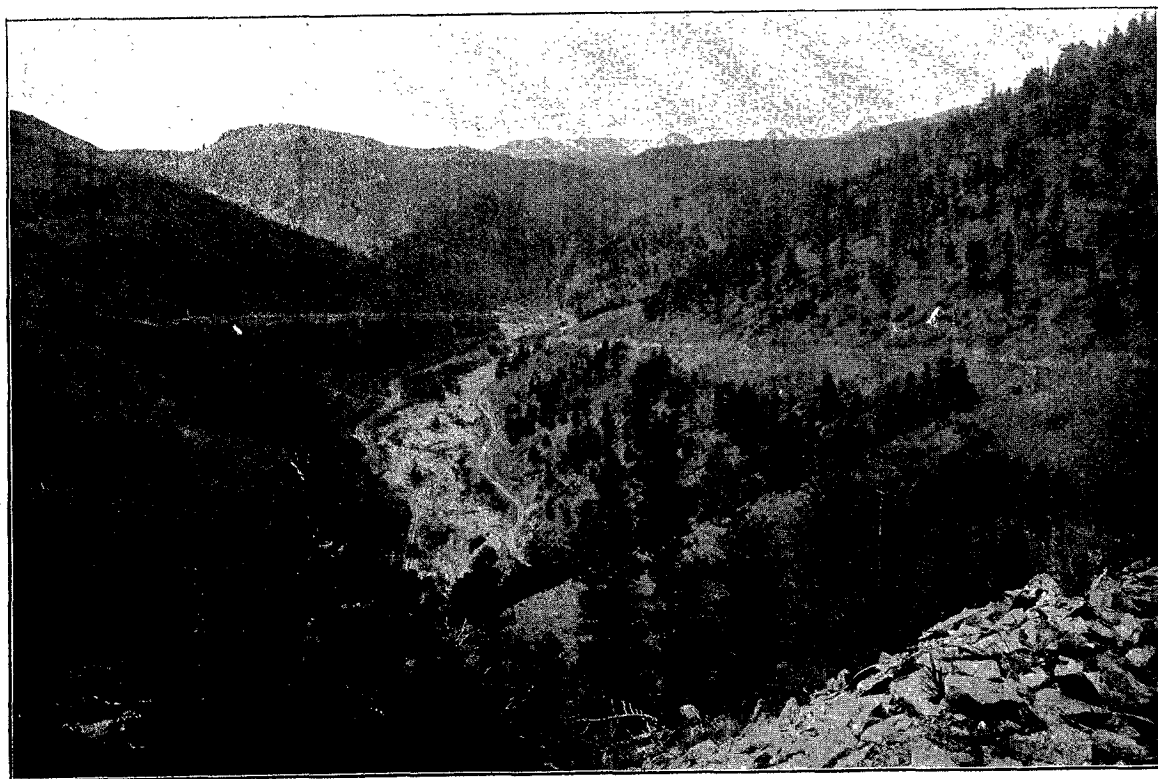


The Advent REVIEW And Sabbath HERALD

Vol. 81

WASHINGTON, D. C., THURSDAY, FEBRUARY 11, 1904

No. 6



IN "THE SWITZERLAND OF AMERICA"



Publishers' Page

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

The Lover's Love, or John Three Sixteen

ON March 1, 1904, the Review and Herald will have ready for delivery the new book entitled "The Lover's Love, or John Three Sixteen," by William P. Pearce, the author of "If and Why," "The Tabernacle," "The Master's Greatest Monosyllables," "Stepping-Stones to Manhood," etc.

This book will be a trade book, bearing the Washington imprint, and containing 176 pages 5½ x 7½ inches, printed in clear, large type, without illustrations, and will sell at retail for 75 cents.

Some idea of the nature of the book may be gained from the following table of contents:—

- "Love Counteth Not the Cost" (poem).
- "John Three Sixteen."
- The Lover—"God."
- The Lover's Intensity of Love—"So Loved."
- The Lover's Object—"The World."
- The Lover's Proof—"That He Gave."
- The Lover's Gift—"His Only Begotten Son."
- The Lover's Proviso—"Whosoever Believeth."
- The Lover's Purpose—"Should Not Perish."
- The Lover's Pledge—"Have Everlasting Life."

It is believed by all who have read the manuscript for this book that it will be a blessing to those who read it, inasmuch as it is a mirror of that fadeless, priceless gem of Scriptures, John 3:16, which reveals God's wonderful love to the world. It will inspire the believer's heart, and win souls to God from the ranks of unbelievers. The book contains an important message to the world and to Christian people, and it is confidently expected that it will have a good sale.

Further information about the book will be furnished in the near future, the object of this notice being simply to call attention to its forthcoming.

Desire of Ages

BY MRS. E. G. WHITE

THIS is an intensely interesting and instructive volume on the life of Christ, magnifying the truth that "God was in Christ, reconciling the world unto himself."

In the hearts of all mankind, of whatever race or station in life, there are inexpressible longings for something they do not now possess. This longing is implanted in the very constitution of man, by a merciful God, that man may not be satisfied with his present conditions or attainments. It is God's design that this longing of the human heart should lead to the One who alone is able to satisfy it. The desire is of him, that it may lead to him, the fulness and fulfillment of that desire. That fulness is found in Jesus, the Christ, the Son of the eternal God. "For it was the good pleasure of the Father that in him should all the fulness dwell." "For in

him dwelleth all the fulness of the Godhead bodily." And it is also true that "in him ye are made full" with respect to every desire divinely implanted and normally followed.

It is the purpose of this book to set forth Jesus Christ as the one in whom every longing may be satisfied; to present the love of God as revealed in his Son, the divine beauty of the life of Christ, of which all may partake, and not to satisfy the desires of the merely curious, nor the questionings of critics. Even as by the attraction of his own goodness of character, Jesus drew his disciples unto himself, and by his personal presence, by his sympathetic touch and feeling in all their infirmities and needs, and by his constant association, transformed their characters from the earthly to the heavenly, from the selfish to the sacrificing, from small-hearted ignorance and prejudice to large-hearted knowledge and love for the souls of all nations and races, even so it is the purpose of this book so to present the blessed Redeemer as to help the reader to come to him face to face, heart to heart, and to find in him, even as did the disciples of old, Jesus, the mighty One who saves to the uttermost, and transforms to his own divine image all those who come unto God by him.

The "Desire of Ages" will interest all classes; for they were all represented in the various individuals who received help and encouragement from the great Consoler while he was here upon earth. This book should be in every home in the land. It contains nearly 900 pages, and is sold at the following prices:—
Popular edition, thin paper, narrow edges, cloth, plain edges.....\$2 50
Cloth, marbled edges..... 3 50
Cloth, gilt edges..... 4 25
Library, marbled edges..... 5 00
Full morocco, gilt edges..... 7 00

His Glorious Appearing

THIS message-bearing little book is a verse-by-verse study of Matthew 24, and a strong, yet simple and convincing exposition of the second coming of Christ. It contains the message due the world at this time, and the thousands of copies that have been sold, and the great present demand for it, speak favorably of its merits and importance.

The new full-page illustrations of the town of St. Pierre before and after the eruption of Mont Pelee, and the assassination of President McKinley, bring the book up to date, and impress the fact that these calamities are signs of the second advent specified in Matthew 24.

Bound in boards, with cover design in colors, 25 cents; bound in fine English cloth, embossed covers, 40 cents.

Personal Questions and Answers Concerning the Sabbath

BY MRS. S. M. I. HENRY

WE have just issued a new edition of this excellent tract. A large number have been sold, yet the demand is increasing.

When Mrs. Henry began to keep the Sabbath, she was National Evangelist for the W. C. T. U. Her correspondence with the leaders of that great organization on the Sabbath question led to the production of "Personal Questions and

Answers," which is a series of questions selected from her private letters, with the answers which were returned, with but few changes. As these questions, so often repeated, are clearly answered in an easy, personal manner, by one especially gifted in language and possessing thorough knowledge of the question, this tract meets a want long felt by the rank and file of our people in their missionary work.

This tract is published as Number Seven of *The Words of Truth Series*. It contains 56 pages; price, 3½ cents a copy.

Education

A NEW BOOK BY MRS. E. G. WHITE

A VALUABLE volume on education in its entirety, covering all its phases; especially prepared for parents, teachers, and students; excellent for all classes. The great principles of Christian education are clearly set forth, and invaluable counsel for the education of the youth is placed within the reach of all.

321 pages, beautifully bound, three-color cover design; price, \$1.25.

A Friend in the Kitchen A Practical Cook Book, and Why

1. BECAUSE it is up to date.
2. Because it does not go to extremes.
3. Because it discards all harmful ingredients.
4. Because it is thoroughly hygienic and common sense.
5. Because it tells how to live economically, yet well.
6. Because every recipe in it has been thoroughly tested.
7. Because it contains what every housewife wants to know.
8. Because it is adapted to all classes, rich and poor alike.
9. Because it tells what to cook for health, and how to cook it.
10. Because it tells what to feed infants, and how to cook for the sick.
11. Because its recipes call for materials most housewives have at hand.
12. Because its directions are concise, yet plain and explicit, thus wasting no time in reading.
13. Because the quantity of the ingredients is indicated by measure rather than by weight. Few housewives have scales, but all have cups and spoons.
14. Because its aim is the health and happiness of the people, and not the advertisement and sale of somebody's manufactured goods.
15. Because, while costing only 25 and 50 cents, it contains nearly as many recipes as some books which sell for several times the price.
16. Because it is durable, being substantially bound, and is what its title indicates, a real friend in the kitchen.

A splendid help for agents. Twelve editions, aggregating over 105,000 copies, already published. It is well illustrated, neatly gotten up and substantially bound in two styles: oilcloth, 50 cents; limp cloth, 25 cents. It should be sold everywhere.

Order of State Tract Societies; Review and Herald, Battle Creek, Mich.; Review and Herald, Washington, D. C.; Pacific Press, Oakland, Cal.; Kansas City, Mo.; Southern Publishing Assn., Nashville, Tenn.

The Advent Review and Herald And Sabbath

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

VOL. 81.

WASHINGTON, D. C., THURSDAY, FEBRUARY 11, 1904.

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Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

ISSUED EACH THURSDAY BY THE

Review and Herald Publishing Assn.

Terms: in Advance

One Year.....\$1.50	Four Months.....\$.50
Eight Months....1.00	Three Months.... .40
Six Months..... .75	Two Months..... .25

No extra postage is charged to countries within the Universal Postal Union.

Address all communications and make all Drafts and Money Orders payable to—

REVIEW AND HERALD, 222 North Capitol St., Washington, D. C.

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

Editorial

"Like as a Father"

IN his life and teaching among men Jesus set out in a new and blessed light the relation which God sustains to us as our Father. "So ready, so eager is the Saviour's heart to welcome us as members of the family of God, that in the very first words we are to use in approaching God, he places the assurance of our divine relationship,—'Our Father.'" "The infinite God, said Jesus, makes it your privilege to approach him by the name of Father." And how tender is the Father's compassion toward us! "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." What comfort and courage there is for us in these words, as we reach out for the Father's help!

"As flows the river, calm and deep,
In silence toward the sea,
So floweth ever, and ceaseth never,
The love of God to thee."

A Positive Testimony

THE time has certainly come when every witness for this truth should bear a positive and decided testimony. Every believer in this message should know that his feet are upon solid ground, that he has a clear view of the issues at stake and that he is on the right side himself, and then he should exert an influence which will be felt in favor of right principles. Any further effort to remain neutral will be disastrous. "He that is not with me is against me," said Jesus, and this teaching applies with special

force just now. We should not seek to stir up strife and division, but when error is being put forward for truth, and foundation principles are being perverted, it is a false view of Christian duty which leads one to make no protest lest he appear to be a disturber of the peace. Elijah was charged with being a troubler of Israel because, according to his word, the rain was withheld in the time of Ahab as a protest against the wickedness of that Baal worshiper. But he answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." There is great danger now that righteousness and truth will be compromised in the effort to preserve a false peace. This cause now needs men of clear discernment, undaunted courage, and Christ-like love; for it is the time for decided action to be taken.

The Coming of the Seed

The Church in Babylon Again

BECAUSE the people of God in olden time refused to hearken to the instruction of his Word, and the special messages which he sent to them through his prophets, and because they failed to co-operate with his purpose concerning them that they should be witnesses for the true God in all the earth, the Lord permitted them to reap the result of their doings, and they became captives in Babylon. Of this experience Daniel writes: "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand." The record of the later experience under Zedekiah is thus written: "Moreover all the chiefs of the priests, and the people, trespassed very greatly after all the abominations of the nations; and they polluted the house of Jehovah which he had hallowed in Jerusalem. And Jehovah, the God of their fathers, sent to them by his messengers, rising up early and sending, because he had compassion on his people, and on his dwelling-place: but they mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of Jehovah arose against his people, till there was no remedy. Therefore he brought upon them the king of

the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or virgin, old man or hoary-headed: *he gave them all into his hand.*" Then the people of God went down into Babylon the first time. The cause is definitely stated in these words: "And Judah was carried away captive to Babylon for their transgression."

In "the falling away" and the fulfillment of the prophecies concerning Daniel's little horn, Paul's man of sin, and John's beast from the sea, we have the parallel of this experience of going down into Babylon. The name written upon the forehead of the woman whom John saw "sitting upon a scarlet-colored beast," was "Babylon the great." In the book of Daniel, where this same power is the subject of prophecy, it is distinctly stated that the people of God would again be given into the hand of Babylon for the very same reason as in the time of Daniel. Note carefully these two quotations from the prophecies: "And he [the little horn] shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and *they shall be given into his hand* until a time and times and half a time." Dan. 7: 25. "Yea, it [the little horn] magnified itself, even to the prince of the host [Joshua's "captain of the host of the Lord"—Joshua 5: 14]; and it took away from him the continual burnt-offering [service], and the place of his sanctuary was cast down. And *the host was given over to it* together with the continual burnt-offering [service] through transgression." Dan. 8: 11, 12. When these prophecies were fulfilled, the people of God went down into Babylon the second time.

