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“And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity.”

Bethlehem!

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by.
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee to-night.

O morning stars, together
Proclaim the holy birth!
And praises sing to God the King,
And peace to men on earth.
For Christ is born of Mary,
And, gathered all above,
While mortals sleep the angels keep
Their watch of wondering love.

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of His heaven.
No ear can hear His coming;
But in this world of sin,
Where meek souls will accept Him still,
The dear Christ enters in.

—Phillips Brooks.

“Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.”

Publishers' Page

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BY MRS. S. M. I. HENRY

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The Advent REVIEW And Sabbath HERALD

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

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Editorial

An Encouraging Promise

THROUGH the prophet Isaiah the Lord speaks these words to us: "Fear not, O Jacob my servant; and thou, Jeshurun, whom I have chosen. For I will pour water upon the thirsty land, and streams upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." It is upon the thirsty land that the water is poured. It is upon the dry ground that the streams come. The parched land is in itself a plea for water, and this mute appeal is regarded. So our need is our most effective plea. A sense of our need is the first step toward the supply of that need. Let us not be afraid to present our need, in humble faith, to him who is able and willing to supply our need through Christ Jesus.

The Original Message

WHEN the Lord started this advent movement, under angelic guidance, he gave to his servants the very message which would prepare the way for his coming. The need of the world in this last generation, the supreme effort of Satan to hide the revelation which God has made of himself, and the truth to be proclaimed to save from latter-day delusions all who are willing to receive light and salvation, have all been in the mind of God from the beginning. The developments of these days which come like a shock to us do not take him by surprise. He has foreseen and provided for them. And in the original message by which this people has been called out

from the world is to be found the very presentation of the gospel which is needed at this time. The blessed truths of this original message have been coming out with greater clearness, and the wondrous fulness of their meaning and the striking way in which they meet the needs of this time have been more distinctly seen, but the fundamental truths of this threefold message will remain unchanged. There is no provision, or demand, or place, for a new theology in this advent movement. "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received." We are confident that a special blessing in personal experience will come to every Seventh-day Adventist who will prayerfully seek for a better knowledge of the original message for this generation, in order that he may translate that message to others. There is plenty of room for growth in this original message, but so long as we remain under the guidance of the Spirit of truth, we shall never outgrow it. Do not be moved away from the original message.

"Emmanuel"

THE great fact of the gospel is God manifest in the flesh, "God with us." The time of the year when the Saviour was born is of minor consequence, and is not known, but the "good tidings of great joy" should be made known at all times of the year. The shepherds in the field, the angel of the Lord, the glory of the Lord, the announcement of the birth, the babe in the manger, the multitude of the heavenly host, and the chorus of praise,—“Glory to God in the highest, and on earth peace, good will toward men,”—these should be ever-present experiences to those whose confidence for salvation from sin rests in the daily union of divinity with humanity. "Greater is he that is in you, than he that is in the world."

"Eternal depth of love divine,

In Jesus, God with us, displayed,
How bright thy beaming glories shine!

How wide thy healing streams are spread!

"To thy sure love, thy tender care,

Our flesh, soul, spirit, we resign;

O, fix thy sacred presence there,

And seal the abode forever thine!"

The Coming of the Seed

The Promise of the Land

THE command of God to Abraham was that he should leave country, kindred, and father's house for an unknown land which would be shown unto him. In obedience to this command "Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. . . . And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land." This was a double promise. It was a promise of seed, "when as yet he had no child," and it was a promise of the land to that promised seed. We have already seen that this promised Seed was Christ in the flesh, the Saviour of the world. Let us consider now what was involved in the promise of the land.

After Abraham and Lot had separated from each other, "Abram dwelt in the land of Canaan," and the Lord renewed his promise to him in these words: "Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. . . . Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it." In this statement of the promise both Abraham and his seed are mentioned, and the length of time during which they are to hold the land is stated—"forever." In the next step in the development of the promise it was made clear to Abraham that he would not come into the possession of the land during his natural life. The Lord said to him, "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age," but at the same time he made a covenant with Abraham, saying, "Unto thy seed have I given this land." Again when "Abram was ninety years old and nine," the Lord spoke to him, saying, "I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession."

Having now the full statement of the promise of the land before us, we are prepared to learn what relation this promise sustains to the coming of the Seed. And first we may observe that all

that was promised to Abraham was involved in the original promise of the Seed. A little study of the matter will make this clear. The promise of the Seed was the promise of the gift of the Son of God to identify himself with humanity, to become "the last Adam," the head of a new humanity. Through this gift of divinity to humanity provision was made that man should become a partaker of the divine nature, and be restored in the image of God. But the greater includes the less, and the provision for the redemption of man was broad enough to include the redemption of all that was given to man as his original possession. And so the price which redeemed man redeemed the earth.

Furthermore, the very nature of the price paid for the redemption of man involved the redemption of the earth. Christ, the promised Seed, God's gift to man, sustained such a relation to created things that when he was given to man, not simply this world, but all worlds and all things were given to man in Christ and through Christ. "For in him were all things created, . . . things visible and things invisible, . . . all things have been created through him, and unto him; and he is before all things, and in him all things hold together." When the Son of God became the Son of man, and as the Son of man paid the penalty for sin, conquered death and the grave, and ascended in triumph to the heavenly courts to be accepted by his Father as the representative of the human family, the man, then was given to man in the person of Christ, the Son of man, all that belonged to the eternal Son of God, and all who are in Christ share in this ownership of all things. Inasmuch, therefore, as all things are included in Christ, the apostle Paul could well ask, "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" And again he could well say, "All things are yours, . . . the world, or life, or death, or things present, or things to come; all are yours." He who accepts Christ will come into possession of all things in Christ. And the possessions thus acquired will not be simply visible things, for "things invisible, whether thrones or dominions or principalities or powers," were also created in him. Kingly power for victory over sin and all the powers of darkness belongs to every one who really accepts the gift of Christ.

But all this was directly included in the promise of the land to Abraham. That promise of the land was the promise of the world. The Holy Spirit so interprets it when he through the apostle Paul defines it as a promise "that he should be heir of the world." And as Abraham was to die in a good old age before the fulfillment of this promise, it follows that through this promise he was assured of

the resurrection and the new earth. But the resurrection of the righteous occurs at the second coming of Christ: "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." Therefore the promise of the land will not be fulfilled before, or apart from, the second coming of Christ, and the promise of the land was also a promise of the coming of Christ, the coming of the Seed. And since we are Christ's, and are therefore "Abraham's seed, heirs according to the promise," we are anxiously looking "till the Seed should come to whom the promise hath been made." And so it again appears that all our hopes depend upon the coming of the Seed.

The Way of Safety

We have reached the time when the enemy of righteousness is to work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish," that he may deceive and bring under his power not only the people of the world, but if possible even the very elect. The only class who will escape his delusions will be those who receive "the love of the truth," 2 Thess. 2:10-12.

Safety at this time lies not in having the knowledge of the truth, but the love of it; in having the truth not merely in the head, but in the heart. The heart is the citadel of the soul. It is because of this that the admonition is given, "Keep the heart with all diligence, for out of it are the issues of life." "With the heart man believeth unto righteousness." Belief amounts to nothing if righteousness is not its fruit.

The greatest intellects of the world never have been, are not now, and never will be, arrayed on the side of divine truth. Unto the world the truth of God is foolishness; and "the foolishness of God is wiser than men." Recently the papers have been speaking of the death of "the last of the great thinkers of the Victorian era," Herbert Spencer. He was one of the world's "great thinkers," but his intellect was not great enough to grasp the truth. That which was understood by babes was hidden from the wise and prudent. This is the difference between believing with the head, and believing with the heart. It is the difference between seeking after truth without God, and receiving truth through a channel connected with Omnipotence. That channel is faith.

God can impart to the dullest mind more truth than the mightiest intellect in the world could obtain apart from God.

In these days strong delusion is to come upon all who receive not the love of the truth. Such will be given over to the delusions of Satan, and however

wise in the wisdom of this world, they will be made to believe a lie, and accept the worst error in the place of the truth. And many who have a theoretical knowledge of the truth, and can give the arguments which show its Scriptural foundation, will be drawn into the great maelstrom of deception along with those who have never professed to regard it, and meet the common fate of the unbeliever. It will be a "strong delusion" that will come upon them, from which there will be no escape save through the special interposition of God in behalf of his elect. Already there are warning examples of the power of satanic delusions over minds that have known the truth, but held it in unrighteousness.

There is safety in the love of the truth; and why should not every person love the truth? The truth is light in the darkness; it is beautiful; it is glorious; it is the expression of the perfect character of him who is "chiefest among ten thousand and altogether lovely." Why should not every one who can love that which is lovely, love the truth of God which is now sent out in a final message of mercy and salvation? If we love the truth, we shall not be idle in this hour of its final conflict with the world's confederacy of evil.

L. A. S.

Departing From the Faith

A PROMINENT minister of the Methodist Church, who is a professor in a well-known university, has been summoned to trial on the charge of heresy. The basis of the indictment against him is that his "views concerning the Deity, the inspiration and authority of the Holy Scriptures, and the atonement are contrary to the plain teachings of the Scriptures, and that his teachings of eschatology and his views of Christian experience are also contrary to the Scriptures and to the established doctrines of the Methodist Episcopal Church."

In an editorial with the heading "Heretics in the Ministry" a leading daily paper comments upon this proposed trial as follows:—

Probably these charges are true; but how many are there among the more intellectual ministers of the Methodist Church and of Protestant churches and theological seminaries generally against whom similar charges could not be brought with equal reason?

In all this country there are, so far as we know, not half a dozen theological seminaries, even of the most nominally orthodox Protestant churches, where the old theology is taught. In its place has come up a "new theology," of which the features objected to in the Methodist professor's teaching are a distinctive part. The authority of the Holy Scriptures is explained away. The dogma of the atonement is reduced to a meaningless abstraction. Everlasting punishment in the future state is taught no longer. Even doubt of the personality of God is stimulated.

If, therefore, heresy trials like that of the Boston Methodist minister are to be begun, they will have to be increased to hundreds before all the heretics are brought to book. Moreover, how will it be possible to get courts not themselves tainted with heresy?

The personality of God, the inspiration and divine authority of the Holy Scriptures, and the atoning sacrifice of Christ as the sinner's only hope of salvation are the fundamental truths of Christianity. To reject these truths is to reject the foundation principles of Christianity. To substitute something else for these truths is to substitute something else for Christianity. To depart from these truths is to depart from "the faith once delivered to the saints." And yet there is an increasing and alarming tendency among religious teachers to-day to accept and to disseminate such views of these fundamental doctrines of the gospel of Christ as really make it another gospel altogether.

The authority of the Scriptures is being discredited by bringing them to trial at the bar of human reason; the inspired statement that "Christ died for our sins" is interpreted as meaning nothing more than that Christ gives his life to sustain our physical being, and inasmuch as this is done for the whole animal creation, the whole idea of an atonement for sin is thus set aside; the new conception of the being and nature of God destroys any wholesome thought of his personality, and dissipates him into Infinite Mind, Power, Intelligence, the unknown Force, Kosmos, etc. And when these ideas prevail, there is no real basis for faith in the forgiveness of sins, and there is no barrier against sin. Man becomes the creature of inexorable fate: and cut off from any real hold upon God, he is left to be a prey to the powers of darkness.

These teachings are the real essence of idolatry in a refined form, adapted to modern modes of thought. They just as truly subvert the gospel of salvation from sin as did the teachings of the priests of Baal in the olden time. "With many, a philosophical idol is enthroned in the place of Jehovah; while the living God, as he is revealed in his Word, in Christ, and in the works of creation, is worshiped by but few. Thousands deify nature, while they deny the God of nature. Though in a different form, idolatry exists in the Christian world to-day as verily as it existed among ancient Israel in the days of Elijah. The god of many professedly wise men, of philosophers, poets, politicians, journalists,—the god of polished, fashionable circles, of many colleges and universities, even of some theological institutions, is little better than Baal, the sun-god of Phenicia."

Are we not seeing the fulfilment of that prediction concerning the latter days, that

some should depart from the faith? Is it not clear that the way is being prepared for that overmastering deception of Satan, when he will openly reveal himself with the claim that he is Christ? Just now the message ought to sound forth with great clearness and power, "Behold your God!" "Fear God, and give glory to him; . . . and worship him that made heaven, and earth, and the sea, and the fountains of waters." And the people who give this warning message must be wholly free from these satanic sophistries, or they will be simply blind leaders of the blind. "Thou therefore which teachest another, teachest thou not thyself?"

He Will Keep That Promise

THE Lord Jesus made a special promise to the early advent believers which must cheer their hearts and ours.

Through all the long ages, patriarchs, and prophets, and servants of God have fallen asleep in "the hope of the promise" made unto the fathers, and the very throne of the Eternal is pledged to its fulfilment.

When Jesus was about to leave his disciples, he gave them the promise, "I will come again," and it was written for the encouragement of all who should afterward believe on him and learn to love his appearing through their testimony. His word can not fail.

And when the time came in the early advent movement that Jesus passed into the most holy place of the heavenly sanctuary, to enter upon its cleansing, he left a promise to those who by faith entered in with him in 1844. The scene is pictured in "Early Writings." The Father had risen from his throne and entered the holy of holies within the veil. Then Jesus rose from the throne to follow into the inner apartment, to take up the final work. The believers are represented as by faith attending Jesus toward the most holy.

Those who arose when Jesus did, kept their eyes fixed on him as he left the throne and led them out a little way. Then he raised his right arm, and we heard his lovely voice saying, "Wait here; I am going to my Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding, and receive you to myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came where Jesus was. He stepped into the chariot, and was borne to the holiest, where the Father sat.

Some of the early pioneers to whom this promise was made are still waiting among us. Others wait while resting in the tomb. But the promise is sure, and in "a little while" the waiting ones will witness the return.

If it were but the word of a noble man, it would be sacred. Many will remember the story of the British statesman, who,

while riding in the country, found a forlorn little girl weeping bitterly over the loss of a sixpence, sure of a beating from her mother. He had no money with him, but promised to meet the little girl again next day at the same hour and place, bringing to her a sixpence. Next day he found important matters of state awaiting him, and colleagues depending upon his presence to take up interests of national and international importance at the very hour of his appointment with the little one. His word had been given, and at the thought of the trusting heart that had been comforted in its grief by confidence in his promise, he postponed the council of state, and kept his word. The occasion itself was trivial, but it meant everything to him that he should not disappoint that waiting little one who had trusted implicitly in his promise.

Never can the Lord Jesus fail to keep his promise with those waiting ones who watched him go into the heavenly sanctuary, who all these years have been waiting for the time when he shall come out again and take them to be with himself. His strong right arm still waves the signal message of light and glory to the waiting ones. In our short, swift lives, the time of waiting seems long, and yet it has been but "a little while." Still, ere the last pioneers pass away, to whom this promise was made, the Lord Jesus will keep that appointment. A mother may even forget her child, but he, our Saviour, can never forget the promise that he made to the little advent band as he passed into the presence of God, there to make intercession for us. In the hope of this promise, now quickly to be fulfilled, we may press on in the work with glowing hearts and abounding courage. It is a new time in our work. Soon we shall see the events long talked about fulfilled. With all who have fallen asleep in the message, we shall see that cloudy chariot roll in sight.

W. A. S.

The Courts and Anarchy

ONE does not usually think of anarchy as a sentiment that may be manufactured in courts of justice; yet it is evident that much of the disregard of law which shows itself in so many communities at this time, has its fountain head in those places which should be the very sanctuary of the law, and in the acts of those who should be in a special sense guardians of the law. The truth is brought before us that no person has so much power to bring law into contempt as he who sits in the high position of interpreter of the law, he whose decrees are enforced as the law. The judges of the courts have power above all other classes of persons to manufacture anarchy, and there are facts before us which show that in some instances this is what they

are doing. Here is an example to which the press is calling attention just now. The case is that of the St. Louis "grafters" whose corruption was exposed, and whose prosecution was secured, by Circuit Attorney Joseph W. Folk, of that city. "Through his efforts, finally aided by an aroused public sentiment, scores of officials have been indicted, a number have been sent into exile, and some twenty officials and prominent politicians have been convicted, and sentenced to terms in the penitentiary. All the cases have been appealed, and the supreme court of the State has just decided the most important of them, by reversing the verdict of the lower court, which found Col. Edward Butler guilty of attempted bribery, and sentenced him to a term of three years in the penitentiary."

This man has for years been a party leader in St. Louis, and a recognized political "boss." The charge against him, and of which he was convicted in the lower court, was that of offering a member of the city board of health twenty-five hundred dollars for the latter's influence in securing the award of the garbage contract. The briber was sentenced to three years in the penitentiary. He made an appeal to the supreme court of the State, and now this court has dismissed the case, on the ground that "the board of health having no authority to award this contract, the defendant could not bribe members to do something which they had no authority to do." "In spite of the wonderful efforts of Mr. Folk," remarks the *Washington Post*, from which we have gathered these statements, "with more than twenty men convicted of bribery, conspiracy, blackmail, or open loot, no one of them has yet been landed in the penitentiary. There should no longer be any expression of surprise when the people cry out in protest against the law's delays."

