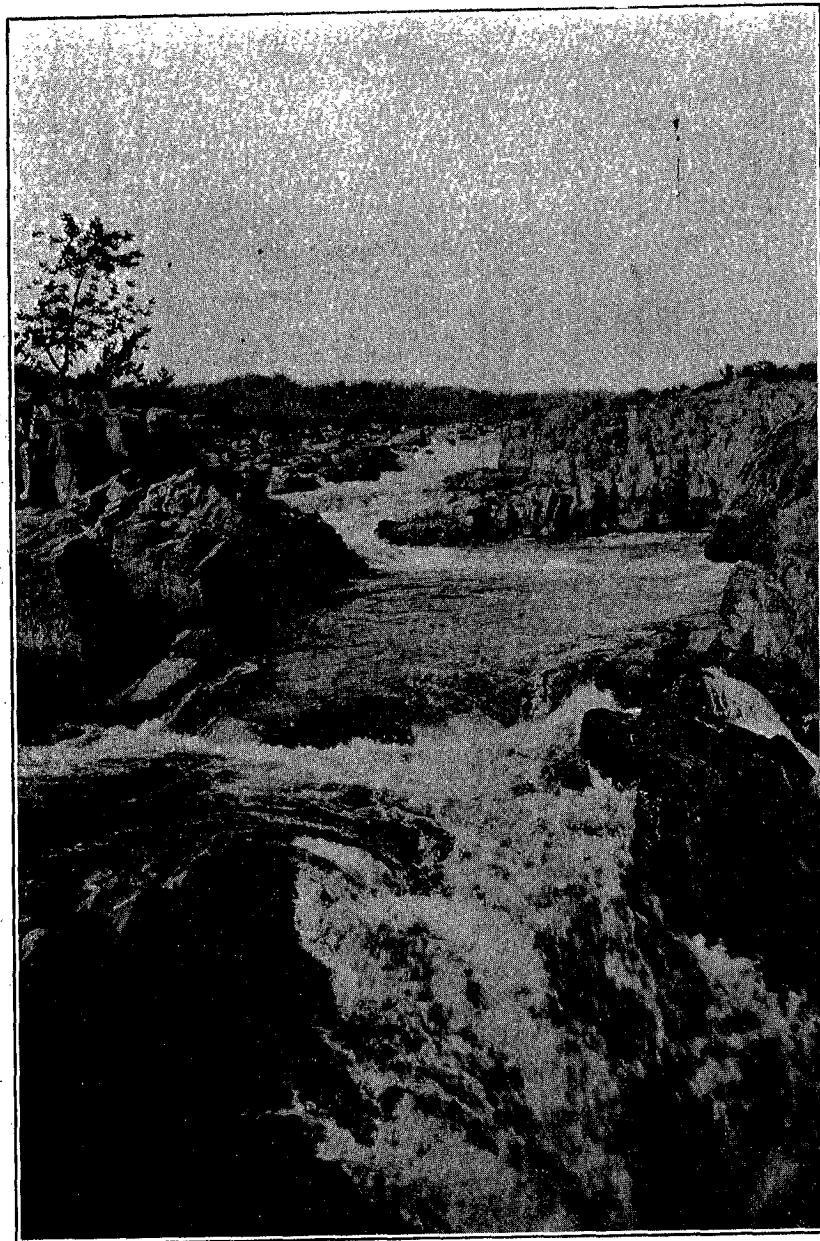


# The Advent REVIEW And Sabbath HERALD

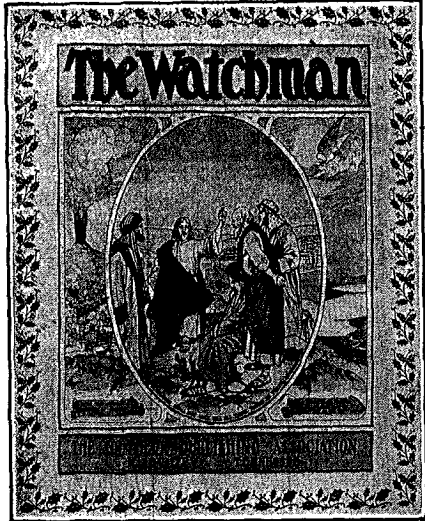
TAKOMA PARK STATION, WASHINGTON, D. C., DECEMBER 20, 1906



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## Publishers' Page

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# A Bible for Everybody

That our friends may get as good an idea as possible of what our new Bible is like, we reproduce the following exact page:—

## Amaziah hires

## II. CHRONICLES, 25.

an army.

bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him; <sup>8</sup> Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of <sup>9</sup> Shimrith a Moabitess.

27 Now concerning his sons, and the greatness of <sup>10</sup> the burdens laid upon him, and the <sup>11</sup> repairing of the house of God, behold, they are written in the <sup>12</sup> story of the book of the kings. And Amaziah his son reigned in his stead.

### CHAPTER 25.

1 Amaziah begins to reign well: 5 having hired an army of Israelites against the Edomites, at the word of a prophet he loses an hundred talents, and dismisses them: 11 he overthrows the Edomites: 17 he provokes Joash to his overthrow.

1 Amaziah <sup>2</sup> was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

2 And he did that which was right in the sight of the LORD, <sup>3</sup> but not with a perfect heart.

3 Now <sup>4</sup> it came to pass, when the kingdom was <sup>5</sup> established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but did as it is written in the law in the book of Moses, where the LORD commanded, saying, <sup>6</sup> The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them <sup>7</sup> from twenty years old and above, and found them three hundred thousand choice men,

B. C. 839.

CHAP. 24

8

Or, Josabab.

9 Or, Shomer.

10

2 Ki. 12, 18.

11

Or, com-

mentary.

CHAP. 25.

2 Ki. 14, 1.

5

2 Ki. 14, 4.

Isa. 23, 13.

Hosea 10, 2.

2 Ki. 14, 5.

1

confirmed upon him.

d

Dent. 24, 16.

2 Ki. 14, 6.

Jer. 31, 30.

Ezek. 18, 20.

Num. 1, 3

chap. 15, 2

1 Ki. 12, 23

Isa. 23, 1-3

Hosea 4, 6

15-17

Hosea 5, 6

7, 18

Hosea 9, 11

12, 16, 17.

6

Gen. 19, 14

Judg. 7, 7.

1 Sam. 14, 6

1 Chr. 29, 11

chap. 14, 11

chap. 20, 6

Job 5, 13

Job 42, 2

Ps. 20, 7

Ps. 118, 6

Jer. 32, 17

Math. 19, 21

Rom. 8, 31

2

band.

Dent. 8, 18

chap. 1, 12

Pro. 10, 22

Hag. 2, 3

3

to their place.

4

in heat of anger.

2 Ki. 14, 7.

5

the sons of the band.

chap. 23, 22

able to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD is not with Israel, to wit, with all the children of Ephraim.

8 But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy; for God hath <sup>9</sup> power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the <sup>2</sup> army of Israel? And the man of God answered, The LORD is <sup>3</sup> able to give thee much more than this.

10 Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go <sup>3</sup> home again: wherefore their anger was greatly kindled against Judah, and they returned home <sup>4</sup> in great anger.

11 And Amaziah strengthened himself, and led forth his people, and went to <sup>5</sup> the valley of Salt, and smote of the children of Seir ten thousand.

12 And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 But <sup>6</sup> the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he <sup>7</sup> brought the gods 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.

VOL. 83.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, DECEMBER 20, 1906.

No. 51.

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[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

## Editorial

### A Missionary Motto

SOME one has forcibly stated the work of the church thus: "It is the whole business of the church, and it is the business of the whole church, to give the whole gospel to the world as speedily as possible." It might be added that the whole heavenly host is ready to co-operate with the church in accomplishing this work.

### "The Doctrine of Religious Evolution"

THIS is the title of a chapter in that excellent work "Monument Facts and Higher Critical Fancies," in which the author, A. H. Sayce, the well-known Assyriologist, mercilessly exposes the weakness of some of the conclusions of the higher critics concerning the Bible. Inasmuch as the modern method of interpretation which is responsible for the conclusions of the New Theology is based upon the evolutionary conception of the Bible, the forcible statement of Dr. Sayce will be of special interest and value. We quote the following:—

Driven from its first assumption of the late use of writing for literary purposes, the "higher criticism" has fallen back on the doctrine of evolution. Evolution is the key-note of modern science, both physical and psychological, the magical key with which it hopes to unlock the secrets of the universe. There has been evolution and development in history, as well as in the forms of life, in the systems of the material universe, or in the processes of thought. There must have been evolution also in religious and moral ideas, in political concep-

tions, and in theological dogmas. If once we could discover its law, we should be able to trace the course it has followed, and know what is first and what is last in the religious systems of the past.

The disciples of the "higher criticism" have assumed not only that the law is discoverable, but also that they have themselves discovered it. They know precisely how religious ideas must have developed in the past, and can consequently determine the relative age of the various forms in which they are presented to us. Certain conceptions of the priesthood or the sanctuary, the "critic" tells us, are older than others; therefore, if there are books or passages which do not conform to his ruling, they must be forced to do so by an alteration of the traditional dates. What the "critic" believes to have been the order of evolution is thus made the measure of their age and authenticity.

But it does not follow that what the "critic" believes must have been the order of evolution was necessarily so. In all probability it was not. The European critic of the twentieth century, writing in his library of printed books, has little in common with the Oriental of the ancient world. The thoughts of the one are not the thoughts of the other; the very world in which they move is not the same.

The "critical assumption," in fact, is an inversion of the true method of science. We must first know what was the order of the phenomena before we can discover the law of evolution which they have followed. It is only when we have ascertained what forms of life or matter have succeeded others that we can trace in them a process of development. We can not reverse the method, and determine the sequence of the phenomena from a hypothetical law of evolution.

This, however, is just what the "higher critics" of the Old Testament have attempted to do. They have assumed that what seems to them the natural order of the development of spiritual or moral ideas was the actual order, and they have mutilated and re-dated the literary material in order to support the assumption.

It has seemed to them that the institution of an Aaronic priesthood must have grown out of an earlier Levitical system, and that the codification of the law of Israel must have followed and not preceded the development of prophecy; and, consequently, setting tradition at defiance, they have remodeled the ancient history of Israel, rewritten its sacred books, and forced the evidence into conformity with their historical scheme. . . .

In fact, the whole application of a supposed law of evolution to the religious and secular history of the ancient Oriental world is founded on what we now know to have been a huge mistake. The Mosaic age, instead of coming at the dawn of ancient Oriental culture, really belongs to the evening of its decay. The Hebrew legislator was surrounded on all

sides by the influences of a decadent civilization. Religious systems and ideas had followed one another for centuries; the ideas had been pursued to their logical conclusions, and the systems had been worked out in a variety of forms. In Egypt and Babylonia alike there was degeneracy rather than progress, retrogression rather than development. The actual condition of the Oriental world in the age of Moses, as it has been revealed to us by archeology, leaves little room for the particular kind of evolution of which the "higher criticism" has dreamed.

But in truth the archeological discoveries of the last half-dozen years in Egypt and Crete have once for all discredited the claim of "criticism" to apply its theories of development to the settlement of chronological or historical questions. It is not very long since it was assuring us that the civilization of Egypt had little or no existence before the age of the fourth dynasty, that no records had been kept or monuments preserved of so "prehistoric" a period, and that the kings whom tradition assigned to it were but the "half-fabulous" fictions of later centuries.

And yet these half-fabulous fictions have turned out to have lived in the full blaze of Egyptian culture; their tombs and public works were on a grandiose scale, their art was far advanced, their political organization complete. The art of writing was not only known, but an alphabet had been invented, and a cursive hand formed. A chronological register of time was kept year by year, and the height of each successive Nile minutely recorded. The civilization of Egypt in the reign of Menes was as high as it was under the Pharaohs of the fourth dynasty. The application of the canons of the "higher criticism" to the earlier history of Egypt has signally failed.

Nor is it better when we turn to the eastern basin of the Mediterranean, and the islands and coasts which were afterward Greek. Here, we were told, there was nothing but the darkness of an illiterate barbarism before the beginnings of the classical age. The traditions which have survived of an earlier period were resolved into myths and fabrications, and we were bidden to believe that the pre-Hellenic history of the Aegean could never be recovered, for none had existed. A knowledge of writing, we were assured, was unknown in the age in which the Homeric poems first took shape, and art sprang ready-made like Athena from the head of Zeus, in the stormy epoch of the Persian wars. Backed by his favorite appeal to the want of evidence, and fortified with his doctrine of development and his assumption of the late introduction of writing, the "critic" was confident that his negative conclusions could never be gainsaid, and that what had passed for the earlier history of Greek lands had been dismissed by him forever to the realm of myth.

The awakening has come with a vengeance. The skepticism of the "critic" has been proved to have been but the measure of his own ignorance, the want of evidence to have been merely his own ignorance of it. The spade of the excavator in Crete has effected more in three or four years than the labors and canons of the "critic" in half a century. The whole fabric he had raised has gone down like a house of cards, and with it the theories of development of which he felt so confident.

### A Harbinger of Our Jubilee

THE awakening throughout the world upon religious matters was never so strikingly manifest as at the present time. It is not only among Christians, but among religions that are radically anti-Christian as well. The advancing work of the proclamation of the gospel finds ardent foes in every land. It is an indication of the culmination of the long struggle between light and darkness.

Evangelistic work in Korea is meeting with excellent and enthusiastic success.

During the recent war in the Orient the churches throughout Japan made striking gains in membership. The gospel is said to be receiving a better hearing than at any time since its introduction there.

Chinese soldiers are said to be attending the missionary services in crowds, and more than the usual number of Chinese are attending the mission schools.

Revivals are in progress in various parts of India, especially among the Dombos, a people without caste. Many of these are becoming Christians in spite of much persecution from the higher classes and the native police.

Four very strong Hindu colleges have recently been established, liberally endowed, in India, for the purpose of establishing the Hindus in their religion, and preparing preachers to go to other lands to convert foreigners to Hinduism. They hope in this manner to obstruct the work of the Christian missionaries in their country.

It is proposed to send many more Christian missionaries into Turkey to work for the evangelization of the Moslems. But in view of the awakening among the Moslems themselves, and the frequent threats of a "holy war" against Christendom, there is no doubt that this move will be stoutly resisted by the Moslem priests and people. Concerning this the editor of the *Missionary Review of the World* says:—

Persecution and even martyrdom may follow the faithful preaching of the gospel. Already there is apparently a general movement among the Moslems. . . . The situation is very delicate, and calls for prayer and caution, but not for cowardice.

In the midst of these stirring events the presses of the different Bible socie-

ties have been turning out copies of the printed Word at a marvelous rate. In the past year one Bible society, the British and Foreign, has circulated no less than 594,124 Bibles in the empire of the czar alone. These were published in twenty-one different languages. During the year ending last March that society circulated 5,977,453 copies of the Bible in four hundred different languages. We have not the figures at hand for the other societies; but we know that they, too, have been doing a wonderful work in the circulation of the Word of God. This certainly indicates that God is preparing this world for a quick giving of his last warning message. The Spirit of God is at work opening doors, opening hearts, inspiring faithful men and women to bear witness for him.

On the other hand, a power from beneath is taking hold of every agency it can capture or use to thwart, if possible, every plan laid by the followers of Christ, and put every possible hindrance in the way of those who desire to acknowledge their Saviour and seek shelter in him.

The very struggle itself, which is now foreshadowing its own climax, is a harbinger of our great jubilee. The time is past for cowardice, indifference, laziness, self-service, or the propagation of doubt. The time is here for staunchest Christian courage, zeal, consecrated industry, self-sacrifice, and belief of the truth. Let us not permit the enemy of souls to draw the silken curtains of personal ease about us now in the very crisis of God's great and last work for mankind. *Give and go* must be our working motto from now on to the end. That means that we will give not only ours, but ourselves; not only that we will pray for others who go and others to go, but that we will ourselves go, and pray for others to come.

C. M. S.

### The One Fulfilment

A BRAZILIAN pastor embarked on our boat at Rio de Janeiro, on his way to Europe. In conversation one day, he rather complained of the fact that our work in Brazil not only touched Catholics, but drew members also from Protestant churches.

I explained to him that this advent movement was the fulfilment of the prophecy of Rev. 14:6-12, and that the proclamation was sent not only to Catholics and unbelievers, but to Protestants, and to pastors as well; that we would not have to come to Rio to preach it, if only the pastors themselves would give the message.

"But," he said, "we do preach it." "Very well," I said, "the message begins, 'Fear God, and give glory to him; for the hour of his judgment is come.'"

Paul preached, in his day, of a judgment 'to come.' When did the hour of God's judgment actually come?"

"I don't know," he replied. "I have never really studied Revelation. Some day I want to take up the study of that book." Of course I urged him to go at the study.

Here was the pastor disturbed because we were telling his people the judgment-hour message, when he himself had never, studied to find out the meaning of the thrilling prophecies showing what must be the burden of the gospel proclamation in the last days.

Not only this prophecy, but others, show beyond controversy that in the days before the coming of Christ a warning message is to be carried to every nation, proclaiming the hour of God's judgment come, and calling upon men to keep "the commandments of God, and the faith of Jesus."

There is just one movement in the world doing this—the advent movement, the work of Seventh-day Adventists. It is the only fulfilment of the prophecy that men can point to in all this world. And this movement came into being just at the right time,—1844,—and ever since the message has been sounding in the very terms of the prophecy, "Fear God, and give glory to him; for the hour of his judgment is come."

That which John saw in vision centuries ago we see before us to-day. We hear the cry of it. The Lord is fulfilling his word.

W. A. S.

### Sunday Agitation in Washington

At a meeting of the Woman's Interdenominational Missionary Union held in Washington, D. C., on Monday morning, December 10, some declarations were made by two of the leading speakers which seem to have been quite out of harmony with the purpose of that organization and the sentiments of those who are at its head. The meeting was held in the interests of better Sunday observance, and the speakers were expected to encourage religious legislation to that end.