The apostasy of the people of God anciently was marked by a desire to be like the nations around them, and to adopt their customs. The result of this was that "they did evil more than did the nations whom Jehovah destroyed before the children of Israel." This is in harmony with the words of Jesus, "If therefore the light that is in thee be darkness, how great is that darkness!" So it was in the later apostasy. "Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of com-

promise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and his apostles, for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ. This compromise between paganism and Christianity resulted in the development of 'the man of sin' foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power,—a monument of his efforts to seat himself upon the throne to rule the earth according to his will." And thus did the church "*through transgression*" come under the rule of the great leader of rebellion and confusion, the real king of Babylon. Thus was the church again in Babylon. It is interesting to note in this connection that in his famous book, "The Babylonish Captivity of the Church," published in 1520, Luther said, "I know that the papacy is none other than the kingdom of Babylon, and the violence of Nimrod the mighty hunter."

The people of God were given over into the hand of the king of Babylon in both ancient and modern times because of their departure from the true faith. They turned aside from personal trust in the promised Deliverer, in whom alone is the defense against sin and Satan, and for the simplicity of the gospel they substituted the superstitions and the forms of heathenism. When they persisted in this course "till there was no remedy," the Lord permitted them to go under the power of Babylon, that under the discipline of trial and persecution they might learn the lesson of the truth as it is in Jesus. And in both experiences in Babylon there have been some faithful witnesses to the truth who have preserved and taught the gospel of the coming of the Seed.

Truth the Greatest Thing

THE world has its aristocracies of wealth, of influence, of title; but the true aristocracy is made by truth. It is the aristocracy of character, character that is formed by obedience to the truth of God.

In all the world there is nothing so great, nothing of such vast importance, as the truth of God. This is so to-day, and it has been so in every age. To know and to obey the truth has always been the highest privilege set before mankind. To be the messenger of God's truth to the world has always been the most exalted calling. Men become great by identifying themselves with the truth. Obedience to the truth is always an uplifting force. Day by day it elevates the soul to a higher plane, and the heaven-bound traveler's tent "is pitched each night on higher ground."

No greater man ever lived than John the Baptist; and no man was ever more fully identified with a message of truth from heaven. He said of himself, "I am the voice of one crying in the wilderness,"—a voice sounding forth the message of God first penned by the prophet Isaiah,—a message to prepare the way of the coming Messiah. If we look for the secret of John's greatness, we shall find it in the greatness of his message. Never had so great a message been given to the world before. The first advent of the Messiah, which was the burden of John's message, was the greatest event which time had yet revealed to the world in the fulfilment of God's eternal purpose in Christ. John was so fully identified with this greatest message that he was the mouthpiece of God in its proclamation, the very voice of the message, and did not claim or care to be anything else. This is why no greater man than John the Baptist had ever before risen in the world.

But John's message was not the greatest that was to be given to the world; and a greater and more solemn message, preparing the way for a more glorious coming of the Messiah and a greater event in the fulfilment of God's eternal purpose, is now sounding throughout the earth. It is our high privilege to be identified with this last message of God's truth to the world, as John was identified with the message of truth in his day. And surely this message will do for us all that John's message did for him, if we relate ourselves to the work of God as he did. But we must not merely possess the message; the message must also possess us, so that our whole lives shall speak forth the message, and people coming in contact with us shall hear a voice of solemn and momentous import,—a voice crying, "Prepare ye the way of the Lord." The truly great men of this generation will be those who are made great by the message for this generation, those who identify themselves now with the truth of God, those who consecrate themselves and their all to it. No higher privilege was ever set before mankind than that which now calls us to consecrate ourselves to the Lord in this final hour of the gospel work.

L. A. S.

"Pantheistic Theories"

THIS is one of the subheadings of the chapter entitled "Danger in Speculative Knowledge," in "Testimonies for the Church," Volume VIII, which is now being printed, and which will be ready for delivery very soon. We print the following paragraphs from this chapter as the best possible way of emphasizing the importance of the matter which will be contained in this volume:—

Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them. The theory that God is an essence pervading all nature is one of Satan's most subtle devices. It misrepresents God, and is a dishonor to his greatness and majesty.

Pantheistic theories are not sustained by the Word of God. The light of his truth shows that these theories are soul-destroying agencies. Darkness is their element, sensuality their sphere. They gratify the natural heart, and give license to inclination. Separation from God is the result of accepting them.

Our condition through sin has become preternatural, and the power that restores us must be supernatural, else it has no value. There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. Only through the blood of the crucified One is there cleansing from sin. His grace alone can enable us to resist and subdue the tendencies of our fallen nature. This power the spiritualistic theories concerning God make of no effect. If God is an essence pervading all nature, then he dwells in all men, irrespective of character; and in order to attain to holiness, man has only to develop the power that is within him.

These theories, followed to their logical conclusion, sweep away the whole Christian economy. They destroy the necessity for the atonement, and make man his own savior. These theories regarding God make his Word of no effect, and those who accept them are in great danger of being led finally to look upon the whole Bible as a fiction. They regard virtue as better than vice; but God being removed from his position of sovereignty, they place their dependence upon human power, which, without God, is worthless. The unaided human will has no real power to resist and overcome evil. The defenses of the soul are broken down. Man has no barrier against sin. When once the restraints of God's Word and his Spirit are rejected, man knows not to what depths he may sink.

Those who continue to hold these spiritualistic theories will surely spoil their Christian experience, sever their connection with God, and lose eternal life.

The sophistries regarding God and nature that are flooding the world with skepticism, are the inspiration of the fallen foe, who is himself a Bible student, who knows the truth that it is essential for the people to receive, and whose study it is to divert minds from the great truths given to prepare them for what is coming upon the world.

I have seen the results of these fanciful views of God, in apostasy, spiritualism, and free-loveism. The free-love tendency of these teachings was so concealed that at first it was difficult to

make plain its real character. Until the Lord presented it to me, I knew not what to call it, but I was instructed to call it unholy spiritual love.

Every one who desires to avail himself of the light which the Lord has so graciously given concerning the meaning of the peculiar experiences through which we have been passing, and who wishes that protection for the future which such clear light will give, ought certainly to read "Testimonies for the Church," Volume VIII, as soon as it is issued. It will contain much help for our churches at this time. Watch for a further announcement concerning it.

The Latest Development of Labor Unionism

RECENT developments in the industrial world have forced upon observing minds the query, What will be the end, the final outgrowth, of the organizing movement which is sweeping through the ranks of all representatives of industrial life? This query is partly answered by a striking article in the February issue of *McClure's Magazine*, by Ray Stannard Baker, who is a recognized authority on the subject which he considers. Mr. Baker shows what state of things has already been reached in one section of the country where conditions have favored more than elsewhere a rapid development of the monopolistic movement in industry. The chief point in this section is the city of San Francisco. There, when the prosperity of the past few years created a demand for laborers which it was difficult to fill, owing to the isolation of the city from other industrial centers, a condition of things was soon reached under which the labor unions rose to supreme power, and became absolute masters of the industrial situation. What followed from this supremacy of labor unionism is here set forth.

The unionism which was developed in San Francisco was, says Mr. Baker, "a different sort of unionism from that which existed a few years ago." The new sort of union, he says, "is no longer a mere strike mob, clamoring for something to eat. It is learning *business*. It has gone to school to Wall Street; and the sooner we recognize the fact that the union is a cold business proposition, often managed by men not only of intelligence and force, but of notable business acumen, the better for the country."

The country has seen what capital directed by the intelligence and methods of Wall Street, has been able to accomplish in the way of industrial monopolies; it remains now to be seen what labor unionism, conducted on the lines of a business enterprise with methods borrowed from Wall Street, can accomplish for the subversion of the principles of free government.

Some of the principal features of the situation in San Francisco, as set forth by Mr. Baker, are the following:—

1. The union assumes the prerogative to punish such as do not yield ready obedience to its dictation, not only by imposing a fine, but by denying them the right to work at all for such length of time as it sees fit. The following instance of this sort of discipline is related:—

Let me tell you the experience of R. J. Techan, a prominent restaurant keeper of San Francisco. Techan was boycotted because he hired non-union musicians. When weary of the struggle, he finally tried to make a settlement; the musicians union demanded that he discharge the leader of his orchestra absolutely. The leader had been a faithful worker, and Techan refused to discharge him. The boycott continued, and finally became so annoying that Techan sold out. His orchestra was immediately thrown out of employment, and the players had to make the best peace they could with the union. One of the members with whom I talked was fined one hundred and thirty-five dollars; ten dollars for rehearsing with a non-union orchestra, one hundred dollars for playing with a non-union orchestra, and twenty-five dollars initiation fee into the union. He was also ordered not to play in the Techan tavern for one year. . . . The leader was also fined, and ordered not to work for one year. Since then he has not been able to get any work at all, and his family has had to be assisted by friends.

Such is the fate of the man who will not go into the union; he is pursued with implacable hatred until he either gets out of town or joins. As a labor leader told me, "If he don't obey, let him look out for another city to live in."

When a man is punished by compulsory idleness, he not only loses the money which his work would bring, but suffers demoralization of character as well. The union does not hesitate to inflict moral as well as physical injury upon those who by their non-subserviency incur its wrath.

2. "There have been cases in which unions have ruthlessly forced an entire class of workmen out of employment." The Stone-Cutters' Union of San Francisco one day demanded that the stone-yard employers discharge all their planer men, and substitute members of the Stone-Cutters' Union in their places. The planer men were expert in the handling of machinery, whereas the stone-cutters knew little about machinery. It was not stone-cutters' work to run the planers; but that made no difference. The employers offered to arbitrate; offered to discharge their planer men one at a time, so as to cripple their plant as little as possible, and show some consideration to their workmen. The union refused all such propositions. The planer men applied for admission to the union, and were refused on the ground that they were not expert stone-cutters. Finally the employers "had to surrender

unconditionally, discharge a whole class of labor, and put inexperienced men on their machinery, with the immediate result of numerous accidents and a lessened output."

3. As illustrating the lengths to which the unions will go in disregard of both the rights and sensibilities of the people, it is mentioned that "the grave-diggers won a strike last year, in the course of which burials were actually prevented by the filling of non-union graves with water, and the blowing up of the crematory."

4. The new unionism is evolving the labor boss, and setting up in the country a one-man power—an absolute monarchy. There has appeared in San Francisco one McCarthy, who has made himself an absolute dictator of the entire building industry of that city. He has forced his way to the leadership in the Building Trades Council by such means and methods as political bosses make use of to attain to political dictatorship. There are three hundred members of this council, but the controlling power is exercised by a committee of sixty-two, which McCarthy dominates.

Here is an instance of the power of the boss, told me by Secretary Harry Costen, of the Sheet Metal Workers. Because the Sheet Metal Workers would not submit to dictation in the matter of selecting delegates to a convention called at the instance of the American Federation of Labor, McCarthy personally expelled the entire union of one hundred and forty-seven men from the Building Trades Council, without charges and without a trial. Members of other trades, at McCarthy's orders, then refused to work with the outlaws.

5. The unions even assume the functions of civil government, and cause the arrest of non-subservient workmen, as if by standing up for their rights they had committed a crime punishable by the courts of law. Mr. Baker mentions the following case:—

A Scotch Sheet Metal Worker named Forbes, acting under the directions of his employer, insisted on staying at work on one of his jobs. The foreman carpenter, a union man, called a policeman to arrest Forbes, who had committed no offense greater than that of remaining at work contrary to the orders of McCarthy's walking delegate. The policeman led him down the street, but did not dare to take him to the station house. Forbes, refusing to be thus browbeaten, went back to work, declaring that he would not stop until his employer ordered him to do so. Then the foreman carpenter swore out a warrant for Forbes's arrest, charging *disturbance of the peace!*—and he was locked up in the city prison. Brought finally into court, he was actually accused of keeping the other mechanics on the building out of work, he at the time not being a "scab," but a member in good standing of his own union.

"He refused to quit when I told him to," was the complaint made to the court by the foreman carpenter. "The judge took down the statutes, read a list of the

offenses classed under disturbance of the peace, and discharged Forbes!"

6. Unions in some cases have become capitalists. Boss McCarthy approved a strike for an eight-hour day in the San Francisco planing mills. With the money that would have been necessary to pay strike benefits, he built a large new mill, organized a company capitalized at one hundred thousand dollars, much of the stock being taken by the various unions in the building trades. He hired an experienced mill manager, and began operating it on an eight-hour basis, with exclusively union men. The planing-mill employers made overtures for peace, the result of which was an agreement admitting the union mill into the Employers' Association, and the Building Trades Council agreed to use no material which did not bear the union stamp, or which was not made in an eight-hour mill. "In other words, here was a complete monopoly of the mill-working business, in which the unions actually appeared on both sides of the agreement—on one side as the owners of the second most important mill, and on the other as dictators of the labor employed."

7. There is to be seen in the unions, "besides the familiar restriction of apprentices, a marked tendency to make it difficult for men to get into the unions. The initiation fee is often a barrier to poor men. Certain unions, like that of the tile-layers and electricians, charge as high as fifty dollars; some also, like that of the engineers, insist upon a difficult examination which, designed with the excellent intention of keeping inefficient workmen out of a dangerous trade, has often been used as a barrier to keep all workmen out, and assist in forming a closer monopoly." A further manifest tendency is "toward the take-it-easy system so familiar now in England—in effect, a limitation of output."

8. Unionism is exerting marked political and legislative pull. "We find the labor monopoly pursuing exactly the policy of the trust; last winter the Labor Council maintained a paid lobby in the legislature, of which eight members are already labor unionists. The unions have definitely decided the eight-hour question in California, not by securing the passage of any uncertain and repealable law, but by getting an amendment to the State constitution, and a provision in the city charter limiting the employment of all public service workmen to eight hours, and in the city fixing a minimum wage of two dollars. They have succeeded also in other important legislation."

9. While adding to their own strength, the unions are decreasing the strength of the State militia, the military force which might be brought against them in time of trouble. The opposition

of unionism in San Francisco to the militia "has reduced most of the companies to half normal strength."

Such is the state of things which has been reached through the development of labor unionism in the city of San Francisco; and as Mr. Baker observes, the situation in that city to-day may be the situation in other large cities tomorrow. And when that shall be so, as ere long it evidently will be unless this movement is arrested in its course, government of the people, by the people, for the people, will have given place in this nation to government by labor unionism, and the man who can become boss in the governing general council—the congress, as it were—of the unions, will be the real president of the United States; or, as it might be more correct to say, the monarch of the despotism into which this republic will have been turned. For while the forms of republican government may remain, of what use will all these be to the man who is denied that most fundamental and essential of all privileges,—the right to work to earn a living for himself and his family? Many men will be denied this right if labor unionism gains the ascendancy in this country; of this the plain evidence is already before us.