When plain justice is set aside on technicalities by the courts themselves, the people are tempted to take the law into their own hands, and substitute mob rule for orderly government.

For the Wayfaring Stranger

THERE are few places in these days where the old-time spirit of hospitality for the stranger survives. But in Russia, according to Mr. Hume Ford, there is a kindly heart for the wayfaring man. He says:—

The wanderer may start at Warsaw and tramp half way around the globe, finding at every stopping place simple peasants ready to share their meal with a stranger, while from one end of Siberia to the other a plate of food is placed without the window at night for the unfortunate who may pass that way.

It is a pretty custom. While conditions in these lands are different, hardly suggesting a following of the practise,

there is a lesson for us in it. We live too much for ourselves alone. Just now, for instance, we are thanking God for the truth he has given us, and seeking a deeper experience in it. Let us remember, too, the stranger. Share the feast of heavenly truth with him.

There are many ways of putting the plate out at the window. Let the larger gift for missions that has been made this week of prayer be followed by thoughtful planning for the systematic weekly offering that is to set the heavenly feast before multitudes passing in weary procession down the world's great highway.

W. A. S.

The Week of Prayer Continued

WE are now, as I write, in the midst of the week-of-prayer services. Our attention as a people is fixed upon this great cause of the third angel's message with which we are connected. We are filled with admiration for this truth as it is unfolded to us in this message. Our hearts yearn for the baptism of the Holy Spirit, which is set before us by Sister White in the first reading of the series. We are mightily aroused and stirred by the many striking evidences of the nearness of the end which are marshaled together by Brother Wilcox. As we finished this reading, who could not hear ringing in his ears the anxious call of the commander of the storm-tossed vessel to Jonah:—

"What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not."

This call comes to Seventh-day Adventists, not as the call of a small ship's crew about to perish in the tempestuous sea, but as the perishing cry of a world going down to eternal destruction. Although we are in the breakers, and everything is fast going to wreck under the fury of the sea, yet there is a chance to escape, and the way is by and through the third angel's message. And although the people do not know this message as the provision of God for their rescue, yet they are calling for it. They do not know the exact formula, but they long for the deliverance, and express their longing in ways that we can easily understand. The poor, lonely, lost Chinese woman put over her door the call for help in these words: "May the great truth come to this door."

And as we go through the readings from day to day, keeping our minds fixed upon these spiritual interests, we are awakened from slumber, aroused to earnestness, and quickened to a new life. The world begins to look different—less charming; the cause of God looms up before us with much greater meaning; we are drawn out by new and strong desires to do and give for the finishing of God's work in the earth.

What a blessed experience! Everything connected with this message becomes so real, so living, so tangible, so uplifting, when, through Bible study, prayer, and service, we fasten our minds upon this one thing for a few days. Who does not most earnestly and devoutly wish that the week of prayer might be a year long? And who can tell what would happen in this poor, old, perishing world if the experience of this denomination during one short week of prayer were to be continued one whole year?

The week of prayer is only half gone, but already letters are coming to our office from our brethren, telling how their hearts are stirred to do something to help the cause forward. One brother and his wife volunteer for service in South America. Another proposes to mortgage his farm, and loan all he can thus raise to the General Conference. We tell this good brother that this step will not be best now; that our people have means that they can *donate* to our missions. Others are already sending help. If every believer in the third angel's message were to give this cause in all its bearings the close thought, the earnest prayer, and the unselfish attention an entire year that are being given to it by many during this one week, the loud cry would be heard. There would be a new and full surrender by many to the cause, and as a result there would be a new endowment of power and more efficient service. Messengers would go forth with a message that would awaken the world.

Brethren, let us extend the week of prayer. One of the great objects of the week of prayer is to lead us all to study our Bibles more carefully, to pray more earnestly, to love the cause of God more passionately, to give more liberally, and to work more zealously. This object can not be attained if we dismiss this matter when the week closes. Then let us keep on reading and thinking of our missions; let us keep on praying for them and giving to them. Brethren, let us extend the week of prayer through the year. Who will join the praying, giving, working band for 1904?

A. G. DANIELLS.

It is time now to feel that we are indeed strangers and pilgrims on this earth,—this realm of sin and woe, ruled by the spirit of strife,—but that we have a home, and that we are homeward bound. It is time to make this truth a reality in our experience, a truth that shows itself in our words and deportment. Let it be a prospect which will lift us above the obstacles and trials of this earthly way. "Thine eyes shall see the King in his beauty: they shall behold the land that is very far off."

"THE things which are seen are temporal; but the things which are not seen are eternal." And eternal things, the unseen things, are the truly real things. Spiritual things are real; those things which are seen only with the eye of faith are more real than the things visible to the natural eye. We can see nothing with the natural eye that is permanent, nothing that is not soon to pass away and be seen no more forever. God, the fountain head of all reality, is a spirit, and invisible. The Word of God is real, and though we can not seize it with our hands, when we lay hold on it by faith, our connection with it is a reality, and no mere theory or figure of speech. We need to realize more that the spiritual, unseen things are more real than the things of time and sense. L. A. S.

Note and Comment

It is announced that at the next Methodist general conference an effort will be made to remove the ban contained in the Methodist discipline on dancing and card playing. This is one of many things in the religious world which illustrate the tendency of the age.

THE public schools as a source of anarchy, was the singular theme of remarks made recently at a club meeting in Chicago by the principal of a Chicago school, Mr. W. H. Campbell. Mr. Campbell affirms that the public schools of Chicago are breeding places for anarchists. He is quoted as saying:—

There are coming out of the public schools to-day, a great mass of anarchists. Pupils in many of the schools in Chicago, and in my own school, hoot at the teachers when they pass by. I have even known them to follow the teachers to their boarding houses. When a body of pupils are permitted to go into a school and say that one of their teachers must not ride on street cars run by non-union carmen during a strike, and be sustained in their demand, I say that is anarchy. I do not say that anarchy is taught in the schools, but one thing we must do is to seek a remedy.

Incidents of this kind furnish arguments for those who say that the public schools breed criminals because they are "godless," and that the proper remedy is to teach religion in the schools. But the qualities of noble manhood and womanhood can not be acquired by the youth in the way that they acquire a knowledge of the arts and sciences.

SOME observations made by United States Senator Depew at a recent dinner of the Bible class of Mr. Rockefeller, son of the Standard Oil magnate, show how strikingly the language of the apostle James in regard to the heaping together of treasure for the last days has been fulfilled in the last fifty years. Mr. Depew, who is a millionaire and an

authority on questions which especially relate to the millionaire class in this country, advised the young men to be satisfied with "a modest independence," rather than attempt to "rival and reach great fortunes." Of the eighty millions of people in the United States there are, according to Mr. Depew, about one hundred thousand millionaires. But fifty years ago there were not more than one tenth as many, and at that time a man worth only one million dollars was a curiosity in nearly every part of the country. Now, said the Senator, "The million-dollar man has no rank or place or consideration in the ten-million class, and the ten-million chap is a little fellow in the fifty-million or hundred-million circle." The millionaires of to-day were almost without exception poor and socially obscure a half century ago. All this enormous wealth has been piled up suddenly. There was never any parallel to it in the world before.

At a public meeting held in the Metropolitan Methodist church in this city, December 13, called by the Interdenominational Congress of Women of Washington, and presided over by Bishop Satterlee (Episcopal), the following resolutions were adopted against the seating in Congress of Senator Smoot, of Utah, following addresses by the bishop and a number of the ladies present:—

Believing that the so-called Church of Latter Day Saints is antagonistic to our Federal Constitution, and every form of religion based upon the Bible; that it is a menace to American home life, and an insult to our American womanhood; and believing Senator Reed Smoot, of Utah, to be a pledged representative of that institution, bound by its laws and requirements to render first allegiance thereto, and that he therefore must of necessity be unfaithful to the laws of the United States; and believing that Apostle Smoot could not have been elected to the United States Senate without the dictation and command of the Mormon hierarchy, which is a complete union of church and state, and therefore in direct opposition to the principles of the Constitution of the United States; therefore,—

Resolved, That the congregation here assembled do most earnestly protest against Apostle Smoot retaining his seat in our national Senate.

Resolved, That we call upon all loyal and patriotic men and women of every State to send protests to the senators from their States, and urge upon such citizens immediate and prompt action.

It is to be hoped that this example of the evils of church and state union will be a warning to the American people against sanctioning the connection of any other church with politics. The Mormon Church is by no means the largest church in the United States, and the evil of a union with the state, or with the civil power, is felt in proportion to the political influence which the church is able to command.

THERE is something wrong somewhere, is the opinion expressed by the Philadelphia *Public Ledger*, with reference to an unnatural condition of things which is beginning to manifest itself in the juvenile stratum of society. The evidence of this, which we think amply justifies the opinion that something is wrong, and decidedly so, is thus stated by the *Ledger*:—

Children have furnished an unusual and a distressing proportion of the criminal and tragic news of the last week. Schoolgirls have disappeared; lads have left home for wayward courses; boys barely in their teens have committed suicide, and two or three young misses have attempted to do so; two boys eight years old have been before the Federal courts, one of them, a negro pickaninny, charged with robbing the mails. A record like this provokes wonder whether there may not be something wrong somewhere. Is it home training, or the lack of it? or is it nerves? Does it point toward a growing native depravity? Does it mean precocity or degeneracy? A number of writers recently have coincided in remarking the extinction of the line between the young and the old. No longer do middle-aged men and women find their ideas and interests different from those of the younger generation, there is a new camaraderie in society, in business, at home. Age does not count much either way, as it used to. But we do not want it to come to pass that infants furnish us the news of suicides, abduction, embezzlement, and mail robbery.

We are in the "perilous times" of the last days, when men have given themselves up to worldliness, and cut themselves off from the influences of the Spirit of God, until the spirit of evil has almost unlimited sway. This is what is wrong.

It is reported that an understanding has finally been arrived at in the matter of the sale of the friars' lands in the Philippines. The friars asked \$15,000,000 for their lands, and Governor Taft made them an offer of \$6,000,000. A compromise has been effected, at a price of \$7,250,000. The pope has sanctioned the deal, and is said to be much pleased over the outcome of the negotiations. A Vatican official is quoted as saying: "The fact that an agreement has been reached is considered a new demonstration of the *loyal* [italics ours] and lofty manner with which the Washington government deals with affairs respecting the rights of the Catholic Church." Touching the question of the removal of the obnoxious religious orders from the islands, the same official observed: "The question as to whether the Franciscans, Dominicans, Augustinians, and Recollects shall remain in the archipelago now rests entirely with the Holy See, which, by its laws and traditions, is compelled to help in safeguarding the rights of the people, as well as those of the ecclesiastical orders." It is proposed to sell the purchased lands to the Filipino tenants now living on them, on the instalment plan, and create a landlord class, which it is thought will be a strong conservative element in favor of law and order in the islands. L. A. S.

General Articles

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

The Sweet Story of Old

I THINK when I read that sweet story of old,

When Jesus was here among men,
How he called little children as lambs
to his fold,

I should like to have been with him
then.

I wish that his hands had been placed on
my head,

That his arms had been thrown around
me,

That I might have seen his kind look
when he said,

"Let the little ones come unto me."

Yet still to his footstool in prayer I may
go,

And ask for a share in his love;
And if I thus earnestly seek him below,
I shall see him and hear him above

In that beautiful place he has gone to
prepare

For all who are washed and forgiven;
And many dear children are gathering
there,

"For of such is the kingdom of
heaven."

—Mrs. Jemima Luke.

Carrying Forward the Lord's Work

MRS. E. G. WHITE

THE last years of probation are passing into eternity. The great day of the Lord is right upon us. Every energy we possess should now be used to arouse those dead in trespasses and sins.

Let the words of the Lord spoken by the prophet Malachi, be brought home to every soul:—

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts."

It is time that we gave heed to the teaching of the Word of God. All his injunctions are given to do us good. He calls upon those who stand under the blood-stained banner of Prince Emman-

uel to give evidence that they realize their dependence on God and their accountability to him, by returning to him a certain portion of that which he entrusts to them. This money is to be used in advancing the work that must be done to fulfil the commission given by Christ to his disciples.

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." "Go ye into all the world, and preach the gospel to every creature," "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

God's people are called to a work that requires money and consecration. The obligations resting upon us hold us responsible to work for God to the utmost of our ability. He calls for undivided service, for the entire devotion of heart, soul, mind, and strength.

There are only two places in the universe where we can place our treasures,—in God's storehouse or in Satan's; and all that is not devoted to God's service is counted on Satan's side, and goes to strengthen his cause. The Lord designs that the means entrusted to us shall be used in building up his kingdom. His goods are entrusted to his stewards that they may be carefully traded upon, and bring back a revenue to him in the saving of souls. These souls in their turn will become stewards of trust, co-operating with Christ to further the interests of God's cause.

Wherever there is life in a church, there is increase and growth. There is also a constant interchange, taking and giving out, receiving and returning to the Lord his own. To every true believer God imparts light and blessing, and this the believer imparts to others in the work that he does for the Lord. As he gives of that which he receives, his capacity for receiving is increased. Room is made for fresh supplies of grace and truth. Clearer light, increased knowledge, are his. On this giving and receiving depend the life and growth of the church. He who receives, but never gives, soon ceases to receive. If the truth does not flow from him to others, he loses his capacity to receive. We must impart the goods of heaven, if we would receive fresh blessing.

The Lord does not propose to come to this world, and lay down gold and silver for the advancement of his work. He supplies men with resources, that by their gifts and offerings they may keep his work advancing. The one purpose above all others for which God's gifts should be used is the sustaining of workers in the harvest field. And if men will become channels through which heaven's blessing can flow to others, the Lord will keep the channel supplied. It is not returning to the Lord his own that makes men poor; withholding tends to poverty.

The Saviour said, "I, if I be lifted up from the earth, will draw all men unto me." For the joy of seeing souls rescued from the hands of the destroyer, Christ

endured the cross. He became the living sacrifice for a fallen world. Through his sacrifice was given to the world the mighty influence of the Holy Spirit. It is through sacrifice that the work which Christ came to do must be carried forward. Self-sacrifice is required of every child of God.

God calls upon his people to awake to their responsibilities. A flood of light is shining from his Word, and there must be a meeting of neglected obligations. When these are met, by giving to the Lord his own in tithes and offerings, the way will be opened for the world to hear the message that the Lord designs it to hear. If our people had the love of God in the heart, if every church-member were imbued with the spirit of self-sacrifice, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened; and we should be invited to enter. Had the purpose of God been carried out in giving the message of mercy to the world, Christ would have come, and the saints would have received their welcome into the city of God.

If ever there was a time when sacrifices should be made, it is now. My brethren and sisters, practise economy in your homes. Put away the idols that you have placed before God. Give up your selfish pleasures. Do not, I beg of you, spend means in embellishing your houses; for your money belongs to God, and to him you must give an account for its use. Do not use the Lord's money to gratify the fancies of your children. Teach them that God has a claim on all they possess, and that nothing can ever cancel this claim.

Money is a needed treasure. Do not lavish it upon those who need it not. Some one needs your willing gifts. There are those in the world who are hungry, starving. You may say, I can not feed them all. But by practising Christ's lessons of economy, you can feed one. "Gather up the fragments that remain, that nothing be lost." These words were spoken by him whose power wrought a miracle to supply the needs of a hungry multitude.

If you have extravagant habits, cut them away from your life at once. Unless you do this, you will be bankrupt for eternity. Habits of economy, industry, and sobriety, are a better portion for your children than a rich dowry.

We are pilgrims and strangers on the earth. Let us not spend our means in gratifying desires that God would have us repress. Let us fitly represent our faith by restricting our wants. Let our church-members arise as one man, and work earnestly, as those who are walking in the full light of truth for these last days.

If in the providence of God you have been given riches, do not settle down with the thought that there is no need for you to exert yourself, that you have enough to draw upon, and that you can eat, drink, and be merry. Invest your means in the Lord's cause. If you are

doing less than you can do to help the souls perishing around you, be sure that you are incurring guilt by your indolence.

It is God who gives men power to get wealth, and he has ordained that this ability shall be regarded, not as a means of gratifying self, but as a means of returning to God his own. With this as an object, it is no sin to use our capabilities in acquiring means. Money is to be earned by labor. Every youth should be educated in habits of industry. The Bible condemns no man for being rich, if he has acquired his riches honestly. It is the love of money that is the root of all evil. Wealth will prove a great blessing to its possessor, if he realizes that it is not his own, but the Lord's, to be received with thankfulness, and with thankfulness returned to the Giver.

But of what value is untold wealth, if it is hoarded in expensive mansions, or in bank-stock? What do these weigh in the scale in comparison with the salvation of the souls for whom Christ, the Son of the infinite God, has died?

The Lord bids us, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or in the third watch, and find them so, blessed are those servants. And this know, That if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

Paul a Debtor

S. N. HASKELL

PAUL was in a pre-eminent sense an apostle of our Lord and Saviour Jesus Christ. He preached the gospel through the infirmity of the flesh. Gal. 4:13. He was with the church in weakness, and in fear, and in much trembling. He was a learned man, a member of the Sanhedrin, and was not obliged to preach the gospel for a livelihood. He was what the world would call a successful man. His position made him honorable among the dignitaries of the nation. He did not preach with enticing words of man's wisdom, but in demonstration of the Spirit and of power. Of his position after accepting the gospel, he says, "I think that God hath set forth us the apostles last, as it were appointed to

death: for we are made a spectacle unto the world, and to angels, and to men." They were accounted fools for Christ's sake. In the eyes of the world he had exchanged an honorable position for one the world called foolish in the extreme.

