious toleration, etc., it is not to be taken literally. The same decree condemned two works on philosophy by Abbé Laberthonnière, a

philosopher of wide reputation, because these did not sustain the dogmas of the church.

These high-handed acts have aroused great indignation among the educated classes of Europe, and have called forth some very sharp things from authors. One Il Santo, an Italian novelist, went so far as to say in one of his productions that, if Christ were to return to earth, he would receive from the Vatican the same treatment that he met at the hands of the Sanhedrim. It is also said that now the church in Italy has become distracted by the position the pope has taken against the "Christian Democrats." It seems that for some time the pope has tried to suppress this organization, and to force its members to take their political orders from the bishops. This effort of the pope has been met with open defiance, and he will have to choose between wholesale excommunication, or acceptance of defeat.

From these cases it seems that modern ideas have made much headway in Europe, and to some extent threaten the unity of the papacy. These are, however, but the prelude to an impending stroke at intellectual religious theories in Europe, and perhaps in America as well. A far-reaching syllabus is looked for to emanate very soon from the Vatican, in which every phase of supposed heresy will be condemned. Great pains are being taken, it is declared, to make this an exhaustive edict. Books and papers (some of them non-Catholic) of every language are being overhauled, to find compromising sentiments.

To some this is significant as an indication of the nature of the controversy just before those who "fear God and keep his commandments." It certainly savors of that period when a mark will be set upon those who will not worship the beast and his image. It also points to a complete separation between these and others who yield to the demands of the Vatican, not only in America, but in Europe as well. It will pay to watch the unfolding of matters now engaging the attention of the papacy, and be ready to meet the issue with unflinching loyalty to the truth which has been committed to this people.

*Mountain View, Cal.*

### Example of Individualism

ONCKEN was a servant, bookseller, and tract distributor. With six others he organized a church in a shoe shop. He went forth visiting every part of Germany, scattering Bibles and tracts, and gathering converts into churches. In twenty-five years this was the result of his work: Sixty-five churches and 750 stations, from 8,000 to 10,000 members, 120 ministers and Bible readers, Bibles and scattered tracts by the million, and 50,000,000 had heard the gospel.

Give us 250 such men as Oncken, and in a quarter of a century we can not only organize 16,000 churches, with 2,500,000 members, but may preach the gospel to every soul on earth.—*Selected.*



### The Better Way

DON'T worry. Do the best you can,  
And let hope conquer care;  
No more is asked of any man  
Than he has strength to bear.  
The back is fitted for the load;  
Your burdens all were planned;  
And if you sing along the road,  
Kind fate will lend a hand.

—Selected.

### A Well-Balanced Dietary

F. O. RAYMOND

WHILE striving to obtain that incorruptible crown of righteousness, we must be temperate in all things; but in so doing it is our privilege and duty to heed the injunction, "Eat ye that which is good, and let your soul delight itself in fatness," doing all to the glory of God.

When a reform is demanded, the enemy of our souls may try first to make us indifferent and careless; but if he fails in this, his purpose is just as surely gained if he can drive us to the opposite extreme. "Changes should be made with great care; and we should move cautiously and wisely. We want to take that course which will recommend itself to the intelligent men and women of the land." "Two classes were presented before me: first, those who were not living up to the light which God had given them. . . . Some can not be impressed with the necessity of eating and drinking to the glory of God. The indulgence of appetite affects them in all the relations of life. It is seen in their family, in their church, in the prayer-meeting, and in the conduct of their children. It has been the curse of their lives. . . . Another class who have taken hold of the health reform are very severe. They take a position, and stand stubbornly in that position, and carry nearly everything over the mark." "They must eat just such an amount and just such a quality, and confine themselves to two or three things." "I have been shown that many take a wrong view of the health reform, and adopt too poor a diet. They subsist upon a cheap, poor quality of food, prepared without care or reference to the nourishment of the system." —"Testimonies for the Church," Vol. II, pages 367-369.

"I saw that God does not require any one to take a course of such rigid economy as to weaken or injure the temple of God. . . . Those who labor with their hands must nourish their strength to perform this labor, and those also who labor in word and doctrine must nourish their strength; for Satan and his evil angels are warring against them to tear down their strength."—*Id.*, Vol. I, pages 205, 206.

"The one who prepares the food that is to be placed in our stomachs to be converted into blood to nourish the system, occupies a most important position. The position of copyist, dressmaker, or music teacher can not equal in importance that of the cook."—*Id.*, Vol. III, page 158.

### Suggestive Menus

#### Breakfast

Boiled Rice with Cream or Fruit Sauce  
Baked Potatoes Scrambled Eggs  
Hot Milk  
Bread and Butter Zwieback  
Apple Sauce

#### Dinner

Vegetable Soup Mashed Potato  
Pease Patties with Tomato Sauce  
Corn Bread Zwieback  
Fresh Fruit and Nuts

### Recipes

#### Boiled Rice

Take 1 cup of best head rice, wash in several waters, put into a saucepan, add 2 quarts of cold or warm (not hot) water, salt well, and boil rapidly for about twenty minutes. Just as soon as the kernels are tender, but not broken or mushy, remove from the fire, and pour into a colander to drain, reserving the water for soup. To remove any excess of starch and still further to separate the kernels pour more water over the rice in the colander, cover and keep hot. Serve with cream or any suitable fruit sauce, avoiding the very acid fruits. Other methods of cooking rice will be given in future lessons.

#### Scrambled Eggs

To each cup of milk allow 4 eggs. Measure the milk, and scald in a pan or basin on the stove. Break the eggs into a bowl, and with a spoon stir just sufficiently to break the yolks, then turn into the milk, salt, and as fast as the egg cooks, keep it scraped off the bottom and sides of the pan until the whole is thickened, then remove at once from the stove. If cooked too rapidly or allowed to remain a moment too long, they will become watery.

#### Vegetable Soup

Take ½ of a small turnip, 2 onions, 4 potatoes, 1 tablespoonful of rice, 2 cups of strained tomato, 2 bay leaves, salt, 1 tablespoonful of butter.

Cut the vegetables quite fine, add the rice, and boil in one quart of water. When nearly done, add tomato, bay leaves, butter, and salt, and water to make at least two quarts of soup. Other vegetables, such as cabbage, carrots, celery, okra, green peas and corn, may be used, and the soup strained through a colander if preferred, adding a little minced parsley before serving. The rice water and some of the boiled rice left

from breakfast may be very nicely utilized here.

### Pease Patties

Soak overnight 1 cup of Scotch or English peas. In the morning remove to fresh water, and gently boil until tender. When the peas become softened and in danger of scorching, cover and remove to the oven until thoroughly cooked and quite dry, then pass through a fine colander to remove hulls. If necessary stiffen the pulp with toasted bread or cracker crumbs, season with salt, and if liked, add a little rich cream, dairy butter, or nut butter. Form into patties, and brown in the oven. Serve with a simple sauce consisting of strained tomato slightly thickened with corn-starch or flour, and seasoned to taste.

Similar cakes may be made of beans, lentils, or peanuts. They are simple, practical, inexpensive, and from a health standpoint have scarcely a superior as a meat substitute.

### Corn Bread

Take 2 cups of corn-meal, 1 tablespoonful of sugar, boiling milk or cream, ½ teaspoonful of salt.

Sift meal with sugar and salt. Pour over this enough boiling milk or cream to make a stiff drop batter. Stir constantly, that the meal may not lump. When perfectly smooth, drop in large spoonfuls on a cold buttered baking sheet, and bake in a brisk oven. The cakes should be browned on top. If milk can not be obtained, rub a large spoonful of cooking oil into the meal, and use boiling water.

In our last lesson we learned of the various food elements, most important among which are the proteids, carbohydrates, and fats. Carefully conducted experiments have demonstrated that the human economy requires six or seven times as much of the carbonaceous elements—the carbohydrates and fats—as of the nitrogenous or proteid elements.

In this country people generally depend mainly upon flesh-meats for their proteids, so in changing to a vegetarian diet, unless other proteids are supplied, the diet will be impoverished or lacking in those elements so necessary for the nourishment of the tissues, and there will be an unsatisfied craving for meat or something to take its place. If, on the other hand, these elements are taken in excess, there may be an accumulation of uric acid in the body, giving rise possibly to gout, rheumatism, or Bright's disease.

The above menus are well balanced because they provide the required elements in about the right ratio—one part of proteid to six or seven parts of carbohydrate and fat.

For breakfast the starchy or carbohydrate rice and potatoes are balanced by the albuminoids or proteid milk and eggs. For dinner the potato is balanced by the proteid peas and nuts. The necessary fat is found in cream, butter, and nuts. Bread, zwieback, and most other preparations of wheat, corn, oats, and barley are well-nigh perfect foods because they supply the necessary elements



in about the right ratio to meet the requirements of the system.

The topic of this lesson is one of the most important of any which we shall have to consider. We shall recur to it again and again in future lessons.

### Child Culture

MRS. JESSIE H. WARREN

THE subject of child culture is one which should be of interest to every one, but more especially to parents, as they are the ones upon whom the responsibility of child training principally falls.

Let us consider for a moment the meaning of the word "culture." One definition is: Attention and labor given to growth, especially with a view to improvement. It also means to educate or refine. Culture, then, includes both teaching and training. A child must be taught what he does not know, or that which is beyond himself; and he must be trained to develop the principles taught, and also to develop and control his natural faculties and powers. As parents, our endeavor should be to teach and train our children in the right direction; for they will learn evil as easily as good, and be trained in the wrong way as well as in the right. Proper training will subdue the evil tendencies, and develop and improve the good.

The one great principle in the training of children is to prepare them for their life-work—to enable them to become strong, independent, and self-reliant men and women. In order to accomplish this, it is necessary to teach them self-control, self-denial, and the necessity of the performance of duty, and courage to do what duty requires. Then train them according to this standard.

Self-control is of the utmost importance all through life; and unless we learn it in childhood, we are indeed unfortunate. A child should be taught not to give way to tears for every little pain, or for every childish sorrow. Teach him that such things will happen many times, and that he must learn to bear them patiently. But let us never ridicule the sorrows of childhood, for they are as real to the child as are our own to us, but with sympathy help the children to control their grief. A child should not be allowed to display anger. How often we see small children kick and scream because they can not have their own way! And how often, too, do parents laugh at these demonstrations! But what a serious mistake! Children should not be allowed to show their anger by passionate outbursts, but be taught to control the temper and bring it into subjection.