And who, seeing what has already come to pass here, can think it strange that such things as inspired prophecy has specified concerning this country should also come to pass; that in the developments which time shall bring, a power should arise which shall forbid people to buy or sell unless they shall have received the "mark of the beast"? How much more despotic would this be than what has already been done? Who that believes the Bible can doubt that the specifications of this prophecy will surely be realized? And who can say that the day of these things is now far away?

L. A. S.

Bridging the Gulf

A SHORT time ago Dr. Charles A. Briggs, professor of Biblical theology in Union Theological Seminary, New York, read a paper before the Church Club of that city, which has attracted much attention. Dr. Briggs is a leading exponent of the "Higher Criticism," and his utterances exert a molding influence over the minds of many who hold advanced views in theology. We quote three paragraphs from his paper, as printed in *The Independent* (New York), which indicate clearly the Rome-ward trend of the "Higher Criticism":—

The question is often asked, How may we bridge the gulf between Protestantism and Rome? It can not be done on the level of past controversies or of present differences. How has the East River been bridged? At first two huge towers are built on each side of the

river, then a slender wire is stretched from the top of these towers; this wire gives place to cables, then a foot bridge is made at this great elevation. Then months of labor are necessary from this higher level before there can be constructed at the lower level the great highway which combines the two sides in permanent union. So will it be with the church. We must rise above the present low level of doctrine and institution into higher and more comprehensive positions, and then some reformer, called of God, will discern some simple principle which will become the first line across the chasm, and then the bridge will follow in due time.

The antitheses of the sixteenth century [the period of the great Reformation] are to a great extent antitheses of one-sidedness, which the modern world has outgrown. The world has moved since then. The world has learned many things. We have new views of God's universe. We have new scientific methods. We have an entirely different psychology and philosophy. Our education is much more scientific, much more thorough, much more accurate, much more searching, much more comprehensive. . . .

We are now in the twentieth century, not the sixteenth. The situation has entirely changed. Rome no longer defends Tetzels, or the abuses which provoked the Reformation in Germany. Rome has been chastened by the discipline of history. Every shred of temporal power has been stripped from the papacy. No country is in any peril of papal usurpation. It is true that in St. Peter's on great functions one hears the roar from assembled pilgrims and clerics, "*Viva il Papa Re*" [Long live the papacy]. But this is a theatrical display, a mere outburst of popular enthusiasm, having no reality in it. It is safe to say that if the Catholic Church of the sixteenth century had been what the Roman Catholic Church is to-day, there would have been no such rupture of the church as took place in the great Reformation. Doubtless many serious differences have since emerged, which must be removed ere union is possible. But the original differences no longer exist, in any practical form. Why should we live on forever in the shadow of past controversies, and raise up dead issues as obstructions to the reunion of Christianity and its progress in the modern world?

The "Higher Critics" have already removed, so far as they have been able to do so, one of the main differences between the Reformers and the papal theologians; in fact, the fundamental difference. In the celebrated protest of April 19, 1529, and as "the essential part of the protest," we find these statements:—

There is no sure doctrine but such as is conformable to the Word of God. . . . We are resolved, with the grace of God, to maintain the pure and exclusive preaching of his only Word, such as it is contained in the Biblical books of the Old and New Testaments, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us.

But the "new views of God's universe," the "new scientific methods," and the "entirely different psychology and philosophy" of the "Higher Criticism"

have nullified this protest, and have gone back to the papal platform of the Bible and tradition. This is openly declared in the paper from which we have quoted. Here is the statement: "Biblical criticism has made it certain that you can not build Christianity on the Holy Scriptures alone. It is necessary also to determine the Christian inheritance in unrecorded apostolic tradition." It thus appears that much of the preliminary work in preparing the way for bridging the gulf between Protestantism and Rome has already been done. It would appear as if the "Higher Critics" had already built the huge towers on the Protestant side of the river of separation. And yet *The Independent* makes this editorial comment: "Bishop Potter, we are glad to know, finds nothing schismatic in Professor Briggs's address."

This open bid for a union with Rome is very significant. It is a sign of the times. Nearly twenty years ago the following instruction was given for the benefit of the remnant church, through the spirit of prophecy: "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near."—*Testimony for the Church*, No. 32, page 207. These words are almost startling, when read in connection with the quotations which appear in this article. The long-looked-for crisis is just at hand. How great is the need for the clear and positive teaching of the threefold message of Revelation 14! Let nothing turn us aside from this work.

Note and Comment

SIR OLIVER LODGE, a leader among English scientific men, in an article regarding the indifference of laymen to religion, contributed to an English journal, says that in England intelligent laymen are not indifferent to real religion, but that they are tired of, and therefore indifferent to, religious formalities. Church services which are largely of this character have come to be regarded as of very little account. Comparing them with the worship of heathenism, he says: "We jeer at the Tibetan water-worked praying wheel as a mechanical form of prayer; and yet I can imagine a peasant joyfully going on with his labor in the fields, in the consciousness that his prayer was being periodically turned up

to heaven by the forces of nature, and his soul might send an aspiration after it, without interfering with the industry of the body. I doubt if such a ritual is really more mechanical than some English services that I have attended." It is a form of godliness without the power, the husk of religion without the meat, that is making the people indifferent to religion. In all this is to be heard the call of a dying world for the third angel's message.

THE annual report submitted to the commissioners of the District of Columbia regarding conditions in the District, shows that the use of cocaine "has taken a firm hold on the lower classes." Two years ago, the report says, the drug was almost unknown here, but now wrecked lives due to its use are becoming apparent. The report calls attention to the fact that there is no way to restrict the sale of cocaine in the District, owing to a mere typographical error in the law governing its sale, which as it stands provides that the "name and quality" of the drug sold shall be registered by druggists, the word "quantity" having obviously been intended by the law-makers, in the place of "quality." Reports from different States show a great increase in cocaine using among the negroes in Virginia, Georgia, Maryland, New York, Michigan, and Indiana.

"A GOVERNMENT of the rich, for the rich, and by the rich,—is that what we are coming to in this nation?" inquires *The Independent*, having in mind a recent speech by President Hadley, of Yale University, in which he advised young men not to make politics their vocation, saying that the vocation of politics should be left to the rich. "It can not be supposed," says *The Independent*, "that he advises young men to make politics an avocation rather than a vocation because he himself is satisfied with a rich man's government. He can give such advice only because he believes that we have already gone so far on the wrong road that a poor man, trying to make politics a vocation, must encounter difficulties that he can not reasonably hope to surmount, save at the expense of his moral manhood."

"We have entered upon a period," *The Independent* admits, "when thousands of thoughtful men have drifted into an acceptance of plutocracy as a normal order of things." Still it believes that the great majority of Americans still regard politics "as one of the most honorable careers to which any boy in the land, of whatever station in life, of wealth or poverty, should be able to aspire. To surrender this ideal," it adds, "would be to surrender practically everything that the founders of our republic dreamed of, that the men who fought through the wars of the Revolu-

tion and the Rebellion offered their lives for."

And now just this tremendous question is before the nation. Shall everything that the founders of our republic dreamed of be surrendered? If so, what is to be the history of this nation after that? Is the money power to control the government? or is plutocracy to be forced back from the position it has already gained in politics, and the love of money and the power of money be overcome by the forces of honesty and virtue?

"It is plain," says *The Independent*, "that if we are . . . to save our nation from a government by the rich and for the rich—a government under which the plain people will have such privileges as the rich graciously concede—we must soon take steps to amend many things that at present are going wrong." The only suggestion it has to offer, however, is that the salaries of men in public office should be increased to be commensurate with the expense pertaining to such office, so that poor men will not necessarily be debarred therefrom.

The Roman republic soon went down when it became a government of the rich, by the rich, for the rich. Now this modern republic is at a place where just such a government seems to be the next development in its history; and well may its people ponder the pages of Roman history, and ask themselves whether history is about to repeat itself in the government with whose affairs their own life interests are concerned.

THE New York Times prints the following press dispatch containing a "startling statement" made a few days ago by a physician at a meeting of the Chicago Medical Society:—

"Drug treatment is useless in cases of pneumonia. The medical profession, so far as medicines are concerned, can be of no assistance in the fight against this disease. The sooner the profession will acknowledge this to the public, and set to work to discover some specific to save pneumonia patients, the better for all concerned." This startling statement by Dr. Arthur D. Bevan, who stands high in the profession, stirred up the members of the Chicago Medical Society at their meeting to-day. Several physicians sprang to their feet to protest. All had to admit, however, that there is no definite remedy known, and they based their protests solely on the contention that they might influence the patient favorably by easing him somewhat, and by the moral effect of their presence.

The recent great increase of this very dangerous disease makes the discovery that drugs are powerless to combat it, a fact of much significance. It is strong testimony against the efficacy of drug treatment in all inflammatory diseases; while, on the other hand, the fact remains that water treatment in pneumonia and kindred diseases is highly effective. It is a good time to call public attention to the virtue of natural, God-given remedies for bodily ills.

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.

True Wealth

THE heart, it hath its own estate;
The mind, it hath its wealth untold;
It needs not fortune to be great,
While there's a coin surpassing gold.

No matter which way fortune leans,
Wealth makes not happiness secure;
A little mind hath little means,
A narrow heart is always poor.

'Tis not the house that honor makes,
True honor is a thing divine;
It is the mind precedence takes,
It is the spirit makes the shrine.

—Selected.

The Need of Earnest Effort

MRS. E. G. WHITE

WE are far behind in our missionary work, both at home and in foreign countries. We have in our keeping the most sacred truth ever committed to mortals, and our work should correspond to our profession of faith. The world is becoming more and more lawless. Soon great trouble will arise among the nations,—trouble that will not cease until Jesus comes.

What are we as a people doing at this important time? Are we purifying our souls by obedience to Christ's words? Are we humbling our hearts before God, and confessing our sins? Are we seeking with earnestness and sincerity for help from him who is the source of strength? Are we claiming the promises, believing that Jesus pardons our transgressions? Are we educating ourselves to overcome all temptation to murmur and complain?

My brethren and sisters, as never before we need to press together, unitedly following him who has prepared his throne in the heavens, and whose kingdom ruleth over all. God has not forsaken his people, and our strength lies in not forsaking him.

Christ died to redeem us. By the infinite price with which he ransomed us he has shown his love for us. He is not willing that any should perish. He desires all to believe on him, that they may have eternal life.

With pity and compassion, with tender yearning, the Lord is looking upon his tried, tempted people. For a time the oppressors will be permitted to triumph over those who obey God's commandments. All are given the same opportunity that was granted to the first great rebel, the opportunity to show what spirit is prompting them to action. It is God's purpose that every one shall be tested, to see whether he will be loyal or disloyal to the laws that govern the kingdom of heaven. To the last God gives Satan opportunity to reveal his character. Thus the final triumph of his people will be made more marked, more glorious, more complete. The words of the prophet will be fulfilled: "The day of vengeance is in mine heart, and the

year of my redeemed is come." "The Lord reigneth; let the people tremble; he sitteth between the cherubims; let the earth be moved. The Lord is great in Zion; and he is high above all the people."

Now and onward till the close of time the people of God should be more earnest, more wide-awake, not trusting in their own wisdom, but in the wisdom of their Leader. They should set aside days for fasting and prayer. Entire abstinence from food may not be required, but they should eat sparingly of the most simple food. No one should lift up his soul unto vanity, walking in pride and self-indulgence. We are living in a time that demands genuine humiliation and most earnest prayer. We are nearing the most important crisis that has ever come upon the world. If we are not wide-awake and watching, it will find us unprepared.

There is in our churches a decided lack of love for Christ and for one another. Christlike simplicity is looked upon as weakness. There is a lack of clear spiritual discernment. Wrongs remain unconfessed. The transgression condemned in the law of God is on the increase in our borders. Sin is cherished, and the result is hardness of heart. When those who are handling sacred things do not walk in the light, the light becomes darkness to them, and how great is that darkness! Men are making strange mistakes in reading character. Those who do not possess moral worth are exalted, while those who are endeavoring to seek the Lord and walk in his steps are not appreciated. This danger will become more and more apparent. We must awake to the perils that are thickening around us. All pharisaism, all self-righteousness, must be separated from the soul. Then we shall realize that we need Christ's righteousness, and we shall accept it by faith.

There is among us a manifest lack of searching the Scriptures. We must know the reasons of our faith. The importance and solemnity of the scenes opening before us demand this. And on no account must the spirit of complaint be encouraged. Do you cherish malice, bitterness, and wrath if plans are introduced that do not harmonize with your ideas? Is not this indulging a spirit of war, rather than a spirit of meekness and humility? If ever we needed to manifest kindness and true courtesy, it is now. We may have to plead most earnestly before legislative councils for the right to worship God according to the dictates of conscience. Thus in his providence God has designed that the claims of his law shall be brought before men in positions of highest authority. But as we stand before these men, we are to show no bitterness of feeling.

Constantly we are to pray for divine aid. It is God alone who can hold the four winds until his servants shall be sealed in their foreheads.

The Lord will do a great work in the earth. Satan makes a determined effort to divide and scatter God's people. He brings up side issues to divert minds from the important subjects that should engage our attention. Individually we

are to feel the importance of uniting in the bonds of Christian fellowship. With one heart and one mind we are to prepare for the conflict, by faith laying our petitions before the mercy-seat. The throne of God is arched by the bow of promise, and the prayers offered in faith and simplicity are heard. It is God's glory to answer the supplications of his people.

I have been especially instructed in regard to the danger of drawing apart. Let us leave to Satan the cruel work of accusing and faultfinding. Let us bow before God in repentance because of our want of love for one another and for him who died for us. The gold of love and faith is wanting in our ranks. Christ declares, "I have somewhat against thee, because thou hast left thy first love." Many are holding on to the truth with only the tips of their fingers. They have had great light and many privileges. Like Capernaum, they have in this respect been exalted to heaven. But unless they put away their pride and self-confidence, in the time of trial that is approaching they will become apostates. Unless they have an entire transformation of character, they will never enter heaven.