Bishop Henry Y. Satterlee, Protestant Episcopal Bishop of the diocese of Washington, spoke upon the need of a lay movement for Sunday reform. In the course of his remarks, the bishop said:—

I do not believe in coercion and legislation. I do not believe that even if we had a law, it would be wise to appeal to the law. I think that we need to work among Christians, among earnest Christians, and see if we can not gather together and form a bond about ourselves for the protection and preservation of the Lord's day. I am not speaking in a vague way. What I say may seem vague and indefinite and confused to you. I wish I could put it in words. But we do not want more Christians at the present time; we want better Christians.

We want to have these Christians recognize the fact that they must draw a line in their own thought between that which is loyal service to Christ and that which is merely worldliness in regard to Christianity. It seems to me, then, that we can combine all our efforts to influencing the family life, and that this will have greater effect than if we were to attempt coercive methods.

Certainly these are right principles, and they come from one high in authority; but they are not the principles that are actuating the great movement throughout the world for the enforced sacredness of Sunday. They are not the principles which the National Reform Association is seeking so strenuously to have adopted in this government. No one can deny to parents the right to teach to their children the sacredness of the day which they firmly believe to be sacred. Coercive measures can not teach sacredness nor inculcate heartfelt respect for the thing whose supposed sacredness is thus enforced. The family influence and the family teaching can do both. We are glad to see the bishop take the position which he does in reference to coercion in religious matters. It is impossible for a man to carry out the principles of Christianity while taking any other position in reference to that matter.

Rev. S. H. Green, while expressing his "very hearty sympathy with this movement" and his "readiness to co-operate with the brethren and sisters in every line that may be feasible for the protection of the Sabbath," also sounded a note of warning in reference to the matter of religious legislation. He said:—

The drift in America to-day is toward the Continental sabbath, toward a day that shall take away all that has been sacred to you and to me, and to our fathers and grandfathers before us. What can be done? I have very little confidence in legislation. Religious legislation is always attended by very grave danger.

He, too, laid the blame for the lack of reverence for Sunday largely upon the home training of the children. He urged that the pulpit and the Christian motherhood of the country unite to "care for the sacredness of God's day."

On the other hand, Mrs. Margaret Dye Ellis, president of the legislative department of the W. C. T. U., was very emphatic in her demand that laws for the protection of the sacredness of Sunday should be enacted and rigidly enforced. She did not hesitate to express her disappointment at the position taken by Bishop Satterlee and Dr. Green, and hoped that a Sunday law would be passed at the present session of Congress.

Rev. Wallace Radcliffe (Presbyterian), in the course of his remarks upon the matter in question, said:—

I am not so sure that I deprecate all legislation. It is not the first thing, but

it is one of the things certainly by which a Christian nation should represent itself to its own institutions and to the world.

This remark of the Presbyterian minister's reminds us very much of the declaration of that Catholic saint, Augustine, which reads as follows:—

It is indeed better that men should be brought to serve God by instruction than by fear of punishment, or by pain. But because the former means are better, the latter must not, therefore, be neglected. Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development.—*Schaff's Church History, Vol. II, sec. 27.*

The same principle is involved in both these quotations—compulsion in religious matters. The persecutions which that principle of Augustine's brought upon true Christians through the long night of papal supremacy will be enacted here when the image to that thing is established in the United States. It is refreshing to see, from time to time, such expressions as those of Bishop Satterlee's and Dr. Green's, when the great trend of a worldly church is toward a renunciation of the principles of religious liberty.

C. M. S.

## Note and Comment

ONE of the most significant events of the present time is the practical declaration of war between the French government and the Catholic Church. The whole world is wondering at the resolute stand taken by the French government in spite of the fact that France is overwhelmingly Catholic. Catholicism is in evidence everywhere. The majority of her soldiers, her naval men, and her police are Catholic. Some have felt that because of this fact the government officials would not dare to carry out their purpose. But there has been no hesitancy. A dispatch from Paris, dated December 11, says:—

The war between church and state has come at last. As yet there has been no outbreak of violence, but overt acts have begun by the government, and Prime Minister Clemenceau has flung the gage of battle before the churchmen. Moreover, far from being embarrassed by the precipitation of a parliamentary discussion, the government courted its immediate development, and the result, so far as known to-day, disclosed that the government was well supported among the deputies in its attitude of firmness, even to the point of defiance.

The government has arrested and expelled from the country Mgr. Montagnini, secretary of the papal nunciature, and has searched his residence in Paris. Quantities of documents were seized and taken to police headquarters. It is also stated that the pope's special messenger, bearing secret instructions to the French

clergy, was arrested at the border, his papers confiscated, and his escort sent back to the frontier. In reply to a question in the Chamber of Deputies on December 11, M. Clemenceau stated that "interference by foreigners on orders from Rome in the politics of France would not be permitted." In summing up the situation, M. Clemenceau said:—

I believe I had the right to end this international correspondence. Our intentions were moderate. You responded with refractory words, as if you alone had the right to strike blows, never to receive them. We will combat Roman politics. There have been also other acts. Three Paris curés received orders to violate the law of 1905. We will assure the supremacy of the civil law. You sought war. You will have it, and we begin to-day. (Applause from the Left.) This is only the first gunshot. I appeal for public peace before there is war to a finish. With this good counsel I think well of the future of the ideas you represent. If the church wishes, there is still time to avoid a battle. The law of 1881 was not made with any idea of separation. We offer it to you. Take it. If not, it is war, and you have willed it.

Concerning the situation, the pope says:—

Perhaps the present tribulations are intended only to quicken and emphasize the ultimate and inevitable triumph of the church. Neither persecution nor martyrdom will stop us in protecting religion. Our cause is God's cause.

The higher officials of the French church are advocating "passive resistance to the unjust law," while their followers are preparing to assume the rôle of martyrs, abandon the churches, and organize private worship. Because of the refusal of the ecclesiastics to come into harmony with the law regulating the holding of church property, the state will assume ownership, and will call all priests of military age to the colors to serve their time in the army with other Frenchmen liable to military duty. What the outcome of this matter will be seems very problematical.

JUDGE A. L. SANBORN, of the United States District Court, handed down a decision at Madison, Wis., on December 12, which will, without doubt, have a strong tendency to foster and encourage strikes. The case was that of the Allis-Chalmers Company against the Iron Molders' Union, of Milwaukee. The substance of the decision is contained in the following:—

The right to strike for any cause, or no cause, is clearly and fully established by authority. Even a conspiracy to strike followed by legal damage, is not unlawful if formed to better labor conditions.

This legal sanction and authorization of a conspiracy which would result in damage to the one conspired against will inevitably result in greater excesses on the part of strikers.

# The Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

## A New Thing

THERE is surely a sound of a going in the tops of the mulberry trees. From the indications, our leading brethren have taken hold of the raising of this \$150,000 fund with a greater enthusiasm than has been seen in any previous enterprise of a financial nature. It would be a new thing indeed in the history of our work if the \$150,000 could be raised within a few days, instead of taking several months, as when previous appeals have been sent out for special gifts to the Lord's great work in the earth. Surely before the end such experiences will become common. That which is needed will be done at once.

Dear brother, dear sister, how much do you expect to leave behind you to be burned in the fires of God's judgment when you are taken up in the great white cloud to the Father's house of many mansions? Do you really believe that, with the awful cry for help and light and life ringing in our ears from those who are dying in darkness, we shall be among those who will be taken to the heavenly mansions, if we leave on earth, to be consumed by the fires which destroy everything that is marked and scarred by sin, money or property, which, if put to a right use, would have saved souls, and hastened the coming of the Lord? "Where your treasure is, there will your heart be also." Will not all your treasure be transferred to the heavenly mansion and to the restored garden of Eden, where you shall sit under your own vine and fig-tree? Has not the time come for those to sell and give who have more than is actually needed for a few days' sojourn on the earth.

The universal prosperity which is shared by our people must be, partially at least, for the purpose of providing those who believe in the message with funds to push the Lord's last great appeal to a quick and glorious victory. "A new thing" will the Lord do in the earth. Is it not time for his people to do a new

thing in raising this fund in one hundredth part of the time consumed in any previous enterprise of like nature?

J. S. WASHBURN.

## A Burden with a Blessing

I HAVE noticed with much interest how the work has advanced in this country as well as in foreign fields; and because of this advancement our leading brethren have to call often, and call urgently, for means to support the work.

Now a word about the \$150,000 fund to be raised. True, it sounds like a large



ANOTHER VIEW OF TWO OF OUR INSTITUTIONS AT WASHINGTON

amount; but when we consider our numbers, and the rich country wherein we live, we see that we can easily raise the amount if every member whom God has blessed with health and strength will take hold and lift. "Lifting makes the burden lighter; lift, brother, lift."

Shall we not say we can easily raise the sum called for? The Lord has given his property into our hands to be used as his cause demands; and truly to be a coworker with God is the greatest blessing that can be bestowed upon us.

So let each one do what he can to carry out the plan that our brethren have laid, and we shall see good results.

Our week of prayer is already here, when the yearly offering for foreign fields will be gathered in. Let us not allow this offering to be crowded out by the many other calls that are given.

A good way to increase our interest in these offerings is to read the many good reports given in the REVIEW from week to week, and to pray for the Lord's servants.

These annual offerings have increased with each year, and my prayer is that they may be greater this year than ever.

Shall we not make the week of prayer the greatest blessing ever yet bestowed upon each individual and the cause of God throughout all the world?

LARS HANSEN.

Sartoria, Neb.

## Encouraging Notes of Progress

ELDER R. A. UNDERWOOD, president of the Northern Union Conference, writes as follows:—

You will be glad to know how we are making the \$150,000 fund go. As reported to me, it is going well. South Dakota has already received in pledges considerable more than enough to make her quota. But she proposes to raise considerable more. This is in pledges, and may not all be collected for six months. Minnesota has three or four sets of men out among the churches. The reports show that all are taking hold of the work with courage and success. The most of the churches visited have raised in cash or pledges more than a quota; some, however, came below. We got the young men out and have loaded them up, and they are doing well. North Dakota has pledged about one thousand dollars, and hopes to increase it at the conference.

Elder A. G. Haughey writes:—

I know you will be interested to hear of the progress of the work in raising the \$150,000, but at this writing I am not prepared to state any definite sum for West Michigan, only would say that all our ministers are busily engaged in this work. So far, I do not know of a church that did not hold a Thanksgiving day service. Many of the churches made liberal donations. Our treasurer is not in this morning, and I can not give definite data. I know of one church that donated \$182, another \$35, another, a small company, that gave \$25, and still another \$162, and so on. We feel we have just made a beginning. We plan to continue this work right along. We want to do our part. I believe there is a blessing in it for us. Since the organization of the West Michigan Conference, we have given nearly all the time of our ministers to the building up of new companies, and our churches need the attention of our ministers, so we have planned to give the churches the benefit of our ministerial help during the entire winter, and will work on the \$150,000 fund until spring if it becomes necessary.

## 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.

### Life's Discipline

ELIZA H. MORTON

THE flowers lift their tiny heads  
And simply grow,  
Although the beating of the rain  
Oft lays them low,  
And like a slowly swinging bell  
The day and night  
Succeed each other in their course—  
Now dark, now light.

The mighty trees send down their roots  
By waters wide,  
The nestling birdlings try their wings  
Beside the tide;  
But no resistance there is found—  
God works his will  
Through trees and days and buttercup  
And daffodil.

And thus should we give up our ways  
And simply grow  
In grace and strength and godliness,  
For all we owe  
Our God will pay, and lead us on  
To conquer sin;  
Though his the battle, ours will be  
The discipline.

North Deering, Maine.

### The Work in Oakland and San Francisco—No. 4

MRS. E. G. WHITE

ABOUT four years ago, when Elder Haskell and others were conducting a Bible training-school and evening services in New York City, the word of the Lord to the workers there was: "Let the believers living near the place where you are holding meetings, share the burden of the work. They should feel it a duty and a privilege to help make the meetings a success. God is pleased by efforts to set them at work. He desires every church-member to labor as his helping hand, seeking by loving ministry to win souls to Christ."

"The large cities should have been worked just as soon as the churches received the light. But many have carried no burden for souls, and Satan, finding them susceptible to his temptations, has spoiled their lives. God asks his people to repent, be converted, and return to their first love, which they have lost by their failure to follow in the footsteps of the self-sacrificing Redeemer."

And to the church in Los Angeles, over a year ago, when the Lord was mightily stirring the people through the tent-meetings in progress, was sent the word:—

"Let the Los Angeles church have special seasons of prayer daily for the work that is being done. The blessing of the Lord will come to the church-members who thus participate in the work, gathering in small groups daily to pray for its success. Thus the believers will obtain grace for themselves, and the work of the Lord will be advanced.

"This is the way we used to do. We prayed for our own souls and for those who were carrying on the work. The Lord Jesus declares that where two or three are gathered together in his name, he is in the midst of them, to bless them. Let there be less talking, and more sincere, earnest prayer.

"I fear that the effort that is being made to proclaim the truth in Los Angeles will not be appreciated. Let every man come up to the help of the Lord against the mighty foe. Where a special effort is made, as has been revealed by the evangelistic work done in Los Angeles, let every member of the church draw near to God. Let all search their own hearts with the light that shines from the Word. If sin is discovered, let it be confessed and repented of. Let every helper be in good working order. The Lord will hear and answer prayer. Let not the church-members think that efforts should be put forth for them by the one who is impressed to labor for those who have been neglected, those in whose behalf special efforts have not heretofore been put forth.

"Where such an effort is made as has been made in Los Angeles, let the members of the church clear the King's highway, and help with their means in the work being done. Let them show that they are in perfect harmony. Let them be on hand at the meetings, armed and equipped for service, ready to talk with any one who may be interested. Let them pray and work for the lost sheep.

"Let the second chapter of Second Timothy be impressed on the heart and brought into the practical life. Let not this season pass and leave the church uninfluenced by the truth that has been proclaimed. There is danger of the church's being in a self-satisfied, indifferent, backslidden condition during this time of special blessing, when the Word of God is being presented. Awake, my brethren, awake, and do not let angels see that you feel but little obligation to act your part in sustaining the work that is being done. Be wide awake. Pray while going about your daily duties. Draw strength from Christ; and let your hearts be filled with the deepest gratitude that the Lord is working. Be laborers together with him.

"This is Los Angeles' opportunity. If the members of the church will come humbly before God, putting all that is wrong out of their hearts, and consulting him at every step, he will manifest himself to them, and will give them courage in him."

✓ This instruction is specially applicable to the churches at Oakland, Alameda, Berkeley, and San Francisco. Long has the light of present truth been shining upon the pathway of the believers in these churches. In a peculiar sense have they been favored with unusual light and unusual privileges. And now, when the judgments of heaven have led thinking men and women to pause and reflect what these things mean, a golden opportunity is given every believer to co-operate heartily with the messengers of truth

who have come to tell the people that Jesus is soon coming again.

In this time, when God's message of warning is being so clearly proclaimed in these cities, every believer should carefully study and take heed to the words of counsel written by Paul to Timothy:—

"Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they hearken to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

If, in this opportune time, the members of the churches will come humbly before God, putting out of their hearts all that is wrong, and consulting him at every step, he will manifest himself to them, and will give them courage in him. We must be ready to use our God-given capabilities in the work of the Lord. We must be ready to speak words in season and out of season,—words that will help and bless.

As the church-members do their part faithfully, the Lord will lead and guide his chosen ministers, and strengthen them for their important work. In much prayer let us all unite in holding up their hands, and in drawing bright beams from the heavenly sanctuary. We are soul-hungry to see the work advancing as it should. Christ is our alpha and our omega. Only in his strength can we gain success.

### The New Birth \*

HOK SIN

"Marvel not that I said unto thee, Ye must be born again." John 3:7. This new birth is the most important thing that a believer in Christ should obtain; it is the door of salvation. If a man hears the gospel for many years, but has not yet been born again, he has no part in the kingdom of heaven. "Except a man be born again, he can not see the kingdom of God." John 3:3.

Search the Scriptures, and you will see that man from his childhood is evil, and that every imagination of his heart

\* Translated from the Chinese by W. C. Hankins.

is evil continually. See Gen. 8: 21; 6: 5. When a man already has evil imaginations in his heart, they are sure to appear on the surface and be revealed in his actions. "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." Matt. 12: 34, 35.

When a man has evil desires sown in his heart, he will certainly bring forth evil fruit. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6: 7, 8. See also Gal. 5: 19-21. This kind of man, who does evil, abides in death; for it is written: "And you hath he quickened who were dead in trespasses and sins." Eph. 2: 1. Being dead, if he would obtain the kingdom of God, he must surely be born again.

But man of himself can not be born again. He can not rise up from death and perform any work. A man living in the midst of sin has no power in himself to bring about the new birth and serve God. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8: 7.

Whence does man obtain the new birth? "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, *but of God.*" John 1: 12, 13.

He obtains it from Christ; for, "If ye know that he [Christ] is righteous, ye know that every one that doeth righteousness is *born of him.*" 1 John 2: 29.

He obtains it from the Spirit. Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." John 3: 5.

God uses many ways to cause a man to be born again, but that which he is always sure to use, is his true gospel, *not* a false gospel. "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." James 1: 18; see also 1 Peter 1: 23.

Brethren, the Bible is the true gospel, a shining gospel, that can not be destroyed. God uses it to cause us to be born again. Therefore we should always search the Scriptures to see whether the gospel which we have received agrees with the Bible. If it is based, even a very little, upon the ideas of men, then it is not the true gospel. I hope we may all search the Scriptures until we find the true gospel of God.

When a man has been born again, by what name is he called in the Bible? "Wherefore if any man is in Christ,

there is a new creation." 2 Cor. 5: 17. "And have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3: 10; see also Gal. 6: 15. The Bible tells us that God created Adam after his own likeness. Gen. 1: 26, 27. At that time man's heart was good, but after Adam's fall into sin, man's heart became evil. Gen. 6: 5.

When God causes us to be born again, it is as if he recreates us and gives us a good heart just like the one Adam had when he was created; therefore he calls a man who has been born again, "a new creation."

He is one raised from the dead. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved): and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2: 4-6; see also Rom. 6: 4; Col. 2: 12.

Previously we obeyed the lusts of the flesh and did that which we should not, but now we must obey the Holy Spirit and walk according to his commands, "not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Rom. 8: 4, 5.

What does a man who has been born again receive?

"A new heart also will I give you." Eze. 36: 26, first part.

"And I will put a new spirit within you." Eze. 11: 19.