Self-denial is another thing hard for a child to learn, but if learned in childhood, the way through life will be made much easier. A child who is indulged in every way—in dress, in appetite, and in pleasures, and who has no wish ungratified (though the parents may think they are doing the best they can for their child)—is poorly prepared for the disappointments of after years, which will certainly come. Better to train him in

youth to deny self for the sake of others, and for his own welfare.

We hear much about breaking the child's will, conquering him, and making him to know who is in authority. But we would say rather, bend or train the will in harmony with the parent's will. Teach the child to *will* to do right instead of wrong. It is best never to force a direct issue with a child. That is only a conflict of wills in which one or the other must win, and whichever way it terminates, is a sad failure. It is only a question of brute force. If the parent conquers the child, he has broken its will, but no good has been accomplished. A child's will is his power, his personality, his individuality. It should be guided, not broken. When once broken, he has lost to a great extent his power and personality. If we have a vine which we wish to have climb or run on a trellis, what do we do? We bend and twist the twigs until they begin to grow in the direction we desire to have them. But if, instead of this, we should break off every twig that started in the wrong direction, what would we have? Surely not the beautiful climbing vine we so much admire. Then how much more should we be gentle and tender in the training of the little human plants which God has entrusted to our care!

To train a child in the way he should go, we must furnish proper environments—good books, good companions, and proper amusements and recreations. We must teach him courtesy to all, and especially to the aged. In no way can this better be done than by our own example.

There is one place in the training of children where *must* should have a part, and that is in the performance of duty. Teach them that duties which devolve upon them must be performed, whether the task is pleasing or not.

A few words now in regard to punishments and rewards. It is well to give a child the chance to choose, to exercise his own free will. He may choose to do right, and thus win our approval; or he may choose to do wrong, and receive our disapproval. Punishments should be administered only as a penalty for wilfully doing wrong. This is God's method in dealing with us, his children. He says, "I have set before you life and death, blessing and cursing;" also, "Choose you this day whom ye will serve;" and, "The wages of sin is death; but the gift of God is eternal life." He has created us equal and with free wills to choose for ourselves whether we will do right and have eternal life, or do evil and receive eternal death.

Let us strive as far as possible to deal with our children as God in his wisdom deals with us; and if led by him, we shall not err in the principles of true child culture.

"THERE are many hearts in this world which are pining away for want of sympathy which others have in their power to bestow and do not. It is lack of sympathy as well as lack of hope that makes the world sad."

### Advisability of Eating More Fruit

RECENT experiments conducted under the auspices of the Department of Agriculture at Washington throw interesting light on the food value of fruit. From an editorial review in *The Medical Record* (New York) we learn that the data contained in the official report show that fresh fruits are in general dilute foods containing a large proportion of water compared with the total amount of nutritive material. The carbohydrates are the chief food constituents, and the proportions of sugars and acids vary greatly. For instance, there is only one to two per cent of acid in such fruits as apples, pears, plums, strawberries, etc., and as high as seven per cent or more in lemon-juice. Says the writer:—

"Studies were made with persons who had subsisted on a fruit diet for many years, and with persons who were accustomed to a vegetarian and to an ordinary diet. The individuals were of different sexes and ages. The results obtained from the first series of studies, which were made on women and children, . . . show that, while they were too limited to warrant the foundation of any very definite conclusions, the statement might be confidently made that fruits and nuts should not be looked upon simply as food accessories, but should be considered a fairly economical source of nutritive material."

Experiments conducted by Professor Jaffa, of the California Experiment Station, to determine the digestibility of fruits, show clearly, he thinks, that they are thoroughly digested, and have a higher nutritive value than is popularly attributed to them. Apparently stomach digestion is influenced by the nature of the fruit and its stage of ripeness. Apples are viewed, from an economical and nutritive standpoint, as the best of all fresh fruits, especially when uncooked, while of dried fruits dates and raisins rank the highest. To quote further:—

"The conclusions reached as a result of the studies were that in general it may be said that fruits are wholesome, palatable, and attractive additions to our diet, and may be readily made to furnish a considerable part of the nutrients and energy required in the daily fare. Fresh fruits are dilute foods, and closely resemble green vegetables in total nutritive value; but dried fruits and many preserves are much more concentrated, comparing favorably with some of the cereals and other dry vegetable foods in the amount of total nutrients and energy which they supply per pound. Characteristic chemical constituents of fruits are carbohydrates, and so they are naturally and properly used in a well-balanced diet to supplement foods richer in protein, such, for example, as cereal grains, legumes, nuts, eggs, dairy products, meats, and fish. Intelligently used, fruits constitute a most valuable part of a well-balanced diet, and may profitably be eaten in even larger quantities than they are at present by the majority of mankind."—*Literary Digest*.

# THE WORLD-WIDE FIELD

## Abyssinia

L. R. CONRADI

ABYSSINIA has probably come into the foreground as much as any of the strange, virgin lands, during the last few years. It has recently been the object of a number of extraordinary political missions, for not only the great nations of Europe, but even the United States of America, tried to come into contact with the people, and gain admission for their commerce. In the early part of the present year, Dr. Rosen was sent by the German government to wait upon Emperor Menelek, and also to travel all through that country.

Abyssinia has about one hundred and fifty thousand square miles, and contains a population of about four and one-half millions. The vaguely defined dominions of Menelek stretch from near the equator to the fifteenth degree north latitude, or as far as from Cairo to Khartum, or from Hamburg to Madrid.

The word Abyssinia is derived from the Arabic *Habash*; the inhabitants call themselves *Itiopianians*, or *Ethiopianians*.

On account of its high mountains, the region now included under the name Abyssinia, has been very properly called the African Switzerland. The average height of the plateau is about nine thousand feet above sea-level, everywhere intersected by deep ravines, and dominated by lofty snow-capped peaks. The desert stretches from the Red Sea to the base of the mountains, which rise very abruptly to the region of eternal snow, and slope gradually to the west. The climate is temperate, in the main, but of course in the ravines it is hot, as in the basin of the Dead Sea, while on the heights it is cold. The people are chiefly engaged in agriculture, stock raising, and hunting. The hides of the cattle are especially valuable. The land is fertile. They have no less than sixteen different kinds of barley, and twenty kinds of wheat and maize. There are plenty of legumes, and cotton, and coffee, which even grows wild in the primeval forest. Malaria is unknown.

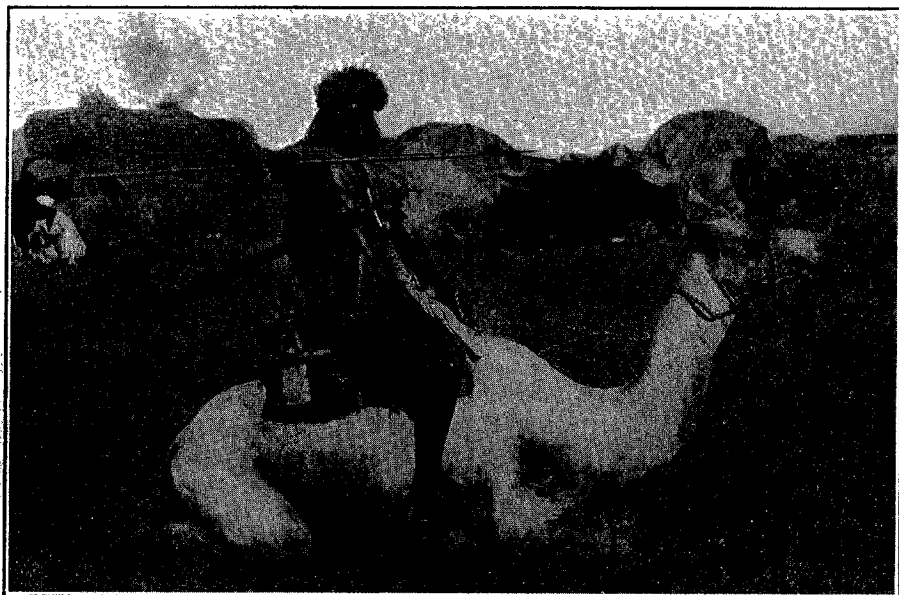
The Abyssinians are skilled only in working in leather and metals; and their other industries are carried on in the home. Although their country is rich in mines, yet they have not done anything to develop them.

### Religious Life of the People

What naturally interests us most is the religious life of the people. The Abyssinians form a part of the Coptic Church, and they are under the Patriarch of Alexandria. In their traditions they say that the queen of Sheba came from their country; while there is no proof of this, yet we do know that Christianity took root in that land some time in the fourth century, and since that time, in

view of its isolated condition, has been preserved there. Their translation of the Scriptures into the Ethiopic dates from the fourth century. Upon this book rests whatever power Abyssinia had in its best days.

Personally, I made the acquaintance of some Abyssinians en route from Beirut to Jerusalem; they were on a pilgrimage to the holy land, but on account of quarantine, had been carried to Beirut, as there is no quarantine station at Jaffa. They are a tall, slender, well-built people. As to intelligence, they are surely above the negro population.



AN ABYSSINIAN SOLDIER

Their church at Jerusalem is not very far from our medical mission in that city. Their church buildings are round structures, with cupolas on top; and they have services here Friday evening, Sabbath, and Sunday. At the present time they observe the Sabbath, and practise circumcision. They also own a part of the court room in the Church of the Holy Sepulcher at Jerusalem; but their quarters are very poor, if compared with the richly furnished apartments of the Coptic Monastery.

While the Abyssinians were able to withstand the encroachments of the Mohammedans, and even seemed lost to the world for a while, yet they were rediscovered in 1490 by Portuguese naval officers. The Portuguese tried hard to get the country into their hands, and thousands of people were killed. The Jesuits were finally expelled. They made another attempt in 1621, and a third effort in 1750.

### Protestant Missions

In 1830 the Church Missionary Society sent out Messrs. Gobat and Kugler to this field; other missionaries followed. The Jesuitical cloud again appeared, and in consequence, all the missionaries were

expelled from the country in 1838. But the missionaries remained on the border of Abyssinia, until 1859, when they again returned to the capital; they were imprisoned, and remained in confinement for a number of years — until 1868, when they were freed by the English military force.