You strike too low, my brethren. Set your mark higher. Let your work be in harmony with the work of Christ. It is the privilege of all to grow up to the full stature of men and women in Christ. "This is the will of God, even your sanctification." Is it your will also? My brethren, with intensity of desire long after God; yea, pant after him, as the hart panteth after the water brooks. Press toward the mark of the prize of your high calling in Christ.

Why do not those who name the name of Christ reveal the earnestness and the self-denial that he revealed? Why do they not arouse from their indifferent, self-satisfied condition? God's people must have a fixed purpose to honor him. They will never be holy until they put all their energies into his work.

The Second Coming of Christ Its Place and Meaning in the Plan of Redemption

C. S. LONGACRE

THE second coming of Christ in person with his heavenly associates to this earth is not only the greatest event because of its surpassing glory and majesty, but because of the consummation of all the eternal interests and the realization of the blessed hope of the whole family of faith. From the day when Adam and Eve turned their sorrowing steps from Eden and the tree of life, the children of faith have waited for the coming of the promised One, who is "the resurrection and the life," who has "the keys of death, and of hades," to break the destroyer's power and bring them back again to the lost paradise, and restore them to their original privileges as partakers of the life-perpetuating fruit of the tree of life. Upon the second coming of Jesus Christ to this earth hangs the

realization of the great problem of redemption and eternal life. If Jesus were never to come, redemption would never come. As the signs of his coming were to be fulfilled, redemption in its fulness had not yet come to his people, but at that time they were commanded: "Then look up, and lift up your heads; for your redemption draweth nigh."

The coming of Christ is the great sheet-anchor of hope to the Christian. The promise of the coming of the Deliverer into the land of the enemy is our only hope of deliverance. It is the only light that illuminates the uncertainty of the future. It is the only balm that can heal all ills. Were it not for the second coming of Christ to unlock the tomb of every pious saint, clothe him with the beautiful garments of immortality, and escort him up the shining heights to those mansions he has gone to prepare for us, a fearful and sorrowful wreck would mark the end of each and all. Life would be but a narrow vale—a moment of time between the cold and barren peaks of two eternities. We might strive to look beyond the heights, but it would be all in vain. We should see only a black gulf of despair. We might cry aloud for deliverance, but were it not for the second coming of Christ and the resurrection, the only answer that could come back would be the echo of our own wailing cry. Thank God, he has not left us to grope in darkness, but has given us a positive answer that deliverance will come. In this night of sin and death, hope sees a guiding star piercing through the mists of time, and painting on the horizon the golden dawning of a grander day.

Every vessel that sails out upon the wide ocean carries a captain, a compass, and an anchor. In the time of storm amid rocks and shoals these are indispensable. It is a good thing to have a hope—a hope anchored within the veil. In the Christian's life, the Bible is his compass, Jesus is his captain, his hope is his anchor, and heaven is his port. Take the second coming of Christ out of his Bible, and you have taken the needle out of his compass. What good is a compass without a needle?—None, until the needle is put in its proper place. All the stars and systems of worlds in the whole universe from time immemorial have been revolving around two polar centers. So the Bible has two central points toward which everything within its lids has been pointing. These two objects, or themes, in the Bible toward which everything points, and around which everything revolves, are the first advent of Christ to this earth as a helpless infant, and the second advent of Christ as universal King, glorious in apparel and mighty in strength.

The first time, he came to have his heel bruised, as it is written: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his bruise [margin] we are healed,"—healed from all the wounds which sin has made; the second time, he is to come

to bruise the serpent's head. The first time, he came as our sin-offering to take away our sins, and to satisfy by his death the irrevocable claims of God's broken law upon the sinner; the second time, he is to come without sin unto salvation to all who look for him and love his appearing, and to justify by his decisions the immutable claims of God's holy law. The first time, he was sent as the holy apostle and servant of God, to declare the love, the mercy, the character, and the care of his Heavenly Father toward us, that we might be reconciled and believe and trust him; the second time, he is to come with the armies of heaven, as King of kings and Lord of lords, and out of his mouth proceedeth a sharp sword, and with it he shall smite the nations, and with a rod of iron he shall break them into pieces as a potter's vessel.

The first time, he came to save sinners; the second time, he comes to glorify his saints, and to punish sinners. Without the second advent of Christ, all that Christ wrought out during his first advent would be rendered null and void. In fact, if you were to take the promises of Christ's second advent out of the Bible, you would take the glad tidings out of the gospel, the needle out of the compass, the kernel out of the shell; and all that you would leave would be a compass without a needle, a shell with no kernel, a hope without a consummation.

From Genesis to Revelation the second coming of the Lord is the song and science, the keynote and the anthem, the precious, joy-inspiring hope and comfort of the Sacred Scriptures. And thank God, the unmistakable omens and precursors of this greatest event tell us that only a few more rolling suns will bring us face to face with our blessed Redeemer. Prepare to meet thy God in peace.

The Holy Temple—No. 5

A. E. LEMON, M. D.

THE Israelites were given the truth through Moses and the prophets. But they overlooked Christ, the great central figure of truth (John 14:6), and, seeking to be saved by obedience to the law as they interpreted it, watched every detail of life for fear they should be defiled. They thought they were preparing to meet Christ when he should come; but when he came, they did not recognize nor receive him. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

It would seem incredible that any of us should fail to know Jesus, or should reject his teachings, if he should come among us as he did among the Jews. But suppose he should visit us to-day, and come among us quietly, as a stranger of our own nation, dressed the same and speaking the same language as ourselves. Suppose that, having had his attention called to the subject of defiling the body, he should tell us that nothing that goes into the body from without can defile us; but that we (as

temples of God) may be defiled only by the things which proceed from us; and being asked for further explanation, he should declare that what we eat can not defile us, because it does not go into the mind, but into the stomach, and passes through the process of digestion, by which all foods are purified. But the words we speak are the things which defile us, for they come from the heart. "Out of the abundance of the heart the mouth speaketh." For out of the heart proceed evil thoughts, such as hatred, lust, jealousy, pride, dishonesty. These are the things which defile the man. See Mark 7:14-23.

Would we gladly accept such teaching from a stranger? or would we accuse him of teaching contrary to principle, and of misapplying the scripture that we thought applied only to the washing of hands? (It is so easy to overlook verse 19.) Would we be afraid to let him preach in our churches for fear he would encourage a disregard for health reform? The Jews accused him of sin in regard to his diet. Luke 7:34. Would we, like them, stumble at his teaching? What does he mean to teach us?

It is very plain that this instruction, agreeing as it must with the whole Bible, is not meant to give the slightest encouragement to any disregard of true health reform. But the Lord's manner of introducing the parable shows that he meant it to teach a very important lesson, and one that it would be hard for people to receive. See verse 16.

Does not this parable, as well as the whole Bible, teach us that our salvation, our relation to God, our purity and freedom from defilement, our all, depend upon one all-important thing, a regeneration of the heart? Our own works count for nothing in the work of redemption. "All our righteousnesses are as filthy rags." He would teach us that physical redemption as well as spiritual redemption, both being different phases of the same thing, depends upon him alone. See Rom. 8:23.

Of what value in the way of salvation is a clean diet in itself, apart from Christ? Have not the four hundred and fifty million Buddhists been religious vegetarians for centuries? Are they any nearer redemption to-day than when Guatama taught them, two thousand three hundred years ago, to hope for annihilation? Are the rice-eating Hindus, or the head-hunters of Borneo any nearer the kingdom of God than the meat-eating English or Americans? Do we forget that the Scripture uses the horse as an example of lust and incontinence? Jer. 5:8.

But Christ would teach us that there is only one righteousness that we can attain to, "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference: for all have sinned, and come short of the glory of God." Rom. 3:22-24. We are to seek for this righteousness.

But where does health reform come in? The Bible tells us. "That Christ may dwell in your hearts by faith."

Eph. 3:17. "For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. If we have the mind of Christ (Phil. 2:5), will that mind in us lust after the flesh-pots of Egypt? And on the other hand, we can not eat and drink to the glory of God without a change of heart first. "For as he thinketh in his heart, so is he."

If we make it the chief object of our lives to let the Spirit of God dwell in us and lead us, the fruits of the Spirit will result. Then with hearts burning with love, the first fruit, we shall work unitedly to carry the last warning message to the world. We need to go to God constantly, with the humble prayer: "Create in me a clean heart, O God; and renew a right spirit within me. . . . Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

An Hour With Him

My heart is tired, so tired to-night—
How endless seems the strife!
Day after day the restlessness
Of all this weary life!
I come to lay the burden down
That so oppresses me,
And, shutting all the world without,
To spend an hour with thee,
Dear Lord,
To spend an hour with thee!

I would forget a little while
The bitterness of fears,
The anxious thoughts that crowd my life,
The buried hopes of years;
Forget that mortal's weary toil
My patient care must be.
A tired child, I come to-night,
To spend an hour with thee,
Dear Lord,
One little hour with thee!

A foolish, wayward child, I know,
So often wandering;
A weak, complaining child—but O!
Forgive my murmuring,
And fold me to thy breast,
Thou who hast died for me,
And let me feel 'tis peace to rest
A little hour with thee,
Dear Lord,
One little hour with thee!

—The British Weekly.

No Place for Sin

E. K. SLADE

HE who "worketh all things after the counsel of his own will" is the rightful ruler of the universe. He is qualified to rule, and where God is permitted to be in his rightful place, there his kingdom is established. He dwells not only in the "high and holy place," but in the heart of the loyal subject as well. The heart of every loyal subject is God's throne, where his law, which is the foundation of his throne, is the rule of action in all his subjects. No one less than the Creator is qualified to be such a ruler.

Lucifer's desire to occupy the place of God resulted in robbing God of the place to rule in Lucifer's heart. In doing this, to that extent he dethroned the King of the universe. Every effort of his life

and every energy of his being from the time of his fall has been to this one end. By his deception and artful cunning he put himself in the place of God in the heart of Adam and Eve, thus carrying out his purpose as far as this earth and its subjects are concerned. When Christ came to rescue the subjects and their kingdom from this rival ruler, he was caused to meet temptations to the same end, that even the King of kings might give up the throne, and give place to him who rules to ruin.

The gospel, the "mystery of godliness," is God's plan through Jesus Christ for rescuing his subjects and regaining his throne. "Christ in you, the hope of glory," the union wrought by the gospel, is but the enthroning of God in the hearts of his children, thus making them fit subjects for his kingdom.

To the same end—the dethroning of God and the defeating of his purpose—as in the temptation of the two Adams, a false gospel is instituted, known as the "mystery of iniquity." Purporting to be the true way of salvation, its work and end are in keeping with the nature and purpose of its author, as seen in his fall in heaven, and as stated of his nature and work by the prophet, in the following words: "And that man of sin shall be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." What has been said and done by this pretended gospel is understood by all. From the system of personal penance to the blasphemous claims of the pope, the purpose of the rival ruler, seeking to be in the place of God, is clearly seen. In that great struggle when Satan calls to his aid all his host of followers, in whose lives he occupies the place of ruler, he has this one purpose in view, to sit in the seat of God.

Because of the purpose of the rival ruler to rule or ruin, which is to rule and ruin, these words from the rightful Ruler come with special force: "Neither give place to the devil." To cherish any one thing out of harmony with the law of God, or not to permit him to fill the heart with the fulness of his life, is to give place to the devil, and to that extent dethrone God. He is robbed of that much of his realm, inasmuch as he is not permitted to have his place and way in us. He has no place for sin. His fulness is to fill all, and the place that he is not permitted to fill "shall come to naught."

In the plan of God no place whatever is provided for sin or for sinners. When Satan and his angels rebelled in heaven, it is stated that they were cast out; "neither was their place found any more in heaven." When Adam and Eve sinned, they were driven from the garden, the place especially prepared for them. In all the course of time since the fall, men and nations have been permitted to exist that they might seek and find restoration to a place in the kingdom of God as provided in the gospel. Babylon,

Medo-Persia, and Grecia were each in turn overthrown, as this privilege ceased to be recognized. The fate of earthly kingdoms, wholly denying God's right to his place, and constituting the realm of the rival ruler, is described by the prophet in the following words: "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them." When the New Jerusalem comes down to the earth at the end of the one thousand years, the resurrected wicked will be assembled from every part of the earth. God and the saved will be within the city. At this time "all flesh will see his glory together." Inspired anew at the sight of God's throne, Satan and his subjects who have given place to him, make the last mighty attempt to overthrow the government of God. The destruction that comes to this rebellious host is stated as follows: "And there was no place found for them." Satan, with all who gave place to him, proved to the last to be wholly unfit for any place or part in the kingdom of God.

Only those who have refused to give place to the devil will be safe subjects for the kingdom of heaven. There is no place for him, and neither is there place for one who gives place to him; for he is thus, by his own choice, placing himself without the bounds of the kingdom of God, by choosing citizenship and yielding obedience under a ruler whose complete annihilation, with all who give him a chance to rule, will be certain, just, and expedient.

Thus is revealed the enormity of sin. The cherished sin may seem to be innocent and harmless, but its presence in the heart, in that measure gives Satan a realm and a throne. While sin is thus revealed, the love of God is no less made evident by his manner of dealing with the sin and sinner, in providing a gospel by which all heaven is poured out in one gift, that rebellious subjects may be restored to a place in the kingdom. Jesus Christ gave up his place in heaven, and came to this world, in which he had not "where to lay his head." This he did that he might prepare a place for the lost and homeless ones, and hold out the promise made to Abraham and all Israel of a "sure dwelling-place" for all eternity.

The kingdom of God is soon to have its place in all the earth. In a very short time all rival rule is to be put down, and given no place in all the vast universe. Great intensity is crowded into every remaining moment as that event draws near. But a little longer can we have the opportunity to choose to let him have his place and way in us. While he is preparing a place for us, he wants to prepare us for that place. This he can do only by being permitted to have his place in us. To this end are all the means of grace. For this purpose precious probationary moments are still granted.



Home Again

We have roamed in the fragrant fields,
We have lived with the murmuring
trees,
We have heard the love talk of the birds,
And the whisper of the breeze.

We have rocked on the laughing wave,
Where the breaker tossed its foam;
Now we turn again, as the bright days
wane,
To the happy hours of home.