"And that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4: 24.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, *but of God.*" John 1: 12, 13.

How does a man walk who has been born again?

The following scriptures will show:—

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and the evil one toucheth him not." 1 John 5: 18.

"For whatsoever is born of God overcometh the world." 1 John 5: 4. Our overcoming of the world is not by making use of battle-ships, large guns, or great strength, but by using good to overcome the evil of the world.

"We know that we have passed from death into life, because we love the brethren." 1 John 3: 14.

What is the proof of the new birth?—Love for the brethren (1 John 3: 15, 16, 23); obedience to God and trust in him (Rom. 8: 4, 14-16); peace with God. 1 John 3: 19-22.

Thus we see the importance of the new birth. And not only can we be assured of having been born again, because of the presence of the Holy Spirit

in our hearts, but our actions will manifest the fact to others.

Brethren, let us all examine our hearts, that we may know whether we have been really born again or not. If we have, then we may be glad, and if we have not yet obtained the new birth, let us quickly ask the Holy Spirit to dwell in our hearts and cause us to be born again.

And those who have already been born again should not think that this is sufficient, but should, "as new born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2: 2. Then we may be one with Christ and bring forth the "fruit of the Spirit," "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22, 23.

## Methods for Working Our Large Cities—No. 3

How to Begin and Follow up the Work

W. H. GRANGER

In my judgment, the duty of paying for literature used in an effort of this kind belongs to the church; for it often happens that those capable of doing the greatest amount of work are financially unable to purchase as much literature as they would gladly circulate; while very frequently persons who are financially able to pay for literature are either not qualified or perhaps not in a position to do much work. It is a burden which belongs to all alike, and what is lacking in one can frequently be supplied by another, where all co-operate in the work. Where the church pays for the literature, however, all donations received from the readers should be turned over to the church home missionary fund, as not infrequently sufficient can be obtained in contributions from interested readers to pay for the lessons distributed, besides what may be secured through book sales.

We now come to the question of how to begin work with the lessons. The place to begin is in your immediate neighborhood. Take No. 1 of the course, and as you call at the homes of the people, tell them of the Bible study that is being taken up in the city, and after mentioning some of the interesting features of the course, and your relation to the effort to assist the people along these lines, give them the first lesson, and invite them to become regular readers, promising to bring them an advanced lesson each week until the entire course of twenty-eight lessons has been read. This can be repeated with each family, care being taken that none are missed, until the desired number of readers is obtained.

The pleasantness of this experience will be a surprise to those who engage in this work for the first time. Many are hungering for an opportunity to learn more about the Bible. On making your return visits, call as nearly as possible at the same hour each week, and your readers will soon learn to look for your coming, and will manifest a greater interest in the lessons. Punctuality and

faithfulness on your part will stimulate the interest of your readers. Make it clear to them that the lessons are left only on condition that at least one member of the family shall read them. Always urge the one you meet at the door to call the attention of each member of the family to the lessons.

When you lose a reader in the early part of the course, at once take up a new family in his place. Be particular always to inquire how each reader has enjoyed the previous lessons, and if he has any doubts or questions, do your best to help him over the difficulty. This will require careful study of the subjects treated in the lessons by those who engage in this work. In case you do not succeed in making a point clear to one who desires to learn, place in his hands literature in which the question is more extensively treated.

It will also be noticed that on the last page of all the lessons where space permits, the publishers have advertised many of our most valuable books that treat these subjects more extensively. Excellent results can be obtained from these advertisements, by calling the attention of those who are interested to these books, and by speaking a good word for them; at the same time volunteer to secure any book for them which they may desire at the price listed.

As the work proceeds, give special attention to those who become interested; invite them to your place of worship; or if you are capable of giving a Bible reading, call on them some afternoon or evening, and in an informal way review some of the subjects already gone over. Under all circumstances, however, be careful not to weary the people by long talks or arguments on subjects in which they are not interested, and never impose upon them by needlessly consuming their time at the door when they are busy.

When the course is complete, always canvass every reader for his subscription for some of our good papers. This is a very important feature of the work, and should never be neglected; for while a strong impression may have been made on their minds by reading the lessons, yet the majority of people will neither obey nor give you a chance to do personal work with them. Whereas, if you can succeed in securing their subscription for one of our good weeklies, the good work will be continued in a most effective way. At any rate, always make it a point to revisit your readers occasionally with some special literature. Never be discouraged, but sow the seed, for you do not know when nor by what means it may be caused to germinate and bring forth fruit. Although some may turn you away because of prejudice, it will pay you to revisit them after a few months; for sometimes they afterward change their minds and would gladly welcome you.

An incident of this kind was brought to my attention only a few days ago. It was the case of a lady living in Cincinnati. When I first started the house-to-house work in that city with the *Bible*

*Teacher*, one of my helpers in taking out his class of readers called on this lady, who at once became very deeply interested in the plan of work, and then and there handed the brother a dollar to help along the cause. As the course proceeded, she became very much wrought up over the testing truths, and refused to receive or read any more lessons. She of course was accordingly dropped. After nearly three years had elapsed, however, another one of our brethren had occasion to call on this lady on business. She at once made inquiry about the gentleman who had brought her those lessons, and assured our brother that she had become convinced that we had the truth. Before he left, she gave him fifty dollars to be used in helping forward the work. We should never be weary in well-doing, for in due season we shall reap if we faint not.

In the next article I will give detailed information for the establishing of efforts in our large cities by our workers, such as I am conducting in this city under the name of the Berean Bible Institute.

*Columbus, Ohio.*

### **Millennial Dawn—No. 1**

GEO. B. THOMPSON

IN response to some questions concerning the teaching of what is known as the *Millennial Dawn*, these few articles have been prepared. The headquarters of this work is at Allegheny, Pa., their chief publications consisting of a "*Millennial Dawn Series*" of five volumes, and a semimonthly magazine, of which Rev. Charles T. Russell, their leading writer and preacher, is editor. With commendable zeal the adherents of this faith are scattering their literature everywhere, and many conscientious Christian people are numbered among its avowed believers.

It is not our purpose to enter into a critical study of all the errors of *Millennial Dawn*. Our work is to preach the gospel, to study the truth. And in order to arrive at a correct understanding of the truth, it is never necessary to study error. The study of falsehood in itself will never lead us to the light of truth; as well might we expect to ascend into heaven by going down into the bottomless pit. It is not necessary to eat a little of all the different kinds of poison in the world in order that we may be sure they are poison. A man training to detect counterfeit money studies the genuine bills so that he knows the true; then he is able to detect every counterfeit bill which comes before him.

What we need to know is the truth; to fully understand the great principles upon which the everlasting gospel is founded. The Bible is God's great detector. A thorough knowledge of this will enable us to detect every fable that presents itself. Life is too short to follow error into its numerous ramifications, and grope blindly in its vast labyrinths. The world is filled with

counterfeits. The old and the new commingle. Their name is legion, and they are multiplying on every hand. But we do not need to understand any of them in order to be saved. Here ignorance is bliss. We are saved through a knowledge of the truth. Many, forgetting this, have nibbled at the shining bait of error, until they have become hopelessly caught on some hook of the devil, and have made shipwreck of faith.

But in order to answer honest inquirers, however, who are deceived by error, it is necessary sometimes to expose enough of the foundation upon which some pretentious and seductive system of error is built, to show that the structure is erected upon sand rather than upon the eternal rock of Scripture. But in doing this, it should be with an honest and sincere purpose to exalt only the truth, and if possible save souls who have become bewildered in the entanglements of a false theology. If we find a man living in some hut of error, it is not the wisest plan to attack the only home he possesses, and ruthlessly tear down the fragile structure over him, scattering the debris hither and yon. The better way is to erect by the side of this hut a stately and beautiful mansion of truth, and then in the most loving and persuasive manner possible, invite the occupant of the hut to move in, rent free. This illustrates a principle which should govern us in all our work.

So we have no intention of entering into an exhaustive research of the teaching of *Millennial Dawn*. It is but one of the errors of the great catalogue of fables of the last days, and we simply wish to call attention to a few statements from their publications concerning the idea of "a future probation," or "second chance," that it may be clearly seen, when tested by the Bible, how utterly unscriptural and dangerous such a doctrine is.

The central idea of the *Millennial Dawn* doctrine is that of a second probation during what is termed the "*millennial age*," when many of the hindrances to the attainment of righteousness are to be removed. As the resurrected host of the wicked, including the heathen, come forth from the tomb, they will find, we are told, "a new power in control," which they will "strive in vain to resist." In all kindness we must say that no more subtle or dangerous error than this has ever been introduced into the world.

The following statement concerning their belief in the Saviour is worthy of notice in beginning:—

"To our understanding, the Scriptures show that in order to ransom man, the Son surrendered forever the spirit nature and life which he had, and became a man pure and simple, though a perfect man."—"*Millennial Hopes and Prospects*," page 4.

The Unitarian believes that Christ was nothing more than a good man. The above statement seems to convey about the same idea.

I quote again from a work written by the leading exponent of this doctrine:—

"Neither was Jesus a combination of the two natures, human and spiritual. . . . When Jesus was in the flesh, he was a perfect human being; previous to that time he was a perfect spiritual being; and since his resurrection he is a perfect spiritual being of the highest order."

"Thus we see that in Jesus there was no mixture of natures, but that twice he experienced a change of nature; first, from spiritual to human; afterward, from human to the highest order of spiritual nature, the divine; and in each case the one was given up for the other."—*Plan of the Ages*, Vol. I, pages 179, 180.

We do not see how language could more clearly express the idea that Jesus, when on earth, was merely a human being, with no spiritual or divine nature. This is the redeemer of this system of teaching, but it is not the Christ of the Bible. Were the above true, we should have only a human sacrifice, which can save no one.

Perish the thought that Christ was a man only! It is true that he was a man, a perfect man. Again and again he is called the "Son of man." "There is one God, and one mediator between God and men, the man Christ Jesus," 1 Tim. 2:5. But the Millennial Dawn idea of our Redeemer is dishonoring to him. It takes away from us a divine Saviour, and gives us only a man. While Jesus was a man, he was God, too. He was as much the Son of God when on earth as when commanding the angels around the throne through the eternal ages. "And when he again bringeth in the first-born into the world he saith, And let all the angels of God worship him." Heb. 1:6. Angels have never been bidden to worship one who was only "a man pure and simple." When on earth, Jesus had power to cause the stormy seas to become calm. He bade devils depart from troubled souls, and they hastened to obey. He changed the water into wine, and multiplied the few loaves and fishes to feed the hungry thousands. He spoke, and the dead, moldering in the tomb, came back to life, and mingled with their loved ones. He had power when on earth to forgive the sins of the transgressors of the divine law, and none can "forgive sins, but God alone." Luke 5:21. He was the Son of the eternal God clothed in flesh. His majesty and divinity were veiled in humanity.

But while our Redeemer, as God, had within him divine power, the very power which created the starry heavens and holds them in place, he never used this power to exalt or deliver himself. He used this divine power to bless others, but as a man he used no power in struggling against the temptations of sin that we can not use. To do this was the temptation which Satan kept constantly before him. Satan was ever seeking to induce him to use his power for himself. In the wilderness he said, Make these stones bread and feed yourself. From the pinnacle of the temple he said, Cast yourself headlong, and let divine

power be used to save you from destruction. But he overcame the tempter, and used no power in his own behalf that man can not use in his warfare with Satan. He who could of his own self summon legions of angels to his deliverance, said, "The Son can do nothing of himself." John 5:19. We can not, perhaps, understand how this is, for it is "the mystery of godliness." It is beyond the comprehension of mortals, but it is the truth nevertheless.

"He [Christ] voluntarily assumed human nature. It was his own act, and by his own consent. He clothed his divinity with humanity. He was all the while as God, but he did not appear as God. . . . He was God while upon earth, but he divested himself of the form of God, and in its stead took the form and fashion of a man. . . . He laid aside his glory and his majesty. He was God, but the glories of the form of God he for a while relinquished. . . . As a member of the human family, he was mortal; but as a God, he was the fountain of life to the world. He could, in his divine person, ever have withstood the advances of death, and refused to come under its dominion; but he voluntarily laid down his life, that in so doing he might give life and bring immortality to light."—*Mrs. E. G. White, in Review and Herald, Sept. 4, 1900.*

### The Pope's Crown

D. E. SCOLES

BECAUSE some of our workers have been unable to obtain a view of the pope's crown with the inscription *Vicarius Filii Dei*, many of our people have concluded that no such crown has ever existed. The Catholics well know the position we occupy, and the use we make of the crown and its inscription; and let none think that Protestants have access to all portions of the Vatican, nor that their inability to find that crown proves its non-existence. I have met two men who declare that they have seen this specific crown; and their testimony is so perfectly in agreement that I am convinced that what they say is true.

The first man was M. De Latti, a Sabbath-keeper who had previously been a Catholic priest, and had spent four years in Rome. He visited me when I was pastor in St. Paul, Minn., several years ago. I showed him my tract, "The Seal of God and the Mark of the Beast." He at once told me that the inscription was not correctly placed in my illustration. He stated that he had often seen it in the museum of the Vatican, and gave a detailed and accurate description of the whole crown. When my tract was published, I was ignorant of the arrangement of the words of the Latin inscription, hence, in the illustration of the crown, placed them in one line.

Brother De Latti at once pointed out the mistake, and said the first word of the sentence was on the first crown of the triple arrangement, the second word on the second part of the crown, while the word *Dei* was on the lower division of the triple crown. He also explained

that the first two words were in dark-colored jewels, while the *Dei* was composed of diamonds entirely.

During my recent tent-meeting in Webb City, Mo., I presented the subject, "The Seal of God and the Mark of the Beast." I used charts to illustrate it, one being a reproduction of the crown, as Brother De Latti had described it. A Presbyterian minister was present, Rev. B. Hoffman, and when I described the crown, he spoke out publicly and made a statement to the congregation, saying that while in Rome studying for the priesthood, he had seen this very crown, and noted its inscription, and that the word *Dei* was composed of one hundred diamonds.

I met him and learned his name, and visited him at his home, and was convinced from his description that this was the identical crown that Brother De Latti had seen, but which has been denied by many. I then asked him for a written statement, and he gave me the following, which explains itself:—

*"To Whom It May Concern:*

"This is to certify that I was born in Bavaria in 1828, was educated in Munich, and was reared a Roman Catholic. In 1844 and 1845 I was a student for the priesthood in the Jesuit College in Rome.

"During the Easter service of 1845, Pope Gregory XVI wore a triple crown upon which was the inscription; in jewels, *Vicarius Filii Dei*. We were told that there were one hundred diamonds in the word *Dei*; the other words were of some other kind of precious stones of a darker color. There was one word upon each crown, and not all on the same line. I was present at the service, and saw the crown distinctly, and noted it carefully.

"In 1850 I was converted to God and to Protestantism. Two years later I entered the Evangelical Church ministry, but later in life I united with the Presbyterian Church; of which I am now a retired pastor, having been in the ministry for fifty years.

"I have made the above statement at the request of Elder D. E. Scoles, as he states that some deny that the pope ever wore this tiara. But I know that he did, for I saw it upon his head.

"Sincerely yours in Christian service,  
(Signed) "B. HOFFMAN.

*"Webb City, Mo., Oct. 29, 1906."*

I publish these things because I am sure that God does not want us to let the enemy cheat us out of using everything truthful that will help us to expose error, and show the force and power of the truth.

*Washburn, Mo.*

"THE world suffers incalculable loss because of the vast multitude of one-talented people who fail to appreciate their limited capacity, and do nothing because they can not do much. The widow and her mites, the lad and his loaves and fishes, represent the units of society and the atoms of service."



## The Cooking Class

F. O. RAYMOND

### Proteids

THE proteids include albumen, casein, gluten, gelatin, and fibrin. These are all similar in that they contain nitrogen, and perform the same office in the body—that of building and keeping in repair the vital tissues.

Albumen in its purest form is found in the white of egg. It stands as the type of a large class of substances whose distinguishing characteristic is that they coagulate or harden when heat is applied. They are found in varying percentage in nearly every article of food. Fruits contain very little, while some nuts contain as high as twenty-eight per cent.

Casein differs from albumen in that it is not affected by heat, but coagulates in the presence of an acid. Curd of sour milk is the most familiar example. Legumin, or vegetable casein, is found in beans, peas, and lentils. Casein can not be seen until the milk sours and curd forms. Milk contains about three per cent of casein, beans and peas about twenty-five per cent, and the brown German lentils thirty-three per cent.

Gluten is the tough, gummy proteid element of wheat, rye, and barley. Rye, barley, and the soft winter varieties of wheat contain from ten to fourteen per cent of gluten, while the hard northwestern spring wheats yield as high as twenty per cent.

Gelatin is obtained from sea-moss and the bones and tendons of meat. It is comparatively low in nutritive value. Fibrin is the least important of the proteids. It is that substance which, by its coagulation, entangles the blood corpuscles and forms the clot. It is found chiefly in the blood of flesh-meats.

### Thanksgiving Dinner

Served at the Washington Branch Sanitarium

Cream Asparagus Soup

Nut French Soup

Stuffed Potatoes Creamed Cauliflower

Vegetarian Turkey

Celery Olives

Bread and Butter Fruit Rolls

Crackers Granose Biscuit Zwieback

Nut Cake with Unfermented

Grape Juice

Pumpkin Pie Jellyed Cranberries

Stuffed Dates

Canned Strawberries Peaches Prunes

Apples Oranges

Grape Fruit

California Grapes and Nuts

### Recipes

#### Nut French Soup

Take 3 pints water,  $\frac{1}{4}$  lb. Sanitas nut soup stock, 2 cups strained tomato,  $\frac{1}{4}$  teaspoonful powdered sage, 1 round-

ing tablespoonful browned flour, 1 large onion, 2 bay leaves,  $\frac{1}{2}$  teaspoonful thyme. Slice the onions, and mix all the ingredients together; boil slowly one hour; strain, reheat, salt, and serve. This soup requires plenty of salt to bring out the flavor.

#### Creamed Cauliflower

Separate cauliflower into small portions, rejecting all tough, woody parts; wash, and steam until tender. Turn into a vegetable dish, and pour on sufficient rather thin cream sauce to nearly or quite cover.