He says of himself that he was more than an ordinary minister, and in proof of this states that he was "in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." This was the apostle's experience in his labors. He was more than an ordinary minister; for in the same degree that he partook of Christ's sufferings, he also partook of his power. Again he said, "Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities."

While in Damascus, the governor, who kept the city with a garrison under Aretas, the king, desired to apprehend him, but he was let down by a wall through a window, in a basket, and escaped out of his hand. There is no Bible writer who suffered more at the hands of his brethren, the Jews, and he was also looked upon with suspicion by his brethren in the church, and yet never one word of complaint escaped his lips. What could lead, the apostle to endure all this? What motive actuated him? An answer comes to us in one short verse: "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." Had the apostle any transaction with these Greeks or barbarians that made him a debtor to them? — No, not in any way; but Christ had done something for him that he had not done for them. Christ had revealed himself to him. He had seen what Christ had done for the world. From the time Christ revealed himself to him on the way to Damascus, he felt that for Christ's sake he was debtor to all. The love of Christ constrained him. He determined to know nothing but Christ, and him crucified. He taught the truth in words. He taught it in his life, which had greater power than words.

When the Lord first called him, he said, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake." Immediately after his baptism he preached in the synagogues that Jesus was the Son of God. He felt it was his privilege to suffer with Christ. He ever felt that for this cause he obtained mercy, that in him first Jesus Christ might show forth all long-suffering, for a pattern to those

who should hereafter believe on him to life everlasting. The secret of the apostle's success lay in his realizing what the Lord had done for him, and he felt under obligation to others who did not have the salvation which he experienced.

Christ had left glory, come to this earth, lived a life of suffering, and died a shameful death that Paul might live. Christ had pardoned his sins. The veil had been lifted, and he had viewed eternal scenes. He did not count his life dear unto himself. He not only preached, but he taught every man in all wisdom, that all might be presented perfect in Christ Jesus, "whereunto I also labor, striving according to his working, which worketh in me mightily." He preferred to die rather than to live for himself. In this lies the success of the Christian. The strength of every Christian laborer consists in seeing and realizing the life of Christ, and coveting his humiliation. Christ is our example. He is our life. The mother of Zebedee's children desired a certain thing of Christ: "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." But Jesus answered and said, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." It is the self-sacrificing spirit that counts in the heavenly courts. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

It is a privilege, yea, more, it is a precious gift, to suffer with Christ. Said the apostle, "For unto you is it given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Of all the gifts that heaven can bestow upon men, fellowship with Christ in his sufferings is the most weighty trust and the highest honor. The reason men are not more successful in winning souls to Christ is because they have not more of the spirit of Christ. They do not rightly view their Saviour, and what it is to serve him. The Christian religion had its birth and swaddling clothes in the manger. The chief cornerstone is the death and resurrection of our divine Lord and Master, who left the royal courts of glory, and came to this earth to die. It is the baptism of the Holy Spirit that is needed, that which baptizes us into the sufferings of Christ. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

It is those who have made a covenant with God by sacrifice who will be gathered by the angels when Christ comes in the clouds of heaven. It is the heart's surrender that is so much needed. We

should realize the worth of souls, the estimate placed on them by Christ, the price he paid for their salvation. It is then, and then only, that we get a taste of the sufferings of Christ, and the heart is moved by the love of God to do and suffer in their behalf. Upon the true worker will rest the burden of souls. O, for the heavenly anointing that creates a hatred of self-serving, and implants in the heart an unselfish desire for others' happiness! "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also," or in any other foreign field, is the heart language of every true laborer for Christ.

Time for the Loud Cry

G. B. THOMPSON

THERE will be a period in the work of the third angel's message known as the "loud cry." The angel of Revelation 18 will descend to the earth with a heavenly commission to unite his voice with the third angel, and speedily close the work of the gospel in all the earth. Through the power of the Holy Spirit the fifteen hundred millions of earth's inhabitants will hear the message, and the horrible drama of sin be ended.

We are in the *time* of the loud cry, and have been for a number of years. That the message is *now* to take on *new* power, and the prolonged controversy be speedily finished, must be apparent. The God who said to the proud waves of the mighty ocean, "Hitherto shalt thou come, but no further," has decreed that time shall not continue beyond the bounds of a generation already hoary with age. This truth should burn into the soul of the remnant, and kindle their smoldering zeal into a flame.

There is a statement in "Early Writings," in the chapter entitled the "Loud Cry," which throws light upon the nearness of the end, and adds solemnity to the hour. Speaking of the loud cry, the writer says:—

"This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon, and calling upon God's people to come out of her, that they might escape her fearful doom. The light that was shed upon the waiting ones penetrated everywhere, and those in the churches who had any light, who had not heard and rejected the three messages, obeyed the call, and left the fallen churches. *Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death.*" —Page 138.

Some who oppose the spirit of proph-

ecy try to make it appear that the Testimonies have failed because the end should have come many years ago in order to meet the specifications of some of the earlier ones. But here is a statement from one of the earliest Testimonies, which refutes this; for it states that after the three messages began, some would grow up to "years of accountability" before the loud cry and the end would come. In fulfilment of this statement many have grown up. In the world and in our churches there are those who, when the third angel's message began, were infants, but now are full-grown men and women, having reached the "years of accountability." They are all about us. But let the solemn fact be noted that *it is at the time when these have grown up to the "years of accountability," that the loud cry is given.* The Testimony said time would continue long enough from the beginning of the message before the loud cry was given for children to grow to "years of accountability." It has done so. The same Spirit says that it is at the time when they have grown to years of accountability that the loud cry is given, and the work is finished in the earth. That the very limit has been reached is apparent, and delay can no longer be possible.

"Servants of God, endowed with power from on high, with their faces lighted up and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction."—*Id.*, page 139.

That the hours are freighted with extraordinary and solemn responsibilities is apparent.

Growth

G. C. TENNEY

GROWTH and development are the evidences of life. Every living thing grows. When an object reaches a point beyond which it does not expand and increase, it begins at once to decline, and dissolution is only a matter of a short time. A building, a suit of clothes, or any object which men construct, can not remain intact; for the instant it is pronounced "done," it begins to deteriorate. So in the works of God, the cessation of improvement is the signal for decay.

The acquirement of knowledge is governed by the same law. He who ceases to advance, begins to retrograde. Christian experience is a development, an unfolding, and it is under the same rule. When one no longer grows in grace, he goes backward. We can not continue to put new cloth into old garments. New wine must have new wine skins, or both will be ruined. The apostle admonishes us in his closing words: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge

of our Lord and Saviour Jesus Christ."

To prevent spiritual declension we must grow. To guard against being led away with error, and falling from our position, we must grow. We must grow in grace, and also in the knowledge of Christ. We sometimes quote it, "Grow in grace and knowledge of the truth." That is doing no special violence to the scripture, if to us the truth means Christ. If it means mere theories, then it is not what the apostle says, or means to say.

In order to grow in grace and knowledge of the Lord Jesus, we must have expansive hearts. Narrowness of mind will not admit of growth, even in the truth. The upward path of the just shineth more and more unto the perfect day. All through our experience as a people, God has been trying to expand our capacity for receiving truth, and he would gladly confer upon each of us that gift to Solomon, "largeness of heart, even as the sand that is on the seashore." This does not by any means imply that we should throw open the doors of our hearts to every wind of doctrine, but that we should place them under the control of the Spirit of God, that we may be all taught of him. The apostle was perplexed in his labors by the unwillingness of those who accepted the gospel to advance beyond the elementary doctrines taught them. Like a boy studying arithmetic in the winter, and staying out of school through the other seasons, forgetting what he has learned, and so never getting beyond long division, many people are satisfied to walk in a treadmill of thought instead of taking a straight line for perfection.

The "old landmarks" are not hitching posts, but lines of truth running through to the kingdom of God. These lines lead upward, and from the heights we gain in following them we obtain new and broader glimpses of the works and character of God. We should not forsake the landmarks, nor should we remain stationary. To be "steadfast, unmovable, always abounding in the work of the Lord," does not necessitate our standing still. The Saviour says, "Walk while ye have the light, lest darkness come upon you." As surely as darkness succeeds day, so surely will darkness overtake the man who refuses or neglects to advance in his spiritual life.

In no other direction is there such opportunity for advancement as in the knowledge of God, and Jesus Christ whom he has sent. To this branch of study—this divine science—we are most lovingly invited by the Word of God. The apostle Paul especially, repeatedly encourages us to increase our knowledge of God. God himself invites his people to come into closer relations with him, and obtain a better knowledge of his nature and character. To guard against idolatry he has not revealed to us his form or figure. His people have heard his voice, they have seen the thick darkness, they have seen the flashing light of his glory, but they saw no similitude. And yet God in Christ is revealed without a veil. In the

secret of his presence the soul is continually learning wonderful things. He leads into green pastures fresh and sweet.

I have seen cattle tethered on the field, and they had gone round and round until the very roots of the grass had disappeared, and just beyond the reach of the hungry beasts grew the luxuriant grass of the meadow. And thousands of hungry souls are bound in the same way by creeds and definitions which stultify the soul, and prevent its feeding on the ever-fresh and nourishing pasture of God's Word, which is so boundless in its store of grace and knowledge. The opinions of men have so long been held in veneration by the Christian world that but few can discern between the chaff and the wheat. And many prefer to chew the chaff when the wheat is just as near, and just as free. The curse of Christianity has been the barriers erected in the name of truth, over which if men dared to advance they must do so at the cost of their place in the synagogue.

The Bible, The Bible, still let this be our cry. Here let us firmly plant our feet, and by it let us live. Let us crave the sincere milk of the Word that we may grow thereby.

Venturing in Missionary Work

D. T. BOURDEAU

HE who ventures nothing has nothing; he who ventures little has little; he who ventures much has much. This is true in temporal things; it is also true in spiritual things, even in missionary work. We receive the truth that we may communicate it to others. If we do this, we shall have more truth, and more strength to communicate it to those to whom we owe it, and in this case we are debtors to all those who are within our reach, and whom we can bless with the light God has given us.

We should love our fellow beings as we love ourselves. If we do this, and have experienced the saving power of the truth for these times, we shall do all that in us lies to lead others to do the same, and to experience this same saving power that we have experienced; and thus our talents and abilities, with those of such as we can lead to walk in the way of truth and salvation, will be utilized, and the result will be an increase of talents and abilities as seen in an increase of souls saved through the grace and truth of him who died for us.

This means missionary work, and venturing to do all we can of it, both for ourselves and for others; for in this we are to co-operate with Christ. By grace divine we are to work out our own salvation, and labor for the salvation of others, knowing that it is God who worketh in us and in others to will and to do of his good pleasure. We must venture more by faith and by earnest endeavors to form right characters. As we labor to overcome the defects in our imperfect characters, we shall labor for the salvation of others; for the two are inseparably connected. We can not

labor to form righteous characters without laboring for the salvation of our fellow beings. To neglect doing all we can to lead others to comply with the conditions of salvation, is to be selfish, and to withhold equal love from those who need salvation, and from God love supreme. And how can we be truly said to be forming holy characters while selfishly doing this?

On the other hand, in laboring for the salvation of others, our love for them and for God increases. While presenting to those for whom we labor the love of God, as seen in the gift of his Son and through his offers of salvation, we are reminded of what God has done for us in freely forgiving us our sins and in saving us from the power of sin, and we are led to ask him for grace to love him more; and he graciously grants us our request. We remember that he loves our fellow beings who are still in their sins as he loved us when we were in the same condition, and we are led to ask him for more of the love wherewith he has loved us and those who are still in the bondage of sin, and for whom we are laboring. In his great love and mercy he grants us our desire, even to giving us bowels of mercy for those who are perishing in their sins, and enabling us to love them as we love ourselves. In seeing the sins of those for whom we labor, we are led to examine our own characters to have their defects removed, that our example may be worthy of imitation, and that we may be successful in winning souls to Christ. And what is this but forming holy characters?

Christ ventured all when he came to our world to save those who would truly believe in him; and we should venture all, even our very lives, if need be, in laboring for those for whom Christ died. To do this we need not all go to the heart of heathendom to evangelize the heathen. We can venture in doing missionary work in our own families, home churches and localities, and in laboring for those around us with our literature, in visiting and giving Bible readings; and we can venture more in doing missionary work on our knees, praying for those needing light, truth, and salvation, and for the messengers of the cross who are bearing to those in darkness the glad tidings of salvation.

Let us not wait until every obstacle is removed to engage in missionary work. To do this would be to evince unbelief and selfishness, not giving the Lord a chance to work, and drying up spiritually. It would be to become guilty of the blood of souls around us who are perishing in their sins, and to be found unprepared for the things that are coming on the earth. Let us venture more in doing missionary work, that our faith and love may be increased, that we may see God's mighty workings in the conversion of souls to God, to the encouragement of his people, that the work of the Lord may soon be cut short in righteousness, and we may soon realize the blessedness of greeting the Saviour with joy at his coming.

"Ye Must Be Born Again"

If it be true, as some assert, that it is not now common to hear sermons on the new birth, the pulpit is ignoring its high calling, and the power of its message is a diminishing quantity. To preach mere culture, it matters not how enticing; or philosophy, it matters not how profound; or ethics, it matters not how exalted, instead of the gospel of the new birth as proclaimed by Jesus Christ, is to degrade the ancient and holy office of the pulpit, and to cast the imputation of hypocrisy upon the Saviour of men. When the doctrine of the new birth is preached by men who thoroughly believe in it because they thoroughly know it by personal experience, the pulpit rises to its rightful and exalted place; the minds of sinful men are stricken; their hearts are touched, and they give evidence of the need of spiritual regeneration through Jesus Christ and the Holy Spirit, by crying out, "Men and brethren, what shall we do?"

The doctrine of the new birth is not worn out; it can not be discarded; it has vitality and potency in it; the propagation of the faith once delivered to the saints depends upon it; the establishment of the divine kingdom in the hearts of men throughout the world is contingent upon it. The church that desires to hold itself steadfast to the divine ideals, and to prosecute its mission in accordance with God's purposes for the regeneration of men, will magnify the doctrine, believe it, experience it, sing it, and live in harmony with it; while from its pulpits men of consecration, baptized by the Holy Spirit, and unwearied in a holy purpose to lead their fellows out of darkness into light, out of bondage into freedom, out of sin into righteousness, will point them to the Lamb of God, which taketh away the sin of the world, and declare, "Ye must be born again."—*New York Christian Advocate*.

Unholy Tempers

HEAR ye this, all ye that are called Methodists! You, of all men living, are most concerned herein. You constantly speak of "salvation by faith;" and you are in the right for so doing. You maintain (one and all) that a man is justified by faith, without the works of the law. And you can not do otherwise, without giving up the Bible and betraying your own souls. You insist upon it that we are saved by faith; and, undoubtedly, so we are. But consider, meantime, that let us have ever so much faith, and be our faith ever so strong, it will never save us from hell unless it now saves us from all unholy tempers; from pride, passion, impatience; from all arrogance of spirit, all haughtiness and overbearing; from wrath, anger, bitterness; from discontent, murmuring, fretfulness, peevishness. We are of all men most inexcusable, if, having been so frequently guarded against that strong delusion, we still, while we indulge any of these tempers, bless ourselves, and dream we are in the way to heaven!—*John Wesley*.



What Have We Done To-Day?

We shall do so much in the years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak to-day?

We shall be so kind in the afterwhile,
But what have we been to-day?
We shall bring to each lonely life a smile,
But what have we brought to-day?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;
But whom have we fed to-day?

We shall reap such joys in the by and by,
But what have we sown to-day?
We shall build us mansions in the sky,
But what have we built to-day?
'Tis sweet in idle dreams to bask,
But here and now do we do our task?
Yes, this is the thing our souls must ask—

"What have we done to-day?"

—Nixon Waterman.

The Feeding of Infants

EULALIA S. SISLEY, M. D.

It is a significant fact that one half of the infants born into this world die before they reach the age of five years. It may be safely said that a large per cent of this infantile mortality is due to errors in feeding. A few suggestions may be helpful to inquiring mothers.

Many mothers, in feeding their little ones, adopt the plan of "meals at all hours." No plan could be fruitful of more pernicious results, as a baby's digestion must suffer from irregular or too frequent feeding.

As a general rule, an infant should be fed once every two hours during the daytime, and once or twice at night, until one month old. After this time the baby should be trained, as far as possible, to do without feeding from ten o'clock at night until five or six in the morning. The little one may cry the first night or two; but he can usually be quieted with a little warm water. After a short time he will learn to sleep through the night without waking for food.

From one to four months of age, the child should be fed once every three hours during the daytime. From the fourth to the eighth month, the intervals between feedings may be gradually lengthened to four hours.

Happy the little ones who are nourished in nature's own way. Statistics show that such babies, as a class, are healthier than bottle-fed infants, and the mortality among them is far less.