For not on the mountain-top,
Nor in the softest vale,
Not where the canvas fills and strains
To the boisterous summer gale;

Not in the secret wood,
Though the restless heart may roam
The world around, can joy be found
Like the joy of love and home.
—Mary F. Butts.

Our Influence With Others

C. H. PRETYMAN

"THERE are other people. We are not the only ones. Some of the others live close to us, and some far away. We stand in certain relations to these other people. They have claims upon us. We owe them duties, services, love. . . . We can not rid ourselves of obligations to them, and say we owe them nothing."

We often forget this in our daily life. It is so natural to think first of self that in our plans and thoughts we often forget others. This is especially the case in regard to our influence over the lives of those with whom we come in contact. We forget that every word we speak and every act we perform has an influence, the power of which we can never know, on the lives of our companions and friends. The power of life over life is something almost startling. There have been single looks of an eye which have changed a destiny. There have been meetings of only a moment which have left impressions for life, for eternity.

Then how careful we should be in what we say and do. Yet it is all forgetfulness. There is not one of us who would willingly throw an obstacle in another's way to trip him up if we knew that he would be maimed for life, perhaps killed, in the fall. Yet in our inner lives, we often leave obstacles behind us in our path which cause many feet, less steady and sure than our own, to stumble and fall, perhaps never to rise again, and think nothing of it. We forget. If only we could know at the close of a day's journey what obstacles of influence we have scattered along our path, bitter indeed would be our grief.

But, on the other hand, if we could see the sunshine, the happiness, the cour-

age, which our influence has caused, on a day when we have not forgotten that there are "other people," our own hearts would be filled with joy and fresh courage. And why should this not be so? We all like to see others happy, and we like to help to make them so; we even give up our own pleasure to make them so, and yet we forget how much our influence has to do with others' happiness, and many a time some other heart is wounded by some thoughtless word or deed of ours. "We are forever either adding to the world's happiness and good, or to its pain, sorrow, and curse. We are always giving out influence."

"No stream from its source
Flows seaward, how lonely soe'er its
course
But what some land is gladdened. No
star ever rose
And set without influence somewhere.
Who knows
What earth needs from earth's lowest
creatures? No life
Can be pure in its purpose and strong
in its strife
And all life not be purer and stronger
thereby."

"Every one of us casts a shadow. It goes with us wherever we go. It is not something that we can have when we want to have it, and then lay aside when we will, as we lay aside a garment. It is something that always pours out from our life like light from a lamp, like perfume from a flower. Without being conscious of it, we are always impressing others by this strange power that goes out from us. Others watch us, and their actions are modified by ours. Many a life has been started on a course of beauty and blessing by the influence of a noble act." If we could only remember this from day to day, how careful we should all be! Do we not all want to be a help to some one else? — Of course we do. There is not one of us who would not do another a good turn when the chance occurs. Yet we *forget*; and many a time when thronged by many duties, we say an impatient word and make an impatient gesture which wounds some one, or damages our influence. Perhaps some are constantly watching us, and building their character from our pattern unconsciously. They respect us perhaps as being older, or having firmer principle; and when impatience, or perhaps even anger is manifested, how it scars their hearts! On the other hand, when they see kindness and love, it inspires the same graces in them. This is well illustrated in the following anecdote: —

A little newsboy entered a railway car, and was soon fast asleep. Presently two young ladies came in, and took seats

opposite him. The child's feet were bare, his clothes ragged, and his face showed marks of hunger and suffering. The young ladies noticed him, and seeing that his face rested against the hard window sill, one of them arose, and carefully raising his head, slipped her muff under it for a pillow. This act of love was observed by an old gentleman in the next seat who, without a word, held out a coin to the young lady, nodding toward the boy. After a moment's hesitation she took it, and as she did so, another man handed her a coin; a woman across the aisle held out some pennies; and almost before the young woman realized what she was doing, she was taking a collection, every one in the car passing her something. Thus from the one gentle act there had gone out a wave of influence touching the hearts of all in the car.

So it is with us. Not one deed is done without it carries an influence, either for good or for evil, to some other life, and not one word is spoken but it carries either a blessing or a curse to some other heart. O, how careful we should be! Let us not forget that there are other people; and they have hearts and souls as well as we. Let us always strive to make their burdens lighter and their lives brighter and happier. There is enough sorrow, disappointment, and grief in the world without our adding to it. Some one has said, "Our business with others is to help them to rise out of their faults. We are set together in life to make each other better." Then let us never forget the other people, but always think before we speak one word or do one act, what its influences will be; and if it will not be a blessing, let us pause and leave that one word unspoken, that deed undone.

Then, how can we make sure of having an influence that shall be only a blessing? "There is no way but by making our life pure and good. Just in the measure that we are filled with the Spirit of God and have the love of Christ in us, shall our influence be holy, and a blessing to the world." Remember there are other people.

Foolish Extravagances

I AM no advocate for meanness of private habitation. I would fain introduce into it all magnificence, care, and beauty, where they are possible; but I would not have that useless expense in unnoticed fineries or formalities — cornicing of ceilings, and grainings of doors, and fringing of curtains, and thousands of such things, which have become foolishly and apathetically habitual, things on which common appliance hangs whole trades, to which there never belonged the blessing of giving one ray of real pleasure, or becoming of the remotest or most contemptible use, — things which cause half the expense of life, and destroy more than half its comfort, manliness, respectability, freshness, and facility. I speak from experience: I know what it is to

live in a cottage with a deal floor and roof, and a hearth of mica-slate; and I know it to be in many respects healthier and happier than living between a Turkey carpet and a gilded ceiling, beside a steel grate and a polished fender. I do not say that such things have not their place and propriety; but I say this emphatically, that a tenth part of the expense which is sacrificed in domestic vanities, if not absolutely and meaninglessly lost in domestic comforts and encumbrances, would, if collectively afforded and wisely employed, build a marble church for every town in England.—*John Ruskin.*

The Causes of Depleted Energy

MARGARET EVANS, M. D.

IF you are disposed to grumble at everything about you, if trials annoy you, and you become irritable and "out of sorts" when little things go wrong, you may be sure an enemy is at work in the system. Your energy is being exhausted in some way, and your vitality is at a low ebb. A greater amount of force is being expended than the system can generate, and you should at once search for the cause. It may be traceable to imprudence in eating or drinking, or it may be due to overwork or overstudy. Do not begin to dose with this or that remedy which has been advertised in the daily papers or recommended by a friend, but carefully scrutinize your habits, and ascertain the cause of the indisposition. When this has been discovered and removed, a speedy disappearance of the morbid symptoms will follow. Your first duty is to find and remove the cause, whatever it may be, or it will leave you a physical and mental wreck.

No one can accomplish anything great in this world if any portion of the machinery of his body or mind is out of order. Immediate attention should be given to it if it is not working with that ease and perfection that a perfectly constructed and well-kept machine is capable of doing. Look well into the daily life, and find in what way the system is being robbed of its nourishment. No defective machine can turn out good work; and if some serious obstacle is clogging its wheels, the more one tries to use it, the greater will be the damage it suffers, and the more difficult to put it in proper repair. It may be that you are wearing yourself out with the excesses of fashionable dissipation, irregular habits of rest, late suppers, attendance at the theaters, evening parties, and the like.

Your condition may proceed from excessive smoking, or the using of stimulants. Tea and coffee have much to do with the depraved condition into which the nervous system often settles. Pastry and knickknacks lay the foundation for disease, and are the direct cause of a large amount of dyspepsia. Ices, wines, confectionery, and other highly indigestible material, only produce impoverished blood, and are in the highest

degree detrimental to health. Nature is long-suffering, and in every possible way tries to build a bulwark against disease, but sooner or later the stomach remonstrates at such transgressions, and you are called upon to pay the penalty by suffering the pangs of indigestion, and an utter unfitness for the performance of the duties of life.

Perhaps your morbid condition is the result of improper habits of dress. Tight lacing is a most fruitful source of the numerous ills peculiar to women. Heavy, trailing skirts, suspended from the waist, pulling down on the hips, and dragging down the internal organs of the abdomen, are the direct cause of so many weak backs, side-aches, and various kinds of displacements.

Perhaps your mental faculties are being overtaxed. You may be burning both ends of your candle, sitting up late at night, and expending nervous energy by overstudy or worry, when both mind and body require rest. Do not go through life handicapped by loss of sleep and consequent inertia. Perhaps you need more physical exercise. Take it regularly, systematically, and at proper intervals. Good muscular development is attended with good digestion and a well-balanced nervous system.

Another means of undermining the healthy tone of the system, which we have thought to be quite as important, is a guilty conscience. "So doth conscience make cowards of us all." Distress of mind and remorse for guilt do not tend to make one physically well. Let us seek with Paul "to have always a conscience void of offense toward God, and toward men."

An Incident

LAST winter in the city of New York, several intelligent and devotedly religious ladies resolved to gather together the poor, neglected mothers in a certain wretched quarter, and teach them how to fulfil their duties to their children.

A hall was hired, and the ladies went in turn on three afternoons of each week to lecture to their proteges.

During the first month they all pursued the same course. They came attired in handsome street costumes, greeted the women kindly, and then read a written lecture, in which the shortcomings of mothers were set forth, and the peril of neglect to their children was urged with earnestness, and sometimes with sternness.

The lectures seemed to produce little effect. The women resented the patronage and the advice, and only came again lured by the tea and cake which followed the lecture.

At last it was the turn of a bright and sensible young mother, who had a child a year old.

She entered the hall very simply dressed, carrying the boy in her arms, nodding and smiling to the women who crowded around her, as to friends.

"I thought you would like to see my baby," she said. After the child had

been petted and admired, she added, "It is healthy, as you see. I have had the advice of a good doctor, who has told me how to dress, and bathe, and feed it. I am going to give this advice to you. It is very simple."

She showed them how to wash and care for a child, even to the sterilizing of the milk given it; and when she had finished, looking up at the eager faces, with tears in her own eyes, she said: "Now let us ask Jesus, who loved his mother, to help us care for our babies."

A woman said afterward, "I never shall forget what she taught us, because she was just a woman and a mother like me."

Jesus, when he would heal the sick, laid his hands upon them before he blessed them.—*The Youth's Companion.*

Worried Mothers

LET no woman, overburdened with cares and labor, imagine that her case is peculiar, and under no circumstances should she envy childless mothers and unmarried women who have more quiet and leisure. There is no other way out of the hard place in which she finds herself than to go on and do the best she can, and hope for better times in the future. With intelligent care and judicious training now, these little ones who add to present labor, will all in a few years become helpers; but they will not grow up to it naturally—they must have line upon line, and precept upon precept, and, added to this, especially good example.

When advising the weary, exhausted mother to do the best she can, I by no means intend her to understand me as urging her to do all the work she can. That may be the worst she can do, by breaking down her health and adding to the cares and toils of others. There is such a thing as a wise selfishness. The most extravagant thing any woman can do is to waste beyond repair her own health and strength. There is no poverty so deep as that of the household where the mother is a helpless, irritable invalid. Better a disordered household than a discouraged one, and a woman—especially a mother—can not learn too soon and too thoroughly that she owes a duty to herself, and at the same time to her family, and that duty is to conserve her own energies and look after her own comfort. A household in which all the members, great and small, share alike, according to their ability, in the necessary work, is always a more cheerful, attractive one than that in which the one-slave method prevails. Let this truth be learned—the husband and children will love the mother more if she requires and accepts from them a reasonable amount of assistance in the daily routine of the home and house-keeping. Whatever else she may be, a wife and mother must be the ruling exponent of the peace and happiness of the home; she has no sort of right to deprive her family of her intelligent, patient guidance and oversight. In short, she must be more than a servant.—*The Commoner.*

THE WORLD-WIDE FIELD

The South and Middle Russian Meeting

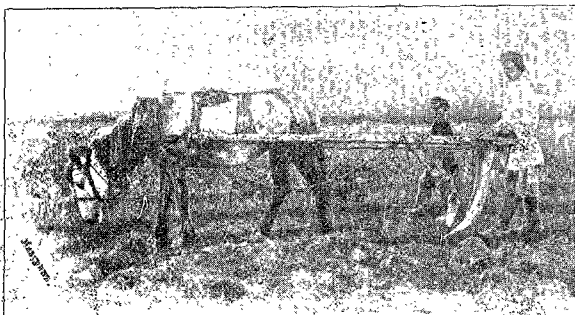
GUY DAIL.

OCTOBER 15-20 the delegates of the South Russian Conference, and about twenty representatives of the Middle Russian Mission, had their annual meeting in Alexandrodar, Caucasus, one of the German colonies in a fertile farming country, whose climate, soil, and productions much resemble those of Kansas or Oklahoma. Snow-capped Mt. Elbrus, towering more than eighteen thousand feet above the level of the sea, stood in plain sight to the southeast, and by walking a few rods up the hill to the west of us, we could easily see the nearer half of the entire Caucasian range. Renowned and picturesque Vladikavkaz, the famous health resort, was only a few hours' distant by train. The weather was pleasant throughout the meeting; the air remained pure and balmy—a typical Indian summer of the West. I save that the "dreamy and magical light" so often accompanying this season in the States, was lacking; the sun shone by day, and the clear atmosphere beautifully revealed the diamond-studded heavens at night. The simple life of the two thousand colonists in the neighborhood, their warm-hearted hospitality, their easy-going habits, the cattle driven to pasture in the morning, and their return at sunset, the cackling geese and crowing cocks of the farmyard, the ever-vigilant watch-dog whose serious duty it is to warn of approaching horse thieves, the piles of sorghum and pumpkins and Indian corn upon the ground, the low, tile-roofed, newly whitewashed, mud-walled houses, whose lofts contain the season's stores of wheat and oats and rye, and the peace and quiet that everywhere prevailed, all contributed their part in making this one of the most pleasant experiences I have had since I have been on this side of the Atlantic.