In 1868 the Swedish Evangelical National Society began work at Massawa, in what was then Abyssinian territory, but what has since been converted into the Italian Colony of Eritrea. This colony contains about thirty thousand square miles of territory, and about three hundred thousand inhabitants. It lies along the Red Sea shore. The Swedes now have five stations, occupied by eighteen missionaries, and thirteen native helpers. They have a printing house, and schools, and about three hundred communicants.

It is a cheering fact that not only do

the Abyssinians have the old version of the fourth century, but the Scriptures are translated and issued by the British and Foreign Bible Society in the languages of the people to-day. The Amheric edition was issued in 1875; in 1899 the Galla Bible left the Basel press; the Society has also reprinted the Ethiopic New Testament. The New Testament is printed in the Tigre, as well as in the Tikrinya language. Not only has the blessed Word been printed in these various tongues and dialects, but it is being circulated.

The following was received by the British and Foreign Bible Society in the summer of 1901:—

"The conquering Lion of the tribe of Juda, Menelek the Second, Emperor of Ethiopia by the will of God.

"Peace and health from God to the Honorable Mr. Alfred Cooper.

"The two copies of the New Testament, which were sent from the Society by the hand of the Englishman, were duly received, and I tender my best thanks for them. If you send a quantity of these books to Adis Abeba by a person, bearer of a letter from you, they will be received with pleasure, and I

will see that they are distributed, and that a good price is paid for them.

"Written at Adis Abeba on the twenty-third day of Tamba, 1893 [1901 A. D.]."

We might remark that besides the Abyssinians, who belong to the state church, are the Zalans, a nomadic people who consider themselves Israelites, but who should be described as Christians. And there are also quite a number of Jews and Mohammedans.

The French also have territory in this region, as they have acquired possessions in Somaliland, with about two hundred thousand inhabitants. There is now in process of construction a railway from Jibuti to Harar. A little farther to the south and east is British Somaliland. On the western side of Abyssinia is the Sudan. As we have already a Coptic ordained minister in Egypt, we could surely do something from that side. Thus we see a great territory is open to us for missionary work all around Abyssinia, among probably two million people. Quite a number of Abyssinians live and conduct business outside of Abyssinia proper.

We are thankful to know that our brethren in Scandinavia have now definitely decided to dedicate their First-day offerings toward opening up the work in this interesting field. During the recent local conferences, about one hundred dollars was contributed as First-day offerings toward the enterprise. The German field has also received about five hundred dollars as gifts for this enterprise, so a small beginning has been made. We have felt that if our Scandinavian brethren in America could see the importance of this work, they might also be glad to contribute liberally toward it. We ought to have at least two or three thousand dollars to begin with, and then a constant income after the mission has been opened. Who will feel it a privilege to help us in this work?

### A Retrospect

S. A. LOCKWOOD, M. D.

JUDGING from the interest that is still taken in establishing and maintaining sanitariums in America, we believe that the readers of the REVIEW will be glad to hear of the prosperity attending the medical missionary branch of the Japan Mission.

A retrospect does not involve going back many years, since it was in 1903 that the first organized work in this line was begun by our denomination in this field. It is not necessary to refer more than briefly to the difficulties of those early days. Of hospitals there were many, of sanitariums there were none. The need of such a place was evident, and the scarcity of funds with which to establish it was still more evident. It was at a time when the Mission Board was finding it quite difficult to maintain work already begun, to say nothing of establishing new stations.

Nevertheless we believed that the time to begin had come, and we began, though

the equipment was meager, trained help scarce, our capital exceedingly limited, and prejudice in the city very strong. There have been many times when the outlook was discouraging; but even if we have been in sight of Doubting Castle, we are thankful to be able to say that we have never been locked up in it. The usual perplexities that come to the lot of all who build up a new work in a new place have not passed us by, but the lessons of trust and confidence in God, learned when our needs have been supplied in answer to prayer, have been so precious that we have no regrets that circumstances have been as they were. Nor has the fact that the work began in a small way, and increased because of its intrinsic value to the community, been any detriment to its

may be of interest. A lady missionary who has been in Japan for thirty years writes of it: "A refreshing, health-giving haven of rest for body and mind—long may it flourish to heal and to bless the sick and weary ones."

A British consul in one of the ports of the far East, said on leaving here: "This sanitarium supplies a want long felt throughout the whole of Japan. I came to you shattered in health, and am now leaving rejuvenated. I shall warmly commend the establishment to the favorable notice of all invalids whom I meet."

The Japanese branch is doing a splendid work, and receives patients from all classes of society. Seven thousand treatments were given last year, of which five hundred were free, and one thousand



KOBE SANITARIUM

advance. It seems that the people have greater confidence that it is to be permanent than if a large sum of money had been expended at the beginning.

A few years ago an institution was started as a health home in one of the large cities of Japan, with a capital of forty thousand dollars. A magnificent building was erected and handsomely furnished, but it was afterward sold at auction under a heavy burden of debt. Our work here began with a capital of four hundred dollars, and it has increased during three years until the present worth is about four thousand dollars. It has no debts.

In spite of the war and the increased cost of living, the number of in-patients treated last year was more than sixty per cent greater than that of the previous year, while the number for the first nine months of 1906 is one hundred per cent greater than the total number for 1905. This increase has compelled us to add a wing to the original main building, and more recently to rent a large two-story house near by as an annex.

As an indication of the esteem in which the sanitarium is held among foreigners, a few quotations from letters

were at greatly reduced rates. Their ordinary rate for treatment is thirty-five cents gold, so it does not require much reducing to bring it down to nothing.

Besides the hundreds whose sufferings have been relieved, sixteen souls thus far have found the light of present truth; and who can estimate the number which may yet be gathered as a result of the seed sown? The work begun last May in Nagasaki by Dr. Kawasaki has suffered a temporary check, owing to the doctor's health having again failed. The little church there is holding its own, and six new members have been received during the past five months. Quite a number of others are deeply interested.

Dr. Tatsuguchi (dentist) and his wife are doing all they can to be faithful light bearers in the great city of Hiroshima, and two have recently accepted the truth there.

We can not hope to treat in our sanitariums more than a small fraction of the whole number of sick who are about us, but we believe that God can direct to us those who are seeking for light, and in Japan, as in other lands, many will be reached who could not be approached in any other way.

We ask that you will earnestly pray for the work in Japan, especially that more native laborers will be raised up, since it is through them that the greatest good can be accomplished in the shortest time.

### What Won Kimura

BROTHER KIMURA, the Japanese evangelist, tells the story of his conversion as follows: A missionary teacher, a lady, came and got twenty-five Japanese boys into a class to tell us about Jesus. We boys had great curiosity to see this foreign lady, and while not caring about Jesus, we did care to see how everything looked, her dress, her books, her furniture, her pictures; but every time she would have us read the Bible. We had the Gospel of Luke; soon we read till we come to the crucifixion; she could not speak Japanese; she had English Bible, we had Bible in Japanese language.

When we read story of cross, she got down on her knees and pray for us. We could not understand what she prayed, but watched her close; soon she began to cry; then she fell on her face, weeping bitterly. Then twenty-five Japanese boys cry too.

Then inside of three weeks all us twenty-five boys gave our hearts to Jesus. She did not reach us through our heads, she reached our hearts; and when you have Jesus in the heart, it is well. Some Japanese get head religion and turn from their own religion, but when "higher critics" come, then all their head religion go, and they are left without any; but if they get it in heart, they become strong. Many of these twenty-five boys are evangelists and preachers. My father kept wine shop; soon I led him and my mother to Jesus, and the business was given up. Then I led many more Japanese to Christ. It is not so necessary that the missionary have the language if she have the love of God for souls in her heart; that was what won me; all because this woman who could not speak our language loved our souls.—*Missionary World*.

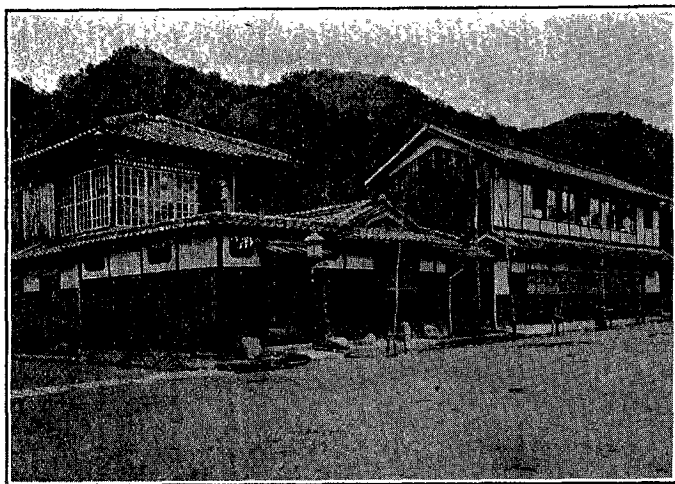
WHILE in Burma I met a man who was not a Mohammedan and not a Christian—about half-way between. But he had studied the prophecy of the twenty-three hundred days, and had it ending in 1844. Of course he had made a mistake in his application of the sanctuary. He said that at that time the Lord came to this earth, and the kingdom of God since then has been set up on earth.—*J. L. Shaw*.

## THE FIELD WORK

### The Florida Camp-Meeting

IN company with Brother I. A. Ford, manager of the Southern Publishing Association, I left Nashville Sunday morning, November 4, for the Florida camp-meeting at Lakeland. Our journey was by way of Birmingham and Montgomery, Ala., and Jacksonville, Fla. It was interesting to note by the greenness of the grass and the trees the difference in climate.

In southern Georgia and in northern Florida we began to see palms, palmettoes, and many plants of the palm and other tropical varieties. At Lakeland, a beautiful city of about five thousand inhabitants, surrounded by lakes, as its name would indicate, the weather and the vegetation were like those of June



JAPANESE BRANCH OF KOBE SANITARIUM

in the North. It was like another world. Gardeners were busy planting for their winter crops. The air was soft and mild. It was an ideal time and place for the camp-meeting.