If preferred, the head of cauliflower, after soaking an hour in salted water to drive out any insects, may be tied in cheese-cloth, boiled or steamed, then separated into portions, and served with cream sauce.

#### Vegetarian Turkey

For the dark part take 2 cups brown lentils cooked and sifted,  $\frac{1}{2}$  cup black walnut meats ground or chopped fine,  $\frac{1}{2}$  pound protose mashed, 3 eggs, a little cream, a little grated onion, salt. Mix all together, adding dark toasted bread crumbs to make just stiff enough to retain its form well when shaped into legs, etc. Insert piece of macaroni to imitate leg bone. Bake to a light brown.

For the light meat take 2 cups Lima beans (cooked and sifted),  $\frac{1}{2}$  cup sweet almonds (blanched and ground),  $\frac{1}{2}$  lb. nuttolene,  $\frac{1}{2}$  cup crisp celery chopped fine, salt. Mix all together, using toasted white bread crumbs to make of same consistency as the dark meat.

For dressing take a nicely baked pound loaf of white bread, soak for fifteen minutes in warm water, wring dry, tear to pieces, and add 1 cup cream, 2 eggs, and celery salt. Mix all together with a fork, keeping as light as possible.

With dressing in the center, form white meat into a roll or other convenient shape, bake to a nice brown, and serve a slice of this on a meat platter with a leg, a dressing of brown gravy, and a garnish of parsley.

If desired to form a turkey, take a dripping-pan and in it mold the dressing in shape of the body, pack white meat around it, shaping at the same time, then form the legs and neck of dark meat, the wings of white, and pin parts together with wooden meat skewers. When ready for the oven, pour into the pan around the turkey a rather thin brown gravy, and bake, basting occasionally until nicely browned.

#### Brown Gravy

1 medium-sized onion, 2 tablespoonfuls butter or cooking oil, 1 tablespoonful flour, 2 cups strained tomato, 2 cups thin cream or rich milk, salt, 1 tablespoonful minced parsley.

Slice the onion, and slightly brown it in the butter or oil, then add the flour and brown, taking care not to scorch any, add tomato, cream, and perhaps a little water to make of right consistency. Boil up well, salt to taste; and just before serving add the minced parsley.

#### Stuffed Dates

Wash dates, cut one side lengthwise to remove the seed, which replace with a walnut, pecan, or other nut meat. Cover some or all of the dates with a sugar icing, perhaps of different colors.

A recipe for nut cake will be given next week.

In this dinner some of the dishes are quite complex, and the variety is far too great for any individual to even taste every one, so that from a health standpoint the meal can not be recommended as could a more simple one.

Upon careful examination, the menu will be found well balanced,—quite free from excess of proteid, fat, or sugar. Vegetarian turkey, and nut cake are the proteid dishes, and also those containing the most fat. Pie, cake, dates, and cranberries are the sweets. But any article upon the menu, taken in moderation and proper combination with several others, will be found perfectly wholesome to the average person.

In a future lesson will appear a sample of our every-day bill of fare.

Washington, D. C.

## Pernicious Effect of Tight Lacing

THE "Harmsworth Encyclopedia" has the following to say on this important subject: "While producing distortion and displacement of many organs, tight lacing is harmful chiefly from its pernicious compression of the thoracic viscera. The mobility of the lower ribs is diminished or abolished, and full inspiration becomes an impossibility. Such interference with the functions of respiration hinders the proper oxygenation of the blood, and results in malnutrition not only of the lungs, but of all the tissues and organs of the body. Increased pressure on the heart and on the abdominal blood-vessels has equally disastrous effects upon the circulation, and venous engorgement leads to sluggish and inefficient action of the abdominal viscera. The tissues then fall a ready prey to such diseases as tuberculosis, while, for want of free movement and exercise, the trunk muscles atrophy, so that hernias through the weakened abdominal walls frequently occur. By increasing the intra-abdominal pressure, tight lacing also produces or aggravates many displacements of the pelvic organs, and not uncommonly leads to miscarriage." We hope this plain statement of facts will have some weight with the young women of this country, on whose physical condition the future welfare of the country so largely depends. The woman who wilfully indulges in tight lacing is untrue to herself, untrue to her husband if she is married, and untrue to her country, for she is playing fast and loose with its most sacred interests.—Selected.

# THE WORLD-WIDE FIELD

## In the Near Future

GEO. M. BROWN

UNDER this title the *Mexican Herald*, the largest city paper in the republic, printed an editorial in its issue of October 7. After speaking especially of the advancement made in Mexico in recent years, the writer passes to a consideration of the future, from the standpoint of a far-sighted man of the world, whose education, occupation, and facilities for observation peculiarly fit him to speak. He says:—

"Soon Mexico and Guatemala will be united by railway, and this railway will gradually be pushed farther south, for the march of progress is not to be stayed. Within ten or fifteen years the Mexican and Central American railway systems will be practically one, and this vast tropical region will be the scene of an astonishing activity. This whole region from the Rio Grande to Panama is to become a source of supply to the United States and Canada, where, within a few decades, there will be one hundred and sixty million consumers of the products peculiar to the tropics. The financial, commercial, and social capital of this 'new southwest' will be Mexico City, which will have grown to a city of more than a million inhabitants."

Any one who has been in touch with recent developments in Mexico will not consider this picture of future material progress overdrawn; and though the missionary is not primarily interested in the material phase of future progress, he is not to lose sight of the fact that this has a great bearing upon his work, and he should be as wise and far-sighted in planning for the advancement of the kingdom of Christ as men of the world are in providing for the enlargement of their business.

Mexico, because of its size, position, and present advancement and policy, is destined to be the leader among the Latin American nations of North America; and we believe that it is in the providence of God that the work of the third angel's message has been established at the capital of Mexico. When the railroad system suggested in the quotation above is perfected, Mexico City will be its center, and from this center all parts of the great Spanish-speaking field of North America can be reached without difficulty.

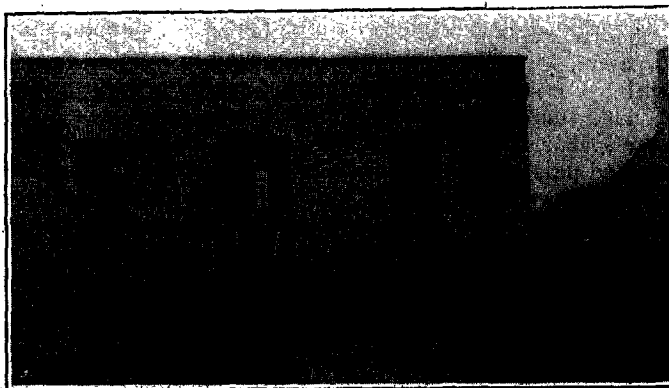
Now, brethren, what is the significance of all this?—Simply that now is the time to strengthen the work in this important center, and prepare workers who will be ready to enter the vast unworked field that lies before us, where there is a population of more than seventeen million souls who are yet to be warned.

The Lord has blessed the work in

Mexico, and in many ways there has been marked advancement. New books well adapted for use among Spanish-speaking people are now in course of preparation by the Pacific Press Publishing Company, under the supervision of Professor Caviness, whose long experience in literary work in the Spanish language especially fits him for this important work.

In the few faithful Mexican believers who have been gathered out we see the first fruits of the harvest of souls that remains to be reaped "in the near future," and we praise the Lord for these precious sheaves which are given us as a pledge of those to be garnered at the great final ingathering.

We are living in the time when the plowman is to overtake the reaper. The work must be quickly done. Now is the opportune time while doors are open on every side. But where are the con-



PRINTING HOUSE AND OFFICE OF OUR MEXICAN MISSION

secrated men and women who will enter the harvest-field? Jesus said, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Luke 10:2.

In view of the conditions that confront us we are led to call for volunteers who will unite with us in prayer for this work committed to our hands. We suggest that prayer be offered for the following objects:—

1. That the Spirit of God will lay a burden upon those who know the truth of the third angel's message to consecrate themselves to giving it to the people in Latin America.

2. That God will give faith, wisdom, and courage to those now engaged in this difficult work, that they may be able to make the best possible use of the opportunities which they have.

3. That the Holy Spirit may be given in a special manner to those who are reading and studying the truth so that they may discern it and walk in the light.

4. That God will raise up native workers in these fields to carry the message to their fellow countrymen.

Mexico City.

## Another Move Forward

E. E. ANDROSS

AFTER several years of continuous searching for property suitable for our institutional work in the British Union Conference, we have purchased an estate known as "The Stanboroughs," two miles from the town of Watford, in Hertfordshire. It has been no small task to find such a place, one which was in every way suited to our work, where there were no objectionable covenants or restrictions imposed on the property, thus preventing us from using it for the purposes for which we required it, and which could be purchased at a price we were able to pay. We now believe that the Lord has led us to a place that in every way suits our requirements. We are permitted to erect such buildings and carry on such lines of business as may be necessary in the prosecution of our work.

Watford is situated on the main line of the London and Northwestern Railway, about fifteen miles from London, in a northwesterly direction, whence it is reached by an express service of trains in about half an hour. It is a very old town, with many interesting features,

and is widely known for its healthfulness and for the beauty of its surrounding scenery. It has a population of about thirty thousand.

The property is situated about one and three-quarter miles from the station, and covers an area of nearly fifty-five acres

lying compactly together, and consisting chiefly of well-timbered park land and woodlands. The residence is attractive, substantially built of brick, with slate roof, and occupies a delightful and well-chosen situation, about three hundred feet above sea-level; it has a southeast outlook, and commands a beautiful view of the surrounding picturesque, well-wooded country.

The pleasure-grounds surrounding the residence, though of a delightful character, will be comparatively inexpensive to maintain. They are adorned with wide-spreading cedars, Wellingtonia, and other specimen trees, and are tastefully laid out in beautiful rose and flower gardens, shady lawns, etc. Adjoining the grounds, lying in a warm and sheltered position, is a walled kitchen garden, containing a few wall fruit-trees, vinery, forcing house, and tool and potting sheds. On the south side of the garden wall is a small, but prolific orchard. Conveniently situated, is excellent stabling, with accommodation for four horses, coach house, harness room, loft, etc.; also near by are cow sheds, cart and wood sheds, fowl and tool houses.

The house is not large, but being well built and conveniently arranged, it is well adapted to sanitarium purposes, and can easily be enlarged without detracting from its beauty. It is approached by two beautiful carriage drives.

It certainly seems that the Lord had prepared the place for us, and held it in reserve until we were prepared to purchase. While it might seem to our brethren in America that the price was excessive, yet one acquainted with the prices of such properties in this country will recognize the Lord's special providence in enabling us to secure it for £8,250. It was formerly held at £16,000. The timber on the property is valued at £2,000.

We expect to complete the purchase and take possession of the property December 24. Early in the new year we are planning on beginning the erection of our new buildings. We must put up a food factory, and move as soon as possible from the present unhealthful location. We have also long desired to remove each of our institutions from the noise, smoke, and fog of the great cities, into a quiet, rural district; and we praise God that at last the way is open for us to do so; but we must erect buildings sufficient to accommodate our growing business. For the present, we shall doubtless be able to carry on our college work by using the residence temporarily for school purposes.

We are very thankful that the Lord has helped us lay aside a little money from our publishing work, and that, with what we have already raised in the sale of "Christ's Object Lessons" and by direct donations to the educational work, gives us a little over six thousand pounds to begin with. We had expected to get the ten thousand dollars promised us some time ago by our brethren in America, in time to make our final payment on the property, and this would have enabled us to pay for it without contracting any debt, but we are sure our brethren will now come to our assistance in building up such institutions as are really necessary in conducting the work in this field. We have hitherto conducted all our institutional work in rented buildings, with the exception of the sanitarium at Caterham, and this has been done under adverse conditions. But we are now following the light that God has so plainly given, and are removing into one of the most beautiful country districts of England, where we shall be in the green fields, shut in by the giant and stately forest trees, which form a perfect screen on every side of our property but one, and which grow on our own land. At the same time, we shall have the advantage of being located near one of the best railway lines in England, and within thirty minutes of London. There are sixty trains each day between Watford and London.

We have demonstrated the truth that our strength does not lie in imposing buildings, and we do not now propose

putting our trust in anything but the living God; hence we shall erect plain and inexpensive buildings. But we hope to make it the center whence will issue young men and women whose lives have been wholly consecrated to God, and whose intellects have been sharpened by a course of training that will make them as polished shafts in the Lord's quiver. We hope to see the truth coming from our presses by the millions of pages, to fall over this kingdom like the leaves of autumn. Pray that God may give wisdom in the management of this new enterprise. If our brethren have means that they wish to invest in a secure place, where it will yield thirty, sixty, or a hundredfold, and will send it to us through the usual channels, they will receive in due course, and without fail, the returns, providing, of course, they are prepared to hear from the lips of the Master the words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." But all such investments must be made soon, or it will be forever too late.

*Leicester, England.*

### **First Baptism in Portugal**

C. E. RENTRO

I AM sure you are ready to rejoice with us over the victory of the truth in this sin-stricken country. The man of whom I wrote not long ago has continued to study every night with Elder Schwantes. Better still, his wife, who was a Catholic, has begun to attend the study, and each time has been more interested. About the same time, a younger brother of this man, a boy probably seventeen or eighteen years of age, began to attend. Before long the wife and brother began to keep the Sabbath.

The Protestants soon heard of this, and were aroused, and we were the objects of their wrath. The young man, on going to a Y. M. C. A. meeting, was warned by the chief in that work, who said, "Take care, take care; these people have some good things, but others very bad." Among other crimes charged us was that of making oil out of peanuts. Many other ridiculous things were said, besides the untruths.

After we had faithfully given them all the points of our faith, these brethren, with Sister Portugal, our English Sabbath-keeper, were ready for baptism, which took place Friday night, about 8:30, in the ocean, at Carcavellos. A number of days before, I told a friend with whom we had been studying the points of our faith, that we expected to baptize a number of our converts. He said, "Tell me when it will take place, and I will go, too; for I should like to see, as I believe in this manner of baptizing." I promised. The day before the baptism, I told him. Immediately he wrote a card to Brother Antonio Figuerido, saying he wished to see him the next day. He went, and found himself in a snare spread by the Protestants.

He sustained a combat of three and one-half hours against two preachers and several other men, and suffered ridicule and false reports at the same time. He was told by them that if his brother, who is under age, should be baptized without the consent of the parents, the police from neighboring villages would take us all prisoners. As we had planned to leave Lisbon at 6:17 for Carcavellos, we went directly to the station. The other two brethren did not appear in time, so we suspected they had fallen into a snare. Part of the company went on, while I started to hunt up the tardy ones, and, if possible, take a later train. Soon I met them coming, troubled in mind, yet determined to go on in the footsteps of our Saviour, seeing full well the hypocrisy of the human hearts of so-called Christians.

The other part of our company were rejoiced to see us appear at Carcavellos. We proceeded together to the seashore, to fulfil the symbol of the death, burial, and resurrection of our Saviour. We were accompanied by some friends from our old home at Carcavellos. At the beach we found the bathing man was still on duty, with his bath-houses open for our reception. After all the preparations were made, we knelt on the sand, while Elder Schwantes invoked the divine blessing upon the baptism and upon the willing candidates, and afterward administered the rite.

The Lord did indeed bless, although the right of possession was fought out inch by inch, step by step, between the Saviour with the heavenly hosts and satanic agencies. Thanks be to our God for the victory. To him be all the praise. The value of one soul, in a country like this, where to be a skeptic is the most popular thing, can not be fully estimated, especially by those who do not know our Catholic fields.

The bathing man assisted in keeping the candidates from being overwhelmed by the huge waves that came rolling in, and was very much impressed with the service. Those who were at the beach at this hour were also glad to witness a true baptism, although it was too dark to see distinctly.

On Sabbath afternoon, September 22, we celebrated the ordinances. With joy we partook of the emblems of our Lord's suffering, this being the first time in nearly four years for myself and wife. The ordinance of humility was very impressive.

On the twenty-seventh of this month, Elder Schwantes and his family go to Oporto, to open the work, and the middle of October they will be followed by Brother Antonio Figuerido and his wife and little daughter. This brother will continue his present business of selling gas mantels and other fixtures, but at the same time will study and assist in the work there as he can. His brother remains with me, to prepare himself for the work. As he has been employed in the office of the minister of justice, it may be that he will lose his employment. We are hoping to have

our *Family Bible Teacher* ready to sell.

It is very difficult for a colporteur to earn a livelihood by selling literature in this country. The wages of the laboring men are so small that every bit is used in living. Although we ourselves economize the best we know how, it is with difficulty that we meet the demands of necessity. So the people remain without literature, and in ignorance, while the colporteur remains without his support. We have thought of asking the Latin Union to supply a certain portion of the colporteurs' support, and let them have a per cent on the books, too. But this reminds us that one half of our funds must come from the United States for the support of the work in our union conference, so extra workers in our field make extra demand. However, we will ask permission of our head workers to allow us to make a call for money to help support at least one colporteur, at the rate of three dollars a week, or one year for about one hundred and fifty-six dollars. What church is willing to support two young workers in Portugal? or what conference would like to take the two for three hundred dollars? Brethren, I beg of you to remember our Portuguese work. We need your prayers and your money. We thank God for the help already sent us by our friends and brethren. We believe that others wish to help.

### Light at Last

DR. KIRKPATRICK, with the Baptist mission in the Shan States of Burma, tells in the *Missionary Review* of an aged woman whom he met on a tour in a mountain district, where no missionary had ever before set foot:—

"This old woman listened attentively, and apparently believed. She had never seen a white man, although, according to her birth certificate, she was one hundred and twenty-three years old. As she sat huddled together by the fire, she said, 'Teacher, is it true that the Lord can save, can and will save me, a woman? Do not deceive me; I am very old, and must soon fall into hell, unless this new religion is true. I have made many offerings, and made many long pilgrimages to the most sacred shrines, and still find no relief from the burden of sin. Please teach me to pray to this Jesus that can save.'

"I explained the plan of salvation and God's love for her, and taught her a simple prayer of a few words. She seemed very grateful. As I was about to leave her, she said:—

"Teacher, you come from the great American country, do you not?"

"Yes," I answered.

"Is your country greater than the Shan country?"

"I assured her that it was.

"Are the people there all Christians?"