In addition to the regular laborers of the South Russian Conference, and the three brethren of the Middle Russian Mission who are working among the native Russians, Elders Conradi and Huennergardt were present. The Russians met by themselves in the house of one of our brethren. The meetings for the public were conducted in German, and part of the time they were held in the village schoolhouse, with a good attendance. In Alexandrodar about six different denominations are represented,—none of them the established church of Russia,—and at a gathering in which all these took part, it was decided that it would be very unwise for any one to report a sister

denomination to the police, as the trouble which such a course might occasion would, perhaps, bring about government interference, and restrict or entirely abolish the toleration of them all. Thus far, our people in this part of Russia have not had so much difficulty. Indeed, very great favors are granted us by a princely landowner farther to the south, as he is glad to have our brethren work his lands. We have a church of about one hundred and fifty members at that place. It is in this neighborhood that one of our brethren who has spent some time at the school in Friedensau has opened a small, self-supporting health institute.

The subjects dwelt upon at this conference were, chiefly, practical godliness,



A RUSSIAN-FARMER

church, organization, missionary and Sabbath-school work, the necessity of educating more native laborers, and the importance of increasing the regular conference funds. Several young people are to attend the school in Friedensau. The efforts which our people in this field have put forth to develop their tithe are certainly pleasing to God, and have been crowned with success. In 1902 the tithe of the South Russian Conference was \$1,752; donations, \$336; during the first nine months of 1903 the tithe was \$2,035; donations, \$375. 69 new members have been received. The Middle Russian Mission's tithe during 1902 was \$144.30; no donations were reported; 12 members were received during 1903 (the first three quarters, of course), tithe, \$455; donations, \$14; additions, 45. The present membership of the South Russian Conference is 785; of the Middle Russian Mission, 280. The territory of the South Russian Conference includes the German colonists in South Russia, numbering about 1,000,000; while the Middle Russian Mission contains all the native Russians in Russia, about 100,000,000.

We will not stop to enumerate all the resolutions passed at this time, but simply refer to them. There was special reason why thankfulness should be rendered the Heavenly Father, because of the freedom and protection which our workers have enjoyed in this field. Appro-

priate resolutions were passed concerning the circulation of "Christ's Object Lessons," and increasing the material fund for that book; entering fields hitherto unwarned by the third angel's message; expressing gratitude to the German Union Conference for financial aid rendered in the past; devoting the First-day offerings to the German East Africa Mission the coming year; and indorsing the health reform movement.

The health of Elder H. J. Loebsock is such that he now is able to do much more active work in visiting the churches than last year. He was again elected president.

The work for the future promises well, and we would especially ask that our people keep the Russian field ever in mind; for it is a great field, an important field, a promising field, and a hard field. Yet God is greater than the obstacles, and he hears the prayers of his children in behalf of the gospel in that mighty empire.

Hamburg, Germany.

En Route to Honan, China A Day in Japan

H. W. MILLER, M. D.

WE reached Yokohama harbor, at noon, October 19. After being inspected by two Japanese physicians, we moved out of quarantine quarters, and anchored one-half mile from the coast. Then about fifty Japanese sampans rushed out, each trying to reach the side of our ship first. The Japs began to board our steamer from every quarter, bringing with them all manner of things to sell to the passengers, such as cakes, souvenirs, jewelry, paintings, etc. For the Chinese they brought two roasted pigs. These they readily purchased. The pig is roasted by putting a pole through it after it is dressed, and then slowly turning it round and round over a charcoal fire. They were cut up into small pieces. Each Chinaman grabbed a piece, and ate it greedily. Some soup was eaten with the pork. All the bowls were washed in the same pail of water.

We were all looking very anxiously for Professor Field, and he came up almost before we knew it. How glad we were to see him, and to place our feet on dry land once more! Brother and Sister Burden also came on the vessel to see us. As Brother Burden could speak the Japanese language, he acted as our guide. We did not have long to stay in Yokohama, but were able to visit many points of interest. The fortresses are fine, and have ideal locations, but one is not permitted to take photographs of them.

We arrived on shore at 1 P. M., and spent the first hour riding through the city in jinrikishas. Everything was interesting to us. The streets are narrow, but good. Some have no sidewalks. Where they are very narrow, they are nicely graded. The policemen are very polite, and maintain good order. The people and their customs attracted us first. The women wear a loose garment, not

made up, but draped around them. The children are dressed loosely, but always look neat. The mother carries the babe on her back, fastened in her clothing, and secured by her sash. She will do her washing with the child bobbing up and down on her back. The infant's head is shaved completely. At the age of two or three years it is shaved only around the margins, the hair on the central part being left to grow. I tried to secure a picture of several children, but as soon as I turned my camera on them, they would turn and run. I hired a little girl to stand and pose for me. She had a baby on her back. Then two little girls came out, and I caught them with my kodak. The men wear broad-brimmed hats, and tight-fitting trousers reaching only to their knees, and some of them not so far. The rest of the leg is bare. They do not wear shoes, but a sandal, which has two straps attached to the wooden base. One strap fits over the large toe, and the other over the rest of the toes. When he goes to the store, the Jap must take off his sandals before he can enter, receiving a check similar to a parcel check. After he is through trading, he will claim them again.

As we passed down the streets, we saw their one-story houses, with bark roofs and sliding windows, the latter closed at night, so that no ventilation is provided for. Everything in Japan seemed to be done backward to us. In the restaurant the kitchen is in front, the dining-room in the rear. In building a house, the roof is placed first, and propped up until the sides are made. In cutting wood the saw is made to cut when pulled backward.

The fruits are oranges, persimmons, grapes, apples, figs, pears, and bananas. Much of it is placed on the market green. Peas are pulled when they are very small and undeveloped. Several varieties of beans are raised, three or four of which are very good. Rice and sweet potatoes are abundant, and the markets are well stocked with eggs. Peanuts are plentiful, and they are much larger and better than those in America. We bought them for two cents a pound, roasted. Apples were two and one-half cents apiece. Persimmons were four cents a dozen. Milk is scarce, and sells at ten cents a quart. Grapes are very poor. This is the month for the chrysanthemum, the national flower. Its stalks are from five to twelve feet high, and the flower is beautiful.

The bridge works are equal to those in America. There are English settlements in all the Japanese towns, where American architecture is carried out. And even many buildings in the Japanese quarter are on this plan.

At 5 P. M. we went to the dock, and took a launch for the "Empress of India." We visited for a while on board the steamer. But as it was now late, Professor Field and company had to leave us. The visit was a very pleasant one, and long to be remembered. We learned that our church in Tokyo num-

bered fifty members. Ten were baptized last year. Our friends went home by railroad from Yokohama to Tokyo, a distance of thirteen miles. The fare is third-class, one cent a mile; second-class, one and one-half cents, allowing sixty pounds baggage; first-class, two cents a mile, eighty pounds baggage. If you have much baggage, it is cheaper to buy more tickets than to pay excess baggage.

It was 10:30 P. M. before the vessel left the harbor, so we had a chance to look upon Yokohama in the night. There was a grand display of electric lights. The gunboats were signaling to one another by means of these lights. We retired for the night, having spent one of the most pleasant days of our lives. This old world is still filled with many things of interest.

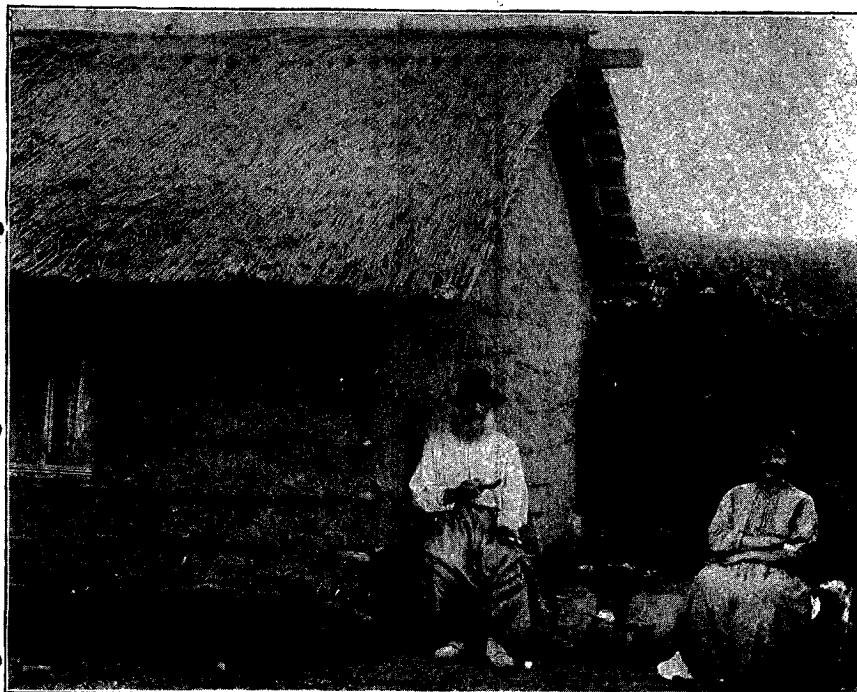
The Message in the River Plate Conference

J. W. WESTPHAL

WE are pleased to report progress in the work in this field. I reached home from Brazil, August 23, after an absence of five months. To economize time and to avoid unpleasant ocean travel,

eral meeting at Crespo, at which several were baptized, I went to Urdinarrain, October 1, to engage in a tent effort with Brother John V. Maas. Near this place our camp-meeting was held last fall, and an interest was manifested among the people in the vicinity. Since then Brother Maas has labored there considerable. He was preacher, doctor, and nurse among them, and in all, he has done a good work. Two families have accepted present truth, and five persons have been baptized.

We pitched the tent in a small country village among the German-Russians, about ten miles from the place where the camp-meeting was held, and the meetings were continued over four weeks. During this time fifteen were baptized, nearly all heads of families. They took their stand in the face of most determined opposition, and in some instances persecution. As individuals were prepared, we had baptismal service, and thus we baptized five the third Sabbath of the meeting, three the fourth, and seven the fifth. This, together with an ordinance service in the tent the next to the last Sabbath, had no little influence to bring some to a decision. The Lord was especially present



NATIVE HUT, ARGENTINA

I came across the country by river boat and railway. When another fifty miles of railway line is completed, at which the Brazilian government is now working, and at the present rate of progress, it is said, will require about six years to finish, we shall be able to go to and across the State of Rio Grande do Sul from Argentina by rail. This will save both time and expense. At present the fare by water is about the same as by land; but my love for ocean travel does not seem to increase with experience.

After spending a few weeks at home, during which time I gave several lessons in the school on the early history of our work, its rise, etc., as foretold in prophecy, and attending a ten days' gen-

on these occasions, and solemn, lasting impressions were made upon hearts. Four of our brethren from Crespo, a long two days' drive, came to assist us during the first ten days of the meeting, and seven from the same place came to spend the third week with us. Their visits to the homes of the people, eating with them, praying with them, studying the Bible at their firesides, and relating their own conflicts and experiences in accepting and obeying the truth, as well as their assistance in the meetings, were a great help. Their sacrifices in leaving home and work for a short time will not be lost. Much more of this kind of work ought to be done by all who love the third angel's message.

There are four or five others keeping the Sabbath who will be baptized soon. Some others are interested, and we believe they will accept the truth before long. Brother Maas will continue his labors there for a time. Owing to special circumstances, we thought it best to organize them into a church at once. Accordingly, an organization of twenty-two members was formed, eighteen of whom are new Sabbath-keepers. A happier church I never saw. During the last Tuesday of the tent-meeting, we had three meetings during the daytime, at which nearly all the Sabbath-keepers were present. We presented the spirit of prophecy as revealed in the Bible, and connected with this the rise of our work, and our responsibility to carry the last warning to the world. The tithing system, offerings, and health reform were all presented to them. If this church continues to walk in the light, there is every prospect that the Lord will greatly increase their numbers.

This is the first prolonged effort that I had made in a new field for several years, and I enjoyed it much. The message never seemed more clear or dear to me.

After spending the month of December in Buenos Ayres and Uruguay, I will go to the West Coast about January 1 to spend about ten weeks there, since it has been necessary for Elder Ogden to leave that field on account of the serious ill health of his wife. Thus our working force of three or four men among ten millions of people is greatly reduced. That field should be especially remembered by our brethren, that the right person may come to push the triumphs of the cross among its benighted millions. "The harvest truly is great, but the laborers are few."

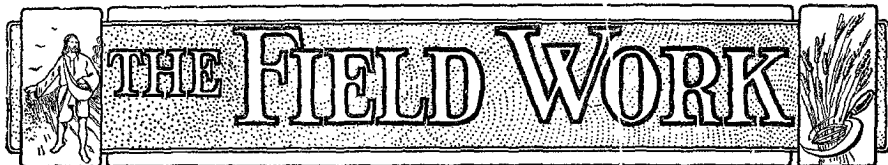
Diamante, Entre Rios, Argentina.

Mission Notes

THE Foreign Christian Missionary Society of the Disciples of Christ is sending a band of three missionaries to try to gain entrance into Tibet. The party consists of A. L. Sheldon and wife, of Kansas, and Dr. Susie C. Rignhart, of Canada. Dr. Rignhart and her husband explored a part of eastern Tibet several years ago, the husband losing his life in the undertaking.

EVERY once in a while I hear some one growl against foreign missions, because the money and the strength put into them are needed at home. I did it myself when I did not know better; God, forgive me. I know better now, and I will tell you how I found out. I became interested in a strong religious awakening in my own old city of Copenhagen, and I set about investigating it. It was then that I learned what others have learned before me, and what was the fact there—that for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home.

—*Jacob A. Riis.*



India

SIMULTALA.—Our hearts are full of praise and thankfulness to God for his love and kindness to us during the past few months.

We have a small band of native Christians among the Santals, who give their tithes and observe the Sabbath, and I trust we shall be able to form a native church in the near future, and have a quarterly visit from one of our elders, to administer the ordinances of the Lord's supper, etc., and thereby give more encouragement to the few who may volunteer to take their stand for God and present truth.

We are in urgent need of Hindi tracts on the Sabbath, tithing, baptism, and other important subjects, for use here.

I wish to thank the brethren for their prayers and practical aid in supporting a number of students. May God bless them and all in the wide harvest-field, for Jesus' sake.

W. A. BARLOW.

Egypt

CAIRO.—The Lord has been good to me since I left Ohio, and on my journey here gave me kind friends, who helped me much in making change of boats at Naples. Though not of the same church, we were blessed in Bible study every day. Our aims were mutual, they being missionaries of the Brethren Church, bound for India. At Naples we united in a praise service for our pleasant and safe voyage.