At least two hundred persons were encamped on the ground. The camp was in a beautiful grove of pine and oak, from which hung everywhere a heavy drapery of Florida moss, an air-plant that clings to the branches, and gives an unusual and wierd appearance, at least to the eye of one from the North.

The meetings were held in a forty-by-sixty-foot tent. The interest manifested by the citizens of Lakeland was quite remarkable. Every evening the tent was filled with a most intelligent and attentive congregation. This was true not only of this camp-meeting, but of the one held by Brother Sidney Scott in another part of the town, for the colored people. Quite a number at both these camp-meetings began to keep the Sabbath. At the meeting conducted by Brother Scott, several persons of some position and of good education took their stand. There was much interest, and many questions were asked by ministers who were present. At the last Sunday afternoon meeting, I was informed there were twelve new Sabbath-keepers. One of the principal members of the school board was among those who took their stand firmly for the truth. A cook ex-

pressed herself at one time as anxious to keep the Sabbath, but feared that she would not be permitted to do so.

On Friday night, the Sabbath question was presented at our camp-meeting, and among those present was the head of the house where the woman mentioned above was cooking. He went home thoroughly convinced, and I was informed that he decided to keep the Sabbath with all his family.

At our camp-meeting on the same night was a young man who was employed in the railroad shops, receiving from one hundred dollars to one hundred and fifty dollars a month. His wife, who was a Baptist, had been praying for years that her husband might become a Christian. He came to the meeting Friday evening with no thought but that he should work the next day. A deep impression was made by the sermon on the Sabbath, and he went home fully convinced and determined to begin immediately to keep God's commandments. He was present at the revival meeting on Sabbath, took his stand, and came forward for baptism, and was baptized on Sunday. Several times he was sent for on the Sabbath by telephone, and was informed that unless he came, some one would take his place. He replied that he could not work on the Sabbath, even if he should lose his position.

On Sunday night, among other new converts, his wife signified her intention to keep the Sabbath with her husband. The case of this young man is going to the head officials of the road, and on Monday he visited one of the principal officers. Thus the Sabbath truth, through this man and others employed in important positions on the railways in Florida, has been brought to the notice of many.

An old gentleman who had been quite deaf for many years had just procured an electrical instrument enabling him to hear. After a short talk with him, he fully decided to keep the Sabbath, and to be baptized soon.

The town was thoroughly stirred. Sabbath morning there was a remarkable manifestation of the Spirit of the Lord, and nearly the whole camp made a forward move. Confessions were made, and we believe a real work was accomplished. Sunday twelve were baptized in the beautiful lake near the camp, and at the camp-meeting conducted by Brother Scott eight or ten were also baptized.

Some time was devoted to the consideration of the vital truth of the spirit of prophecy among us as a people, and a resolution was passed indorsing the organization and the work of those in official positions in our denomination, and deploring the recent attacks on the work of the spirit of prophecy.

This meeting will ever be a most encouraging memory to the writer, and to many others as well. Prof. J. E. Tenney, Elder E. H. Rees, Brother I. A. Ford, and the writer were the workers present from outside the Florida Conference. The public speaking was largely done by the persons already



mentioned, in connection with Brother Mitchell, Brother Krum, and other local workers. Elder L. H. Crisler, one of the veterans of the Florida work, was elected president.

Florida is a most excellent field for our work. The resources of this State are wonderful. We can hardly think of a better situation for several sanitariums. At present there is not one in the State, though there are treatment rooms.

A brief, but very pleasant visit to the homes of Elders George I. Butler and Irving Keck, at Bowling Green, terminated our most pleasant visit to Florida.

J. S. WASHBURN.

### Costa Rica

BOCAS DEL TORO.—After a very profitable meeting with the brethren at Mt. Hope, I walked two miles to Colon, just in time to board the launch for Bocas. We had a rough voyage, and arrived in Bocas Sunday morning. I was met at the wharf by the brethren, who gave me a hearty welcome. Elder Knight having left the previous day, I found Elder Mignott in charge. Bocas is about nine miles from the mainland, and is the capital of the hundreds of islands studded within the arms of the Mosquito Gulf. All these are under the Panama republican government.

Elder Hutchins, the pioneer minister, took up the work in this field, and with the use of the schooner "Herald," preached and sold books, also distributed other literature. After years of faithful labor he fell at his post as a tried warrior. He was succeeded by Elder I. G. Knight.

On September 7 the brethren of the Panama Mission field were called together to consider the advisability of organizing the field into a conference; and on the eleventh it was organized into the West Caribbean Conference, with the countries of Panama, Costa Rica, and Nicaragua, and the adjacent islands as its territory. This covers an area of about 164,268 square miles.

There are two ordained ministers, two licentiates, and four holding missionary licenses. We have six churches. These with the isolated brethren and sisters, give us about two hundred and sixty-six believers in this field. We have also just started a church-school in Bocas, with Brother F. Reid as teacher. This is a necessity, and we are doing our best to make it a success. It is hard to work among the keys, and dangerous, too. On some we have quite an interest at present. The brethren here are warm-hearted and love the truth, and an experienced minister could do a good work.

I have been having some interesting experiences since coming here. On Sunday, November 4, we had a most profitable business meeting with the Bocas church. About four o'clock, accompanied by six of the brethren, we took our launch to conduct a meeting on one of the neighboring islands. We reached there safely, and after speaking on the subject of the judgment, one of the leading men, while shaking my hand, said, "We are thankful for the sermon, and no one can criticize your teachings; we welcome you back." We then started for home, to be in time for song service and preaching; but the launch would not go after we pushed out from the wharf, and there we drifted until we

had to be towed back. After a while we succeeded in getting her started, and all went well until we got in the channel, where the sea is never smooth (this is the most dangerous place around these waters), when the launch was disabled. The curtains of night had begun to envelop us, and there we were drifting, tossed to and fro in the cradle of the deep, with no sign of help, while darker and darker grew the night. We used every means at our command, but all in vain. We were drifting, carried by a strong current out to sea, with dangerous reefs near us, on which we would have been dashed to pieces had not the Lord sent us help just when the crisis came. As when the disciples were tossed on the stormy Galilee, so the Lord came to our rescue. The very people for whom we were laboring heard our distress horn, came out with a launch and picked us up. And praise the Lord, we were saved.

"Anywhere with Jesus I can safely go,  
Anywhere he leads me in this world below;

Anywhere without him, dearest joys  
would fade,

Anywhere with Jesus I am not afraid."

Brethren, remember us and this field in your prayers.

HUBERT FLETCHER.

### The Work in Wisconsin

WE have come to the close of our tent work and camp-meetings for 1906. As we recount God's blessings, we have much to be thankful for. Six tents were pitched. Two of these were in Milwaukee—one for the Danish-Norwegian work, the other for the English. About twenty-five accepted the message as a result of these meetings, and of earnest efforts in Bible work.

The other tents were pitched in La Crosse, Rhinelander, Blair, and Peshtigo. In nearly all these places the Lord gave some fruit of the work done by those connected with the tent-meetings and the Bible work. As the result of these meetings and those held in our churches and of the four camp-meetings during the year, about two hundred and seventy-five persons were baptized. About thirteen hundred of our people attended a camp-meeting this year.

One very marked feature of the annual camp-meeting was the deep spiritual interest seen from the first. A baptismal service was conducted on the first Sunday of the meeting, and five other baptismal services were held during the following week. Sixty-five in all received baptism at that meeting. A sweet spirit of harmony prevailed throughout the session. All branches of the work received attention. Much interest was manifested in the canvassing work.

The conference voted to continue the support of our workers whom we have been supporting in Great Britain, China, and other lands outside of the State. It was also voted to release Sister Mimi Schaffenberg from the work here, to go to Korea under the support of this conference.

The Bethel Academy is filled with students, and is receiving rich blessings daily. Our new school at Clearwater Lake is nearly finished. It will open early in December, with two departments, under the charge of Mr. Earnest

Pringle and Miss Rose Pringle. Our church-schools are prospering. Preparations are being made for a canvassers' school to open early in 1907, and the prospects are good for a large attendance. For all these tokens of God's favor and evidences of his good hand with us in his work, we sincerely praise his name.

C. McREYNOLDS,

President.

### The Annual Session of the Indiana Conference

THE annual session of the Indiana Conference for the year 1906 was held at the Twenty-third Street church, Indianapolis, November 13-15. The beautiful chapel was crowded at every session by the delegates and others who were in attendance, and a deep interest was taken in the various matters brought before the conference.

The greater part of the sessions was taken up with the discussion of plans for advanced work in all departments of the cause. Recommendations were introduced by the proper committee, providing for a more active campaign in behalf of the educational work, the young people's work, the Sabbath-school work, religious liberty work, and the canvassing work, each of which was thoroughly discussed, and the recommendations were heartily indorsed. Plans were laid for a very efficient follow-up work in connection with the canvassing work. The names of all who purchase books from the canvassers, are to be furnished to the members of those churches that wish to assist in the plan, and letters calling attention to the book purchased, and, perhaps, to some special chapter in it, are to be written by the church-members to the subscribers, thus keeping up the interest awakened by the canvasser.

The purchase of a beautiful site for a sanitarium at Lafayette was approved, and the conference pledged its support in the raising of the funds to build and equip the necessary buildings, by the sale of "Ministry of Healing" and by cash donations.

A very commendable spirit of sacrifice was shown by the delegates in voting to release Prof. B. F. Machlan, the principal of the conference academy, to answer the call to a wider field at South Lancaster Academy. Prof. C. L. Stone, of Emmanuel Missionary College, was chosen to take the place made vacant by the release of Professor Machlan.

The report of the president showed a very gratifying improvement in the financial standing of the conference. From a condition of practical insolvency to the extent of about twelve or fifteen thousand dollars three years ago, the resources of the conference have been increased and debts paid till now the balance sheet shows a present worth of practically the same amount. This was a source of great encouragement to the delegates, as the debt which has hung over the conference has greatly hampered the work in almost every department.

Three new churches have been organized during the past year, and the laborers' reports showed that over three hundred have embraced the truth since the last conference.

There were but slight changes made in the officers for the coming year, Elder W. J. Stone being chosen as president.



with a strong corps of assistants in every department. Several laborers were added to the list, and the prospects for a strong, aggressive movement for the spread of the truth are very bright.