"I had to confess that they were not, but that there were many Christians.

"Were your parents Christians?"

"Yes, and my grandparents and ancestors for several generations."

"My parents," she said, "died when I was young. My brothers and sisters are all dead. I have been married three times, and my husbands are all dead. I had nine children, and they are all dead. I had many grandchildren, and they are all dead except this one with whom I am living. I have seen three generations fall into hell. Now I believe in Jesus, and hope to go to the heavenly country when I die. If there are so many Christians in your country, and you have known about this Lord that can save for so long, why did you not come and tell us before, so that many of my people could have been saved?" With the tears running down her cheeks, she said: "I am so glad to hear this good news before it is too late, but all of my loved ones have fallen into hell. Why did you not come before?"

"That question still haunts me. I wish every Christian in America could hear it as I did.

"A few weeks later I saw some of the men from this village, in the bazaar

### Another Motor Boat for Ship Mission Work

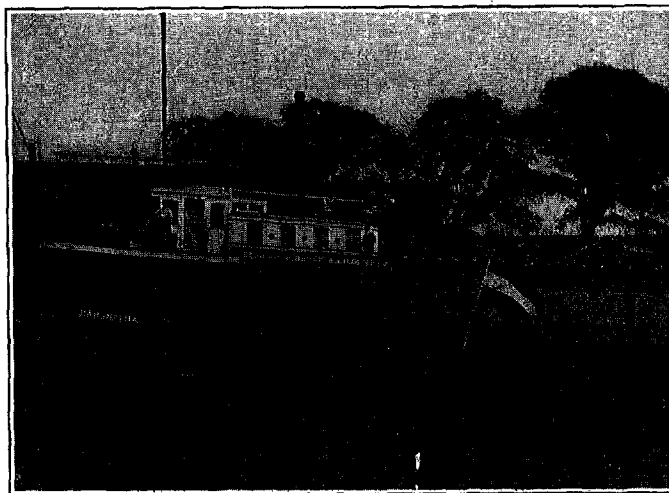
J. CHRISTIANSEN

IN the summer of 1897 I left the boat "Sentinel," in New York, in the hands of Brother Johnson, and started for Norway. The next summer I was called to Hamburg, as the German Conference had decided to build a boat for that great shipping port. After occupying the "Herald" there for six years, I gave it over to Brother Finbel, and began to work in Stetten with a smaller boat.

It having been decided that ship mission work should be started in the greater shipping port of Rotterdam, Holland, I arrived there in December of last year. It was clearly seen that here nothing could be done without a ship. Nothing could be decided until the beginning of February, and I could do little till then except pray and wait. Space is too limited here to tell all that has been gone through, but I am confident that the beautiful and well-equipped "Maranatha," now visiting the ships of

the different nationalities in this port, is nothing more nor less than a gift of God.

I secured a small steamer, nine and one-half meters long, for two hundred and forty dollars. It is built of steel, and is now about one and one-half years old. As I found that the engine was not practical for such work, and asked the Lord for a



OUR NEW SHIP MISSION LAUNCH, "MARANATHA," AT ROTTERDAM

at Namkhamm, and asked them about the 'old grandmother of the village.' They told me that she had died the day before, and that they had come to buy things for the funeral. After much questioning, they said that they were ashamed to tell me that she was crazy. As she grew weaker, she told everybody that she was going to die in a few days, and she was very happy about it. She was going to the heavenly country, and other such foolish things. When she was too weak to speak aloud, she kept whispering, 'Yasu hock sung; Yasu hock sung' (Jesus loves me; Jesus loves me), with her last breath. The first and only time this woman ever heard the gospel, she accepted it. It is an exceptional case, but there are others like it."

THE opening of a mission station north of the Kaloma, Northwest Rhodesia station, is planned by Brother W. H. Anderson. He says: "The natives there speak the Swahila language, and from that place we can extend our efforts in that language to the east, to connect with the work in Nyassaland."

motor, I received an answer from 1 Sam. 1:17: "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him." The boat, furnished and ready, cost seven hundred and fifty dollars. During the first six weeks of operation, we received for books and smaller works five hundred and thirty *gulden*, or two hundred and twelve dollars. The same work goes on day by day. Captain Werge, who in former years was on the "Pitcairn," assists me.

This port has in later years taken on great activity, so that it is impossible for one boat to visit all the vessels that come and go.

It is too bad that we have no boat at Copenhagen, the best place to be found on earth for such effort. I had hoped that long before this such an enterprise would be started there. How much longer shall we wait? Do not forget at the throne of grace the work among the vessels.

Rotterdam, Holland.

ALL things are getting ready for a quick work in the earth.

# THE FIELD WORK

## Peru

LIMA.—We were much rejoiced a few days ago to receive a letter from Elder Burman, telling of the excellent camp-meeting in South Dakota, and especially of the gift of six hundred and fifty dollars by the people to send another minister to Peru.

What we have seen here of the working of the Spirit of God has fully convinced us that this field is ripe for the message, and that now is the time to strike for a mighty victory. Of those who formed the company here, some have apostatized, being led away by false teachers before we came; but we have had, during the last four or five months, an addition of twelve or more adults, who seem firm, also others are planning their work so as to keep the Sabbath.

Our night meetings are attended by from twenty to forty persons. Last Sabbath there were thirty-five. Our meeting-place is crowded, and we must look for larger quarters. Best of all, the believers are getting hold of the spirit of service, and are giving a knowledge of the truth all through the city. They are also sending out papers and tracts to other parts of the country. We must follow up where interests are awakened.

There are at least five other cities where this message is represented, and where we ought now to preach the truth more fully. But here I am in the midst of two hundred thousand people, hardly able to use the language, and with more work than I can do. Another minister is a necessity. We want to see the standard of truth quickly raised in every part of this darkened land. We are in our usual health, and full of courage to do what we can, and have faith in the final triumph of the message. F. L. PERRY.

## China

KULANGSU, AMOY.—Although I have been silent for quite a long time, I have not been inactive. My hope was never brighter, and the future never looked more encouraging. All is well so far; we reached China safely, and are now quite pleasantly located on the sea beach. As there are two families of us, it is possible for us to live in a foreign-built house, and the preservation of our health really demands it.

Since leaving the States Mrs. Anderson has lost her mother. She passed away the morning of the same day that we reached Kobe, Japan. Knowing

the condition of her health, we had felt that we should not see her again till the resurrection morning; but we felt that duty called us to go without delay. It was a great shock to us that the first letter from home should contain the announcement of mother's death.

We are not at all sorry that we have come, and when I consider the great work there is to be done in China, I am sorry we delayed so long, and wonder why China was not entered by the third angel's message at a much earlier date. And I still wonder why there is delay. It seems to me that every province in China should at once be entered by a



OUR CHINESE MINISTER, ELDER KEH, AND HIS FAMILY

The two boys back of Brother Keh are orphan nephews of his wife.

corps of strong young workers, so that they may acquire a knowledge of the different languages, and thus be ready to do aggressive work when the "pillar of cloud" rises. I verily believe that the Lord will do a quick work in the "land of Sinim."

The message is onward in the Fookin Province. One after another is taking his stand for the truth. Last evening Brethren Keh and Hankins and I returned from our third visit at Chin Chew, a city of over one hundred thousand inhabitants, and about seventy miles to the north of Amoy.

It is from Chin Chew that we have received letters from members of the Presbyterian Mission who were much interested in the Sabbath, inviting us, yes, almost importuning us, to come and teach them the gospel. We delayed and gave them no encouragement for months, to test their sincerity. In the early part of August we went up to investigate and found two or three keeping the Sabbath, others desiring to, but circumstances prevented. We, however, saw no light in opening a mission, and were about to return home when we were earnestly requested by an interested person to remain over the Sabbath. Brother

Keh and another native worker remained, and as a result two men of good reputation took a firm stand for the Sabbath. The interested ones at once saw the need of a house in which to worship, and immediately set about to secure such a place. A suitable building, at a reasonable rental (two dollars Mexican a month), has now been secured; but it will take about one hundred dollars gold to put it in proper shape for a chapel. During our second visit to Chin Chew a goodly number of inquirers came in; the meetings held were well attended, and two old men gave up their tobacco, and were buried with their Lord in baptism. Tobacco and the keeping of the Sabbath have no fellowship in China.

Our third visit to Chin Chew was most remarkable; inquirers came in such numbers that at one time there were between twenty and thirty present, to learn about the Sabbath, state of the dead, destiny of the wicked, and other

doctrines that Adventists believe and teach. The Lord is working at Chin Chew. His Spirit is impressing the hearts of the people. One by one they take their stand, although they meet with opposition and persecution. At the present time there is a company of about twelve keeping the Sabbath, and many are thinking very seriously over the matter.

As for Amoy, it speaks for itself. Six have been baptized since our arrival. And just now upon our return home the good news came to us that a young preacher for the Chinese Free Church has decided to keep all of God's commandments. Of course that will mean his separation from the London Mission. About the time this letter reaches

you, we shall organize a Seventh-day Adventist church in Kulangsu, Amoy, China. Rejoice with us!

Recently there has come an urgent call from Swatow. And so earnest was the request that Brother Keh should come to them without delay, that boat money was sent him. Brother Keh will go to Swatow on the first Hongkong steamer, and remain there ten days or a fortnight as the case may demand. A teacher in the Baptist Mission school is very much interested in the Sabbath, and he desires instruction in other points of our faith as well. We are looking for the message to get a foothold in Swatow, and that will really mean that a foreign worker must be located there, as their language is different from that of Amoy and Canton.

We feel to thank our Heavenly Father for his protection and mercy, and for what he is doing in China. And just in this connection I wish to thank the Mission Board for its favorable action in regard to the tent for the Fookin Province. It was more than we expected. It never occurred to us to ask for a family tent. We are getting so used to sleeping on the convex decks of Chinese sailboats, and in Chinese homes.

on a Chinese bed, which is a plain board, with the soft side up, if there be any, that we thought sleeping in a big tent would be the thing in order; but we are glad and thankful that the Mission Board is more thoughtful, and that its ideas are more modern. I trust we shall be able to operate the tent to good advantage, and that we shall not be molested by unruly men nor by the rock tigers. There are many of each.

B. L. ANDERSON.

### Panama

Bocas del Toro.—There has been the bitterest opposition to the message here in Bocas, since the meetings closed, that it has ever been my lot to experience. The Catholic priest attacked us with the most abusive language with which he could possibly find words to express himself. The next week the Anglican followed, copying the priest's words almost verbatim, with a few extras. Others have taken a hand in it, too. We have paid but little attention to them. They have done the best they knew how to defend a weak cause, quoting the "fathers," etc. I believe that I have not seen the truth march right on through opposition more triumphantly than it has here. There has been baptism every Sabbath except one since the tent was first pitched, until twenty persons have received the rite. And more are to follow. We learn that the trouble with the opposers was that their members worried them with the Sabbath question till they were compelled to do something.

I. G. KNIGHT.

### Canvassing in North Carolina

IN response to my article in the REVIEW of October 18, on canvassing in North Carolina, several interesting and very encouraging letters have been received. Numerous questions have been asked, and these I have gladly answered. No doubt many others who have not written are thinking of coming to this needy and unworked field, and have questions in their minds concerning the needs, conditions, advantages, difficulties, etc. Now I shall not attempt to consider these questions, though it might be in part profitable.

Did Noah ask concerning the difficulties to be met and the possibilities of gaining converts?—No; Noah had a message that he knew must be given, and he fearlessly and faithfully proclaimed it. Had Moses been informed of the difficulties and heart anguish he was to meet, he doubtless would have shrunk from the task of leading that rebellious people into the land of Canaan.

It was not the ignorance of the Ninevites nor their wickedness that Jonah feared, but that the Lord would repent of the threatened judgment. He paid his own fare to his field of labor, and even extra fare. Some of us are afraid to venture thus far to give the last warning message to a neglected field lying right at our door. On pages 60, 61, Vol. VIII of the "Testimonies," we are told that the Southern field has been for years neglected, and has been touched only with the tips of our fingers. Again: "There is in this country a great, unworked field. . . . This broad field lies before us unworked."—*Id.*, page 205.

Please read pages 34 and 150 of the same volume.

Do you wish to know something about the people here? Then please be sure to read Isa. 60:2 and Eze. 2:3-8. Do you wish to know whether you can get a living here? If so, please read Matt. 20:4, 7; Amos 5:6; and Ps. 37:16, 25. Can not we believe these precious promises fully and step out by faith upon his Word?

My dear brethren, it is not correspondence we are courting, but your help in this neglected field. Thirty counties in North Carolina have been practically untouched, and in as many others but very little has been done in circulating our books. Nothing but a full surrender to God will solve these questions pertaining to this field, but that will certainly do it.

The harvest is overripe, and the message overdue. Who will answer God's call to this neglected field?

HORACE G. MILLER.

Gastonia, N. C.

### Gold Coast, West Africa

I PRESUME that those who used to watch for reports from the Gold Coast of West Africa would like to know how the work on the Gold Coast is progressing.

I was obliged to return to America on account of my health and that of my family. My children and I seem to be fully recovered, but my wife has not yet fully regained her health. I do thank God for his wonderful blessings upon us. I am now at work in Texas. My family is located at Keene.

I get letters from the Gold Coast continually. Brother J. D. Hayford, a native there, is still doing what he can in the work. He has gathered several bright young men, and they meet regularly to study their Bibles and pray. Brother Hayford says: "My work here at present, while waiting to hear from you, consists of going out at times into the streets in the early morning to tell people about the soon coming of Christ, the true Sabbath, etc. I have Bible readings with such persons as I can have access to, and distribute such useful tracts and papers as I have on hand."

"The leader of the young men I left at Cape Coast Castle writes to tell me that they have regular meetings for Bible study, prayer, and learning songs during my absence, for which I thank God and take courage. No doubt it will interest you also to learn that my youngest son, Sydney, now fully come to the age of manhood, and who has been at Bonny, in southern Nigeria, as a government schoolmaster for one or two years, has been doing some earnest work as a Seventh-day Adventist. He is an earnest lad, that good boy of mine is, and I bless God for him."

Thus you see the work is not dead, and I hope that this seed, though struggling for existence, may yet spring up into a great plant for God's kingdom, to build up his cause in that region.

Brother Hayford has some gold-mining lands that he has been trying to dispose of to get money to establish a mission and school on the Gold Coast, but he has not succeeded yet. When I get these letters from him, it stirs my soul. Brethren, while we are praying for the advance of God's message in the earth, let us remember the Gold Coast.

D. U. HALE.

### Missouri

WEBB CITY AND CARTERVILLE.—At the close of our State camp-meeting I came to Webb City in company with Brother F. F. Bliss, a recent convert to the third angel's message. This brother has had an experience of twenty-five years as a Methodist minister.

We pitched our tent, and held meetings five weeks, and then closed the effort with a local camp-meeting, which was greatly enjoyed by the brethren in the southwestern part of the State.

Thirteen have decided to obey God and keep all his commandments as the result of our meeting. At the close of the camp-meeting I baptized ten, who united with the Joplin and Carthage churches.

Though the season was getting late, we pitched our tents anew, and began meeting in the adjoining town of Carterville, October 21. After continuing four weeks we closed the meeting November 17, and at present writing are storm-bound under some five inches of snow and sleet, which has broken down the large tent and damaged it considerably.

Six have taken a firm stand for God here, and others are hopeful. I rejoice in the privilege of being a worker in this last great message. It never looked brighter to me than it does now.

D. E. SCOLES.

### Spain

VALENCIA.—The Lord is working on hearts here. Were this not so, the enemy would not be engaged so actively as he is. Two weeks ago an intelligent lady, much interested in the study of God's Word, in company with her two daughters and a lady friend, was in attendance at our Sabbath-school. The mother a few days later stopped going to mass and the confessional.

The daughters were very much against her. Last evening she called to tell us that the older daughter, who is nineteen years of age, has left home. She went away without letting her mother know she was going. The mother has a sister who is a nun in a convent in the town of Jativa, fifty kilometers from Valencia. About a week after the young lady's departure, her mother received a letter from this sister, stating that her daughter was in Jativa with her uncle and his family. Her reason for leaving home was that her mother wanted her to become a Protestant. This is a hard trial for this mother, and she needs our prayers.

A number of interested listeners attend our Thursday afternoon meetings in another part of the city. One boy who attends is a student in a Catholic school, and he has told his teacher that from now on he can not attend school Thursday afternoons. This boy is about fifteen years of age. He takes great interest in the studies, and we have hopes of him.

Our two colporteurs in Valencia are of good courage, though their sales here have not been nearly so large as in some other parts of the country. The principal reason for this falling off in sales is readily understood by one who is on the ground. If fifty per cent of the people of Catalonia are unable to read, I think I am justified in saying that sixty or sixty-five per cent of the Valencianos are ignorant in this respect.

Our landlady, who is an intelligent

Castilian, comes to our home every Wednesday for a Bible study. To-day since I began writing, she called for her study. We took up the Sabbath question, showing how Christ and the apostles regarded it. We also called attention to Jeremiah 6 and Isaiah 56 and 58, showing that in these last days God is calling out a people to keep the whole law. After ending our study, this lady informed me that she had already begun to keep the Sabbath. The study to-day has certainly strengthened her determination to walk in all the light.

Our hearts are full of praise to our Heavenly Father for the evidences we have that he is leading us. It is, indeed, a privilege to be at the battle's front, where we are ever called upon to uphold the banner of truth. The time has surely come when this message should be quickly carried to every town and village of old Spain. Why should not some of our strong young workers in the more favored conferences of the home field decide on Spain as their future field of labor? The same money which supports them there would support them in Spain. There is plenty of territory for all who may decide to come. Here we do not have to search the records to find some town which has not been worked. The whole field is before us. If any one feels that the Lord calls him to prepare for this field, we shall be glad to give any desired information about the country and its needs. Who will come over and help us? FRANK S. BOND.

### Special Needs of the Huntsville (Ala.) Colored School

OUR brethren in all parts of the field who take the REVIEW AND HERALD have learned of the sad calamity which occurred at Huntsville, when our building, three or four stories in height, was consumed a few weeks since; one valuable life being lost. The insurance of two thousand dollars we have every reason to expect will be paid. Of the money that has been appropriated from the fifty thousand dollars coming to the South, the five thousand dollars for the Huntsville School will, we trust, in the immediate future be accessible for the erection of buildings to take the place of the one lost.