Of artificial foods, modified cow's milk is usually the best. For a young infant, the milk should be diluted one half, the proportion of milk and cream being gradually increased as the child's stomach is able to bear it. Plain water, barley water, or thin, strained, well-cooked oatmeal gruel may be used to dilute the milk. Enough milk may be modified and sterilized each morning to last through the day. A teaspoonful of lime-water may be added to each feeding.

If a prepared infant food is used, select one which contains as little starch as possible, as an infant is unable to digest starch.

In selecting nursing bottles, choose those that are smooth inside, without angles or depressions, which, by collecting milk, render cleansing difficult. Provide the bottle with a plain rubber nipple. The long tube attachments should be discarded, as it is impossible to maintain the necessary cleanliness. Any particle of milk remaining in the bottle or nipple from one feeding to another, will be likely to contain the germs which cause fermentation in the stomach; hence the necessity of absolute cleanliness. Immediately after nursing, the bottle should be thoroughly rinsed, then submerged in a soda solution (one teaspoonful of soda to a pint of water). The nipple, after being thoroughly cleansed, should also be immersed in the soda solution until required for the next feeding, taking care to rinse before using. The busy mother may think these precautions unnecessary, but be it known that neglect to observe these requirements is largely responsible for the great mortality among infants.

The healthy infant, whether bottle or breast-fed, should be gradually weaned at about the age of twelve months, or as soon as he possesses sufficient teeth to begin masticating solid food. It is best, if possible, not to wean a child during the warm summer months, as this is the time when gastric and intestinal disorders are most prevalent. The custom followed by some mothers of greatly prolonging the nursing period is detrimental to both mother and child.

A suitable diet for a child one year old would consist of thoroughly cooked grains (such as whole-meal bread, zwieback, browned rice, and the flaked wheat preparations), stewed fruit, and fresh fruits which are thoroughly ripened. Milk and cream may also be used.

Avoid fried or highly seasoned foods, stimulants (including tea and coffee), coarse vegetables, unripe fruit, pastry, and excessive sweets.

It is a mistaken kindness to feed babies on sweetmeats. By thoughtlessness in this matter the foundation may be laid in infancy for lifelong dyspepsia.

Home Life

THERE is something peculiarly beautiful in the pure and calm life of a home in no wise prominent and celebrated. There stands a house, just like the dozen others in the same block, or on the same village street. No news-monger ever lingers in its doorway. The man who looks out of its windows and crosses its threshold has never led an army or sat in the senate hall; but his life may be perfectly heroic, and as beneficent as only a pure heart has the gift to be. He may, by being the pure priest of his own house, be performing a ministry that only God and his unseen angels are acquainted with, in the instruction of his family in the ways of God, in quietly contributing to the relief of the needy nearest him, and, most of all, in the eloquent sermon of a spotless Christian life. There are many homes pervaded from cellar to garret by such a spirit. Like the ointment with which an adoring woman anointed the weary feet of Jesus, its odor fills the whole house.

The atmosphere of a home will be decided by its strongest spirit, and this is as apt to be a woman as a man. The most delightful home in real Christian grandeur that we have ever known was where a noble woman gave tone and character to the group. She was a priestess whose utterances carried more weight than any ever heard in a pagan temple.

The Epworth rectory would have been just like many others, and Methodism would never have been born, but for the woman who was composed when all about were excited; who taught more and put more great granite blocks in the temple of God's church in one day, by her molding influence upon two plastic minds,—her sons John and Charles,—than her husband, with all his sermons and hymns and tirades against the government could have done in fifty lifetimes.

Many of the criticisms of "Memorials of a Quiet Life," by Hare, and the opinions expressed concerning its good influence and tendency, seem to have arisen from different modes of looking at the work. Some have commended the style, others have called attention to the general characteristics of the Hare family, while others have thought that the greatest service of the book is the light it throws on the state of religion and literature in England during the period covered by the lives which it unfolds. But what has struck us most is the simplicity, sweetness, and intensity of virtue in that quiet Christian home at Hurstmonceaux. These were people who visited, and were visited, in turn, by their friends; kept a journal, each for himself, of what seemed the doings of the monotonous days; made plans for life and work; had their bereavements and joys; passed into serene old age, and left children behind them of whom they could only hope well because those who had loved them best had prayed well for them. Such a life has nothing striking in it, but it is the life of a real home. There is no rush, no grand ceremonial, no brilliant entertainment. All is unpre-

tending, and utterly devoid of the gross aspiration for renown. Such an untoward event as public prominence given to the circle of the Hares would have sent them all blushing into the Highlands. They thought nothing of it, and the beauty of their life was their living right straight on, from day to day, a pure and elevated life. There were ambitions, expectations, but they were legitimate and pure, and were fulfilled.

We are sometimes disposed to complain that our American home is beginning to suffer sadly. The excitements and whirl of our common business life get within it. The ostentation that comes from a desire to have the stranger become a guest for a few hours, and entertain a most excellent opinion of our finances and tastes, is too much the fashion. The young fledglings leave the old nest, here in America, very soon, and prefer to live in another atmosphere than their first. Our households are hopeless mutilations. We stand in danger of growing into the feeling that we are living in a vast boarding house, where nothing suits us but the expectation of something better. The excitements of our temporal life, the disappointment of our worldly hopes, should never be allowed to affect the feeling of the loved at home. If the members must separate, let us have them often recalled. Let the correspondence with them be faithfully sustained. Let all the ties be continued. Let the entire life be such that even the youngest at the fireside will never be able to forget, in all his later life, the temper and spirit of that charity and cheerfulness in which he grew, and from which he went out into the chilly world.

If a foreign duty is performed, let the nearest not be left undone. Let us, if we would look to the great future, both here and beyond, have a home where the loving and unifying spirit is supreme, and where religion absorbs all other interests. The good home here is the best type we have of the household above.—*Bishop J. F. Hurst.*

Deer Hunting in Wisconsin

WM. COVERT

THE deer-hunting season in Wisconsin embraces the time between November 10 and 30. This season is now in the past, and the result is as follows:—

Twenty men have been killed in the woods, and a good many others seriously wounded. This is less than the average annual loss of human life due to these Wisconsin hunts. About four thousand poor, innocent deer have been captured this year. On an average, about one man in three who took out license succeeded in capturing a deer. The average cost in time and money to each individual who took part in this enterprise was not less than twenty-five dollars. This, of course, would not include the cost of gun and ammunition. The total cost would, therefore, be not less than three hundred thousand dollars, or seventy-five dollars for each deer taken. But this does not include all the cost, nor all the destruction wrought; for a large number

of horses, cattle, and sheep were slain by the careless and reckless men who went into the woods.

I wish to ask if this kind of business pays. What effect does it have upon the spirituality of those who engage in it? Should professed Christians spend time and means in this way? I have been listening to the recital of these things, and hoping all the time that Seventh-day Adventists would not be numbered among the sportsmen in the hunting season. But how is this? Will I give a truthful report if I say that our brethren have all withheld themselves from this business?

Just a few days ago, a deer hunter accidentally killed himself in the woods only about half a mile from my home. Our neighbors were greatly distressed because of the sad termination of this hunt. He left a wife and five children to mourn their loss, besides many other relatives and friends. I was told that before he left home, his wife had pleaded with him not to go into the woods. But still the desire for the exciting chase overcame all the remonstrance of wife and children. Now he is dead, and his family left alone to battle with the cares of this life as best they can. He is only one out of the twenty who were killed in this way during the annual hunt in Wisconsin this year.

But that which has taken place this season is only a sample of what is being done every year in this savage business which men are pleased to call sport. But for my part I can not see how any Christian can call it sport, or feel that he can regard himself as following the Master's footsteps while engaged in this kind of pastime. I wish that we could imbibe the tender spirit which actuated Goldsmith when he wrote the lines:—

"No flocks that roam the valley free to slaughter I condemn;
Touched by the love that pities me, I learn to pity them."

But if we can not enter into the spirit of the poet, we certainly ought to enter into the spirit of the Saviour who died to save men, and therefore refrain from engaging in a business which annually destroys a score or two of human beings, and is, to say the least, questionable in many other ways.

"It is not the deed we do,
Though the deed be never so fair,
But the love, that the dear Lord look-
eth for,
Hidden with holy care
In the heart of the deed so fair."

TRUE peace of mind does not depend, as some seem to suppose, on the external incidents of riches and poverty, of health and sickness, of friendships and enmities. It has no necessary dependence upon society or seclusion, upon dwelling in cities or in the desert. . . . Let the heart be right, let it be fully united with the will of God, and we shall be entirely contented with those circumstances in which providence has seen fit to place us, however unpropitious they may be in a

worldly point of view. He who gains the victory over himself gains the victory over all his enemies.—*The Lutheran.*

Women Should Have Money to Spend

HAVING the bills paid is all very well. It's much better than not having them paid. But women like the handling of money as well as do men. They like to pay for their own purchases, and open their own parcels. If you men can not sympathize with this eccentricity, consider how well you like to open your own mail. Consider how well you'd have liked going through college with all your bills paid, but not a cent in your pocket. Consider, while you are considering, how you would like being asked to a banquet, and having somebody else eat for you. I have known women whose fathers were millionaires, and whose bills were paid without question, who were compelled to wait for the carriage, whatever their errand or its distance, because they never had car fare. Invariably these women were reckless in extravagance. They rarely asked the price of things ordered, as it was a matter of no concern to them. Yet with the rare and precious cash dollars that came their way, they were economical to the verge of stinginess. The moral whereof is plain.

If you would have your womenfolk economical, let them handle money, and learn to respect its value.

When a father gives his son an allowance, he should do the same for his daughter; not as a matter of material favor,—for the daughter's bills might double the son's allowance,—but as a matter of discipline, of financial experience and education. The girls who dress and keep themselves within the limits of a stipulated allowance are usually the best dressed; yet their bills are invariably smaller. It is to their interest to get all they can for their money, and their dollars go twice as far as do those of the girls whose bills are paid. And these are the girls whose training is fitting them to be good wives and help-mates of men, provided the men they marry have sufficient shrewdness to share their confidences and their incomes, and to trust their wives to aid in making the family fortunes solid. In the humbler walks of life, where the husband's earnings are so scant it is incredible that they can cover the mean necessities of life, those households are uniformly more thrifty where the husband turns over his entire earnings to the wife. Somehow she always manages to supply the wants, and keep the bills paid; and somewhere, though he can not see just how she does it, there's a nest-egg growing by hard-saved dimes and dollars for the inevitable "rainy day."—*Susan H. Martin.*

O LOVE! how cheering is thy ray!
All pain before thy presence flies;
Care, anguish, sorrow, melt away,
Where'er thy healing beams arise;
O Jesus! nothing may I see,
Nothing desire or seek but thee!

—*John Wesley.*

THE WORLD-WIDE FIELD

The Educational Problem in Rome

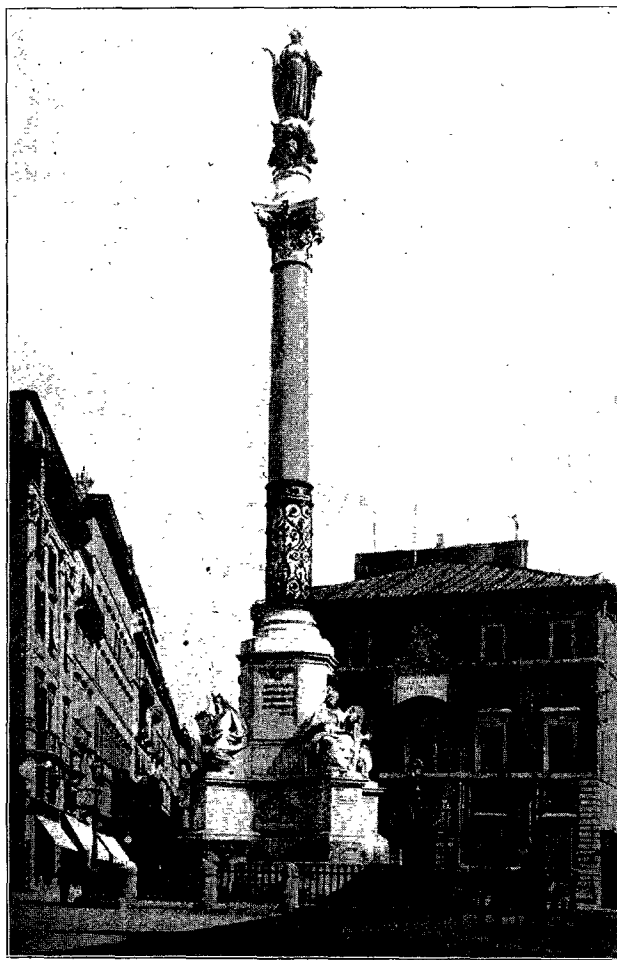
CHARLES T. EVERSON

THE papal See is not only located in Rome, but here also is the seat of the educational interests of the Roman Catholic Church. Not only one college is located here, but a score of them. From all over the world the students for the Catholic priesthood come to Rome to study. Not all the priests graduate from the schools here, many receiving their training in their native country; but a certain number from each country take their degrees here. There is a college for the American students, one for the English, one for the Canadian, and one each for the French, German, Spanish, Scotch, Austrian, etc. In each of these schools the students are taught in their respective languages, but come together at least once a day for general lectures. These lectures are delivered by the most learned professors of the Catholic Church, who are generally Jesuits. Here the darker doctrines of Romanism are poured into the minds of the young students, and they are inoculated with anti-heresy virus to keep them from catching the disease of Protestantism. And the teachers generally do their work well, as can be testified by those who are working for the conversion of Catholics in every land.

The accompanying picture gives a front view of the building called "The House of the Propaganda," where these lectures are given, and where several thousand students can be accommodated at one time. The monument in the foreground is a pillar that was erected to commemorate the institution of the dogma of the immaculate conception, which was voted by the Roman Church in 1854. The figure on top is supposed to represent Mary; but any student of the Revelation will recognize in it a representation of the symbol of Revelation 12,—the woman, clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

One can not fail to be struck with the companies of these students that are a familiar sight in the streets of Rome, going to and from their schools; for

they are all robed in vestures of various colors, some in bright red, others in blue, black, and violet, and girded with girdles of as many or more colors. In a place like this where there are brought together several thousands of students from all parts of the world, may we not hope to do something toward winning some of these students for the truth if our efforts are based on correct principles? Many of these students are going as missionaries to difficult places in Africa, India, China, and other fields. Can we say that in this they are all dishonest? May not some be misguided, who would become



"HOUSE OF THE PROPAGANDA," ROME

missionaries for a good cause if they once became converted? There must be some honest ones among so many young men, and the fact that there is a number of ministers preaching the gospel in Rome who were once Catholic priests indicates that there are some who can be converted. In one of the Catholic churches of Italy there was a parish priest that had a good position, but became convinced that the Catholic Church is not the true church, and his conscience gave him no rest until he left the church; and now he travels over the country with a pack of books on his back, as a canvasser, in order to work for the Lord. There are many who despise the

canvassing work, but here is a priest leaving a good position for the self-denying one of canvassing, in order to work for God. So we see that even among the priests there are those who are conscientious, and I believe that some will step out to give the message in these last days to their former congregations. Luther stepped out from the church of Rome, and became a mighty factor in giving the truth to the world in his day. But a greater day than the day of Luther is here, even the day of the Lord. And have we not need of Luthers in this greater day who will leave their priestly robes, and become reformers of righteousness, and heralds of the coming of the King?

Not only is one struck in walking along the streets of Rome by the sight of the students for the priesthood, but he can not help but notice the many groups of uniformed children that march in regular order with a Sister of Charity or a Jesuit priest following them. They range in ages from small children to young men perhaps eighteen years of age. They are of both sexes, the boys being in charge of Jesuit priests, while the girls are in care of the Sisters. They march back and forth from their schools and for outings. But they are always in charge of their teachers; for the Catholics have learned that it pays to take good care of the children, and keep them away from adverse influences by watching them closely. On this work of teaching the children, their future prosperity in a country like this depends. They have nothing to expect in way of converting the men and women; for they are already Catholics, or else Protestants that can not be moved. So their great problem is the work among the children. The Catholic education among the children is largely conducted by the Jesuits, who are the deepest-dyed Catholics. They implant in the young, tender minds an everlasting hatred for everything that savors of Protestantism, and consequently the work among Catholics is made very difficult.

This situation shows us the necessity that exists of giving some attention in these Catholic countries to the educational problem among the children. The Methodists have turned their attention in this direction with splendid results. They are conducting a school in Rome where they have about two hundred and fifty students, many of whom are from the finest families in Rome, who are tired of Jesuitical influence over the children. The superintendent of the Methodist work here told me that last year the school paid all its expenses from the receipts from the students, including the salaries of thirty teachers, and then they had a surplus of three thousand dollars to be applied on the debt incurred in building the school. He also said that they had another school of fifty students in another part of the city, and the work was growing on their hands, and this year they expect to use a part of their mission building, where they reside, in which to conduct another school for smaller children.

God has given to us advanced light on

education; and shall we hide this light under a bushel? Here at the fountain of the false system of education, should not the light of educational reform have an opportunity to shine forth? Surely the educational work in Rome merits our attention and earnest effort; for it will certainly be a strong factor in developing the work in this place. So successful has the educational work proved among the Methodists, that Dr. Burt told me that the Methodists of America became so enthusiastic about it that they wanted all the missionary efforts bent into this channel; but of course that would be getting the work one sided, and he would not listen to that proposition. But it goes to show that this work is one that should be given serious attention by our people. Let those that are especially interested in this work pray about it, and decide if God is not calling them to the work in "the Eternal City."