Elder Allen Moon, president of the Lake Union Conference, was present throughout the meeting, and Elder A. G. Daniels was present at the last two sessions. S. P. S. EDWARDS.

### Tract Society Secretary's Relation to the Canvasser

My relation to canvassers began when I was a boy of fourteen or fifteen. At that time the State agent of Kansas, N. P. Dixon, came to our house and stayed, mind you, *stayed*, until he persuaded my father to go two hundred miles or more to take charge of a canvassing company. Those of you who have had to leave home for four or six months at a time know how it pulls on the heart strings, and can appreciate how we felt when my father drove away. That emphasized to my mind the responsibilities and duties of the men in charge of agents.

My actual relation to the publishing work began as a stenographer under that peerless tract society secretary, L. Dyo Chambers. The principal thing I thought about his letters to his agents then was that they were *very* frequent and *very* long, and that it was *very* hard to keep up with him. Since then I have learned that the frequency and length of those letters had much to do with the frequency and length of the canvasser's report column, and the number and size of the bills I had to make out. For these reasons I have strong convictions on the proper relation of the tract society secretary to the canvasser, some of which are as follows:—

1. Keep in the closest possible touch with your State agent. He is in charge of the field. You are his assistant, and

if you work entirely in harmony, his influence will be strengthened, and your burdens will be lessened. Send him copies of all important letters you mail your agents. Tell him how their accounts stand. Don't wait until they have delivered and gone home, but do it as soon as they have opened an account. It is an excellent plan to send him a list monthly.

2. Supply the agents with the *REVIEW* and *The Signs of the Times* each week, and get them there before the Sabbath. Also, see that each one has Pointers to Success, Canvasser's Manual, and copies of papers read before such a convention as this, for example. They will appreciate them. Keep a card list of canvassers, and note on the back of each card all the important documents mailed and important letters sent them.

3. Write them often and tell them about the progress of their fellow workers. This can be done to good advantage even though a weekly report of the canvassing work is gotten out in neostyle form. They appreciate it the more if it is sent out while still warm. I presume some one else will write on the advantages of a neostyle or a carbon letter to agents each week, so I will not speak of it here.

4. Supply each worker when he starts into the field with a few postal cards, and ask him to report at the close of each day for the first week at any rate, telling just what his success has been, how many exhibitions he has made, and the class of people he has worked, etc. It will help him to put in better time, and will keep you in close touch with his whereabouts.

5. Study the reports, for they are a photograph of the work done. If you notice orders for foreign books which are not obtainable, speak of it at once. Agents often work a whole season and report right along certain books which can not be secured, but the fact is overlooked until delivery time comes. Then

they lose the orders and disappoint their customers. In writing to your agents, don't fall into ruts, don't begin your letters just the same, avoid worn-out forms, making general statements, etc. Get right down to the work they are actually doing. Show that you have studied their reports carefully, and that you want to assist them.

6. Above all else, give instant and accurate attention to their orders and queries. You will find it an excellent plan to file a little notice in your "tickler" of every subscription-book order placed with the publishing house, and if it is not promptly responded to, write again. Sometimes the season's work of the agent depends upon the receipt or non-receipt of a single letter. In these days when mail cars and post-offices are sometimes burned, and mail is going astray, we can not be too careful.

7. Finally, brethren, remember that your agents are the advance guard of the gospel army, and that their exposed position subjects them to discouragements and temptations that few others realize, for Satan's wrath waxes hotter and hotter against them. Therefore, let us see that the mail, and telegraph line, too, if necessary, between them and their source of supplies and information is kept in the best working order.

H. H. HALL.

NOTE.—The preceding paper, through an oversight, was omitted from the Proceedings of the Publishers' Convention. We are very sorry for this, for the paper is full of vital points which lie at the foundation of a tract society secretary's success in dealing with agents by co-operation with the field missionary agent.

We trust that our workers in general and our tract society secretaries in particular will clip this article out of the *REVIEW*, and put it in its proper place under the consideration of this topic in the published Proceedings of the Convention. We can not afford to have this paper, based upon sound experience, omitted from the report.

E. R. PALMER,

Sec. Gen. Conf. Publishing Dept.

### Statement of the Receipts and Disbursements of the General Conference for the Quarter Ended Sept. 30, 1906

	RECEIPTS	DISBURSEMENTS
Cash on hand July 1, 1906 .....	\$19,286.18	.....
Conferences and tract societies .....	86.45	\$ 1,947.71
Work for the colored people .....	27.53	1,545.96
Depositors .....	3,224.08	4,139.49
District of Columbia Evangelical Committee.....	408.60	1,763.39
Expense .....	.....	533.57
From conferences for support of laborers.....	5,193.63	.....
General Conference Association .....	.....	1,956.26
General Conference Corporation .....	535.75	535.75
Orphanage Fund .....	1,167.14	1,806.98
One Hundred and Fifty Thousand Dollar Fund....	203.50	.....
Loans .....	.....	2,000.00
Pacific Press Relief Fund .....	3,740.91	5,949.31
Publishing houses .....	193.98	1,812.98
Religious Liberty Bureau .....	805.67	24.78
Specific and special accounts .....	4,991.49	2,069.52
Washington Fund .....	124.06	.....
First-day offerings .....	4,524.66	.....
Missions .....	19,016.69	.....
Midsummer offering .....	7,187.20	.....
Sabbath-school donations .....	7,359.95	.....
Annual offering .....	770.50	.....
Tithe .....	3,536.90	.....
To laborers .....	.....	6,398.40
To mission fields .....	.....	22,722.57
Cash on hand Sept. 30, 1906 .....	.....	27,178.20
Total .....	\$82,384.87	\$82,384.87

I. H. EVANS, Treasurer.

### Pacific Press Notes

ONE week before Thanksgiving the first edition of fifty thousand copies of the special Thanksgiving number of *The Signs of the Times* was nearly exhausted, and a second edition was ordered. The paper seems to be appreciated by all who have seen it, and the prospect is that it will have a large circulation.

On Monday, November 26, the members of the Mountain View church, including the office employees as far as they can be spared, are going to all the near-by cities and towns to sell this special number, and also to secure regular subscriptions when possible.

We wish to call particular attention to the fact that this special Thanksgiving number is of such a nature that it can be sold all through the holidays. We will be prepared to fill orders as long as they are called for.

Our hearts have been made glad to see the interest that is being taken in the plan to help increase the regular subscription list of the *Signs*. Last week over one thousand were added to the regular list, and the same number for the two weeks previous. This is truly

encouraging, and it is our prayer that the good work may go on.

Since the fire we have not taken in a single job of commercial work, although we have been urged to do so many times. More than that, we intend never again to take another job of this kind. From this time on all the facilities of the Pacific Press and the undivided attention of all the employees are to be given to our own denominational work, and we hope to see this work increase very rapidly. But we realize that, in order to accomplish this, we must have the hearty co-operation of our brethren and sisters everywhere.

At present our presses are running night and day to supply the demand. The work is being carried on in temporary sheds under great difficulties, and yet we have a happy, contented family, willing to sacrifice, and ready to do to the extent of their ability.

A few weeks ago we ordered five car-loads of paper for the *Signs*, and we have just placed an order for paper for ten thousand copies of "Great Controversy" and twenty thousand copies of "Heralds of the Morning." This will make two car-loads.

Prof. George W. Caviness has been with us for several weeks, superintending the publication of "Coming King," "Christ Our Saviour," and "Gospel Primer" in the Spanish language. He is now on his way back to Mexico.

Work on the school text-books has been unavoidably delayed because of our inability to secure a special type called for. But this has now arrived, and the work is being pushed forward as rapidly as possible. Two sets of employees are working night and day on these publications.

Work on our new factory is progressing quite satisfactorily. It is to be a plain, one-story building about two thirds as large as the old one. The weather thus far has been very favorable for building, and if it continues this way, we hope to have the building ready for occupancy by the first of January. We have been greatly favored in the matter of securing material. The work is being done by our brethren.

Many encouraging letters have been received, containing substantial evidences of sympathy, for all of which we feel very grateful. Donations to the rebuilding fund should be sent direct to the Pacific Press Publishing Company, Mountain View, Cal. C. H. JONES.

### Ready to Embark

THE steamship "Amerika" sails to-day, November 22. This boat carries us across the north Atlantic, the first part of our journey to Central Africa. Before embarking, our eyes naturally take a brief backward glance, then a long forward one. We have now come from the Pacific shores to the Atlantic. With much gratitude to God we acknowledge his watch-care during these seven weeks of travel.

Our last few weeks in the home land among friends have been very precious to us. The generous interest shown in our Nyassaland Mission has encouraged us very much. Wherever we have told our people of the needs, a more than willing response was made. At Seattle, Mountain View, Los Angeles, Washington, D. C., and South Lancaster very liberal offerings have been made. At

these two latter places we told our brethren and sisters of the need of a sewing-machine and a hand grist-mill, which Elder Branch had written us about as among the first necessities. Our colored brethren at Washington surprised us with a collection of over eleven dollars, and the Young People's Society of Takoma Park with one of over six dollars. But our greatest surprise was from South Lancaster, where the church and the academy students raised about seventy dollars. The Singer Company of New York gave a very liberal discount on the machine, so we hope to have enough to purchase the mill in England. May God richly bless our faithful people who so willingly support his cause!

The Young People's Society of College View, Neb., have voluntarily undertaken to furnish our support in the Nyassaland Mission. We spent a few days most pleasantly with them. These offerings and the spirit of sacrifice and good will accompanying them encourage us greatly. We also know that many prayers are offered for us and the Nyassaland people. So we believe God's blessing will attend our efforts, and that many souls will be gathered from that dark land. We embark to-day with good courage, and with faith in God that our efforts will be greatly blessed in hastening the coming of our Saviour.

Young men and women, come, and come wholly consecrated to God for quickly carrying this message to every dark land.

JOEL C. ROGERS,  
JESSIE ROGERS.

### Kaffirland Mission

FOR a long time our brethren have been deeply impressed that we should have a mission in Kaffirland. This section was one of the first in South Africa to be entered by missionaries. Thousands of its people have been educated, more or less, and some of them have accepted the truth for these last days. But there are a large number of heathen natives even in the most favored parts. These are called the "red kaffir" because they paint their faces with red clay, which makes them look very hideous.