In crossing the Mediterranean Sea we were permitted to pass through a severe storm. But the Pilot of Galilee brought us safely through, for which we could only praise our faithful Heavenly Father. I reached here November 4, and am glad to join our missionaries in working for these precious souls.

Truly the harvest is ripe. We need ten workers to be learning the language, where now we have one. Mrs. Wakeham is trying to answer the appeal for help in Kenah, Upper Egypt. They are eager for teachers for the children. May the Lord give us all richly of his spirit of service.

ELLA MCINTYRE.

Norway

BERGEN.—Since leaving Denver, Colo., more than six months ago, the Lord has given me a good experience, and with the psalmist I praise our kind Heavenly Father for his tender mercies to us all. "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." Ps. 103:2-4.

For some time here in my native city, I have been busy with the work in the Young People's Society. We took a club of fifty copies of the *Gospel Messenger*, and the young people are doing so well in selling these valuable papers

that we intend to increase the club to seventy-five or one hundred copies. Several six months' and yearly subscriptions have already been obtained. One lady buys the paper, reads it, and then sends it to her husband, who is sailing as second mate on a steamship on the coast of China.

On account of a recent big labor strike which lasted for six months in this city, the times are very hard; but I have for some time been canvassing with a number of our good tracts, and the Lord is blessing this effort with success, and thus valuable gospel truth is brought before many of my native people, and I am more glad than words can tell to have a part in this closing work of the third angel's message. The Lord has also blessed in giving a number of Bible readings.

One young man, a bricklayer by trade, was baptized last Sunday, December 6, about thirty of the brethren and sisters and a number of persons from the neighborhood being present at the baptism. After the solemn ceremony was performed, we walked from the river to Brother Jordal's house, where a good testimony meeting was held, after which we walked back to the city, and had a good meeting in the evening at the Young People's Society. The things that I saw and experienced that day will long remain in my memory, and will help and encourage me to push onward in the great battle against the archenemy. May we take the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked, and at last together sing the song of Moses and the Lamb. Brethren, remember me before the throne of grace.

OSCAR EINARSEN.

Oregon

THE DALLES.—Our labors here practically began in October. We found some of the members of two families still loyal to the truth, although no services had been held for nearly two years. The first thing we did was to organize a Sabbath-school. Our present attendance is seventeen.

While returning from a visit at the home of a discouraged Sabbath-keeper and his loyal companion, I became very much worn, and called to rest at a tidy farm cottage. The lady, while getting me some refreshments, asked, "Are you a minister? Will you not come and preach for us?" Since then several services have been held, the family have become much interested, and have assured us that we always have an open door for meetings. Two of their neighbors are now ready for baptism. The discouraged soul has renewed his covenant with the Lord, and he and his wife are now members of our church.

In a house where we stayed for a short time, awaiting an opening for a more central location, we left some soiled copies of the *Signs* and the *Review*; last week a woman called and said that she had read the old papers we left, and wanted to know if she could borrow some more. Since then we have visited

her, and planned to hold some Bible studies as soon as Mrs. Tabor sufficiently recovers from her long illness, which we hope will be in a few days. Hundreds of homes are being visited with *The Signs of the Times*. Some orders are secured, and many openings are made for Bible talks. Sister Ruby Roberts is conducting a successful school in the family of Sister Kurtz. May we not believe that the Lord of the vineyard may water the seed sown in spite of all our physical and human weaknesses? B. C. TABOR.

The Southern Union Conference

AFTER an absence of nearly two years from this peculiarly interesting field, by recommendation of our last General Conference I returned, arriving at Nashville, Tenn., at the time of the council of the Southern Union Conference Committee early in May. There was quite noticeable improvement in the buildings and machinery of the Nashville publishing house during the time I was away from the field. I have, been in this place nine months, and have watched the movements here with much interest, and wish to assure our brethren that I believe that the hand of God is evidently manifest in the work here. As to the need and importance of the publishing house in Nashville the Spirit of God has spoken, and his servants will act in harmony with the instruction. New machinery of the best quality is being placed in the buildings, and the equipment will be quite complete. This institution is rapidly gaining the confidence of the public as a thoroughly reliable firm financially, also as to the quality of work produced. This is encouraging to the friends here.

Since my return to the Southern Union Conference, I have labored in Kentucky, Tennessee, Georgia, Alabama, Mississippi, Louisiana, and Florida. Notwithstanding the difficulties to be met in this field, advancement is made, and the message is extending. Each branch of the work will receive encouragement, as there is evidently a determination on the part of the laborers to press together and seek for that unity that must prevail with the children of God. There is a growing interest in the educational work. The schools already established are being strengthened. Church schools and intermediate schools on the industrial basis are being started. The medical missionary work is having encouragement, and small sanitariums are being established in different sections of the South, the last one being at Nashville, Tenn. More vigorous efforts in evangelistic work will be made in new fields the coming summer.

The institute and session of the Southern Union Conference recently held at Nashville will have a large influence in shaping the future work in the South. The coming of Elder Haskell and his wife to connect with the interests here will greatly encourage and strengthen the work and the workers. We feel that

this field is greatly favored by this addition of the aged and experienced laborers.

The circulation of our denominational literature by means of canvassing for the subscription books, also the selling of the smaller publications, including tracts and papers, is receiving much attention. It is being demonstrated that our weekly papers, neatly printed and put in attractive form, can be sold readily in the many cities of the South. There is a large field here, and millions of people who must hear the message, but the laborers are few. Hundreds more should be engaged in the work. Those having a burden to labor for souls, rather than to seek an easier and more lucrative position in life, can find plenty to engage them in this great field.

N. W. ALLEE.

British Central Africa

CUOLO.—God has blessed our labors here among this people. Many are willing and anxious to learn of Jesus and his love. They come from far distant villages to be taught how to read, that they may read God's Word for themselves.



AN ASSEMBLY AT THE MISSION HOUSE

This they esteem as a great blessing, and are not only willing to walk long distances to be taught, but are willing to work and have the barest necessities of life, that they may gain this gift.

I believe that it is the providence of God that has sent us to them. They have a knowledge of their forefathers having been carried away long, long ago; and appreciate that we, of their own kindred, have returned to them with the knowledge of the true God, to teach them the better way to live, and to lead them to Christ. Men and boys come to study these things. Still there are thousands who have never heard of the message of salvation. The land is teeming with her millions in darkness—the darkness that Isa. 60:2 describes: "Darkness shall cover the earth, and gross darkness the people." Having eyes, they see not, and ears, but they hear not. Much needs to be done for them.

They must be taught how to till the soil, how to make and conduct their homes, as they have families; in short, they must be taught everything to make them men—such men as God would have them be. Families are needed to live among them as teachers. Young men and women are needed as instructors in the schools—young married couples are preferable. Those who come to this country should have one object in view, to raise the standard of the Lord, and build an altar to the glory of Jehovah.

This is a beautiful country, fertile and well watered, with luxuriant forests,—a well-favored land, bountifully supplied with all that is needed for the human family.

It will take a long time for a thorough work to be done, but the devotion of those who are Christians is very impressive, for they are indeed earnest, according to their knowledge. Some are much quicker to obtain knowledge than others. Last April I baptized five young men and one woman who were very earnest in the study of the Scriptures. They would sit in groups, studying the Word of God, and then come to ask for

an explanation, as they make sure of a thing before making a decision. It would move one to greater diligence, to see with what carefulness they prepared the place for baptism.

My prayer is that God will send more workers into this part of the field. Brethren, pray for the work in Africa. We are of good courage to work as Christ directs.

THOMAS H. BRANCH.

New Jersey Conference Session

THE second annual session of the New Jersey Conference was held at Trenton, N. J., Jan. 14-17, 1904. The churches were well represented, both by delegates and by visiting brethren and sisters. The business meetings of the session, as well as the other services, were characterized by the spiritual presence of the Lord.

The conference changed its headquarters from Paterson to Camden, where its business can be executed to good advantage. The conference decided to establish a tract department, and thus hereafter manage its own book work, and direct its canvassers the same as other workers in its territory. It is certain that much more literature will be placed in the homes of the people when this department of the work is directed by the conference people who are located in the territory.

The last year has been a fruitful season in this conference, there having been an encouraging increase in church membership and tithes, as well as in general offerings.

The conference should sell about six hundred copies more of the book, "Christ's Object Lessons," in order to dispose of its quota. We arranged to distribute this work among the people, with the unanimous approval of the delegates. This will be a small task if all will take hold of the work with courage. The plan is to place these books in the homes of the people during the next few weeks. The talent most needed to complete this work, in this and other conferences which have not disposed of their quotas, is that of salesmen. The work should not be encumbered with too many generals. A very little effort by the multitude of our people, and the entire work would be completed.

Elder J. E. Jayne was re-elected president, and Mrs. J. W. Rambo, secretary and treasurer.

The brethren and sisters are of good courage in the Lord, and of strong faith in the speedy triumph of the message of truth.

H. W. COTTRELL.

The Training-School for Colored Students

THE idea of legitimate self-support is plainly enjoined upon us in the Word of God; and as people become civilized and Christianized, they advance rapidly in this virtue. Those who have active minds and strong bodies, and yet fall short of this, are lacking in that which should characterize the enlightened man, much more the Christian.

In all our Christian work, we find opportunities, yea, duties, of uplifting humanity,—of raising them to the highest level compatible with their abilities and circumstances. We should ever strive on until we become masters of circumstances.

The negro, as much as others, needs to learn this lesson of self-support, of self-reliance, self-government; he needs to develop his executive ability. To better train him in this respect, the Oakwood Industrial School inaugurated plans about a year ago whereby every student in its attendance should become impressed with the idea of earning everything he gets while at the school, except his tuition. It was thought that the tuition ought to be free, owing to the circumstances of many of these people, and also to the rates charged at other Southern schools devoted to this race. So now the student at this school either brings the cash to pay his living expenses, or works on the school farm until he can enter on a cash basis for at least one term. We urge, however, that every one before taking regular classes earn enough to take him through the entire school year. This does not debar these students from

all class work; some evening classes are held, so that every one here may be doing some mental work all the time. These students also attend morning worship and evening chapel service. They are credited for their labor according to its value and their faithfulness and efficiency. All, whether paying their expenses with money or with labor, work fifteen hours a week, or two and one-half hours a day for six days of the week, during the school year. These plans sift the prospective students before they come here; we now get a better class of people; and the discipline is much less taxing upon the teachers.

When a student lacks clothing or supplies of any kind, and does not have the money to furnish himself with his necessities, he is allowed to work for the same at a proper rate, based upon the value of the needed articles. This we think a better training for usefulness in any capacity than the oft-repeated gifts made by some good but misguided people in many parts of this Southland.

The school, being dependent upon the denomination for its existence and support, is in great need of gifts of many kinds, but an individual here does not need them as a general rule. Donations of money, good second-hand clothing, dried fruit, etc., are much needed. Any money saved by these gifts of clothing and food, is carefully used in supplying much-needed facilities, repairs, and improvements. But, brethren and sisters, some things that have been sent here in the past have been of little or no value. Do not send anything that you would not wish to receive were you in our circumstances. Send things useful to a class of people from twelve to forty years of age, especially from about sixteen to forty. These people have self-respect enough to attire themselves neatly and becomingly; they will not wear any old article that may be picked out of the scrap bag or waste box. The school has had to pay freight on much such useless stuff. It is best to send things that are worth the freight, and then to prepay the freight. We are very thankful for many of the articles that have been sent here. By them the school has received many hours of work in reclaiming some of our waste land, etc.

Dear friends, we hope you will remember us in your prayers, and also in your liberal gifts. We need money and dried fruit the most. Let us hear from you. Address all communications concerning these matters to the Business Manager, Oakwood Industrial School, Huntsville, Ala.

East Michigan Conference

MT. CLEMENS.—According to the arrangement of the conference committee, Elders B. F. Stureman and M. Shepard held a series of meetings with the Ithaca church, January 16-24. At the beginning, it seemed, as stated in Joel 2:2, first clause, "A day of darkness and of gloominess, a day of clouds and of thick darkness." But as the trumpet was blown to call God's people together, and the ministers were led of God to weep between the porch and the altar, saying, "Spare thy people, O Lord, and give not thine heritage to reproach," then, as the morning spreads upon the mountains, removing the shadows of darkness, and waking the world to new life, so the Spirit of the blessed Master

came in, things were set in order, and the glory of the Lord filled the tabernacle. Indeed, the land behind looked like a desolate wilderness, but the land before us as the garden of Eden, into which only the faithful and tried can enter. Let us strive to enter therein.

M. SHEPARD.

The Jamaica Conference

THE second annual session of the Jamaica Conference was held in the church at Kingston, January 1-6. The large attendance of brethren and sisters from all parts of the island at this time when the island is in such an impoverished condition, and is passing through such an experience of scarcity and suffering as her people have never known before, is a pleasing indication of the interest felt by our churches and companies in the precious message we represent. Perfect unity existed at all times in both the business meetings and the devotional services. I wish that our American brethren could have seen the love, faith, zeal, and intelligence manifested by our native brethren in all the deliberations and devotions of this conference. In spite of the devastation caused by the hurricane that swept Jamaica last year, progress was reported from every station. Advance steps were planned, and we believe will be successfully carried out the coming year. A resolution was passed, which will call forth the energies of our people in the establishing of church schools throughout the island. The plan is for each church and company to create a school fund by selling our West India paper, the *Caribbean Watchman*, and the paper edition of "Daniel and the Revelation," the profits derived from such sales to be donated as far as possible to the school fund. Whenever the school fund of a local church contains a sufficient amount to keep a teacher for six months, then one is to be supplied by the conference from a training-school that the conference expects soon to establish in Kingston.

The canvassing work received lengthy consideration. It was reorganized, and a general or island agent was appointed. Under the accepted regulations, we believe that this department will be able to show a gratifying increase of business at the next conference. The much-needed and long-talked-of treatment rooms were discussed, and it is expected that such an enterprise will be started during the next twelve months.

The past year eight church buildings were completed and dedicated. Two of the five churches destroyed by the hurricane have been rebuilt; the others are under course of construction. Number of baptized Sabbath-keepers in Jamaica, Jan. 1, 1903, 1,188; number added to church by baptism during the year, 174; loss during the year by death and apostasy, 12; number of baptized Sabbath-keepers, Jan. 1, 1904, 1,350. Tithe received by the conference treasurer during the year, \$1,462.76; weekly offerings, \$420.24; annual offerings, \$128; total amount of tithe and offerings, \$2,011.