Rome, Italy.

Laboring in Nyassaland

J. H. WATSON

It has recently been estimated that within the shores of Africa—11,277,364 square miles, exclusive of Madagascar—there is a population of one hundred and sixty-four millions, speaking six hundred languages and dialects. To undertake to give the message of Christ's second coming to so many millions of heathen people is a work of such magnitude as to seem an impossibility, but God, who directed in the efforts of Dr. Livingstone and other noble missionaries who have succeeded him, has been preparing facilities for the accomplishment of his purpose. Such men as Dr. A. Hetherwick, who has written grammars for two of the Bantu languages, and Dr. Scott, of the Church of Scotland Mission, compiler of the "Cyclopedia Dictionary of the Mang'anja language," have given us the benefit of their extensive learning; by the aid of such books missionaries coming into the country now have a very great advantage over those who came before these facilities were provided. And yet the question as to how to reach so many tribes speaking almost as many different languages is one of no little importance; it should be well considered by those who desire to come to this country as missionaries, else the fact that it is necessary to learn the language of each tribe for which we expect to do effective missionary work may prove to be a source of some embarrassment and much discouragement.

School work will perhaps always be the most successful branch of work that we can undertake; in fact, it is only by simple, persevering teaching, by those who are willing to work indefinitely without seeing any tangible results, that we can hope to place the truth in its simplest form before these people. It is necessary that they be put in possession of the words and thoughts that would make it possible for them to comprehend the truth.

In the locality in which our Nyassaland Mission is established, the Mang'-

anja or Nyanja language is in most general use. Fortunately, it is spoken not only by the Mang'anja people, but is understood and spoken by at least two other tribes.

Dr. Scott says: "The Mang'anja (people) form part of the great River and Lake branch of the Bantu race, and Chimang'anja is the language of the River or Lake. The dialects of Chikunda, Ambo, Chipeta, Anguru, are but slightly modified Mang'anja. The Mang'anja are related more closely to the Zulu, Kaffir, and Congo tribes than they are to the coast tribes as represented by the Swahili, Yao, Lomwe, and others; and their River and Lake descent is well indicated by their name. The first general outlines of the movement and branching of the race are seen in the relation of the languages above mentioned. The movement seems to have been from North Central Africa along lake and river to the south, and the separation from the coast tribes must have been long anterior to the comparatively late separation of Zulu and Congo tribes, and the quite recent branching of the Mang'anja into its various dialects."

We find many boys from the different tribes who earnestly desire to be taught the English language. While there is a difference of opinion among missionaries as to the advisability of teaching English to the natives, there may be some cases in which this desire may be taken advantage of by using such text-books as teach present truth. When we are prepared to receive them, doubtless the Lord will send us boys who should be trained for missionary work among their respective tribes. This should give opportunity for the exercise of the gift of "discerning of spirits," as it must constantly be borne

ing me to come to talk with him about teaching the children in his village. I am planning to make a trip by *machilla*. It is about four days' journey, but I will be able to visit another place that ought to be visited. I have not yet been able to do any traveling, as my time has been taken at the mission. I want to go around as much as possible. It is a severe test for one's health to travel through the country; as it is impossible to buy any food, one has to carry food with him, and the water to be had is positively unfit for use without being boiled. But we have to risk these things in order to reach the natives.

At present we are conducting our mission and school work on a small scale; even if we were in a position to do more and better teaching, it is not quite clear at present just what is the best course to pursue. Our industrial work, done as it is in the most primitive way imaginable, requires much attention to prevent its becoming a large expense without producing corresponding results. All the work of cultivating and planting the land is done with a sort of hoe with a very short handle. In a civilized country, a man working hard ten hours a day would not accomplish much with this rude implement; the natives can not be hired to work long hours, so it takes a long time for a party of them to prepare and plant one hundred acres of land; but while they are at work, the one in charge should know their language, and "how to speak a word in season to him that is weary." In the future this industrial mission work may prove to be a favorable opening for those who desire to go to "foreign" lands, but have not had a preparation in other branches, yet who could, with a little assistance, pick up a

language and use it as here suggested, thus supplementing the work of the teacher, and from time to time selecting from the workmen for further training in our schools those who might show receptiveness and reliability.

Cholo, British Central Africa.



NYASSALAND BOYS PREPARING LAND FOR COTTON

in mind that a knowledge of English puts a native in possession of greater money-earning power, and is thus a source of temptation. A native who has a fair knowledge of English can nearly always get work at wages from four to ten times more than the ordinary workman. Nearly all who ask us to teach them English claim that their object is to learn the "words of God," but it sometimes transpires in a short time that the real object is the pecuniary advantage to be gained.

The chief of a district where we had a native teaching has sent a message ask-

I arranged the caravan for the journey," said Mr. Hay, the missionary, "a voice asked within me, 'What if they are not hungry, after all? Your journey will be in vain.' But a deeper voice answered, 'What if they are not hungry for the bread of life? There is One who is hungering to give them that bread. Go, and minister to the hunger of the Lord Jesus.'"

"I HAVE chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

Hungry for Souls

"COME to our town," said an African chief to the missionary. "Come to our town; we are hungry." "When

Assam

THE nineteenth century was thirty-five years old when the intrepid Kincaid was treading the frontier jungle of Burma, in the hope of carrying the gospel message to the wild tribes of Assam. He was thwarted in this purpose, but a year later a little company of missionaries were towed up the great Brama-putra River, to Sadiya, to reach the Khamtis and Singphos. Wars, fevers, deaths, dispersions, and discouragements of every sort, continued even until now, have not prevented stout hearts from bearing the blessed message of the Prince of Peace to the millions of Assam who live in her hills and plains.

If one hungers for the romance of missions, or wishes inspiration to earnest effort, let him fix his gaze upon this frontier province of the great Indian empire. Behold four thousand redeemed ones among the blood-thirsty Garos, tamed by the Great Spirit from the fiercest savagedom, now making their mountains ring in praise to One who was sacrificed for all! Follow their own missionary to other and distant tribes, and from the few trophies he has already won, see the earnest of thousands to be gathered from among the numerous tribes. Look, and you will see rising from the family altars of four thousand Nagas the incense of prayer.

Among the hundreds of thousands of the immigrant population in the plains among the Assamese proper, and also among the representatives of the hill tribes living in the plains, many lower lights are burning.

The Assamese now have the entire Bible in their native tongue. The Garos are well supplied with literature, while beginnings have been made in other tongues sufficient to sow the seed for plenteous harvests. Prayer, pains, more missionaries and native workers, added to what we already have—all the sure rewards of faith-filled intercessions—furnish an outlook of surpassing promise.—*Baptist Missionary Magazine.*

THE salvation of sinners was Christ's work,—the supreme aim and object of his life. I am instructed to say to the members of our churches, You are children of God, denominated by him the subjects of a heavenly kingdom. You are to reveal to the world characters incomparably above the characters of those who have not the love of God in their hearts, and who do not keep his fear before them. You are called upon to follow a perfect pattern. You are to show forth in your lives the praises of him who has called you out of darkness into his marvelous light. You are to show forth the life-giving power of him who gave his life for the life of the world. You are to be faithful teachers to those who know not the grace of Christ. You are not to have a meager, poverty-stricken spirituality; you are to be strong in the strength of God.—*Mrs. E. G. White.*

"Give," is the law of Christian life.

Mission Notes

COLPORTAGE in the province of Algarve, south Portugal, has been prohibited. Steps are being taken to secure the removal of the restrictions.

MEXICO is not across the sea, but within a few days of where we rejoice in our freedom and education; but no one can estimate the distance, when we compare our opportunities with theirs.

THE first college for women in Japan is only two years old, yet it already has more than eight hundred pupils. Their ages range from twelve to more than thirty-five years. English, Japanese, and Chinese are taught.

A TIBETAN-ENGLISH dictionary has been recently prepared. It was revised and edited under the orders of the government of Bengal, by one of the chaplains in the English service in India and a Moravian missionary of the Tibetan frontier.

WRITING of the condition of the work in the Netherlands, Brother Jacob Wibbens says that the work is onward, although they have not yet recovered from the experience of the last year. The membership is still about one third of what it was before the apostasy, but the experience, though bitter at first, has been a blessing to those who stood firm for the truth. The prophecies and the sanctuary question have become much clearer and dearer than before.

ELDER E. VAN DEUSEN, after years of labor in the West Indies, has returned to his home in Lowell, Mich. He writes: "After I left the council meeting at Trinidad last spring, I went to Antigua with Brother D. E. Wellman, and stayed with him until the next mail, when I returned to St. Vincent. I immediately set about securing a house for the company there, as a place of worship. When I had succeeded, as I supposed, the party with whom I had bargained suddenly recanted. Then I tried to secure another house, but failed. So I was compelled to buy a piece of land, and build on it. We began the work the first of April, and had the church dedicated July 12. Going to Barbados and returning to St. Vincent and preparing to leave the field, took me until August 17, when I started for Trinidad, to visit our children, and sail for the States.

"I left Trinidad on September 8, and arrived home the twenty-second. I am glad to say that I found my wife in a better state of health than I expected. I have thought best to stay here this winter, and do what I can in this vicinity. I see as great need of work here as in any place where I have been, and shall try to be of some use.


"With interest I have been watching the trend this great work is taking. I am in harmony with the advance steps which have been made, and ever hope to keep in touch with every change the Lord may indicate."

BROTHER MORROW, of Bermuda, has been visiting among the Boers who still remain in the island, which was used as a prison camp during the South African war. He now writes that two have accepted the truths of this advent message. Far removed from their own homes by war, they nevertheless did not drift beyond the Lord's love and care.


ONE of the results of the recent war in China is a new spirit of restless, dissatisfied inquiry permeating most classes of people. Missionary work is being rapidly reorganized, and in no part of the country, except Kwongsai, has it been unsafe to sell the Scriptures. The results call for deep and devout gratitude to God. Our actual circulation during 1902 was more than double the figures of the previous year, and the largest total ever reported for China. Especially remarkable are the unprecedented sales of Bibles and Testaments. Though our depot at Shanghai issued more than a million books, it failed to keep pace with the extraordinary demand for the Gospels.—*Bible Society Gleanings.*

IN writing of the needs of India recently, Brother L. J. Burgess pens a picture which is a mute appeal from the millions in India. He says: "There are certainly many good souls among the Hindu and Mohammedan people who will be reached with the gospel of the kingdom. I saw a man coming along the road one day, holding his hand raised over his head, as though reaching up toward heaven. When he came near, I saw that his finger nails had grown about five inches in length, and that his hand had been held in that position until he could not get it down. It seemed to me like a silent call to heaven for help. There are many souls reaching out for help, which is right at hand, but they do not see it. They need some one to point them to Jesus, the Saviour of the world."

WHEN Hudson Taylor, the famous missionary, first went to China, it was in a sailing vessel. Very close to the shore of the Cannibal Islands the ship was becalmed, and it was slowly drifting shoreward, unable to go about, and the savages were eagerly anticipating a feast. The captain came to Mr. Taylor, and besought him to pray for the help of God. "I will," said Taylor, "provided you set your sails to catch the breeze." The captain declined to make himself a laughing-stock by unfurling in a dead calm. Taylor said, "I will not undertake to pray for the vessel unless you will prepare the sails." And it was done. While engaged in prayer, there was a knock at the door of his stateroom. "Who is there?" The captain's voice responded, "Are you still praying for wind?" "Yes." "Well," said the captain, "you'd better stop praying, for we have more wind than we can well manage." And, sure enough, when but a hundred yards from the shore, a strong wind had struck the sails of the boat, so that the cannibals were cheated out of their human prey.—*Dr. L. A. Banks.*



THE FIELD WORK



Texas

CLEBURNE AND CORSICANA.—For about one year I have labored, as I had opportunity, as a self-supporting missionary. At Cleburne I have endeavored to strengthen, encourage, and build up two small companies.

At Corsicana the Sabbath-school was reorganized, with a membership of eighteen. Others joined the school afterward.

The Mexican boll weevil has come to this place, and is making sad havoc of the cotton crop. Not a bloom is to be seen, notwithstanding repeated showers and warm weather.

We expect to take one hundred copies of the special number of the *Signs* on capital and labor. Pray for us that the Word of the Lord may have "free course, and be glorified."

ELISHA TAYLOR.

Arizona

FLAGSTAFF.—I began a series of meetings in our church in Flagstaff, October 23, with a good attendance. The meetings continued until November 29. During this time we had services almost every night, with two meetings each Sabbath and Sunday. The presence of God's Spirit was manifest from the start, and both attendance and interest remained good until the close.

Sabbath, November 7, two precious souls were buried with our Lord in baptism, and three weeks later, November 28, five others were baptized and added to the church, and one was rebaptized.

The church here is in good condition. They have canvassed the entire city for the Capital and Labor number of the *Signs*, and are now covering the ground again with small leaflets which our conference has prepared for this purpose. Each leaflet contains a short Bible reading. This gives the church-members an opportunity to visit the interested ones each week, as they go to take up the Bible studies and leave a leaflet presenting another subject. We expect to work the town until every soul is warned. Pray for our work here.

J. ERNEST BOND.

Jamaica

KINGSTON.—Our people are rejoiced to see that our American brethren are extending the brotherly hand to help us in this our time of need.

I was at Moon Park, where I found the brethren at work on the church building. They had the frame up again, and almost all of the roof on.

At Port Antonio the elder said he could not get the brethren to work. I inquired the reason. He said it was because they had nothing to eat while working on the church. I then arranged with him to provide food while at work, which would cost about threepence a day. Many in Jamaica are now begging for work and food.

The interest in the message is on the increase, notwithstanding the terrible financial condition. We have about

thirty now in preparation for baptism during the week of prayer. A prominent family, of considerable landed property, has accepted the entire message since the storm. Many now realize that there will be a much greater storm just a little ahead of us. We are glad to see some beginning to make preparations to stand in that time. We desire the prayers of our people, as well as their financial help, in this time of need. J. B. BECKNER.

India

We left Poona after taking one hundred and seventy-five yearly subscriptions for *The Oriental Watchman* and *Good Health*. We were there one month and three days. We found several interested in the truth. Mrs. James held readings with these families. The time being so short, she was not able to give them a full insight into the truth. But as they were hungry for the message, the Lord caused two families to want "Early Writings." One lady to whom Mrs. James had loaned the book, was unwilling to part with her new-found treasure, so we left it with her, knowing the Lord had a place for it there.

From Poona we went to a small place called Khandwa. Several there had taken *The Oriental Watchman*, among whom was a minister. He was much opposed to the truth, but several of his congregation were much interested, and we received a special invitation from two families to explain these things more clearly. The Lord worked. Praise his name! We left them fully convinced that in order to live up to the light shining on their pathway, they must be found among those who "keep the commandments of God." It is wonderful to see the Spirit of God bring these people face to face with these things. Some receive them with joy, while others turn every way for an escape.

We have not learned much of the native tongue, as we so often get into places where new dialects are spoken. We have been canvassing all the towns between Bombay and Jhansi. We are now working from Bilaspur toward Calcutta. How we shall enjoy meeting with those who find their whole lives wrapped up in the truth for this time! It means everything to us to be found with our lamps trimmed and burning.

Last Thursday night we came into a place containing twelve or fourteen European families. A minister with whom we had become acquainted elsewhere wrote to a gentleman at this little station, who met us at the train. Friday morning I told this man that we were Adventists, and did not travel on the Sabbath. As no trains went from the place until 8 p. m., we did not feel free to go then, although we had expected to stop there but one night. He asked me why I kept Saturday as the Sabbath. I told him in just a few words, and nothing more was said until Sabbath evening. Then he said, "Some time ago the truth of the Sabbath came to me as I studied my Bible, and I believe it is the right day." Our coming seemed to

cause him to see that he was letting darkness come in by neglecting to heed the voice which spoke to him long ago. He is a man who will not read tracts on such controverted subjects, but takes the Bible and finds out for himself. He feels safer in leaving out all man-made opinions. If he follows his convictions, he will find himself in the truth. We were not allowed to pay anything for our two days' stay; for, said he, "We lay aside one tenth of our income for the Lord's service, and spend it in keeping all the missionaries who come this way." He is finding a place for it, too, as there is not even a waiting room at the station.

Leaving this place on the 8 p. m. train, we rode all night, making our beds on the narrow board seats. Sunday morning found us in Bilaspur, a railway town containing about fifty families. The Lord had a place provided for us, and we met many interested in the truth. This field will soon make a strong call for ministers to reap that which is now being sown.

India is a large field, and needs are seen on every hand. It is a place which becomes more interesting day by day. And every day brings fresh evidence to us that a great work can soon be accomplished, if God's people are only prepared to let him work. We meet many who take great interest in studying *The Signs of the Times*. May the Lord help us to do a faithful work. I feel my great need each morning of seeking and receiving a new supply of grace, from which I may draw all day long.