Nearly two years ago we began to search for a farm upon which to open mission work for this people. As all the country, except small portions reserved for the natives, has been taken by farmers, the government will not give us a farm for mission purposes. The price of land is so high that we found it impossible to purchase a farm and equip it with our small amount of funds. Our brethren in South Africa have raised over two thousand dollars for this purpose, but two thousand dollars does not go very far in this country, where prices are so high.

Learning that Brother Charles Sparrow had bought a large farm twenty-five miles northeast of Grahamstown, lying near some of the reserved land where there are a large number of natives, we were led to consider whether this might not be a good place for a mission. Accordingly we interviewed Brother Sparrow and found him quite willing to furnish us with a small farm on very reasonable terms. In fact, he had been impressed that we might want a portion of his farm for this purpose. A committee was chosen to visit the place, and after careful consideration,

came to the conclusion that it was best for us to open work there.

The mission farm contains about four hundred and fifty acres. We have taken it on a lease of ten years, with the privilege of renewing it if we so desire. We are to pay twelve pounds the first year and twenty pounds each year thereafter. Then, too, Brother Sparrow offers to graze twenty head of cattle and twelve ostriches for us on his pasture lands, as a continual donation toward the support of the mission. If we can invest the amount of two years' rent in ostriches and cattle, then the cost of the farm is assured to us, as the income from the cattle and birds will return this to us under ordinary circumstances.

This mission is but a few miles from the coast of the Indian Ocean, and the country is very healthful. On the hill above the house several miles of the ocean coast can be seen. There is an abundance of good water, also building stone and firewood. Elder G. W. Shone is now there and in charge of the work, and his hands are full in preparing to build and in putting in the spring crops. As we can not afford to employ much help, the work will necessarily move quite slowly for a time. We thank God that one more center has been established from which the light of truth will shine out to the natives of Africa.

W. S. HYATT.

### Received on the \$150,000 Fund up to Dec. 4, 1906

Atlantic Union Conference	
Central N. E. Conference.....	\$ 36.70
Chesapeake Conference .....	1.00
Eastern Pennsylvania Conf. ..	45.78
Greater New York Conf. ....	76.50
Maine Conference .....	1.22
New Jersey Conference .....	145.00
New York Conference .....	241.75
Southern N. E. Conference ...	18.33
Vermont Conference .....	95.33
Virginia Conference .....	50.00
Western Pennsylvania Conf. ..	27.74
West Virginia Conference ....	1.25

Total .....\$ 740.60

Canadian Union Conference	
Quebec Conference .....	\$ 3.00

Central Union Conference	
Conference not specified.....	\$ 219.80
Colorado Conference .....	6.00
Iowa Conference .....	9.50
Kansas Conference .....	5.00
Missouri Conference .....	9.25
Nebraska Conference .....	14.80

Total .....\$ 264.35

District of Columbia	
Washington churches .....	\$ 235.35

Lake Union Conference	
East Michigan Conference....	\$ 12.55
Indiana Conference .....	141.25
Northern Illinois Conference ..	1.00
Ohio Conference .....	56.73
Southern Illinois Conference ..	78.16
West Michigan Conference...	303.27
Wisconsin Conference .....	83.32

Total .....\$ 676.28

North Pacific Union Conference	
Conference not specified.....	\$ 202.25
British Columbia Conference..	10.00
Montana Conference .....	3.00
Upper Columbia Conference..	8.75
Western Washington Conf. ...	55.00

Total .....\$ 279.00

**Northern Union Conference**

Manitoba Conference .....	\$ 10.00
Minnesota Conference .....	211.25
South Dakota Conference .....	12.00
North Dakota Conference .....	285.82

Total .....\$ 519.07

**Pacific Union Conference**

California-Nevada Conf. ....	\$ 1.50
Southern California Conference .....	22.40
Utah Conference .....	10.00

Total .....\$ 33.90

**Southern Union Conference**

Tennessee Conference .....	\$ 12.00
Florida Conference .....	8.75
North Carolina Conference....	6.25

Total .....\$ 27.00

**Southwestern Union Conference**

Arkansas Conference .....	\$ 55.20
Oklahoma Conference .....	18.67

Total .....\$ 73.87

**Unknown**

Unknown .....	\$ 33.00
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**Foreign**

Australia .....	\$ 5.00
China .....	3.00
South Africa .....	120.73
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

Total .....\$ 432.86

Grand Total .....\$3,318.28

I. H. EVANS, Treasurer.

## Current Mention

— A ukase recently issued by the czar of Russia permits the peasants to abandon their shares in the communal ownership of village land and become individual freeholders.

— The report of Secretary of the Treasury Shaw shows for the past year a surplus of \$25,669,322.61 in the government receipts above the expenditures. There was a deficit of more than \$20,000,000 the previous year.

— November 29 the town of Annen, Germany, was reduced to ruins by the explosion of a near-by factory manufacturing roborit, an explosive nearly equal to dynamite. Not a house escaped injury, and many lives were lost.

— Twelve prisoners are dead in Manila as the result of experimenting with cholera virus by the authorities. Inoculation with this virus is quite common there as well as in Spain and other countries. The press of Manila is demanding an investigation to determine the responsibility for these deaths.

— The famine is so terrible in the provinces of Kazan, Russia, that some of the peasants are openly selling their daughters to avert death from starvation. Relief officials just returned from the famine-stricken provinces report that the situation is even worse than described by the earlier accounts. Sickness follows in the track of famine. An epidemic of scurvy has broken out in the Saratov Province.

— Since August 28, when the railroad-rate law passed at the last session of Congress went into effect, there have been filed with the Interstate Commerce Commission 133,002 schedules. More than eighty per cent of these were reductions of previous charges. It might well be thought that a still greater reduction could be afforded when it is known that the net earnings of the railroads of the United States for the year ending June 30, 1906, amounted to \$920,221,859, or \$250,000,000 more than the government receipts for the same time; while the taxes paid amounted to but six tenths of one per cent of the value of the railroads.

— The President's message read at the opening of Congress on December 3 was one of the longest messages Congress has received, and deals with a multitude of very important matters. His declaration in reference to the school controversy in California has caused much adverse comment, especially among those from the Pacific Coast, who interpreted his words to mean that he would use military force to compel the Californians to admit the Japanese to the public schools attended by whites. The President's own explanation of the expressions in question is that he will protect the lives, property, and peace of the Japanese with force if necessary, while the matter of their attendance at the public schools will be left to the federal courts to determine. There has been considerable talk of the probability of war between the two countries over the matter; but Japanese officials profess to be satisfied with the good intentions of the American government.

— Wireless telegraph messages were exchanged December 4 between the government stations at Loma Linda, Cal., and Puget Sound, a distance of 1,200 miles.

— The practise of sending money in the registered mail in Russia will be abandoned because of the almost daily robbery of mail trains by bands of armed revolutionists whose booty from this course of procedure has reached such large proportions that the government has to repay the senders in instalments.

— A cable dispatch from The Hague announces the termination of a war which has lasted 243 years. The Dutch have been these centuries waging unceasing war against the savage Macassars of the island of Celebes in the East Indies. The last thousand made their final stand in the crater of an extinct volcano.

— During the trial of the president of the Chicago teamsters' union, a witness who has turned States evidence says that during the strike of 1905 the hired pickets were told to break the arms and legs of the strike-breakers. When this failed, they were ordered to throw eggshells filled with acids at the horses driven by non-union men. These missiles were furnished at the headquarters for the pickets, and their use was responsible for many runaways.

— Disasters to vessels have been unusually numerous of late. Confusion of signals caused a night collision on Puget Sound November 18, between the Sound steamer "Dix" and the Alaskan steamer "Jeanie." The "Dix" sank immediately, and fifty of her passengers and crew were drowned. In a similar manner the ocean liners "Kaiser Wilhelm der Grosse" and the "Orinoco" collided in the British Channel the night of November 21; but as neither vessel sank, the loss of life was less; nevertheless thirteen were either crushed to death or drowned, and as many more injured. On the same day a storm was raging on the Great Lakes; and three vessels are known to have been lost, and with them forty-three persons.

— A fast train on the Baltimore and Ohio ran into an open switch fifteen miles from Pittsburg, December 1, killing four persons and fatally wounding another. On the same day a gravel train crashed into a passenger on a down grade in Vermont, killing three women and seriously injuring twelve others. On Thanksgiving day a rear-end collision of two passenger-trains on the Southern Railroad caused the death of seven persons, Samuel Spencer, president of the road, and three of his friends, just starting for a week's outing, being among the number. Possibly his death may awaken the country to the reckless methods of railroad operation in the United States. It is said that the persons killed and crippled by railroad accidents in this country and England respectively are in the ratio of 2,000 to 20. It is gratifying to learn that Attorney-General Moody has directed that suits be brought against a large number of railroad companies to recover penalties for violation of the safety-appliance law through failure to keep their equipment in proper condition. These cases were reported to him by the Interstate Commerce Commission.

### He Got Up in the Night to Read

THE following letter from a faithful sister in North Carolina breathes so fully the spirit of real missionary effort that it will be read with interest by all:—

"Although alone Sabbath, I carried out the program sent us for November 10. I had a good meeting, and decided to increase my order for the special *Watchman*. In the afternoon I held a Bible reading with a new Sabbath-keeper. I think she, too, will sell *The Watchman*. Friday a woman bought a paper from me, and then said, 'I want that paper for a year,' and gave me her order.

"I have asked the Lord to give me an order for *The Watchman* each week, and he has, but I believe I shall ask for more, and I believe he will give more. One woman said her husband enjoyed *The Watchman* so much that he got up in the night and read it."

Does it pay to work with our periodicals? Such experiences as the one related above, and many others which might be mentioned, are very positive answers. Individuals are successfully devoting their entire time to selling *The Watchman*.

If you are interested in this good work and desire further information and suggestions, I shall be glad to correspond with you. Address me at Nashville, Tenn., in care of the Southern Publishing Association.

LYMAN D. RANDALL.