A meeting of the Southern Union Conference Committee was held four days after the fire. Nearly all the members of that committee were present, and matters were very carefully considered. It was unanimously voted that five new buildings should be erected. None of these will be very large,—one building of two stories, for school purposes solely, with chapel, recitation rooms, office for president, etc.; another, a dormitory for the boys, about the same size; a one-story building for bath and treatment rooms, on a small scale; another for a workshop; and one for dining-room and kitchen. It was thought these could all be built for from five thousand to seven thousand dollars.

Work on the school buildings has already begun. As none of these will be more than two stories high, the danger of death by fire will be obviated, and these being set some distance apart on the school grounds, will add to the beauty of the same, and thus avoid so much loss as one large building would cause, and be more convenient.

The writer requested the business manager to write a list of things that were really needed to supply the wants caused by this calamity. The following list was sent: "A good neostyle, two desks, chairs, anything in the way of carpenter's or plumber's tools, a carpet loom, broom-making machinery, charts and maps, a globe of the world, singing books (both 'Christ in Song' and 'Hymns and Tunes'), reference books (such as encyclopedias and concordances), a piano for the teaching of music. Furniture is much needed, but money had better be sent to supply such wants.

"Copies of any school-books recommended by the recent educational convention will also be appreciated, in fact, anything that will go to help equip offices, dormitories, recitation and study rooms will be thoroughly appreciated."

Knowing the interest of our people in this institution, we trust they will try to make up this loss, as far as possible. We feel sure that our people who are so much interested in the Southern work will do this without any urging.

All can see that money will be greatly needed. Though we wish not to make any special appeals for the same in view of the great fund now being solicited, yet if those who feel that they would like to assist in this work of repairing the loss, can send some money, it would be greatly appreciated.

We are happy to say that the school is going right on. Not a single student left. The classes are held in one of the rooms of the old mansion, and all are of good courage. When the new buildings are erected, which will take some little time, they will be far better accommodated and their wants better supplied than they ever have been in the past.

Thanking all whose hearts are interested in this very important branch of the work for their kindness, we shall hope for assistance in this time of need.

GEO. I. BUTLER, Pres. S. U. Conf.

### North Brazil Mission

SINCE my last report the Lord has been with us, and the work has made steady progress. On the first Sabbath in October we celebrated the Lord's supper. On this occasion a Brazilian brother was received into the church. His wife could not at this time attend the meeting, but is waiting to be received at the first opportunity. About this same time a man, father of a large family, began the observance of the Sabbath with all his house. In a former report I mentioned an aged English lady, who has for years been engaged in missionary work in Rio de Janeiro, and who at that writing was already keeping the Sabbath. She with three other Brazilian sisters has now asked to be baptized.

For some weeks we have also been having meetings each Sunday and Tuesday evenings in Nichteroy. These meetings are attended quite regularly by a number of interested listeners, and we have hope of seeing some of them soon walking in the Lord's commandments.

Surely the work here is great, and we earnestly desire at least one more good worker for this field. Openings already inviting us are abundant. In addition there is the work among the scattered churches, companies, and isolated brethren throughout the Province

of Espirito Santo, and the northern Minas Geraes. We are receiving invitations also from several places in Bahia, asking us to "come over and help" them get a good start in the way for the kingdom. Looking at the work here as it is, I often am at a loss to know just how to do all that ought to be done. But our refuge is the Lord of the harvest. To him we go and tell him all, for we know he hears and will send reapers into his harvest, so that the precious grain will not perish. F. W. SPIES.

Rio de Janeiro.

### A Winter's Campaign on Relief

THE Scripture tells us of a certain season of the year when kings went forth to battle. We as a people have again come to the season when it is customary to devote special energy to the circulation of our literature. The heaviest work of the season is over. The winter months are before us with longer evenings and pleasant opportunities for visiting friends and neighbors, and for carrying good cheer, and good books, tracts, and papers to their homes.

The work of the missionary campaign has already been introduced, and is going forward. Our object in writing this brief article is to call your attention again to our excellent relief books,— "Christ's Object Lessons," dedicated to the schools, and "Ministry of Healing," dedicated to the sanitariums. I wonder how many of our people really understand and appreciate the value of these two books as important entering wedges for the gospel in the homes of the people. They represent the two great phases of the gospel work of Christ. "Ministry of Healing" represents the work of Christ in touching the bodies of men, and in relieving them of their sufferings, while "Christ's Object Lessons" presents more particularly his teaching by means of parables. The two books, together, cover the great work of his life as he "went about doing good," and our brethren and sisters can take nothing better with them as they go from house to house on that same mission among the people. These books will not arouse prejudice. Even unbelievers admit the beauty of their teaching. They contain beautiful rays of light which will dispel darkness in many homes, and will prepare the people for the fulness of the third angel's message. In planning our missionary work for the winter let us not forget these two books, nor the schools and sanitariums to which they are dedicated.

A great work has been done with "Christ's Object Lessons." Thousands of homes have been enlightened by it, and hundreds of thousands of dollars have been paid off from the debts of these institutions which we love. Still there is more to be done. In some conferences there are quite a good many books on hand which ought to be sold. In some places the college debts are not wholly paid. Quite a good many conferences are planning to make special efforts during this season to close up the work with "Christ's Object Lessons." Let us plan and work and pray until the mission of this book has been fully accomplished.

We are just beginning a world-wide effort for the sale of "Ministry of Healing" in behalf of our sanitariums. A little has been done in all the unions,

and plans are being laid for more active work in many places. This is one of the grandest books for missionary work that has ever been written. Our leading men think it not second to anything that Sister White has ever produced. All our people should own a copy for their own reading, and should do all in their power to supply it to their neighbors.

What a blessed thing it would be if God's people, during the winter, would all take a personal responsibility upon themselves for seeing that their proportion of the work is done. Much would be saved in the organization of expensive campaigns, the truth would be given to many homes, and our sanitariums would be greatly encouraged and blessed.

Knowing the value of these books, and the earnest efforts put forth for them in the past, we would bespeak for them a large circulation during the next three months. Supplies may be obtained from the State tract society office or from the librarian of the church.

E. R. PALMER,  
Sec. Gen. Conf. Relief Bureau.

### Received on the \$150,000 Fund up to Dec. 11, 1906

<i>Atlantic Union Conference</i>	
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 .....	256.25
Southern N. E. Conference...	18.33
Vermont Conference .....	95.33
Virginia Conference .....	51.00
Western Pennsylvania Conf....	27.74
West Virginia Conference ...	4.25
<b>Total .....</b>	<b>\$ 759.10</b>
<i>Canadian Union Conference</i>	
Quebec Conference .....	\$ 3.00
<i>Central Union Conference</i>	
Conference not specified .....	\$ 219.80
Colorado Conference .....	6.00
Iowa Conference .....	12.50
Kansas Conference .....	29.03
Missouri Conference .....	9.25
Nebraska Conference .....	18.80
Wyoming Conference .....	3.50
<b>Total .....</b>	<b>\$ 298.88</b>
<i>District of Columbia</i>	
Washington churches .....	\$ 306.35
<i>Lake Union Conference</i>	
East Michigan Conference ...	\$ 14.05
Indiana Conference .....	469.67
Northern Illinois Conference ..	1.00
Ohio Conference .....	56.73
Southern Illinois Conference...	88.16
West Michigan Conference ...	303.27
Wisconsin Conference .....	89.07
<b>Total .....</b>	<b>\$1,021.95</b>
<i>North Pacific Union Conference</i>	
Conference not specified .....	\$ 202.25
British Columbia Conference..	10.00
Montana Conference .....	3.00
Western Washington Conf. ...	68.00
Upper Columbia Conference ...	8.75
Idaho Conference .....	12.00
<b>Total .....</b>	<b>\$ 304.00</b>
<i>Northern Union Conference</i>	
Manitoba Conference .....	\$ 10.00
Minnesota Conference .....	211.25
South Dakota Conference....	12.00
North Dakota Conference....	285.82
<b>Total .....</b>	<b>\$ 519.07</b>

<i>Pacific Union Conference</i>	
California-Nevada Conf. ....	\$ 6.50
Southern California Conference	34.80
Utah Conference .....	10.00
<b>Total .....</b>	<b>\$ 51.30</b>
<i>Southern Union Conference</i>	
Tennessee Conference .....	\$ 12.00
Florida Conference .....	8.75
North Carolina Conference....	6.25
Kentucky Conference .....	2.35
<b>Total .....</b>	<b>\$ 29.35</b>
<i>Southwestern Union Conference</i>	
Arkansas Conference .....	\$ 65.20
Oklahoma Conference .....	18.67
Texas Conference .....	1.00
<b>Total .....</b>	<b>\$ 84.87</b>
<i>Unknown</i>	
Unknown .....	\$ 34.00
<i>Foreign</i>	
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
<b>Total .....</b>	<b>\$ 432.86</b>
<b>Grand Total .....</b>	<b>\$3,844.73</b>
I. H. EVANS, Treasurer.	

### Porto Rico, West Indies

THE weather is delightful,—fresh, exhilarating sea breezes all day long, and enough sunshine to keep everything disinfected.

Some of our goods have not yet reached us. When our organ came, it seemed to be wrecked, but we find we can use it to good advantage. Mr. Brower took the splintered boards of the organ box and made us some "mission" furniture. We have a dining table, a study table, a dresser, and similar articles, valuable now for the use we obtain from them; and we shall not dread to leave them behind in the time of trouble.

As we call upon some of the people, we find we can use a few words. This encourages us. As we see the many, many children and youth "as sheep having no shepherd," our hearts yearn for them. What can one do to afford them permanent benefit unless they be gathered into rural schools and instructed in practical things?

Our health is good. The Lord's blessings are daily evident.

MRS. J. C. BROWER.

### Mississippi

HATTIESBURG.—Nearly two years ago I left my home and friends in California to come to this very needy and much-neglected field, and settled here at Hattiesburg, in the southeastern part of the State. I began the work by introducing our books, and when an interest was awakened, I set about developing it by teaching publicly and from house to house. The dear Lord added his blessing, and gave me souls for my hire.

One year ago this month we organized a church of eighteen members. We have

quite a number of bright children to be educated, but we had no teacher, and could not get one, so our children had no schooling last year. But, thanks be to the dear Lord, he has sent us two teachers for this year, and we have started two schools—one for white children, and the other for the colored. But we have no schoolhouses, and are obliged to use private houses for our schools.

We expect to organize a church of colored people here in the near future, and neither whites nor colored have a house in which to worship. Our children must be educated so they can help finish the work in this generation. Who will help us? We are all of good courage, and are fighting the good fight of faith, and hope to win the prize.

S. C. COLTRIN.

### The Maroons of Jamaica

THE Maroons are the historic people of Jamaica. They are the pure Africans, who were captured by Arabs, held as slaves, and liberated by the English government, and found their way to Jamaica. Some of these have learned to read and write the English. Some settled in the recesses of the mountains, where they formed towns.

These people still retain their ancient fearlessness. The English government seems to stand in awe of them still, and levies no tax whatever upon them. They are permitted to govern themselves, and are granted great liberty. Every once in a while they make disturbance.

They may nominally be members of the English Church, but they are followers of Obedism. This is a sort of African fetish worship. As I have seen them advance to their music, working themselves into a frenzy, and lying for hours on the ground, I have had recalled to my mind some things which I have read about the African fetish worshippers.

W. J. TANNER.

### Arkansas

LITTLE ROCK.—A little over a year ago I came to this city and began self-supporting missionary work. The people seemed quite indifferent toward the message, but after much labor one woman began to keep the Sabbath. With her and her four children and my family of four we organized a Sabbath-school. In a short time she became discouraged and gave up keeping the Sabbath. This left us with a Sabbath-school composed of only my own family. We continued to pray and labor, and about two months ago two took a stand for the truth and began to meet with us on the Sabbath. Since then two others have begun to keep the Sabbath.

Although there had been a church here among the white people for several years, no effort had been made for the colored people previous to my coming here. I am indeed glad that the Lord put it into my mind to come to this city, and that a nucleus for a church has already developed. Brethren, remember the work for the colored people here in your prayers.

I might mention that I am now laboring under the direction and support of the Southwestern Union Conference, and that the members of the church here have assisted me in many ways in my work.

J. W. DANCER.

### Field Notes

THREE new members were added to the church at Joplin, Mo., November 17.

TEN new members were recently added to the church at Moline, Ill., eight of these by baptism.

BROTHER C. M. BABCOCK reports the addition of four members to the church at Duluth, Minn.

A SERIES of meetings held at Spencer, Va., has resulted in six taking their stand for the truth.

THE result of some months' work of Brethren A. G. Christiansen and H. G. Gjording at Brigham, Utah, is that six or eight have accepted present truth.

BROTHER F. M. ROBERTS reports about twenty-five keeping the Sabbath at Huntingtonburg, Ind., as the result of labor in that place by himself and Brother J. F. Steele.

ELDER H. MEYER, at work among the Germans of Philadelphia, Pa., is having good success, although in a neighborhood where nearly every one is in some way connected with the brewery. About fifteen have accepted the message.

A CHURCH of eight members has been recently organized at Lucky, Ark., where Brother H. Clay Griffin has been laboring. While but two of these are new converts, there are seven or eight more keeping the Sabbath, whom he hopes to see unite with the church later.

BEGINNING October 25, Brother W. S. Lowry held a three weeks' tent-meeting at New Providence, Ky.; and, although the Campbellites preached two sermons against the Sabbath, the result is that five decided to obey the message, and many warm friends were won to the cause of present truth.

BRETHREN A. R. OGDEN and J. A. Minner continued meetings in the tent at Holton, Kan., until December 2, with a good interest, and some new ones decided to obey. The people of the town are friendly, and are contributing toward building a church. The attendance at Sabbath-school is over fifty.

BROTHER N. J. ETHEREDGE, reporting a short series of meetings in western Texas, says: "I was away from home two weeks and two days. During this time, by the help of the Lord, I preached eleven times, sold thirty-two books, and persuaded two honest souls (a man and his wife) to keep the Sabbath."

FROM a letter written by Brother F. E. Gibson we quote: "The Lord blessed in the series of meetings which we held at Williamsdale, East Nova Scotia; and as a result one family of five took their stand for the truth, and are rejoicing in it. Another family are very much interested, and are almost persuaded to be Christians and obey the truth. We have moved to Moncton, New Brunswick, where we expect to labor this winter. The people are very sociable and friendly, and our Sabbath-school and Sunday evening services are well attended."

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. GEORGE, M. D.,  
W. A. RUBLE, M. D.,

Chairman  
Secretary

### Unity in Our Work

"As the medical missionary work becomes more extended, there will be a temptation to make it independent of our conferences. But it has been presented to me that this plan is not right. The different lines of our work are but parts of one great whole." Read on in "Testimonies for the Church," Vol. VI, pages 235-242.

### The Department Appreciated

"LOGANSFORD, IND., Dec. 1, 1906.

"For one I am glad for the department in the REVIEW devoted specially to bringing to our knowledge reports of work being done by those engaged in the medical missionary cause. I am sure that this will be not only a source of pleasure, but an inspiration to more and better work. When we know of the leadings of the Lord with some other worker, it may help us to hold the light higher in our own work. It has been the sad experience of many an earnest worker in medical lines that little by little he loses interest through lack of a knowledge of the general work and of how his little part should fit in the grand whole. Our institutions have a mighty mission for the truth, but there are thousands perishing spiritually and physically who can not be reached by an institution.

"After more than eight years' work in the medical missionary cause, I am glad to say that I find that God will fulfil the new covenant promise to lead us individually. Joseph in Egypt and Daniel in Babylon are examples of what God would have his workers be in the world in its closing act. I am glad for this department. I believe it will help me.

"JESSE JARED."

Many letters, like the preceding, expressing appreciation for reports from our medical missionaries throughout the world are coming in each mail. This department desires the name and address of every medical missionary in the denomination. In writing, please state year and place of graduation, if a nurse, and give some idea of Christian and professional experience in any case. We want a complete directory of our medical workers. Medical students are also requested to write this department, giving address as well as name of school in which studying, and year's work being pursued. We would also appreciate information regarding plans and desires for future work. The department does not assume the responsibility of locating workers or of furnishing helpers for institutions or needy fields. It does desire to be in possession of such facts regarding individuals and institutions and needy fields as will enable it to suggest faithful, competent workers to institutions and mission fields, and to cite openings to those desiring the same. Each person is individually responsible to God. Any suggestion from this de-

partment or any other earthly source must be corroborated by a God-given conviction to the individual.

W. A. R.

### The Health work in Australia

IN his opening address before the Australasian Union Conference, held September 13-23, the president, Elder O. A. Olsen, stated: "The sanitarium at Wahroonga, as well as the smaller health institutions at Christchurch, New Zealand, and Adelaide, and the vegetarian café in Sydney, are all enjoying a steadily increasing patronage and consequent prosperity; and through these agencies, many precious souls are receiving great spiritual as well as physical blessings."

Dr. D. H. Kress, medical secretary of the Australasian Union Conference, in his report at a recent meeting of that conference, among other encouraging items, gave the following: "Three years have passed since we presented a report of the medical work before this representative body. At that time our sanitarium had been in operation but a short time, and our financial report was not very promising. The work at the sanitarium was taken up in fear and trembling. From a human point of view, it seemed that it could be nothing but a financial failure. We are thankful to report that in spite of our unbelief, God has blessed our institution and its work beyond all our expectations.

"The sanitarium, through the past two years especially, has had a steady patronage. There has also been a steady increase in the number of patients. The last year there was an increase over the preceding year, and this year there has been quite an increase over last year. All this indicates healthy growth.

"We have had during the present year an average of forty-nine patients monthly. Although we have not urged our doctrines upon them, about thirty have thus far begun to keep the Sabbath as the result of our sanitarium work. We have at present connected with the sanitarium more than forty workers. Over thirty of these have satisfactorily completed their two years of study. Of this number, none are lost to the work. Some are engaged in conference work; others have been called to mission fields. What we need above everything else is promising men and women who are mature, and who possess some refinement and education, to take a course of instruction with a view to fitting themselves for sanitarium work. Calls are also coming from many places for medical missionary workers, most of which we are at present unable to fill."