W. O. JAMES.

China

MACAO.—We watch eagerly for each number of the REVIEW AND HERALD, and read with deep interest of the progress of the message in all lands. Our hearts have been especially touched with the wonderful manner in which the Lord has opened the way for the removal of the headquarters of the conference and publishing work to Washington, D. C. If some of our brethren and sisters in Battle Creek could spend a few hours with us in China, I am sure their hearts would be touched as they came face to face with the vast multitude who are perishing for a knowledge of the truth that these dear brethren and sisters are abundantly able to give.

We are rejoiced to have the Drs. Selmon and Miller and their wives in China. But I must add that, as these workers will be located in Central China, which is one thousand miles by water route from us, they will be about as available to the South China work as a New Orleans physician would be to a resident of Chicago. So we say, If the Lord is impressing other physicians to come to China, there is still room.

Mrs. Wilbur and I stood the heat of the summer very well. But the first week in September it rained continuously, and there was much sickness. I was down with fever one week; but in another week, by the goodness of the Lord, I was again enabled to proceed with my Chinese lessons and canvassing.

The latter part of September Miss Thompson and my wife and I came to Macao for a change of climate and rest. This city is forty-five miles southwest of Hongkong, and so situated that we get the ocean breezes in summer. During the two hottest months this is a resort for missionaries from South China. Fre-

quently from fifty to seventy-five are here at one time. We did not expect to be able to come this year; but a Chinese friend in Hongkong gave us the free use of his large, well-furnished summer home here.

This is a Portuguese colony, and a stronghold of Catholicism. Yesterday three large excursion steamers brought people from Hongkong to witness a church parade. With great pomp the bishop and priests, with many students and a company of armed Portuguese soldiers, passed through the throng of admiring spectators. When the chief bishop passed, every bystander was compelled to remove his hat. Any one refusing to do so was rudely compelled by an armed policeman to show this reverence to the representative of the papacy. As the crowds stood looking with wonder and admiration, the words of Rev. 13:4 came to my mind: "And they worshiped the beast, saying, Who is like unto the beast?" The Roman Catholic Church has a stronghold in China, and often exercises its authority in the courts.

To-night the Chinese are celebrating their moon festival. Every family has its varicolored paper lanterns, made especially for the occasion. Amid burning tapers and rising incense, roast meats are offered to the gods. All members of the family must make obeisance before burning papers, even the little children being taught to do so. Another feature of this feast, as of many other Chinese holidays, is the burning of many fire-crackers.

One day last week, a few doors from us the clanging of bells was kept up all day and night, on account of the death of a member of the family several weeks ago. About two o'clock in the morning, a priest came to the house of another member of that family, who lives across the street from us, and rang a little bell and chanted prayers to Josh for three hours. Often during this time loud wailings were heard from members of the family.

How sad our Heavenly Father must feel as he looks upon all this idolatry, while his own chosen people neglect to carry the warning message. There are souls in China who are hungering for the gospel. When Englishmen have rudely refused religious reading, I have turned to their Chinese helpers, and found them anxious to buy the Chinese New Testament.

Since January 1, I have sold, in all, sixty-six bound books, ninety copies of the New Testament, and four hundred and sixty-eight periodicals, and taken nine yearly subscriptions to the *Good Health* and one to the *Pacific Health Journal*. To the Lord be all the praise.

E. H. WILBUR.

Report From Kansas

SINCE our large camp-meeting at Newton, closing September 6, fifteen have been brought into the truth, and united with the church, while five others are observing the Sabbath, and it is hoped will soon unite with us.

A church of fifteen has been organized at Ft. Scott, and seven or eight others have united since the organization. Seven have united with the company at Great Bend, and are rejoicing in new-found truth. Five have been recently added to the church at Miltonvale by baptism. Three or four were added to the church at Columbus by baptism.

Two united with the Ozawie church, and others are seeking the Lord and his truth. Four have accepted the truth at Herington, and the German church there has been much revived. Three were recently added to the Wichita church by baptism. Some are just accepting the message in Salina, and the interest is good at several points in the State where our workers are now conducting meetings.

In a number of our churches special efforts have been made recently in behalf of the ten-cent-a-week plan of offerings for mission work. This is proving a real blessing to the churches; and we are glad to know that the number of churches adopting this plan is increasing. We trust the good work will continue till every church is found placing in the mission fund each week a sum equal to ten cents for every resident member, and all isolated ones sending in their contributions.

The canvassing work is moving encouragingly. Some faithful canvassing evangelists are meeting with the best of success. The outlook for a large attendance at our coming institute for canvassers is very encouraging; let every minister and Bible worker see how many he can induce to attend.

The missionary campaign is awakening many to life; more than twenty thousand copies of the special *Signs* have been sold already, and orders are coming in rapidly. Some are combining the sale of books and the distribution of tracts with the *Signs*, and are working to secure subscriptions for the paper, while selling the special issue. Let all take hold earnestly in this effort.

C. Mc REYNOLDS, *President*.

West Virginia Conference

THE West Virginia Conference held its annual session at Parkersburg, Nov. 24-30, 1903. There was a good representation from the various churches. Elders G. B. Thompson, J. E. Jayne, S. G. Huntington, and F. E. Painter, and the writer were in attendance, and assisted in the services. The Spirit of the Lord was present in a marked manner in the transaction of conference business and in the preaching of the word. The brethren and sisters greatly appreciate the efforts of the General and Union Conferences to assist them in their work.

Elder S. G. Huntington, of Ontario, who had recently been assigned to this field by the union conference, was elected president of the conference.

Three counties in the State of Maryland, belonging to the West Virginia Conference, and three others closely allied, in the State of West Virginia, were transferred to the Chesapeake Conference. Elder J. A. Traugh, one of the West Virginia Conference ministers, will labor in the Chesapeake Conference.

The tract and book department of conference work was revived. Brother Painter, the union conference agent, in connection with the local agent, did all he could to encourage others to join the ranks of those already engaged in that department of the work. We are informed by the canvassing agent that West Virginia is a good field in which to sell our books and other literature. Reference was made to the fact that in sections where gas, oil, and coal are found, laborers receive their weekly earn-

ings in money, and are willing to purchase books.

I wish that some of the wealthier conferences would consider favorably the idea of sending a strong, well-balanced, thorough-going minister to this conference, and support him as one of their regular workers. I will be pleased to hear from any conference that is willing to assist in this way.

We left all of good courage in the Lord, and of strong faith in the final triumph of the message of truth.

H. W. COTTRELL.

The International Publishing Association

THE International Publishing Association has purchased a two-story frame building in College View, Neb., 24 x 50 feet, with a good cellar under it, at a cost of nine hundred dollars. There are six rooms on the second floor, which will provide ample room for editorial work. In the front of the first story will be located the manager's office, and immediately back of that, the stock room. Attached to the rear of the main building is a one-story building, in which will be placed the two printing presses.

It is designed to build a one-story addition on the west side of the main building, about fourteen feet in width, which will be used as a composing room. There will also be provided a small building in which to place the engine, and a well to furnish water for the plant. It is to be hoped that the total cost of the property, including improvements, will not exceed eighteen hundred dollars.

The reason why the board of trustees deemed it advisable to purchase rather than to build was in order to save expense, as at the present cost of material, in order to build a plant with sufficient space, it would require quite a sum of money, which, instead of investing in the plant, they desire to use in the circulation of literature.

It has been recommended by some, and the board of trustees deems it advisable, to purchase the stock of foreign publications at present owned by the Review and Herald Publishing Association, and thus make the International Publishing Association the publishing and distributing center of our foreign literature in America. They hope soon to be able to fill all orders for books, tracts, and pamphlets in the German, Swedish, and Danish-Norwegian languages. I hope all who read this article will bear this in mind.

E. T. RUSSELL.

Christlicher Hausfreund

THE special number of *Christlicher Hausfreund*, containing twenty-four pages of spicy articles on present truth, is now ready to be sent on its mission of mercy. This paper in the German tongue, is the same as *The Signs of the Times* in the English tongue. It is our missionary paper; and this special number is gotten out to meet the demands of the hour, and ought to be in every German-speaking family in the United States and Canada. One hundred thousand of this number ought to be put into the homes of Germans within the next month, and it can be done if every Seventh-day Adventist will take hold of the work, and see that every German family in his neighborhood has a copy. The special number of the *Signs* is being

sold and given away by the thousand, and our German brethren, being anxious that their English-speaking neighbors should know the truth for these times, have scattered among them the special number of the *Signs*, as well as other reading-matter. And now will not our American brethren take hold and help us in getting this special number of the *Hausfreund* to their German neighbors? A few dollars can not be spent more profitably. Doubtless many a precious soul will hear the message in this way, who would not hear it in any other way. Of our blessed Lord it is said, "He shall see of the travail of his soul, and shall be satisfied." It is his joy, as well as the joy of the angels, to see many souls saved in the kingdom of God. Of somebody it is going to be said, "Well done, good and faithful servant, . . . enter thou into the joy of thy Lord." Matt. 25:21-23. But unless we do something to win souls for heaven, we never can enter into the joy of the Lord; for the salvation of souls is the joy of the Lord. Let us not sit idly by, for that is a dangerous thing to do. See Judges 5:23.

The price of the special *Hausfreund* is as follows: from one to ten copies, five cents a copy, from ten to one hundred copies, three cents each. Order through the tract societies, or send directly to Christlicher Hausfreund, College View, Neb. Let every church and isolated member see that every German family in the neighborhood has a copy of the special number of the *Hausfreund*.

H. SHULTZ.

Southern Sanitarium Pledges

DURING the past year pledges have been made to this institution, which in the aggregate amounts to over two thousand dollars. These pledges were almost invariably made payable Jan. 1, 1904. A special effort was made to keep the work going on the building without incurring debt, but it was found to be impossible to collect money fast enough for this, so it was thought that as long as we had pledges from our brethren sufficient to cover indebtedness incurred in order to keep the work moving, we were proceeding safely.

It will require considerable time and expense to notify each one separately that his pledge is due the first day of next month; so this article is written, hoping that many, if not all, of those interested will see it, and consider it a personal notification, and thus at least a considerable part of the expense be saved. It will very seriously handicap us if these pledges are not paid. Most of them are small, ranging from one dollar up to fifty dollars, and in almost every case payment can be made without seriously inconveniencing any one if it is kept in mind, and arrangements are made in advance.

We are glad to be able to announce that after a long, hard struggle, we have finished the plastering of the sanitarium, and a part of it is being occupied. The boiler and radiators for heating it are on the ground; and as soon as they are in place, the whole building can be used. There are nearly forty rooms in the building; and it is the intention of those at the head of the work in the Southern Union Conference, when further facilities are required, to build in other parts of this field, instead of enlarging here.

In a little from this, we hope to be able to announce that we are prepared to receive all classes of patients for which the institution is erected. Situated on the sunny side of the mountain, it is a delightful retreat for those who dread the rigor of a Northern winter.

It is almost always the case that where pledges are taken over a territory extending from Michigan to California, some pledges are not collectible, on account of deaths, accidents, etc. We have made arrangements to use every dollar that has been pledged, so if there are friends of this institution who have not pledged, but who can help us, they will greatly assist us by sending their offering directly to us here at Graysville. Every dollar received will be credited to the amount appropriated to the Southern field. Money sent to us is not to any separate, private affair, but to a work indorsed by the General Conference, and for which they must raise money if we fail. Make all remittances to the Southern Conference Association, Graysville, Tenn.

SMITH SHARP,

Manager of Southern Sanitarium.

One More Appeal

A SPLENDID work has been done and is being done with the Capital and Labor number of *The Signs of the Times*. The Pacific Press reports that orders for over five hundred thousand copies have already been received (December 4), and that they are still coming in at the rate of about twenty-five thousand a day.

But we now wish to make an appeal in behalf of the regular issues. The *Signs* has been designated as our "pioneer missionary paper," and it is stated that "our papers are doing a greater work than the living preacher can do." This being the case, an earnest effort should be made to secure subscribers for the regular issues. The "follow-up plan" which has been used so successfully in other lines of business, should be adopted in our work. The Capital and Labor number is a splendid "entering wedge." Now this should be followed up by a thorough, systematic canvass for regular subscribers.

We are glad to know that a wave of enthusiasm is sweeping over our people in the matter of circulating our literature. Never before has there been such an awakening. We believe this is due largely to the splendid missionary conventions recently held. Now let us keep the ball rolling. Not only should thorough work be done with our periodicals, but our tracts, pamphlets, and trade books should have due attention. Now, just now, is the time to work. It will soon be too late. Write at once to your tract society for further information.

PACIFIC PRESS PUBLISHING CO.

Missouri Young People's Convention

A YOUNG people's convention was held in Kansas City, Mo., November 27-30. The meeting was more than a State convention, as many young people from the Kansas Conference were present, and took part in the services. The convention was a marked success as to numbers in attendance, and also as to work accomplished. Usually in convention work considerable time is spent in long-drawn-out discussion, but not so in this meeting. The discussion of the topics was

for the most part led by young people, and it was a source of gratitude to older brethren in the meeting to see the wisdom displayed in bringing out the different subjects. The topics discussed were mostly of a missionary character, and we sincerely believe that the missionary spirit awakened in this convention will be felt in the two conferences participating. Among the subjects discussed were "The Best Methods of Tract Distribution," "House-to-House Work with Our Papers," "How to Conduct Missionary Correspondence," "The Sale of Our Subscription Books," "How to Conduct Cottage Meetings," "Educational Work from the Standpoint of the Church School," "Educational Work from the Standpoint of the Sabbath-school." The closing meeting on Sunday evening was especially of an interesting nature. An hour and a half was given to the consideration of the subject, "What Is Your Aim?" under the subheads "The Ministry," "The Medical Missionary," "The Office Worker," "The Stenographer and Bookkeeper," "The Salesman," "The Publisher." Persons of experience in these particular lines were chosen to present them. What should be the supreme aim of Christian young men and women, the importance of having a definite message to give at this time, and the preparation necessary on the part of young men and women in order to carry on their work successfully were points emphasized in the discussion of the subject. The opportunities afforded our young men and women in business lines in connection with the different phases of our work were made especially prominent.

A meeting of the educational superintendents of the Central Union Conference was held in connection with the young people's convention. The educational workers present were Brethren M. E. Kern, of Union College; Floyd Bralliar, of Iowa; B. E. Huffman, of Kansas; C. R. Kite, of Nebraska; and W. S. Cruzan, of Missouri. Brethren C. McReynolds, R. C. Porter, and H. H. Hall, and Mrs. B. Emmerson were also present, and rendered valuable help in the convention.

JAS. COCHRAN.

The Special Number of the Signs

WE have been surprised at the success attending the efforts of those working in stores and on the street, especially Saturday nights. Men and women with absolutely no experience have been very successful in work of this kind.

For the benefit of those desiring to continue selling the paper either on the street, in offices, or from house to house, we will furnish free a ribbon badge with the words, "*Signs of the Times*," printed upon it. Of course these would not be given simply to those who sell a few copies of the special number, but are intended for those who make a business of selling every issue of this paper.

Mailing the Paper to Friends

We wish our readers might see the long lists of names which are being constantly received at this office with the request that copies of the special number be mailed to them. We have been greatly interested in this work because it opens an opportunity for any one to circulate the paper. If you do not have the names of a large number of friends to whom you would like to mail a copy, you can easily secure a list of names of people

who would probably not receive an opportunity to purchase. These may be sent to us, and we will promptly address, wrap, and mail.

Follow up Your Work

"I will write to our workers asking them to make the securing of subscribers a prominent part of their work. If this is done, it will be much more fruitful than simply placing one copy in the hands of the people." So writes one of our conference officers who is in charge of the work for this special number. We think this is an important part of the campaign, and trust it will be remembered by all.

No Time Limit

We hope our friends everywhere will bear in mind the fact that this number of the *Signs* does not grow old. Labor troubles are increasing day after day, and with them the demand for the truth on the subject. There is no reason why this paper should not sell for the next two months.

Profits of this Number

It may be of interest to our readers to know that one half of the profits realized from the sale of this number go to the Mission Board for carrying the truth to foreign lands.

Rates

The rates on this special number are as follows:—

Single copies, 5 cents; five to twenty copies, 4 cents; twenty-five copies or more, 3 cents; for mailing papers to lists of names of from five to twenty-five, 5 cents each; from twenty-five to one hundred, 4 cents; more than one hundred, 3½ cents. PACIFIC PRESS.

Where They Have Gone

THE following is a statement of the circulation of the Capital and Labor number of *The Signs of the Times*. This report, so far as States' is concerned, does not include papers sent to regular subscribers, to editors, or to single addresses. It simply includes quantity orders. It closes with December 8.