## 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. COLGORD, - - - - - Secretary

### Rome and National Reform

THE Boston Citizen of Oct. 13, 1906, contains a paper read at a National Reform convention, in Boston, by the editor, October 9, from which we quote the following:—

"Rome's aims are directly opposed to the welfare of the United States. She is rapidly building up a rival government—an absolute tyranny—in our midst. How rapidly she is accomplishing her purposes may be shown by the following figures:—

"In 1894, twelve years ago, there were seven million Romanists under the United States flag. To-day there are more than twenty millions, and including Cuba, which may be annexed, there are twenty-two millions. In this estimate we include the Philippines, for Rome bases her claims for recognition or reward at the hands of our government upon her adherents 'under the flag,' and not upon her actual number of voters. Thus she calls herself 'one fourth of the total population,' though in reality in the United States proper she is but one seventh. But there are now, including Cuba, twenty-two million Romanists under our flag.

"Romanists increase by birth three times as fast as Protestants. They increase by immigration ten times as fast—that is, of the eleven hundred thousand immigrants landed upon our shores last year, just about 85,000 were Protestants, over 800,000 were Romanists, and the remainder were Jews and Greeks.

"Ten years ago (1895) we received less than 400,000 Romanist immigrants; the past year we received over 800,000, and the number is increasing each year."

The writer has truly said that the aims of Rome are opposed to the welfare of the United States; and, too, she is gaining prestige and influence at an alarming rate. One, however, who is acquainted with the principles underlying the National Reform party, is led to ask why this arraignment of Rome when they themselves are pursuing a policy similar to the one Rome is pursuing in this country, as indicated in the paper read before the National Reform convention. No organization is exerting a stronger and more determined effort in bringing pressure to bear upon Congress and the state legislatures to enact religious laws and to unite church and state than is the National Reform Association. Its policy is clearly outlined in Article Two of its Constitution, as follows:—

"To secure such amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

What more could Rome desire in this

country than to have the United States Constitution so amended that religion could be placed upon a legal basis in the fundamental law of the land? It requires no argument to show that such would be a veritable union of church and state, and would lead to religious intolerance and persecution. To demonstrate that this movement possesses a spirit that will in the end lead it to do what the papal church did in the days of the Inquisition, when all religious sects that she regarded as false were suppressed, I will herewith quote the words of Mr. M. A. Gault, who was one of the secretaries of this association, as given in the *Christian Statesman* of Jan. 13, 1887:—

"Our remedy for all these malefic influences is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it."

We have but to scan the terrible history of the past and note the awful effect upon the welfare of those nations where the civil law had placed "its hand" upon the religions which were not supported by the state.

The array of figures that the editor of *The Citizen* has given concerning the rapid growth of Roman Catholicism is a question which should concern every thoughtful soul, when we stop to consider that her influence in every way is being brought to bear upon this government in her endeavor to obtain help in the interest of "the church."

Let the reader pause and contrast the numbers of those who are committed to the principles of National Reformism with the Roman Catholic Church membership in the United States, and he will see that the danger that threatens the welfare of our country is not alone from the papacy, but from the National Reform party as well, with all of her powerful allies which consist of many influential organizations. Among these organizations are the W. C. T. U., Y. M. C. A., Christian Endeavor, Epworth League, The American Sabbath Association, besides the great Inter-Church Federation movement which was launched last fall, twenty million strong. I appeal to you, dear reader, in all candor, if in the face of these combined forces seeking to dominate and control this government in the interests of their cherished ideas, as the papacy is attempting to do, is it not high time for every true Christian and patriot to awaken to the seriousness of the situation?

K. C. R.

ELDER A. J. BREED, president of the North Pacific Union Conference, writes: "Each conference in the North Pacific Union passed a resolution authorizing the appointment of some individual to act as secretary of the Religious Liberty department of the conference. I understand that persons running for office in State, county, and town, have pledged themselves to work either for or against Sunday legislation. It will be a live question in Washington the coming winter. Many city councils are being pressed to make it a *finale* issue to close all places now open on Sunday, with certain exceptions; so we are trying to agitate the question of liberty. We are therefore placing *Liberty* in the hands of lawyers, editors, and other men who will be benefited by it."

## NOTICES AND APPOINTMENTS

### Notice!

ALL absent members of the Bay City (Mich.) church are requested to report either in person or by letter at the January quarterly meeting. Please give this immediate attention as we wish to revise our church record.

JAENNETTE STEWART, Clerk.

### Notice!

It is greatly desired that all persons knowing themselves to be members of the College View (Neb.) Seventh-day Adventist church not resident in College View should report to the clerk before Jan. 1, 1907. Many whose names are on the books, have moved away, and their whereabouts are unknown. Kindly attend to this matter at once if you are a member.

MRS. LIBBIE COLLINS, Clerk.

### Nebraska Conference

THE thirty-first annual session of the Nebraska Conference of Seventh-day Adventists will be held at College View, Neb., December 24 to 30, inclusive. Elder K. C. Russell, of Washington, D. C., Brethren James Cochran, of Kansas City, and H. H. Hall, of Mountain View, Cal., are expected to attend this meeting. Full delegations from all our churches and representatives from unorganized companies are urged to be present at the opening meeting, Monday evening, December 24.

A. T. ROBINSON, President.

### Young People's Manual

I HAVE still on hand a supply of the "Manual of Organization of the Young People's Society." These are made up of carefully selected quotations from the spirit of prophecy relative to organizations of young people for work. I can furnish these without cover at 75 cents a hundred, post-paid, to any address, or will be glad to print any conference directory on cover, and bind the same, and furnish them to conferences at \$1 a hundred in lots of five hundred or more. Address J. G. Lamson, Adelphian Academy, Holly, Mich.

### "The Southern Work"—You Can Get a Copy

WE are glad to be able to announce that we have secured a number of signatures of that valuable booklet, "The Southern Work," practically out of print for nearly a year past. This booklet is a valuable little compilation of Testimonies, several of which have never been printed in any other form. The signatures secured have been bound in limp covers, and will be sent post-paid, at the old price, 15 cents a copy, as long as they last. Address Southern Missionary Society, North Station, Nashville, Tenn.

### The Nebraska Sanitarium and Benevolent Association

THE next annual meeting of the constituency of this association will be held in connection with the Nebraska Conference, at College View, Neb., Dec. 25, 1906, at 2:30 P. M. This meeting is for the purpose of electing officers and members of the board of trustees whose term of office expires, and of transacting such other business as may properly come before the meeting. The members of the association include the delegates to the Nebraska Conference of Seventh-day Adventists, the regular employees of the Nebraska Sanitarium, and all graduate physicians and nurses engaged in medical missionary work in Nebraska, under the supervision of, and in harmony with, this association.

W. A. GEORGE,  
Pres. Neb. San. and Ben. Assn.

**Notice !**

THE following named members of the Seventh-day Adventist church at Noblesville, Ind., are requested to report to that church: Mattie Abram, Nathan Clover, Sallie Clover, Susana Kendall, Sarah Mc Vey, Minnie Tucker, Mr. Shannon. Please address Mrs. Donna Priddy (clerk), 132 North St., Noblesville, Ind.

**Notice !**

WE would like the addresses of the following-named persons, who are members of the Seventh-day Adventist church of Wichita, Kan., so that we may be able to keep in touch with them through correspondence: Florence Thompson, Lizzie Dickinson, Adah Kirch, C. Horn, A. A. Horn, Hazel Hoag, Gladys Bennett, and Olive Shipman. Address the church clerk, Florence Ketting-Harper, 418 North Millwood Ave., Wichita, Kan.

**Annual Session of the West Michigan Conference**

THE fifth annual session of the West Michigan Seventh-day Adventist Conference will be held in the academy chapel at Cedar Lake, Mich., Dec. 24-28, 1906. The delegates to this conference are all our conference employees, one delegate for each church organization, and one additional delegate for every fifteen members. We expect a quiet, profitable meeting.

A. G. HAUGHEY, *President*.  
E. A. MERRIAM, *Secretary*.

**Nebraska Conference Association**

THE regular annual meeting of the Nebraska Conference Association of the Seventh-day Adventists will convene in the Seventh-day Adventist church at College View, Neb., on Thursday, December 27, at 2:30 p. m. This meeting will be held for the purpose of electing a board of trustees and transacting such other business as may properly come before the meeting. All accredited delegates to the conference are voters in the meetings of this association.

A. T. ROBINSON, *President*.

**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*.

**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:—

Mrs. Lula Frye, Milan, Tenn., German tracts on present truth.

Mrs. H. M. Burleigh, Johnstown, Neb., *Signs, Instructor, Little Friend*, and tracts.

Mrs. Henry Hayen, Murillo, Ark., *Signs, Life and Health, Instructor*, and tracts.

Addie Draper, Claremore, I. T., *Signs, Watchman, Bible Training School*, and tracts.

Earl W. Culver, 1929 Girard Ave., Philadelphia, Pa., *Signs, Watchman*, and tracts on the Sabbath question and Christ's second coming; could use quite a number each week.

Miss Mary Moore, Box 38, Decatur, Ark., *Signs, Watchman, Sabbath School Worker, Instructor, Little Friend*.

W. H. Loose, 317 South Woodyear St., Baltimore, Md., *Little Friend, Liberty, Hausfreund, Sendebud*, and tracts on all important points of present truth.

Inez Brasier, Box 77, R. F. D. 1, Cadott, Wis., *Signs, Watchman, Life and Health, Instructor, Little Friend, Life Boat*, also German papers, tracts, and leaflets.

**Addresses**

THE post-office address of Elder J. K. Humphrey is 2364 Pitkin Ave., Brooklyn, N. Y.

The post-office address of Elder John S. Wightman, Religious Liberty Secretary of New York and Western New York Conferences, is Watertown, N. Y.

**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.—Ten first-class carpenters and joiners. None others need apply. Recommendations required. Wages 40 cents an hour. Address I. H. Evans, Takoma Park, D. C.

WANTED.—A good dairyman; also a gardener who understands all about vegetable growing. Single man preferred. Correspondence invited. Address Loma Linda Sanitarium, Redlands, Cal.

WANTED.—Work among Seventh-day Adventists, by a young man (single), where he can keep the Sabbath. Prefers to work by the month. Address Frank E. Stevens, R. F. D. 23, Kent City, Mich.