THE *Journal of the American Medical Association* in its issue of Nov. 10, 1906, in its medical news from Arkansas, makes the following note: "Dr. Ollie Oberholtzer, of Little Rock, has decided to become a medical missionary, and will sail for India about the first of December." Dr. Oberholtzer made the office a short call as she passed through Washington to take the steamer, November 21. She related many interesting experiences which she has had in her work in Little Rock. One of her converts, a lady who has always been paralyzed so that she has never walked, goes out in her wheelchair and sells our periodicals on the street corner. From her savings from this work, she presented to Dr. Ober-

holtzer, upon parting with her, a considerable sum of money to help her in her missionary efforts. She also insisted upon sending the doctor a yearly allowance from her earnings. Dr. Oberholtzer is enthusiastic in the belief that the religious aspect of our work is not only that of which the sick are most in need, but also that keeping this prominent gives the physician a better standing, and adds to his influence.

### Progress in the Health Work

BROTHER J. KLOSS, of St. Peter, Minn., writes: "We will be ready to open a small sanitarium in this city about Jan. 1, 1907. We have an eighteen-room building equipped in first-class order, with separate treatment rooms for ladies and gentlemen, large dining-room, and good operating room. We are in need of a consecrated doctor, also lady and gentleman head nurse. Many patients are waiting for us to open up."

THE following is an excerpt from a letter from Dr. O. C. Godsmark, of Chattanooga, Tenn.: "My health became so impaired over a year ago that I was obliged to give up conference work. Since then I have devoted my time to private practise in Chattanooga. I am thankful to God for the return of my health and strength. I feel more and more an anxious desire to connect directly with some branch of the closing message."

DR. A. B. OLSEN writes, November 8, regarding the health work in the Caterham (England) Sanitarium: "Our health and sanitarium work is prospering. The Christmas number of our *Good Health* is out. We are printing seventy-five thousand copies of this issue, the largest we have ever put out. The November number is already disposed of, and we have orders for eight hundred copies that we can not supply. There was also a shortage of the October number, so we think we are justified in enlarging the edition. The past spring and summer have been the most favorable for our sanitarium work we have ever experienced. We have been so crowded in the sanitarium at Caterham that we have been pressed at times for accommodation for patients."

## Current Mention

— A flood caused by the giving away of a dam, destroyed half the town of Clifton, Ariz., and fifty persons are reported drowned.

— The report of the Census Bureau on insane inmates of hospitals shows that insanity is on the increase in the United States. The number had nearly doubled from 1890 to 1903.

— A fire at Cornell University, December 7, caused the death of four students and three volunteer firemen, as well as the destruction of the finest fraternity building in the world, valued at \$200,000.

— The Interstate Commerce Commission is planning a thorough investigation into practically every railroad of the country known to be working in combi-

nation with competing roads. The interstate-commerce act passed last winter gives the commission authority to examine all books and records of railroad companies.

— The United States Circuit Court, December 12, imposed fines of \$150,000 upon the American Sugar Refining Company and the Brooklyn Cooperage Company for accepting rebates from railroads.

— The receipts of the Post-office Department of the government the past year amounted to \$167,932,782.95, with expenditures of \$178,449,778.89. But this deficit was \$4,055,588 less than that of the previous year.

— A severe rain- and wind-storm swept over San Francisco December 10, killing one person and injuring several. Many of the tents occupied by refugees were blown away and temporary structures demolished. Property loss is estimated at \$500,000.

— December 12 the Senate confirmed the appointment by the President of Attorney-General Moody to take his seat as a member of the Supreme Court of the United States on December 24. Similar action was taken on the nominations of Charles J. Bonaparte, to be Attorney General; Victor H. Metcalf, to be Secretary of the Navy; and Oscar S. Straus, to be Secretary of Commerce and Labor. They will assume their new duties immediately upon the retirement from the cabinet of Mr. Moody.

— The report of Commissioner of Corporations Garfield says that investigation of the oil industry reveals that a very wide-spread system of railway discriminations has for years existed in favor of the Standard Oil Company. One result of the investigation is that during the fiscal year indictments containing 8,193 counts have been returned by various grand juries. Another is that other shippers of oil report that for the first time in many years they are rapidly obtaining equality of treatment from the transportation companies. Investigations are well advanced in other industries, such as sugar, coal, steel, and tobacco.

— For years reports have been circulated of terrible cruelties to the natives in the Kongo Free State, permitted by King Leopold of Belgium, to advance his own financial interests. Protestant missionaries and travelers have sought to arouse the nations to a sense of their duty in the matter, that these terrible atrocities might be brought to an end. Even the Belgian government recently investigated the matter, and Belgians themselves admitted the truth of many of these excesses. The British government has indicated its willingness to join in an effort to bring about the cessation of these cruelties. A resolution was introduced in the United States Senate on December 10 by Senator Lodge, declaring that in the opinion of the Senate the time has come when the affairs of the Kongo Free State should be made the subject of international inquiry. The resolution also advises the President that he will be supported by the Senate in any steps he may deem it advisable to take in co-operation with the other powers.

## NOTICES AND APPOINTMENTS

### Notice!

THE North Carolina Conference will hold its annual canvassers' school at Hildebran, beginning January 2 and continuing three weeks. All who plan to come to canvass in North Carolina this next year should by all means be at this school.

### 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.

### "Save the Boys"

THE next issue of this journal will have an improved dress, be illustrated, and will contain twenty-four pages. Its good points must be seen to be appreciated. Just the thing for temperance crusades. There should be many such this winter. Price, single copy, 5 cents; in lots of not less than 10, 2½ cents each. Profits offered to agents who will order in lots of 1,000, and engage for a long and strong pull. Enclose stamp for particulars. Will sell at sight. Price, per year, a volume of 192 pages, 40 cents. A fine gift for the holidays. Samples free to those who will secure a club. Address Save the Boys, Washburn Park, Minneapolis, Minn.

### West Virginia General Meetings

ELDER E. W. FARNSWORTH has promised to spend ten days with us, beginning December 14. Therefore we have arranged for the following general meetings: Clarksburg, December 14-16; Parkersburg, December 18-20; Kanawha Station, December 21-23. At each place arrangements have been made to accommodate all who come. At Parkersburg the meeting will be held in the hall at 1200 Seventh Street. We trust that many will plan to attend one of these meetings, for they will be of vital importance to all our people.

We are one year nearer the close of this final conflict, therefore the week of prayer is of greater importance to every one of us than at any time in the past. Elder Farnsworth will give us a feast of good things. Let everybody come. E. J. DRYER.

### Winter Term at Union College

THE fall term at Union College has closed. The enrolment was three hundred and sixty-nine, only six less than the entire enrolment of last year. The discipline was good, and the spiritual condition encouraging. Two baptisms have been held, with sixteen candidates.

The winter term opened Wednesday, December 5. There is yet room for several ladies and gentlemen in the college homes. All will be provided for, either in the Homes or in near-by rooms. Let no one stay away under the impression that the college can accommodate no more.

New classes will be formed in civil government, physiology, physics, teaching, and logic. Our regular classes cover so wide a range of subjects, in so many grades, that any one will be able to find profitable work, no matter when he may enter.

For calendar or further particulars, write to the president, C. C. Lewis, College View, Neb.

### Young People's Work in the Central Union Conference

"Not if it were my boy," was the quick response of Horace Mann to the question whether certain plans for the reformation of boys were too expensive. No, there is nothing Christian fathers and mothers would not give to see their children active workers in the gospel and saved in the kingdom of God. Yet many delay till nothing they can give will save their children. Too late! Sad words! "Much has been lost to the cause of God by lack of attention to the young."

We are making a special effort to advance the young people's work in the Central Union Conference. May we not have the hearty co-operation of all our people? Are you reading the discussion on "Good Reading" and other young people's problems in the *Educational Messenger*? There is a special column now also called "Chats with Leaders." The greatest need of many of our churches is a missionary leader. Let us take hold of these problems, and redeem the time. God will yet have a great army of youth proclaiming "the message of a crucified, risen, and soon-coming Saviour." See "Education," page 271.

The *Messenger* comes twice a month, and costs only 50 cents a year. It has much on our school work also. Address College View, Neb. M. E. KERN.

### Washington Training College

THE term which closed December 11, has been the most prosperous one the school has experienced; and the experiences gained during this portion of the school year have been such as to encourage all who are connected with the school, and to clearly indicate the work which the institution is destined to do in the days to come. The religious and missionary interests of the school have been prominent, both in the plans of the managers and in the aspirations and purposes of the students, who are an older and more mature class than we usually see in our denominational schools.

The young people have been desirous of gaining a practical experience while in school; and with this thought in view, some twelve or fifteen have actively engaged in missionary work as time and opportunity have permitted, in holding meetings with interested people, in giving Bible readings in homes that have been freely opened, in the distribution of tracts, in missionary visits, and in various other ways which have presented themselves from time to time. The experience gained has been not simply pleasant, but an encouragement both to themselves and to others, so that this spirit of labor seems to be deepening in the lives of those who are doing the work, and at the same time extending more and more to other students, and entering in a larger degree into their plans for future work. Indeed, several who came here in the fall to gain an education to fit themselves for some place of pleasure or profit in life, have been led to see the importance of a different ambition, and have given themselves and have pledged the consecration of their education, to the service of the Lord in the organized work of the denomination.

These and other circumstances have been a source of deep gratification to the managers of the institution, who are now planning very carefully for the conducting of several extra classes through the winter for the benefit of young men and women who desire to engage in the denominational work as public speakers, as canvassers, as teachers, and as nurses. In fact, a nurses' class is just being formed, the plan being to spend the next six months in the College, after which the members of the class will go to the Washington Sanitarium, and there spend the remainder of the time necessary for the completion of the course. About the beginning of the new year, special classes will be formed in such subjects as public speaking, ecclesiastical history, the history of missions, and any other subjects of a practical nature which may be called for by young people who will

come and spend five or six months in study to be better prepared to engage in the work of the denomination. The regular classes will also be open to any new students, so that a wide range of subjects will be offered from which to select studies that will be of the most practical value to each individual student.

Opportunity will be given whereby a large share of the tuition expense may be canceled by labor; and if there are any God-fearing young men or women who are desirous of obtaining an education, but whose means are limited, we would be glad to correspond with them, and to lay before them such opportunities as are now offered for reducing tuition by labor.

The attendance to date has been somewhat in excess of the entire enrolment of either of the previous years of the school's work; and quite a goodly number of others are coming in this week to begin the new term. But we shall still have room for more; and we earnestly hope that our plans may be of such a nature as to meet the need, both financially and technically, of our young people; for the institution is established for a definite purpose, and should be filled to its utmost limit with young people whose hearts the Lord has touched, and who are in training that they may respond to some of the many urgent calls for labor which are coming from all parts of the great harvest-field.

We ask our people everywhere to unite with us in earnest prayer to God that right plans may be laid, that just that system of instruction shall be introduced which will best fit young men and women for this service, and to unite with us in interesting proper persons to dedicate their lives to this work, and to enter the training-school for the purpose of gaining the necessary experience and discipline to go out and become successful laborers with Christ. While inviting correspondence with all interested persons, we would especially ask those whose financial circumstances are adverse, but who are desirous of obtaining an education to be used in God's work, to write us of their ambitions and purposes. It is possible that we may be able to encourage some such by enabling them to help themselves to the accomplishment of their ambition.

I shall be glad to hear from all such persons and others who are interested in broad, systematic, and liberal educational work, and will give earnest and careful consideration to every communication received.

J. W. LAWHEAD.

Takoma Park Station, Washington, D. C.

### 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:—

Eddie Taylor, Durant, I. T., *Signs, Watchman*, etc., and tracts.

Mrs. Andrew Speedie, Conconuly, Wash., *Life Boat, Life and Health*, and *Liberty*.

Walter A. Erb, Box 81, Silver Creek, N. Y., *Signs, Watchman, Liberty, Life and Health*, and tracts.

Mrs. S. A. Williams, 48 156 St., Harvey, Ill., *Signs, Watchman, Instructor, Life and Health, Life Boat*.

T. H. Davis, Guayaquil, Ecuador, S. A., *Watchman, Liberty, Instructor, Little Friend, Life and Health, Life Boat*.

Bettie Harroway, 621 Holbrook St., Danville, Va., REVIEW, *Signs, Watchman, Atlantic Gleaner, Life and Health, Liberty, Instructor*, and tracts.

Mrs. John Jones, Lock Box 412, Baxter Springs, Kan., *Signs*, and tracts, especially on the Sabbath question, the sanctuary, and the mark of the beast.

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

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

FOR SALE OR TRADE.—132 acres in White County, Indiana, five miles south of Brookston; good land, some timber; good 8-room house, 3 wells, windmill, good barn with 3 outbuildings. Address T. J. McComas, Stuart, Iowa.

WANTED.—A consecrated vegetarian cook, one experienced in restaurant work preferred, to cook in a vegetarian restaurant that is operated in connection with treatment rooms, and closed upon the Sabbath. Address Dr. D. D. McDougall, 121 Shillito Place, Cincinnati, Ohio.

FOR SALE.—Fever thermometer, one-minute register, metal or hard-rubber case, post-paid, 60 cents; gold fountain pen, \$.75; batter and egg whip, \$.15. We still sell pure corn oil in gallons and barrels. Send for prices and testimonials, together with catalogues of general line of sanitary supplies. Address Sanitarium Supply Co., Nashville, Tenn.

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 chances. Address, with references, Wm. P. Schuster, 214 W. Ohio St., Indianapolis, Ind.

### Obituaries

CYPHERS.—Died at her home at Greenville, Mich., Nov. 16, 1906, of cancer of the stomach, Sister Martha C. Cyphers, wife of Melville B. Cyphers, aged 72 years, 5 months, and 27 days. She well remembered the great advent movement of the years of 1843 and 1844. After reaching more mature years, and reading the prophetic outlines from the pen of Wm. Miller, she came to believe in a soon-coming Saviour. Later she accepted the light on the Sabbath and kindred truths. During the last year of her life, she dwelt much upon the clearness and certainty of these truths. She was church clerk and treasurer, and librarian of the tract society, and here, as well as in her home, she will be greatly missed. The leading thought of the remarks at the funeral service is found in 1 Cor. 15:26. E. VAN DEUSEN.

**JOHNSON.**—Died at the home of her parents, nine miles west of Bluffton, Ind., Nov. 24, 1906, of malnutrition. Vera Mable, youngest daughter of Glessner and Rachel Johnson, aged 2 years and 9 days. This was the first time their large family circle was broken, but they hope soon to be an unbroken family in the kingdom of God. Funeral service was conducted by the writer. J. E. DUNN.

**TAWNEY.**—Died at his home in Adel, Iowa, Nov. 16, 1906, Henry Tawney. He was born in Maryland, Jan. 17, 1812, and in his early life was a member of the Methodist Church. About thirty-four years ago he united with the Adventist church of this place, of which he was a member at the time of his death. Like a shock of grain, fully ripe, he laid down his life, with the blessed hope of renewing it again when the Life-giver comes. His wife and five children mourn their loss.

W. A. MCKIBBEN.

**COURSEN.**—Died at the home of her parents, Oct. 24, 1906, of acute indigestion, Ethel Viola, daughter of Brother and Sister George Coursen, aged 5 months and 10 days. Though feeling keenly their loss, the parents are sustained by the hope of Him who brought life and resurrection from the dead through the gospel, and believe they will again meet their little one. Elder K. C. Russell and the writer conducted a short service, and the next day the remains were taken to Vineland, N. J., for interment. B. G. WILKINSON.

**BAIN.**—Died at the home of her sister, Minerva Goodall, at Battle Creek, Mich., Nov. 22, 1906, Sister Maria (McBeth) Bain, aged sixty-seven years. She embraced the faith of Seventh-day Adventists, at the Grand Rapids (Mich.) camp-meeting in 1886. She served as a nurse at the sanitarium in Battle Creek, Mich., for a number of years. She was nearly helpless the past three years, and suffered greatly, but she patiently endured to the end, and she died in the triumphs of Christian faith. Three sons, one brother, and two sisters survive her. Funeral service was conducted by the writer. L. MCCOY.

**STARR.**—Killed instantly by a falling tree, in a violent storm near Forest, Idaho, Nov. 15, 1906, Charity M. Starr and Otelia Starr, while on their way to school. Charity May Redwine was born in Indianapolis, Ind., Dec. 11, 1889, and was now contemplating her seventeenth birthday, to occur in a few days. Fourteen years ago it became our privilege to receive this darling as a member of our family. Otelia Isabel Yates was born in Florida, May 9, 1893, being now in her fourteenth year. Nearly ten years ago we gladly took this little orphan into our home to become a foster-sister to Charity. As our labors have called us to reside in various States, these girls have become quite well known to many of our people in Michigan, Indiana, Tennessee, Ontario, South Dakota, Washington, and Idaho. We have tried to bring them up in the right way. Charity was baptized while a student at Walla Walla College, and Otelia a little later at the Moscow (Idaho) camp-meeting, in June, 1905. The girls always took part in family worship. Our treasures were laid side by side in one casket, and, like Sarah of old, were the first to be located in a new burial place, selected for the neighborhood, beneath the spreading branches of the fir and the pine. The hope of their waking together in the resurrection morn is worth more than all the treasures of earth. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," was the text at the funeral, and is the language of our hearts. No. 962, "Hymns and Tunes," was sung as a very appropriate lesson for the occasion. Archie Ladd, son of a neighbor, a youth of about fifteen years, was also killed by the same falling tree, and his sister, eleven years old, nearly killed. Archie was a praying boy who loved to read the Bible, and tried to live a Christian life to the best of his knowledge. We are very thankful that we have heard of the patience and experience of Job, and like him may know that the Lord is very pitiful and of tender mercy. F. D. STARR.

**RANDOLPH.**—Died at her home near Savoy, Tex., Oct. 29, 1906, of swamp fever, Mrs. Amy Daisy Randolph, aged 33 years and 12 days. She accepted present truth at the Cleburne (Tex.) camp-meeting in 1901. She died in hope of the first resurrection. She leaves a husband and four small children to mourn their loss. Words of comfort were spoken at the grave by Mr. Reaves, a Christian minister. J. I. TAYLOR.