Alabama	1,247
Arizona	4,372
Arkansas	3,023
California	47,449
Colorado	17,994
Connecticut	2,150
Delaware	594
District of Columbia	2,771
Florida	425
Georgia	658
Idaho	2,861
Illinois	14,027
Indiana	21,079
Indian Territory	1,349
Iowa	20,981
Kansas	20,446
Kentucky	1,731
Louisiana	788
Maine	3,787
Maryland	2,903
Massachusetts	8,554
Michigan	26,434
Minnesota	10,953
Mississippi	1,100
Missouri	10,666
Montana	2,457
New Jersey	7,508
New Mexico	1,143
New York	15,507
North Carolina	2,112
North Dakota	2,266
Nebraska	24,020
Nevada	250

New Hampshire	309
Ohio	9,082
Oklahoma	9,700
Oregon	12,107
Pennsylvania	26,436
Rhode Island	1,099
South Carolina	225
South Dakota	9,721
Tennessee	3,316
Texas	4,555
Utah	1,475
Vermont	4,100
Virginia	2,211
Washington	15,927
West Virginia	2,685
Wisconsin	19,194
Wyoming	1,075
Canada	7,748
Hawaii	575
Mexico	125
British Columbia	1,281
Foreign	410
Alaska	75

Total 417,036

Copies mailed to regular subscribers and single names, approximately 40,000.

Early in January we hope to publish another report showing the copies taken by each State since December 8. May we not expect the above figures to be doubled? PACIFIC PRESS.

Our Duty to Those Who Have Loaned Money to the Cause

THERE are many devoted Seventh-day Adventists who have loaned money to the cause of God. The spirit which has prompted them to do this has been born of a desire to see the work advanced. Such persons, like their brethren and sisters, have donated freely and liberally from time to time as the various calls have been made. Then in addition to this they have made great sacrifices by placing what little capital they possessed in our different institutions at a much lower rate of interest than they would receive by investing in worldly securities. Indeed there are no inconsiderable number of men and women among us who have deposited what little they possessed in some branch of the work, and have asked no interest at all. Many have been enabled to do this only by exercising constant self-denial and self-sacrifice.

The wealthy among us are by no means altogether the creditors of our institutions. There are, of course, many wealthy Adventists who have come to the rescue of our different institutions in times of need with loans of large sums of money. But the majority of those who have loaned money to the cause are poor people.

And God is not unrighteous to forget the work and labor of love which these have showed toward his name. To all who in sincerity of heart and unselfishness of purpose have sought to help the cause in this way God gives the precious promise: "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded."

It sometimes happens when the love of God is allowed to grow cold upon the heart's altar, when the presence of the Holy Spirit wanes in our lives, that we cease to bring our gifts to God's different institutions. It may be that we have become discouraged because these institutions have not been rightly managed. It may be that we withhold an offering because God in his love and tender compassion is sending messages

of warning and reproof to those who are laboring in an institution. We feel, perhaps, that as long as these are not walking in the light of heaven, we do not want to place means in the work which they are striving to carry on.

But how about the faithful ones who have loaned money to these institutions? Are they to be left to suffer? They have done what they could for the cause which they love. Oftentimes calamity or sickness overtakes them, and they need the little money they have invested. The father of the family may be taken away by death, and pinching want may visit the home. In order that she may keep the children clothed and fed, the mother writes to those who have charge of the funds of the cause, and asks for her small deposit. This is no imaginary picture. Such things have occurred, and will occur again.

These dear brethren and sisters are bone of our bone and flesh of our flesh. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" All such are in verity the members of the body of Christ. Whosoever shall give to drink unto one of these little ones a cup of cold water shall in no wise lose his reward.

In the good Word of God we are admonished as we have opportunity to do good unto all men, "*especially unto them who are of the household of faith.*" Our brethren and sisters who have loaned money to the cause are children indeed of the household of faith. To each of us the words are spoken, "Hide not thyself from thine own flesh." A solemn duty rests upon us to care for those within the fold, as well as those without.

Doubtless almost all the readers of the REVIEW have read the article in the issue of December 3 from Sister White on "The Battle Creek College Debt and the Missionary Acre Fund." In that article it is plainly written, "Every creditor must be paid."

To-day there are creditors of the Battle Creek College who need their money. Are there not brethren and sisters who will contribute to Christ's cause by *gift or loan*, so that these can be paid?

Great joy awaits those who will do this. For when the Son of man shall come in his glory, and all the holy angels with him, in answer to the questions, "When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, . . . and came unto thee? . . . the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

P. T. MAGAN.

Donations for the Memorial Church, Washington, D. C.

SINCE my last statement, the sum of \$135.65 has been sent to me, to prepare the church for dedication. A full statement of this expense was given in the REVIEW of November 26, and in previous numbers. If all subscriptions and money in the hands of treasurers are sent in at once, we hope that after closing up our books we shall be able to turn over something toward establishing the denominational institutions in Washington, as previously stated.

Below is given a list of donations sent directly to me since November 20, and not previously reported in the REVIEW: Previously reported, \$6,101.82; Helen Swinger, \$1; Mrs. W. P. Allen, \$1; B. A. Marshall, \$1; M. W. Blue, \$1; Mr. and Mrs. J. R. Law, \$3; Mr. and Mrs. T. J. Chambers, \$2; W. W. Bennett, \$1; M. S., \$1; Sarepta Himes, \$5; a friend, 50 cents; Marcia Marlin, \$1; Glenn C. George, \$1; Harry McCarty, 50 cents; Mrs. B. M. Grieseger, \$1; J. C. Leer, \$1; J. L. Tuley, \$1; S. M. Bond, \$1; two brothers, \$2; Harry Obermeyer, \$1; Emily Smith, 25 cents; J. H. Smith, 75 cents; Laura Norwood, 20 cents; Mr. and Mrs. J. M. Kininger, \$1; Mr. and Mrs. G. E. Norwood, \$1; Mrs. S. A. Miller, \$2; Mrs. Phoebe Cash, \$1; J. M. and Cora Hanley, \$1; Mrs. Josie Barrock, 75 cents; Asa Smith, \$3.25; J. H. and Mrs. K. A. Guerrier, \$1.25; Martin Christinsen, \$1; Mrs. M. Christinsen, 50 cents; Andrew Christinsen, 50 cents; Nels Christinsen, 50 cents; Annie Christinsen, 50 cents; Chris. Christinsen, 50 cents; Jens Jensen, 50 cents; W. G. Whitaker, \$1; John Smith, \$1; John Sefaud, 50 cents; Mrs. M. H. Harpster, 50 cents; Miss Mary Sefrend, 50 cents; Mrs. Lillie Lambey, 25 cents; Mrs. Frank Smeal, 50 cents; Mrs. Jas. McCullough, 50 cents; Mrs. M. L. Owens, 50 cents; Mrs. E. S. Koozer, 75 cents; a friend, 75 cents; Mrs. H. E. Tillatsan, 25 cents; Grace Tillatsan, 50 cents; Gladys Tillatsan, 35 cents; C. R. Oliver, \$1; Mrs. C. C. Gear, \$5; M. L. Leach, \$5; Mrs. M. V. Boyd, \$5; Mrs. Attila Leatherdale, \$5; Mrs. M. Krepps, \$5; Mrs. Phebe Pearce Gilmore, \$3; a friend of the cause, \$2.30; Mrs. Jennie Firnley, (Greenock, Scotland), \$2.43; Mrs. L. H. Handusom, \$1; A. J. Burns, \$100.

The following is a partial list of donations received before November 20: J. C. Anderson, \$2; F. H. Belfast, \$1; W. J. Dorman, \$1; B. E. Perkins, 75 cents; Lily B. Dorman, 25 cents; C. H. Ellis, \$1; A. M. Dorman, 50 cents; Francis Mortan, 50 cents; Mrs. Anna Mortan, 25 cents; Clyde L. Balkwill, \$1; H. H. Stroup, 50 cents; Maria Stroup, 25 cents; Elizabeth Stroup, 25 cents; Mrs. Abigail Walters, \$1; Arthur Peet, \$1; Alysse T. Cady, 50 cents; Frank Redner, 50 cents; P. A. Lamar, \$2; Nettie Miller, 50 cents; Mrs. Addie Bigelow, \$1; L. W. Wetmore, \$1; B. B. Strong, 50 cents; Mr. and Mrs. Wetmore, \$1; J. A. Strong, 10 cents; George and Martha Wetmore, \$1.65; Mrs. C. F. McVah, 25 cents; Francis Dingee, 25 cents; C. F. McVah, 25 cents; a friend, \$5; J. F. Fenner, \$5; Mrs. L. Atkins and friends, \$5; Mrs. C. F. Stewart, \$5; Arthur Folsam, \$5; Mrs. A. S. Wakefield, \$2; Mrs. Hannah Seibert, \$2; Erie church, by R. A. Underwood, \$8.15; S. B. Leighton, \$1; Mrs. S. J. Miller, \$2; Prof. H. A. Washburn, \$2; Second Baltimore church, by H. S. Weaver, \$27.50; Wm. A. Hicks, 50 cents; Tom C. Hege, \$1; Mrs. J. A. Coats, 25 cents; Kate Faulkner, 25 cents; Mrs. Anna E. Warner, 50 cents; Mrs. Lucy Renshaw, 50 cents; Mrs. John M. Wagner, 50 cents; Mrs. W. A. Hawk, 25 cents; P. J. Gaiga, 50 cents; Mr. and Mrs. S. D. Wagon, \$1.25; Sister Taylor, 39 cents; Mrs. C. E. Eads, \$1; W. J. Reynolds, 50 cents; Sister Altman, 50 cents; D. W. Reed, 50 cents; Alice Finch, \$4; A. R. Owen, 25 cents; George Batterson, \$1; W. E. Kipp, 25 cents; Chas. Hartman, 50 cents; N. E. Hale, 25 cents; Mrs. Farrall, 25 cents; Mrs. M. Osborn, \$2; Capt. J. F. Ferris, \$1; Sioux City church, by C. H. Lindley,

\$4.16; Nashville (Tenn.) church, by D. B. Spires, \$13.25; J. T. Mitchell, \$2; Mr. and Mrs. D. Andre, \$10; J. J. Claffin, \$1; Alice Ashhurst, \$15; C. W. Hair, \$5; R. L. Simpson, \$5; Mr. Broas, \$5; F. W. Barile, \$5; Mrs. Elizabeth Nuding, \$5; Wm. Humphries, \$5; Mrs. B. L. Owen, \$5; Sister White, \$5; Brother Stuart, \$5; Mrs. A. E. Parker, \$5; J. W. Parlin, \$5; Mrs. J. W. Cook, \$5; J. C. Loomis, \$5; J. W. Robbins, \$5; J. T. Reynolds, \$5; J. Marshall, \$5; S. F. R. Backwards, \$5; Matilda Osterlash, \$5; Mrs. M. G. Smith, \$5; Betsey J. Carpenter, \$5; Melissa Cookindorfer, \$5; Dr. W. H. Budge, \$5; Samuel Booth, \$5; Dr. H. M. Sell, \$5; Mrs. D. J. Jones, \$5; J. N. Sylvester, \$5; L. Klebalm, \$5; M. S. Babcock, \$5; Mary L. Howlett, \$5; S. D. Burdain, \$5; Mrs. Nellie Johnson, \$50; College View church, per M. W. Newton, \$64.10; Mrs. Hattie H. Weller, \$600. Total acknowledged to date, \$7,214.88.

J. S. WASHBURN.
1728 14th St., N. W., Washington, D. C.

Field Notes

THREE persons have recently begun the observance of the Sabbath at Myrtle Point, Ore.

A COMPANY of eleven members has been raised up at Chateau, Mont., since last July. A Sabbath-school has been organized.

THE company at Newport News, Va., has erected a chapel which it was expected would be dedicated the first week in December.

AT Stillwater, Minn., where a little company of eight persons has recently accepted the message, there is a flourishing Sabbath-school of twenty-five members.

A THREE months' canvassers' school will be held in Minneapolis, Minn., beginning Jan. 5, 1904. The aim will be to give a practical preparation for the canvassing work.

SUNDAY, November 15, a church of fifteen members was organized at Fort Scott, Kan. Five persons were baptized the previous Sabbath, and several others desire baptism at an early date.

A NEW church building is nearing completion at Glenwood Springs, Colo. Church buildings are also in process of erection at Montrose, Palisades, and Cedaredge.

IN the Riverside, Cal., *Press* of December 8, we note an interesting reference to the meetings which have been conducted there the past two months by Elder William Simpson, from which we quote the following: "As a result of the meetings fifty persons have already begun the observance of the Sabbath according to the commandment, which is upon the seventh day of the week, or Saturday. At the close of the meeting last evening Mr. Simpson presented to the people the need of a suitable place of worship, and in a few minutes over one thousand dollars was raised toward building a church. A central location has been purchased near Twelfth and Orange Streets, and work will be begun soon upon a neat little church edifice. The meetings still continue. Tuesday

evening Mr. Simpson will show the Bible plan of raising money to carry on the work of the gospel without the aid of church fairs and festivals."

Synopsis of Sabbath-School Lessons for Quarter Ending December 31

GEN. 1:26. The Lord, the King of the universe, made Adam the representative of this world.

LUKE 3:38. He was called the "Son of God."

JOB 1:6. The "sons of God"—representatives of worlds—had a place of meeting for counsel. Satan gained Adam's place in the council.

GEN. 2:8. The Lord gave Adam a sample of what the whole earth would have become at the touch of his hand had he not forfeited his rulership.

GEN. 1:28. Adam was given command to fill the earth with his posterity.

GEN. 6:5-8. Under Satan's rule the world was ruined, and but one righteous man was left. See Gen. 7:1.

GEN. 9:2. The same dominion was given to Noah, after the flood, as had been given to Adam.

GEN. 9:1. The same command, to fill the world with his posterity.

GEN. 12:1-3. When Satan had once more ruined the world, and there was but one righteous man left, God called that one man out of the darkness of heathenism, and promised to make of him a great nation.

ISA. 29:6. God's purpose concerning that nation was that they should be the light of the world.

DEUT. 4:6-8; 26:17-19; 28:1, 9-13. In order that that nation might fulfil this mission in the world, God promised to make them the most exalted nation on earth.

1 SAM. 8:5-7. The first step in Israel's formal rejection of God as their king.

1 SAM. 8:19, 20. They aspired to be like the nations around them, but in their attempt to be like other nations, they sank beneath, and became the despised of all nations.

2 CHRON. 36:15, 16. The Lord did all that in his mercy he could do, to bring Israel back to their high calling.

JOHN 19:15. The last sad act in Israel's formal rejection of their King.

PS. 81:11-15. The Lord mourns the failure of Israel to fulfil their mission.

ACTS 13:46. When that nation whom God had called to be the light of the world had judged themselves unworthy of their calling, the call was extended to the Gentiles.

ACTS 15:13-15. James declared that taking out of the Gentiles a people, is the fulfilment of all that the prophets had spoken concerning the rebuilding of David's throne and kingdom. He then quotes Amos 9:11 as a sample of what the prophets have spoken on this point.

1 CHRON. 29:23. David's throne was the throne of the Lord, while he maintained an organized form of government in the dominion usurped by Satan.

EZE. 21:25-27. Wicked Zedekiah was the last king to sit upon the throne of the Lord.

LUKE 1:32, 33. The next to sit upon that throne, when it shall be re-established, will be He "whose right it is."

ROM. 11:25, 26. When this gathering out from the Gentiles shall be finished, "all Israel," the complete Israel of God, will be made up.

Jer. 5:1, 2. Satan will then once more have so far succeeded in the ruin of this world that not even one man can be found, even though there is a form of godliness.

Matt. 13:41, 42. The last act in the controversy between Christ, the second Adam or head of the human family, and Satan, the usurper, will be when He "shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." Note it is *out of his kingdom*—his kingdom all the time, though for a time claimed by the usurper.

Matt. 13:43. It will then be the "kingdom of their Father," in which the saints shall shine forth.

It is worth carefully noting that forty-two years this side of the latest prophecy concerning the return of the Jews, the Lord had literally fulfilled to them, as a nation, all that he had promised to do for them; and had they proved true to him, they would still have been in their own land, and "their time should have endured forever." Because they threw away their inheritance and their kingdom, God had to cast them off, and complete the gathering of Israel from among the Gentiles.

A. T. ROBINSON.

Christian Education

Conducted by the Educational Department of the General Conference.

L. A. HOOPES, Chairman;
FREDERICK GRIGGS, Secretary.

How Strength Is Gained

STRONG young people are needed *now* as never before, and never again can they be in greater demand; for time is about to be no longer. Strong young people are those in whom the word of the Lord abides, and their glory is in their strength.

We learn to do by doing. We gain our strength by working. All the records of the deeds of strong men, taken together, will never make one strong,—they can only be an inspiration to become strong,—unless they are those of the Word of God. The records in the Scriptures are a motive, and an actual force in the gaining of strength.

But even the accounts in the Scriptures of the works of strong men will be of no benefit unless the reader permits them to work in him a spirit of energy. Energy exists in two forms, potential and kinetic. Potential energy is stored-up energy. Kinetic, is a working energy. A stone resting at the top of a hill, is an example of potential energy; while that same stone rolling down hill, gaining each moment an increased momentum, and doing a work great or small according to its size and the height of the hill, is an example of kinetic, or working, energy.

Before there can be kinetic, or working, energy, there must be stored-up, or potential, energy. Enoch was translated because he recognized this law. He took time to be holy. He went away and alone with his God to store up strength and energy for his work with the people. After he had received a supply of

strength from God through humiliation of heart and the exercise of faith, he used his strength in lifting up those who were stumbling or had fallen. His receiving strength and expending it were proportionate, and consequently increasing.