WANTED AT ONCE.—A gentleman graduate nurse who is competent to take charge of a bath-room. None but those who are thoroughly competent need apply. Address Glendale Sanitarium, Glendale, Cal.

FOR SALE.—New crop ripe olives; mainly two sizes; at 55 and 70 cents a gal. A large lot of pure olive-oil. Samples sent. Pure extracted mountain honey. Send for price list or tiny samples. Address W. S. Ritchie, Corona, Cal.

WANTED.—An elderly lady, Seventh-day Adventist, wants a good and steady place with a small Seventh-day Adventist family, or as housekeeper. Address Miss Priscilla A. Sorensen, R. F. D. 3, Box 63, Benson, Neb., Care of J. Christensen.

FOR SALE.—Pure vegetable cooking oil; best we know of. We supply sanitariums. Prices low. Write us. Best Graham and gluten flours, malt honey, canned corn, cereals of all kinds; sanitarium foods; apples and nuts. Address New York Food Co., Oxford, N. Y.

WANTED AT ONCE.—Two consecrated Seventh-day Adventist graduate nurses (or man and wife) who understand surgical nursing; and in addition, I can use two more nurses, ladies or gentlemen, who desire experience in surgical nursing for sanitarium work. I also wish a competent man and his wife to run established Turkish bath and treatment rooms on salary or shares. Excellent chance. Address, with references, Wm. P. Schuster, 214 W. Ohio St., Indianapolis, Ind.

WANTED.—Girl or woman, in family of four adults; good home, good wages. Correspondence desired. Address Mrs. John Barland, 183 Greenwood Ave., Kankakee, Ill.

FOR SALE.—Purest, most healthful, best vegetable oil for cooking or salads; no odor; keeps indefinitely. Gal. can, \$1; 5-gal., \$4.50. Also olive-oil of the purest grade; gal., \$2.75; half-gal., \$1.40; quart can, 85 cents. Send for samples. Also write for prices on California ripe olives and honey. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

**Obituaries**

SLOCUM.—Died in North Brookfield, N. Y., of rheumatism with complications, Mrs. Olive Slocum, aged 63 years. Early in life the deceased united with the Baptist Church, but when the truths of the third angel's message came to her knowledge through the printed page, she gladly accepted them. It was never her privilege to live near one of our churches, consequently she never openly united with this people, but she lived the truth so consistently that her husband was convinced and embraced the message, and died in the faith. Sister Olive was a great sufferer for years, and especially the last few months, but endured patiently "as seeing him who is invisible." The end came peacefully, and she sleeps in Jesus. L. M. SLOCUM.

WEAVER.—Died in Battle Creek, Mich., April 2, 1906, of acute indigestion, Mrs. Ovilla Weaver, in her seventy-ninth year. She with her companion accepted the truths of the third angel's message many years ago, and they walked hand in hand in the good way until he was taken from her. She continued to generously use the means left her, in advancing the cause of God until her own life-work was finished, and the remainder was then placed where her husband had arranged, to be used in the message which they had espoused and loved together. She was a member of Elder S. H. Lane's family for several years, and her funeral service was conducted at the house and also in the Seventh-day Adventist church in Watertown, N. Y., to which place her remains were taken. MRS. P. H. LANE.

BINGER.—Died in Battle Creek, Mich., Oct. 31, 1906, Mrs. Sarah Emily Binger, aged 54 years, 4 months, and 8 days. Sarah E. Reed was born in Parkville, Mich., June 23, 1852. At the age of twenty-one she was united in marriage to William Ludwig Binger, whose birthplace was Oederquart Province, Hanover, Germany. Mrs. Binger was the mother of eight children, seven of whom are living, and with the husband and father, were present at the funeral. With her widowed mother, who still lives, she removed to Battle Creek when sixteen years of age. The cause of her death was a painful and lingering malady which made her an invalid for a number of years. When Sister Binger was a mere child, her mother began the observance of the Bible Sabbath; in this she was joined by her daughter until about the time of her marriage. From this period until the beginning of her fatal affliction, she lived like the world, though not without the conviction that she was failing to obey God. During her painful sickness, she was repeatedly visited by sympathizing members of the church, who talked and prayed with her, until she found peace in the Lord Jesus Christ. Then, although sorely afflicted, she requested that a baptistry be improvised so that she could follow the Saviour in the ordinance of baptism; and last July, in the yard near her residence, she was immersed by Elder A. C. Bourdeau, in the presence of the family and a few friends. The funeral was a private one, and the services were conducted by Elder R. W. Parmelee of this city, who took for his text the words, "Shall not the Judge of all the earth do right?" Gen. 18:25. Very appropriate and of a consolatory nature was this discourse. G. W. AMADON.





WASHINGTON, D. C., DECEMBER 13, 1906

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

WE learn that Brother A. N. Allen, of Spanish Honduras, is taking a short furlough in New Orleans, to recuperate his health, and at the same time to take some work in a dental school to add to his usefulness in the field.

ELDER E. L. CARDEY and his wife, of the Southern Illinois Conference, were booked to sail from New Orleans, December 6, for Belize, British Honduras. For a long time Elder H. C. Goodrich has been the lone ministerial laborer in north Central America. We are glad help is going forward.

BROTHER CLAUDE MORGAN and his wife, of southern California, have doubtless sailed this week from New Orleans for Central America. They go to answer the call for teachers in that part of the field. Whether they will labor on the mainland or in the Bay Islands will be determined after their arrival in their new field of labor.

PROF. FREDERICK GRIGGS was with us two days last week. He came to Washington to attend the funeral of Miss Floy Willson, daughter of Brother and Sister J. V. Willson, who are carrying on medical missionary work in Kimberley, South Africa. Full particulars of Sister Willson's death will appear in our next issue.

Too late for insertion in its proper place we received the notice of a series of general meetings to be conducted by Elder E. W. Farnsworth in West Virginia. He will meet with the brethren at the following places on the dates specified: Clarksburg, December 14-16; Parkersburg, December 18-20; Kanawha Station, December 21-23.

JUST as we are closing our forms, word reaches us of the sudden death of Elder W. N. Glenn, the associate editor of *The Signs of the Times*. This news will come as a shock to those who have learned to love Brother Glenn through long personal association or through the helpful articles he has contributed to all our leading papers. The REVIEW extends its sympathy to the *Signs* in its great loss, and joins the workers there in their sorrow. We hope to give particulars next week.

WE call attention to the advertisement of *Liberty*, No. 3, on the second page of this issue. We trust all our readers will take an active interest in the circulation of this number. It contains much the people ought to have just now.

THOSE who paid for the report of the publishers' convention before they left Washington will please order again, as the list passed in at that time has been mislaid. The reports will be sent promptly upon the receipt of the second order.

WE have received a copy of the new special calendar of the Oakwood Manual Training-school, Huntsville, Ala. The burning of the dormitory, destroying the stock of regular calendars, has made necessary the publication of this "Special Announcement." The principal of the school is desirous of corresponding with those interested in the educational work among our colored brethren and sisters. Work can be provided on the new buildings for a number of young men who might wish to pay for their education in that way.

THE *Missionary Review of the World* for December, published by Funk and Wagnalls, New York City, will prove a most interesting number to every true Christian. Its comprehensive survey of the progress of the gospel in all lands will gladden the heart of every soul who is interested in the cause of God. Its editorial paragraphs under "Signs of the Times" indicate a great awakening among all people. The principal articles in this issue are "The Haystack Centennial—a Memorial and a Prophecy," "Among the Head-hunters of Borneo," "Results of Christian Missions in India," and the story of the work of Rev. Benjamin Labaree, the veteran missionary to Persia, with much other important and interesting matter.

### The Week of Prayer

DECEMBER 15 brings to our people another season of prayer and devotion. It seems most fitting that the "church militant" should pause at the close of another year and spend a season in earnestly seeking the Lord.

Many other denominations set apart a "week of prayer." Some have a "self-denial week," and even the Catholics have their season of Lent. If other religious denominations feel the necessity of an annual season of devotion, how much more should God's remnant church realize their need of spiritual help.

From the very time when our people began the observance of the week of prayer, it has been a source of great

spiritual uplift to those who have entered into its spirit. Hundreds have been converted during this season of devotion, while many churches can testify of great spiritual awakenings in their membership, as they annually observe this time of seeking God.

Shall not the year 1906 close with a pentecostal blessing upon the remnant church? Is it not time to put away our sins and to make every wrong right, with both God and man? Is there alienation between brethren? Have we been "robbing God" in tithes and offerings? Is there some cherished sin unconfessed? Some habit not yet overcome? Shall not this season of prayer bring to us relief from a guilty conscience, and deliverance from Satan's power? God grant that this may be so.

The readings for this occasion have been sent to the church elders and leaders, but we earnestly bespeak that these readings be supplemented by much prayer and by good social meetings.

In our seasons of prayer, let us pray for ourselves, that God will cleanse our hearts, and make of us unto himself "an holy people, a royal priesthood." Let us pray for victory over every evil habit. Let us lay our children before the Lord, and give them in consecration to his service. Then, too, let us daily pray for our missionaries in all parts of the world, that God will send them showers of the latter rain and "pentecostal power" in preaching the message to those in darkness. Pray for the General Conference Committee, our local conference committees, our schools and institutions everywhere.

Let us with one heart and voice plead for cleansing from sin, that the Holy Spirit may be given in large measure to the people of God at this time.

A. G. DANIELLS.

### Our Daily Offering

IT is encouraging to see how almost universally our people are taking hold of the plan for raising the \$150,000 fund. The most encouraging letters are coming from all directions, telling us that the conferences and churches are undertaking to raise this money with good courage.

Every day brings us nearer the beginning of the new year. We would indeed be glad if we could see the whole amount wiped out at the dawn of 1907.

A daily offering from every Seventh-day Adventist in the United States and Canada will easily bring in this amount. Courage and good cheer characterize efforts put forth in raising this fund.

No one should fall behind in the opportunities of giving to this fund, and we hope and trust that every one will do his best to make a liberal offering day by day until the fund is raised.

Let us all do our best while the effort is on, and soon we shall have this money raised, so we can pass on to other undertakings.

I. H. EVANS.