**LANGDON.**—Died at the home of her sister, Mrs. R. M. Robbins, at East Canaan, Conn., Nov. 20, 1906, Mrs. Phoebe Langdon, mother of our former president, Elder G. E. Langdon. Sister Langdon was born in 1832, was reared in the Methodist Episcopal Church, and about thirty years ago embraced the truths of the third angel's message, and since then has been a consistent member of the East Canaan church. For some time past she had been failing in health. Nerve exhaustion, resultant from old age, was followed October 30 by a slight paralytic shock. From this time she gradually failed. Just before her death she said, "I am all ready to go when the call shall come." Her faith, hope, and confidence in her Saviour were strong. Sister Langdon's husband died two years ago, and she leaves, besides Elder Langdon, who is now president of the Upper Columbia Conference, two other children, two grandchildren, and a large number of friends and relatives to mourn their loss. The funeral service was conducted by the writer. W. A. WESTWORTH.

**GLENN.**—Died at his home in Mountain View, Cal., of pneumonia, Dec. 1, 1906, William Newton Glenn, aged 69 years, 7 months, and 8 days. The deceased was born at Mercer, Pa., April 23, 1837. He received a good common school and academic education. When quite young, he went West, and was a frontiersman in Kansas, Nebraska, and surrounding territory for some years, where he kept frontier store and learned the printer's trade. He worked at his trade for a while in Carson City, Nev., and during the Civil War came to California, responded to next to the last call that was made by President Lincoln for troops, enlisted for three years, and served until the close of the war, about two years. During this time his regiment was not called into active service, but was retained at the Presidio, San Francisco, in order to be on duty at that important point. During his service he taught the Presidio school and kept the commissary's books. Soon after his discharge he was converted and joined the Baptist church in Stockton. Here he was married to Miss Victoria Elizabeth Tripp, July 10, 1866, which union has been blessed by nine children, five of whom are living to mourn their loss. About this time he threw himself into newspaper work, connected with the Stockton *Independent* and the Stockton *Herald*, remaining with the latter several years. His health failing, he spent one year on a ranch, where he first learned of present truth, which was accepted by himself and his wife in 1875. In February, 1876, he connected with the Pacific Press in Oakland, where he remained until his death, a period of nearly thirty years, being the oldest employee in connection with the publishing house. During the time he has been here, he has acted as proof-reader, foreman of the type room, manager, editor. For twelve years he was editor of *Our Little Friend*, and for many years has been connected with *The Signs of the Times*, as associate editor, a most willing worker and genial companion. It mattered not what it was he was asked to do, if it came within his power at all, he was ever willing. He was also ordained as a minister, but his burden lay in connection with the office of publication. The readers of the *Signs* will remember him best by the trenchant articles on religious liberty. He understood the principles of it most thoroughly, and wrote not only for our own publications, but for the secular journals as well. He was also the author of several tracts and "Things Foretold." He was taken with a severe chill Sabbath, November 24, just before going to church, where he was

acting as leading elder. This rapidly developed into pneumonia. At the end of one week the power of the disease seemed to have been broken, and his temperature fell to normal, but his heart was too weak to throw off the poisons engendered by the disease, and acute jaundice set in. He died Sabbath, December 1, in the closing hours of the day. From the first, he seemed to feel that the disease would prove fatal, and so expressed himself to others. The writer saw him about an hour before his death. He was then hopeful, knowing that he was going to die. It was a real privilege to kneel by his bedside in prayer, and to hear the response from one with whom he had held so many seasons of pleading with God. Literally he has fallen asleep at his post; none more faithful to their work than he, none more willing to do. The Pacific Press will feel the loss, and especially the editorial staff of *The Signs of the Times*, but we do not mourn for him. He rests in the Lord, and we are sure he will come forth when the Master shall call, in the first resurrection. The funeral was held from the Baptist church, and he was interred in Oakland, where others of his loved ones rest. The following resolution was passed by the board of directors of the Pacific Press, at a special meeting called after his death:—

"Whereas, The hand of death has been laid upon one of our faithful burden-bearers and fellow laborers, Brother William Newton Glenn, the oldest employee of the office, serving as foreman, proof-reader, manager, director, and for many years editor of *Our Little Friend* and associate editor of *The Signs of the Times*, who fell asleep Sabbath, December 1, in his seventieth year; therefore,—

"Resolved, That we the Board of Directors of the Pacific Press hereby express our unqualified appreciation of his faithful labors and genial companionship and Christian brotherhood, and that we express to his bereaved widow and children our heartfelt sympathy in this their great loss."

M. C. WILCOX.

**WRIGHT.**—Died in Mountain View, Cal., Oct. 17, 1906, of old age, Reuben Wright, aged 87 years and 21 days. Brother Wright was born in Hubbardston, Mass., and when but comparatively young, became a general trader in Texas and the Indian Territory, where he accumulated considerable wealth for those days. For many years he was a member of the Baptist Church, and provided the salary of a minister of that faith while in foreign missionary work. In 1882, while passing through Pennsylvania, he was led to attend a Seventh-day Adventist camp-meeting, where he heard Elder Geo. I. Butler preach. The following two years, while studying the truth further, he observed the Sabbath without letting it be publicly known. After that, however, he was quite zealous in his advocacy of the truth, and very free in giving financial help as needed, where he could do so without drawing attention to himself. In his frequent visits to Washington, D. C., he conceived a burden for the message to be proclaimed there, and freely gave of his means for the establishment of a mission in that city. When the writer was called there to follow up the work thus started, he said that the location of that place as the capital of the United States, demanded that the printed message should emanate from there, in order to meet the needs of both North and South. He therefore proposed to purchase a large printing establishment then for sale in that city, if I would co-operate in the publication of a weekly paper there. In his last days, however, he was penniless, and some time before his death came to our home for a sheltering haven. He soon became as helpless as an infant, but through all his wearisome days and nights while hovering between life and death, his uniform patience and heavenly conversation were a beautiful lesson to all about him. We are indeed glad for the privilege of caring for him through his last hours. A brief funeral service was conducted by Elder M. C. Wilcox at our home.

J. O. CORLISS.

## Publishers' Page

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

### Good Books for Children

#### The New Testament Primer

A NEW, profusely illustrated primer for children, containing four departments,—a Scriptural alphabet in colors; a nature display of trees, flowers, insects, birds, and animals, with a slate exercise in writing, drawing, and stick-laying at the bottom of each page; a plain, simple, and interesting story of the life of Christ; a thrilling history of some of the principal apostles, closing with the story of John on the Isle of Patmos. The book is in every way adapted to children, and will be appreciated by them. In strong board covers, 25 cents; durable cloth, 50 cents.

#### Our Little Folk's Bible Nature

An illustrated kindergarten book containing some graded lessons on Bible nature, beginning with the creation of light, and continuing with the subjects of creation in the order of the Scriptures. The author regards the order in which the Scriptural subjects are introduced to the young mind as of divine origin, and the closer it is followed, the better it will be for the children. The book is of the sentence-method order, carefully graded. Each subject is thoroughly illustrated with drawings made especially for the book. In durable board, 25 cents; cloth, 40 cents.

#### My Garden Neighbors

A book of special interest, treating upon certain birds, animals, and other creatures, which, at one time or another, made their abode in the author's garden. The reading of this book will lead the young to a more careful study of their animal friends, and to give greater consideration to their comfort and happiness, and the lessons taught will be of practical benefit in many respects. In cloth binding, \$1.

#### Making Home Happy

This work contains a bright, wholesome story with a moral, treating upon subjects that reveal how a home may be made happy through loving unselfishness, which is shown to be the secret of a happy home and happy lives. Practical lessons are taught, which are well calculated to make every home more homelike and desirable. It is a book which both children and parents will be benefited by reading. Neatly and tastefully bound, illustrated with drawings made especially for the book. Paper covers, 25 cents; cloth bindings, 50 cents.

### Liberty

The Official Organ of the Religious Liberty Bureau

THE third number of *Liberty*, issued November 20, will be found to contain matter that will clearly reveal the meaning of religious legislation. Note the following outline of its contents: *Survey of the Field*—Portraying the present attitude of the leading nations upon the principles of religious liberty; *Our Position*—A brief statement of the position the Religious Liberty Bureau maintains upon the union of church and state; *Why We Oppose Sunday Legislation*—Not because Sabbath rest is

not needed, but because the enforcement of it is outside the legitimate field of the civil government; *The State Personality Doctrine*—The assertions of the *Christian Statesman* contrasted with the conclusive arguments of Lord Macaulay on state personality; *A Dangerous Measure*—The proposed Sunday law for the District of Columbia, its object to make Sunday the established sabbath of the nation; *Temperance and Liberty*—Temperance regulations a cover to hide the promotion of religious tenets by legal enactments; *How National Reformers Labor to Secure Sunday Legislation*—Their methods, zeal, and persistency; *A Practical Union of Church and State*—Illustrated by the political domination of the Mormon Church in Utah; *Christian Liberty*—Citing instances of demonstrated Christian liberty, and contrasting its fruit with that of compulsory enactments—the two defined by examples in history; *Reaping the Fruit of Her Own Sowing*—The Catholic Church in France suffering the results of her own example in teaching the principles of union of church and state; *Washington the Great Lobby-Camp of the World*—The Reform Bureau boasts of being the first "Christian Lobby" established in the national capital; *A Unique Snake Story*—Sunday shooting interpreted to be worse than snake-biting; *Religious Equality*—Declared to be the fundamental principle of British liberty; *The American Federation of Catholic Societies*—An organization to direct and mobilize the efforts of the Catholics of America; *Human Law Versus Divine Law*—Civil government more often favorable to heterodoxy than orthodoxy; *The Purpose of the Inter-Church Federation*—The securing of the influence and power of the state in matters of religion; *Christ's Kingdom Not of this World*—But the religious world is attempting to establish it as an earthly temporal kingdom; *Religious Liberty Defended*—Report of the New York Sabbath Association; *News Notes*—On the various phases of the Sunday law movement.

For prices of *Liberty* address Review and Herald, Takoma Park Station, Washington, D. C.

### Life and Health for 1907

It is not our purpose to specify definitely what *Life and Health* shall contain during the year 1907, because we often find matter of such a nature that it is of the utmost importance at the time, and such as we can not produce beforehand. We can promise not to give "cut-and-dried" matter; everything will be fresh and up-to-date. Neither are we promising "special numbers" beyond our purpose to make every number better than those preceding it.

Among some general features in next year's issues we might mention a continuation of Mrs. Bainbridge's very practical and popular articles on "Divine Healing." Those who have read her previous articles will not need any further introduction.

Dr. J. R. Leadsworth will conduct a department to be known as "The Consulting Room." In this department will be given short, practical talks to patients, such as are actually given to those who come for advice.

The Questions and Answers department will continue under Dr. Hare's

management. This announcement is sufficient to guarantee that it will be most helpful and intensely practical. Both Dr. Leadsworth and Dr. Hare have in mind articles based on their recent observations in Europe.

The department of Current Comment, containing the pith of health articles from the different popular periodicals, is a feature that will be continued, and the best from all health journals will be reproduced in *Life and Health* during the year.

The Household Suggestions department will be more than ever devoted to the first principles of cooking and housekeeping. An effort will be made to meet the people where they are, and to help them where they most need help.

The department For the Mother is one of the most important departments in the journal, for upon the training of the children by the mother depends the character of the rising generation. The editor of this department realizes this, and she is determined to make this department more than ever a real help to mothers.

All the other departments will be carefully prepared with the good of the public constantly in mind.

### The Report of the Publishers' Convention

THE proceedings of the publishers' convention held at Washington, D. C., October 3-10, 1906, are printed in a pamphlet of 256 pages, and will be mailed for ten cents, post-paid. The following introductory note to these proceedings will reveal their importance:—

"Since the organization of the General Conference Publishing Department at the General Conference session held in Battle Creek, Mich., in 1901, only one general convention of the department has been held previous to the one held in Takoma Park, Washington, D. C., Oct. 3-10, 1906.

"This second convention was held under most favorable conditions. As the General Conference Committee, together with a large delegation of State conference presidents, treasurers, and other officials, had been in council at Takoma Park during the week previous to the opening of the convention, favorable opportunity was given for a publishers' convention in which there would be a large representative gathering of leading men.

"The officers of the General Conference co-operated with the department officers by dropping almost entirely the regular work of the General Conference Council, and by opening the way for all to attend the convention.

"The result was very gratifying indeed. For one week the members of the General Conference Committee and many other leading men sat together with the members of the department, joining their committee work, their devotions, and all their discussions.

"The questions considered were of vital importance and of world-wide interest. It has, therefore, been deemed advisable that a report of these meetings be published in convenient form for general distribution. An effort has been made to publish the larger part of the important papers and discussions, so as to give our people a clear, comprehensive understanding of the strong, enthusiastic work of the convention."



WASHINGTON, D. C., DECEMBER 20, 1906

W. W. PRESCOTT

EDITOR

C. M. SNOW

ASSOCIATE EDITORS

W. A. SPICER

ELDER E. W. FARNSWORTH called at this Office on December 13, on his way to conduct a series of meetings in West Virginia.

WE promised last week to give further particulars in reference to the death of Elder W. N. Glenn, associate editor of *The Signs of the Times*. Our readers will find these particulars in the obituary written by the editor of the *Signs*, which appears on page 22 of this issue.

JOHN and Andrew Wessels and their aged mother and their nephew arrived at Takoma Park last week from South Africa. The first named, with his mother, will go on to his home in California, while Andrew will prepare himself for work in the medical field.

ANOTHER laborer has fallen at his post of duty. Elder John Bayman Stow, of the Western New York Conference, died at Nunda, N. Y., Dec. 4, 1906, where he and his wife were engaged in holding a series of meetings. Elder Stow was fifty-one years of age, and has been engaged in the proclamation of this message for a score or more of years. The funeral service was held at his home in Conewango Valley, N. Y., December 6, Elder Peabody preaching the funeral sermon. A further account of his life will appear in a subsequent issue of the REVIEW.

ONE of the most encouraging features of the progress of this message is that seen in the support of missionaries in the regions beyond by individuals who have a burden for the work, but can not go themselves. Many of our Young People's Societies have also imbibed the spirit, and are making the support of foreign missionaries one of the live features of their work. It is encouraging also to see the way conferences are giving of their funds to support individual workers in foreign fields. It is the same spirit that is actuating all—the desire to see the cause advanced with the greatest possible speed. We may expect to see our work increase in proportion as this spirit is possessed and fostered by our people generally. There are glorious days ahead for those who prove faithful in these present days.

WE are entering upon a season of the year when those who believe this truth will need to strengthen themselves against the prevailing temptation of spending for the pretty things that please the eye and the natural heart the means that might be used to hasten the coming of our Lord. While the world is running after a heathen festival, let us draw near to the Lamb of God slain for our sins—the Lamb of God for whose death our sins are responsible, and who is crucified afresh when his people deny him by turning to the amusements of the world.

MISS SAMANTHA E. WHITEIS, who for nearly ten years has been engaged in medical missionary work in India, reached Takoma Park last week, on her way to her home in Nebraska. Sister Whiteis had not expected to return until spring, but the condition of her mother's health altered her plans. She speaks enthusiastically of her work among the poor, needy, and afflicted of India's millions, and expects to return and renew her labors there at the expiration of her furlough. Her work has been mostly in Calcutta, although she has done considerable work among the villages.

THE first meeting of the week of prayer at the Takoma Park church was a refreshing season, and gives promise of a season of special blessing for the church here. At the close of the reading a call was made for those who felt that they were not living as close to the Lord as they should, and for those who wished to consecrate themselves anew to God, to come up around the altar for a special season of prayer. More than twenty responded; and in the earnest prayer that followed and the testimonies given, those present felt that the blessing of Israel's God was being poured out upon his people. Good reports have also been received from the other churches in the District. We fully believe that God will make this season one of soul-satisfying victory for his people everywhere.

### **Burdens Rich in Blessing**

THE burdens God places upon us are peculiar. When we lift them, they lift us. We spend money on our follies and foibles and fads, and then regret it; but when we give without grudging to the cause of God, we always feel better, and generally wish we could do more. No financial burden has the Lord ever placed upon us that has not brought its own blessing with it. When the \$100,000 fund was raised, the faithful ones got a spiritual uplift that is with them still. Here is another opportunity for a greater

blessing. If taken hold of heartily, it will do us a thousand times more good than would that amount of money parceled out among the givers of this. Let us march right up to this undertaking in solid phalanx and win a telling victory for the cause of God. We raised the other fund in a year and a half. If we raise this in one-eighteenth of that time, we shall be keeping pace with the increasing progress of this message.

### **Heaven-Blessed Ammunition**

OUR missionary papers, filled with the truth of God and bearing his last warning message to a doomed world, are the arrows of our conquest. With God's blessing upon them they must fly straight to the mark, bearing individual witness for him. God is using them now, and souls are being brought to a knowledge of the truth through their ministry. This ammunition, designed of heaven and blessed in its use for God here, is ready to our hands. We must not let it lie idle. No battle was ever won with ammunition that was left in the cases. Some of our people are learning what can be accomplished by a judicious use of our missionary periodicals. More need to learn it—more must learn it or fail of a part in the triumphant close of this message. Let the papers be circulated. Brethren who know of this work only through the experience of others, lend a hand and reap a blessing. It is good to hear about; it is better to have it to tell about. Take the *Signs* or the *Watchman*, equip yourself with the armor of a Christian soldier, and go forth. Generally speaking, one's own timidity is the most remorseless foe he will meet on such a campaign. Conquer it, with God's help. Men and women have fought a battle with that internal foe at the gate of every house they entered, and then have gone home at night tired, but triumphant. Such work wins heaven's approbation,—and it wins souls. There ought to be a hundred of these good papers circulated where there is one. None are barred from the work. All have friends, neighbors, or relatives unwarned; and all can do something to help swell the grand total of what must be accomplished. Now is the time to work. The resting period must be on the other side of the conflict. What David did with a pebble you can do with one of these arrows of God's truth. We are looking for, and praying for, the victorious culmination of the third angel's message; but we must have a part in bringing about that culmination, or we can not share in the rewards it brings. Let us individually resolve to do our part, and make no delay in carrying the resolution into effect.