Our schools are designed of God to be places where our young people can store up strength. But as with Enoch, so with those connected with these schools, the capacity to receive will always be directly proportionate with the expenditure of that which is received. With the continued using of the force and energy which may be received in these schools, will be a constant increase in strength; and thus there is a steady growth in character. The power of beginning and completing a work is always an element of a strong character.

This is what the week of prayer ought to mean to all the students in all our schools. It has been a time for the gaining of new strength for greater conquests. But strength is not gained unless we use that which we have. God is to be sought for a new experience. And this new experience is but a greater power. This is the power that is unto salvation, the power of the gospel, the power of an unselfish love. It is so great that it will compel to unselfish deeds, and to lives of service. It is to the doers, and not to those who simply hear, that the reward is to be given. The reward is nothing more nor less than stalwart, noble manhood, and pure, helpful womanhood, in God's own meaning of the words. To this end let our young people drink deep draughts from the ever-flowing fountain of life, that they may be strong and valiant to sacrifice and to do for the sacred cause of truth.

F. G.

Language Teaching *

IN the matter of language teaching, it is not a question of whether it is essential or not essential. Every one will see the necessity of language study. This being so, the question resolves itself simply into one of aims in language study, method in language study, and the material to be used in language study.

First, we ought to find what the present status of language teaching is, then find any fault that we have to find with it, and suggest a remedy. I have only one fault to find with language teaching, and only one remedy to offer. To get them before you I wish to read a scripture that seems to me to define the status of language teaching, not only in the world, but also in our own schools to that extent to which worldly methods have come into them. "Having a form of godliness, but denying the power thereof"—that tells it better than I can; having a form of godliness, or correctness, or rightness, but lacking in power. The exhortation is, "From such turn away." Do not follow that kind of work. "Ever learning, and never able to come to the knowledge of the truth," that is really the fault that I have to find with language teaching among us, especially as those interested in giving this great message to the world. It is just as pleasing to the enemy to divert

our minds toward the *form* of language, and occupy us with that so fully—in studying its beauties, its symmetry, and all the attractive features for form—that we miss the power, as it is to do a like thing in religion.

"In doctrine [that is, in teaching] showing uncorruptness, gravity, sincerity, *sound speech*, that can not be condemned." Now sound speech, my brethren, is speech that is not only beautiful in exterior, but sound to the core. What it contains is something that will give help, will give strength, something that will impart life.

Paul said to Timothy, "Hold fast the form of sound words." Now if a word is sound as to its quality, as to the truth and power it contains, then the most fitting thing is to put that in correct form, to hold fast the form of sound speech. It includes that, but the form is secondary, the power and the truth and the life that are in it are primary.

In the twelfth Psalm the word of the Lord is defined as to its quality. "The words of the Lord are pure words." This does not mean that they are pure in the literary sense only, but they are pure to the very heart, the very core, their very essence is pure. How pure?—"As silver tried in a furnace of earth, purified seven times." The very emblem of perfectness in purity. Here is defined the opposite kind of words: "They speak vanity every one with his neighbor: with flattering lips and with a double heart do they speak." That is the external form capable of change or variation. It may not be a true index of what is within. "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things." But in the fifteenth Psalm we read: "Who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and *speaketh the truth in his heart*." Not the double hearted, but he that invariably speaks the truth in his heart. Then the seventeenth Psalm: "Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress." That is the purpose of my heart. I have the truth there, I speak the truth in my heart. In addition to that, but secondary to it, I am purposed that my mouth shall not transgress in the imparting of that truth. Do you want any better language study than that?

In the thirty-second chapter of Deuteronomy, we read: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine [my teaching, the words of my mouth] shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." The sweetest and prettiest picture that you can imagine of the impartation of truth! There are times when truth must be declared in thunder tones. There are times when the truth will reach the heart only through the sweetness of its still, small voice. "Because I will publish the name of the Lord: ascribe ye greatness unto our God." Now his teaching distils as the dew. Not alone in the manner of dew, but the distilling of the dew is one form of speech. The very distilling itself is the voice of God speaking. In the word of God we see the secrets of power are hidden. No less perfect in form than any other,—

* Report of a talk by W. E. Howell at the convention of the Educational Department at College View, Neb.

exquisitely perfect in form,—they have a power that is irresistible—a power that will penetrate the hardest of hearts.

What, then, is the highest aim in language teaching and in language study? Is it not the acquisition, the development, of power,—power of original thinking,—power of being and acting? If that is not the primary purpose, I misconceive the place of language teaching in Christian education; and I want to say this, that if language teaching ever comes to the place where it is not a channel through which truth and power can be imparted and developed in the student, it has no place in Christian education.

Is it not true that our language work has degenerated much into a form of study? A study of forms is necessary, but it is only as a means. There is no virtue whatever in it itself. Language is only a means to an end, invariably and always. Just the moment you make language the end in your study, you have lost the true aim. Language is an instrument. It is a tool in our hands to use, it is a vehicle to convey truth, to convey the thoughts of God; and God, who is the source and the embodiment of all truth, gives us truth in the most perfect form you can find anywhere. Let me emphasize, then, that in our language study we must seek after truth, we must strive after power to express truth, power to live the truth, power to exemplify it in all that we do.

(To be concluded)

NOTICES AND APPOINTMENTS

Notice!

THE fifth annual stockholders' meeting of the Southern Missionary Society will be held in the chapel, 209 Fayette St., Vicksburg, Miss., Jan. 26, 1904, at 3:30 P. M. An effort is being made to secure an attendance from representative men of the North. It is altogether probable that this meeting will be adjourned until some time in February or March, so that it can be held while this representation is present.

J. E. WHITE,
President Southern Missionary Society;
B. W. SPIRE, Sec.

A NEW YEAR'S GIFT.—We have made special arrangements whereby we shall be able to furnish a new subscription to *Good Health* and a renewal or a new subscription to *The Life Boat* for only eighty-five cents. This is the chance of a lifetime to secure these two magazines for considerable less than the price of one of them. Those who wish to avail themselves of this special offer should do so immediately. Address all correspondence to *The Life Boat*, 28 Thirty-third Place, Chicago, Ill.

Nebraska Church's, Notice!

THERE is to be a Special Course of instruction for workers in connection with the winter term of Union College, beginning January 7, and continuing till March 3. This course will offer the best advantages to workers of anything that has ever been provided. Printed copies of the program of work outlined have been sent out, from which it will be seen that the instruction in all departments of work is to be given principally by workers of large experience, fresh from the field. It is expected that nearly all the conference workers in the Nebraska Conference, also a large number of laborers from other con-

ferences in the Central Union, will be in attendance.

Practical instruction in church, missionary, Sabbath-school, and young people's work will be given. It would prove a great blessing to the churches, and to the cause at large, if each church could select some person from its membership to attend this special course. Will our Nebraska churches take action in this matter? Select some one who will attend the classes for instruction in church and Sabbath-school work, and carry back to the church the blessing of the knowledge gained. If the person best adapted to take this instruction and be most benefited by it, is not able to bear the expenses of attending the Special Course, let the church provide the help necessary.

If you have not received a copy of the Special Course Announcement, please write to Prof. L. A. Hoopes, President Union College, for one.

A. T. ROBINSON.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A charge of one dollar for one insertion of six lines, or less, and of twenty cents for every line over six, will be made, though in the case of the poor who wish employment, the charge may be remitted. Persons unknown to the managers of the publishing house must furnish good references.

WANTED.—S. D. A. physician as a partner to assist in town and country practise. Reference given and required. Address R. T. Harrod, M. D., Checotah, I. T.

FOR SALE CHEAP.—Farm of 105 acres, well improved. Would take small property as part pay. Mission work cause for selling. Write for description, with stamped envelope, to J. H. Grove, Cottontown, Tenn.

Publications Wanted

N. B.—Attention has been repeatedly called to the necessity of having papers properly wrapped. Do not roll or wrap too small. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, while others have forwarded literature by express when it would have been cheaper to send it by mail, at four ounces for one cent.

The following persons desire late, clean copies of our publications, postpaid:—

Mrs. M. E. Moore, Globe, Ariz., periodicals and tracts.

Mrs. A. M. Saunders, 729 E. Houston St., San Antonio, Tex., *Signs, Life Boat*, tracts.

Mrs. Rosetta M. Ross, Ferry, Oceana Co., Mich., *Signs, Sentinel*, and tracts, such as "What Do These Things Mean?" "Signs of the Times," and others bearing on current events.

Addresses

THE address of Elder H. J. Farman is Bakersfield, Vt.

The present address of Elder Luther Warren is Stuart, Iowa.

The address of Geo. G. Johnson is 265 Duffield Ave., Galesburg, Ill.

Obituaries

RILEY.—Died at Jackson, Mich., Dec. 7, 1903, of diabetes, George Benjamin Riley, aged 15 years. He was a member of the Seventh-day Adventist Sabbath-school since a small child. Funeral services were conducted by the writer.

A. J. HARRIS.

POLLARD.—Died in Seattle, Wash., May 26, 1903, of appendicitis, Eric, the second son of I. N. and May Pollard, aged 13 years, 6 months, and 28 days. Funeral service was conducted by the writer, at Wenas, Wash; text, Ps. 17: 15.

J. G. SMITH.

MULLIKIN.—Died at Kinsley, Kan., Oct. 29, 1903, John F. Mullikin, aged 56 years, 11 months, and 25 days. He left a wife, three sons, and three daughters, who, though deeply grieved, look with much comfort to the soon-coming day of triumph. Brother Mullikin was for many years a faithful member of the Seventh-day Adventist Church in Kansas. Funeral services were conducted by the writer.

C. MC REYNOLDS.

CHAPLIN.—Died at the home of C. F. Worthen, Charleston, Vt., Daniel Chaplin, aged 64 years. His death came unexpectedly. Although not professing Christianity, he loved the truth, and the morning and evening devotions at Father Worthen's were seasons of delight to him. He loved the REVIEW, and was its constant reader. His wife, who is an Adventist, survives him. Funeral discourse was given by the writer, from Isa. 40: 1.

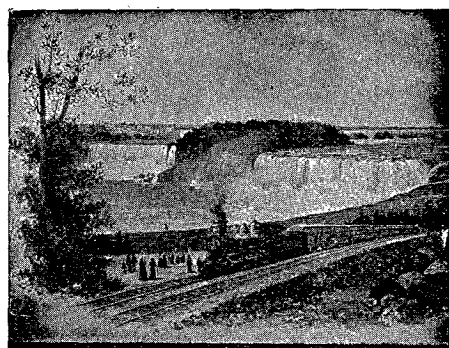
I. E. KIMBALL.

LEAVITT.—Died in St. Elizabeth Hospital, Dayton, Ohio, Nov. 21, 1903, of dropsy, Sister Mary Josephine Leavitt, aged 63 years. Early in life she united with the Methodist Church, but afterward she received the light on the Sabbath and kindred truths, and united with the Seventh-day Adventist Church. She was an earnest, consistent Christian until death. It was her delight to work for the Lord. The funeral service was conducted by the writer.

F. H. HENDERSON.

LITCHFIELD.—Died at his home in Brownington, Vt., Alfred Litchfield, aged 70 years. His death was sudden, caused by apoplexy, while he was enjoying apparently perfect health. He had been an honored member of the Brownington and Charleston churches since 1880. He spent much time and effort in caring for an invalid wife and his aged father and mother. In this his patience and loving care were very noticeable. The funeral discourse was preached by the writer, Nov. 7, 1903, from Luke 13: 24.

I. E. KIMBALL.



Michigan Central

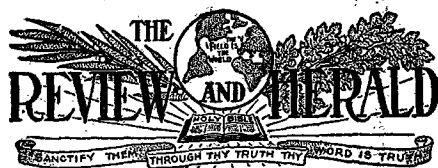
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WASHINGTON, D. C., DECEMBER 24, 1903

W. W. PRESCOTT EDITOR
L. A. SMITH } ASSOCIATE EDITORS
W. A. SPICER }

IN giving the number of missionaries laboring in Japan under the direction of the different denominations, the *Missionary Review of the World* places six to the credit of the Seventh-day Adventists.

REMEMBER to send early order for the forthcoming Year Book and denominational directory (price 25 cents) to your conference tract society, or to the General Conference, 222 North Capitol St., Washington, D. C.

ON page 20 will be found a detailed statement concerning the circulation of the special number of the *Signs*, giving the number ordered by each conference up to December 8. We are sure that it will be studied with much interest.

THE synopsis of this quarter's Sabbath-school lessons, which will be found on page 21, was furnished too late to be inserted in the *Lesson Quarterly*, and is printed in this paper with the suggestion that it can be made the basis of the review lesson on Sabbath, December 26.

BROTHER J. R. SCOW of Syracuse, N. Y., and Brother George A. Stevens, who was for a time connected with the work of the Bible Training School in New York City, have now entered upon evangelistic work in this city. Our workers are finding many open doors, and the outlook is most encouraging.

DR. J. EDGAR COLLORAN, of Chicago, who occupies a place on the faculty of the Northwestern University and of the American Medical Missionary College, has been elected physician-in-chief of the Iowa Sanitarium; and Dr. B. E. Fuller, who is now taking post-graduate work in the East, has been chosen as associate physician.

CHURCH leaders should promptly forward the annual offering for missions to their conference treasurer, so that the offering may be available for work. Isolated believers will of course join in this special gift for the regions beyond, and should send to the local conference office, where convenient, or to the Treasurer of the General Conference, 222 North Capitol St., Washington, D. C.

IN the issue of the *Toronto World* for December 9 there appeared, without any abridgment, the matter contained in the tract, "Elihu on the Sabbath," occupying nearly four columns of the paper, which has a circulation of twenty-three thousand copies. One of the local brethren met the expense of publishing the truth in this way, and Brother G. B. Thompson writes that "it is doing good, as we know already." There may be a suggestion for others in this experience.

A CHURCH of fifty-one members has just been organized in this city, and now holds regular services in a hall at the corner of 12th and U Streets, N. W. Brother L. C. Sheafe is in charge of this congregation, and is conducting a series of meetings in the same hall. There is a good attendance at the Sunday evening services, and additions to this church may be expected. This new church is composed of former members of the first church, and others who have recently accepted the message.

WE hope the *Sabbath School Worker* will reach most of the schools subscribing to it by next Sabbath, and reach all in time to provide help in teaching the lessons for January 2. The following numbers will be issued earlier. The many schools not on the lists should certainly send an order to their conference office at once. Price in clubs of two or more to one address, 25 cents a year. Single copy, 35 cents a year. Review and Herald Publishing Association, 222 North Capitol St., Washington, D. C.

THE special Sunday evening services in the Masonic Temple in this city have opened with an encouraging outlook. It was estimated that between three hundred and four hundred were present at the first meeting, and our workers are becoming acquainted with many who have an interest to hear the truth. From fifteen thousand to twenty thousand copies of an outline of each address are circulated in the city, and the truth is thus brought to the attention of many who do not attend the meetings. The daily papers give brief reports of the services.

It may be of interest to our readers to know the particulars concerning the time of printing and mailing our regular weekly edition of the REVIEW. As has already been stated, we do not have the facilities in our present temporary quarters for doing our own presswork, but have it done for us at one of the printing offices in the city. Of course we do not wish them to do this work for us on the Sabbath, and they do not run their office on Sunday. It would be altogether

too early, and would interfere seriously with our plans, to send the paper to press on Friday, and it follows that Monday morning is the earliest time practicable to begin to print the paper. The mailing begins on Tuesday morning, the papers for the conferences just east of the Rocky Mountains being sent out first. All the papers are mailed as quickly as is possible after they are printed, with the purpose to reach all the subscribers east of the Rocky Mountains before the following Sabbath. After we have built our own printing plant, as we hope to do next season, we can go to press one day earlier, and we shall thus be able to serve our subscribers better. In the meantime we shall do the best we can under the circumstances. The fact that the paper is dated on Thursday, instead of Tuesday as formerly, does not make any difference in the time of mailing. We could not go to press any earlier if the paper was dated on Tuesday.

A Note From the Field

IN response to the invitation extended to the workers in the field to assist the publishers in their efforts to increase the circulation of this paper, Elder William Covert, of Wisconsin, writes as follows:—

I am very much in favor of enlarging the circulation of the REVIEW AND HERALD, and know that there are very many of our people who do not take this good paper. When I have talked with them about it, they usually speak of the cost, but I presume that the greater difficulty is the want of interest. Years ago when companies were raised up, the ministers who did the work were quite anxious to have every family take the REVIEW AND HERALD, and they worked hard to bring this about. In those times almost all our people took the denominational paper. . . . I do not believe that any of our publications, or all of them together, could take the place of the REVIEW AND HERALD. . . .

I have been reading the REVIEW AND HERALD for about thirty-five years, and scarcely an issue has come from the press that I have not perused, and of course I could not afford to do without this good paper. I endeavor to impress our people with its great value, and shall continue to do this. . . .

I will co-operate with the management of the REVIEW AND HERALD to the best of my ability in getting every family in the conference where I labor to subscribe for the paper. It does keep its readers in touch with the advancing work as no other paper can possibly do. The very nature of its reports is such that every Seventh-day Adventist in the world should have this paper all the time. I know they are losing a great deal of that which the Lord desires them to have by not taking the paper.

We greatly appreciate the hearty spirit of co-operation shown in this letter, and ask our laborers and our people generally to give its statements careful consideration.