Elder J. B. Beckner was re-elected president. Credentials were again given to Elders J. B. Beckner, J. A. Strickland, and W. Jay Tanner. Licenses were given to Brethren Hubert Fletcher, W. H. Randle, Methuselah Jones, and Frank Hall. Missionary licenses were given to Brethren Phillip Porter, Norman Johnston, and Linton Rashford.

The church was crowded to its fullest capacity at each evening service during the conference; and at the last service, Wednesday night, January 6, eight precious souls accepted the Lord Jesus. Thus Jamaica has ended its first year as a conference, and begun its second one. May the rich blessing of God continue to attend it until its work is finished, and probation closed.

J. A. STRICKLAND.

In the India Mission Field

AFTER the late general meeting in Calcutta, the little band of workers went out into their vast field with hearts strengthened for service. Here is their report of distribution of labor, which we take from their little workers' paper, *Eastern Tidings*. It shows how earnestly they are striving to cover as much territory as possible. Teaching, preaching, scattering the literature, praying, the band of workers go forth among the three hundred millions of India, Burma, and Ceylon:—

"In considering the needs of the field before us, we realized, perhaps as never before, that 'the harvest truly is great, but the laborers are few.' It is sad to contemplate that so few laborers can be found to work in a field where the need is so great.

"The following recommendations were made:—

"That Brother and Sister Meyers return to their field of labor in Burma.

"That Brother and Sister James take a canvassing tour through the North West and Punjab.

"That Brother and Sister Burgess take charge of the native training-school at Karmatar.

"That Sister Whiteis connect with Brother and Sister Burgess at Karmatar.

"That Sisters Orr and Jewett take a canvassing tour through the South, Madras, and Ceylon.

"That Sister Knight visit the North West and Punjab.

"That Sister Smith connect with the work in Burma.

"That Sister Fleming continue her work in Allahabad.

"That Brother Barlow continue his work at Simultala.

"That Brother Halder continue his work at Chinsura.

"That Brother Dewanji work with the Bengali population in the villages around Karmatar.

"That Brother Mitter continue his work in Calcutta.

"We earnestly pray that God may bless our little band of laborers as they go forth into the vineyard of the Master. The harvest time is near, and soon we may all bring our sheaves with rejoicing into the heavenly garner."

In Bonds for Christ

THE following letter from Brother Baharian, addressed to Elder Curdy, tells the story of the progress of the message in the old field of Asia Minor, where the apostles once raised up churches and suffered for the cause of Christ:—

"CONSTANTINOPLE PRISON, Dec. 15, 1903.

"DEAR BROTHER CURDY: November 20 I was called to the police court and detained. The second night thereafter I was examined about a letter I wrote three years ago, just after the decree of the Sublime Porte against us. In that

letter, sent to one of our brethren, I had mentioned the prohibitive law against our work, and stated how we must now carry forward the task given us of God, and recommended the organization of tract societies for the distribution of our literature. I stated that the government can prohibit only our large meetings, and not the preaching of the message; that, if we are persecuted in one place, we should separate in smaller divisions, and meet in several places, and so on. The police secured this letter from one of our brethren who was spreading the message in Angora (Galatia), and who, for this crime, had been taken prisoner. The letter was then sent here.

"Understanding that we were still continuing our work, the president of police asked me many questions. I told him the truth. I said: 'We obey the government, and must obey Jesus Christ, too. This prohibitive law is against the gospel, and we can not keep it.' They tried hard to have me promise not to teach this religion, but I refused. The president was angry, and sent me back to prison.

"Next day my sister-in-law visited me. Through her I sent a petition to the minister of police, stating that my answer was already given five years ago: 'I can not keep back from preaching the gospel.' Three days later, at midnight, he called me again. After some conversation, he asked me to give bail that I would not preach. I replied: 'This is impossible; I can not be disloyal to Jesus. It is better for me to be punished by you than for me to be punished at the judgment by him.' He then said he would write this matter to the Sublime Porte. He sent me back to stay in prison until he receives an answer from the minister of the interior.

"I have sent a petition to the Sublime Porte, also, stating that we do not desire to be a separate nation, as others; but that we must preach the message, especially at this time when the end is so near, and the second advent of Jesus, and the hour of God's judgment is come. This message must be preached, that all may have opportunity to repent and have forgiveness of sin through the blood of Christ.

"The question has now come before the Porte for the fifth time. I have committed myself into the hands of our Father, and feel willing to bear anything that may happen. The minister would have me banished. This would also be good, if the Lord permits it. The answer from the Sublime Porte will hardly return within a month. Until then, I am detained. At present my place is good enough—the bedroom of the police. Every day I come in touch with many, and have interesting talks with them. A Bulgarian teacher is with me; though he is an infidel, he is studying the Bible. Pray for the cause. Let the name of Jesus be glorified. Salute the brethren. You may write this news to the REVIEW AND HERALD, that all may write in prayer."

In sending the letter, Brother G. Dail, of Hamburg, Germany, adds:—

"The preceding letter has just been received here at Cologne. Feeling that it would be of general interest, I have copied it, and forward it for publication. We may read these things now; but there is a day coming when we shall more generally experience them in our lives. Nothing in this world is so urgent

and so important as that we stretch our powers to the utmost, and put to good investment our abilities and our liberties and our means, in carrying the truth to all nations. What will be the value of our silver and gold, our houses and lands, our cattle and merchandise, when the true believers are cast into prison by the hundred, or driven from the cities, towns, and villages by the thousand? The year 1904 is the time for us to work and we can never make a beginning any sooner than to-day. While some are imprisoned, and others are hunted like wild beasts, what are you doing now in the Master's vineyard? Solemn question! more solemn its reply."

Another Forward Movement

Change of Location of the Pacific Press Publishing Company

OVER twenty-five years ago the Pacific Press Publishing Company was incorporated and established its business at Oakland, Cal. Since that time there has been a wonderful growth, both in the business of the company and in the city itself. When the buildings were erected at the corner of Twelfth and Castro Streets, they seemed to be out in the country, as there were but very few houses within several blocks. But, as before stated, the place has grown, and now we find ourselves in the heart of a large city, with San Francisco just across the bay.

In the early stages of the work it seemed to be necessary to take in some commercial work in order to keep the employees busy and the machinery moving. This has served a good purpose by way of instruction and financial assistance, but several years ago it was seen that the commercial work was assuming such large proportions that it was interfering more or less with our denominational work. More than that, it was bringing into the office a spirit of worldliness and commercialism which was anything but desirable.

For over two years messages have been coming to the managers urging them to "cut away" commercial work, and move the office to some rural district, away from the demoralizing and corrupting influences of these large cities.

At the annual meeting of the stockholders held in Oakland, Cal., April 28, 1902, the following action was taken:—

"That we instruct the incoming board of directors to make a continuous effort to reduce commercial work, and develop the publication of religious, educational, and health literature.

"Also, that we recommend that the incoming board of directors dispose of the plant as a whole or in part, as Providence may open the way.

"We also recommend that, in case the plant is sold, a smaller plant be established in some rural district convenient for our denominational work, for the training and education of missionaries."

The foregoing action was reaffirmed at the annual meeting of the stockholders held last year.

To some it may appear that we have been rather dilatory about heeding this instruction, but we wish to say that we have not been idle by any means. Since that action, negotiations have been entered into with various parties, but some-

how, in every instance, the way has been hedged up. Nevertheless we have tried to heed the instruction concerning the matter of curtailing commercial work and giving more attention to denominational business, with very satisfactory results. We are pleased to say that our denominational work is increasing right along, and the outlook is very encouraging.

Until quite recently we have felt that we could not move into the country until we sold this plant, buildings and all; but the way being hedged up, we finally decided to consider the advisability of moving the plant (machinery, etc.), and selling the buildings when we could.

We are in a splendid location, viewed simply from a business standpoint, and there is no question but that the buildings can be disposed of to advantage as soon as they are vacated.

As this question has been agitated, different places have been suggested by different ones, and all have received careful consideration. In making a move of this kind, several points must be taken into consideration:—

First, we were instructed to establish our plant in some rural district, away from the large cities with their temptations, surroundings, and trouble that is coming upon them.

Second, railroad facilities must be regarded; for at the present time we are using nearly two car-loads of paper a week. Our mail and express business is also quite heavy, and must be handled promptly. Banking privileges should also receive consideration.

Third, while we are looking out for the interests of the institution, we must also bear in mind the interests and welfare of our employees. We might find some place quite suitable for the factory so far as shipping facilities, etc., are concerned, but not at all desirable for our employees.

In the investigations that have been made, all these questions have been borne in mind, and the directors have finally decided to locate the plant at Mountain View, Cal. This is a small place about thirty-nine miles south of San Francisco, and eleven miles from San Jose, on the main line of the Southern Pacific Railroad running into San Francisco. It is a rural district, and a very desirable location not only for the plant, but also for our employees, as it is right in the fruit belt of the famous Santa Clara Valley, and land is quite reasonable.

The incorporated town of Mountain View has only about eight hundred inhabitants, but it is surrounded with small holdings of five, ten, fifteen, and twenty acre tracts, and settled up with a good class of people. Fruit of all kinds, and the finest varieties, are raised in this valley.

We have been very fortunate in securing for the factory a tract of five acres, fronting on the main line of the Southern Pacific Railroad, and near the station. The citizens of Mountain View have raised money to purchase this land, and put in a switch and side-track so that material can be loaded and unloaded right from the cars without hauling by team. This property has been donated to the Pacific Press Publishing Company. The citizens will also donate two hundred dollars to purchase a lot on which to build our church.

To further show the interest on the

part of the citizens of Mountain View in this matter, we quote the following from a letter just received from the Board of Trade of that place:—

"Pacific Press Publishing Company, Oakland, Cal.

"DEAR SIR: The Board of Trade of Mountain View desires to express to you its pleasure in the knowledge of the fact that your publishing plant is to be removed to Mountain View in the near future, and that you are to become permanent residents of our thriving town. At its regular meeting held Thursday evening, January 21, the following resolutions were unanimously adopted:—

"Whereas, the Pacific Press Publishing Company, of Oakland, has decided to move its entire publishing plant to this city,—

"Be it Resolved, That we hereby extend to them a cordial welcome as members of our community, that we shall at all times be ready and willing to extend to them every courtesy and consideration, collectively and individually.

"That the secretary be instructed to mail a copy of these resolutions to the Pacific Press Publishing Company."

"Respectfully yours,
H. G. COPELAND, Secretary."

Mountain View is near the lower end of San Francisco Bay, and there is a little inlet that runs up to within two miles of the city, capable of floating two hundred ton boats, thus giving us water competition. Fourteen passenger trains pass Mountain View each way every day, and ten of them stop.

We recognize the fact that this is a very important move, and that it means much to the institution; but it is right in line with the light that has been given, and we confidently believe that God will signally bless the effort. Indeed, we have already had remarkable evidences of his approval.

In moving to Mountain View, it is our purpose to eliminate commercial work, at least to a great extent, and give our whole time and attention to extending and building up our denominational business. In doing this, it can readily be seen that it will be absolutely necessary so to arrange matters that this business will be placed upon a paying basis.

Heretofore we have depended largely upon our commercial work to furnish the funds necessary for carrying on the denominational business, on which there was almost invariably a loss. This must now be changed; for we know that our brethren and sisters do not want to see the office running behind from year to year.

Plans have already been inaugurated with a view to placing the work on a paying basis, and we now ask for the hearty co-operation of our brethren and sisters and conference workers in helping to make them effective. And above all, we want your prayers and your counsel. The work is one, and we desire to unite our efforts with yours in trying to get this truth before the people in the shortest possible time. We believe that "the pillar of cloud is rising," and it is time for God's people to "move forward."

In reference to the importance of moving our institutions out of the large cities, we quote the following from "Testimonies for the Church," Vol. VII:—

"Out of the cities' is my message. . . .

The time is near when the large cities will be visited by the judgments of God. In a little while the cities will be terribly shaken. . . . The ungodly cities of our world are to be swept away by the besom of destruction.

"For years I have been given special light that we are not to center our work in the cities. The turmoil and confusion that fill these cities, the conditions brought about by the labor unions and the strikes, would prove a great hindrance to our work. Men are seeking to bring those in the different trades under bondage to certain unions. This is not God's planning, but the planning of a power that we would in no wise acknowledge. God's word is fulfilling; the wicked are binding themselves up in bundles ready to be burned.

"Light has been given me that the cities will be filled with confusion, violence, and crime, and that these things will increase till the end of this earth's history."

Already we see this prophecy being fulfilled in our land, and is it not time to heed the warning? We believe that our brethren and sisters everywhere will rejoice with us at the move which the Pacific Press is about to make.

Buildings must be erected, and we do not expect we shall be able to make the move till next July or August, but the work will be pushed forward as rapidly as possible.

C. H. JONES, General Manager.

The Truth on the Highways

A NOTICE signed by the writer appeared in the REVIEW AND HERALD of December 17, last, stating that large quantities of our late English publications were wanted at Fruithurst, Ala. A liberal response was made to the request. Among others an elderly sister in Michigan sent a fifty-pound box, and wrote a letter from which the following extract is taken:—

"I noticed in the REVIEW AND HERALD of December 17, that large quantities of all our English publications were wanted at Fruithurst, Ala., and I hasten to send a supply that the church at — has given me to distribute. I love this precious cause, and mean to do all I can to hasten the coming of the Lord in this generation. I am seventy-five years old, yet I hope to see my Saviour coming in the clouds of heaven."

Thinking that perhaps those who responded so liberally would be interested in knowing what disposition was made of the literature they had sent, I will make a brief statement in regard to it. I live at the junction of two well-traveled roads, and I have put up a sort of rack by the side of each road, with an invitation to all to help themselves painted on each rack. I keep the racks filled with the papers. I put one copy each of the REVIEW AND HERALD, Signs of the Times, and Southern Watchman, and some tracts in a snug roll, and tie securely. Scarcely any one passes without taking a roll. The people seem hungry for the printed matter, and are interested in what it contains. My supply is fast diminishing. I will keep the racks filled as long as I am supplied. The field is large, and very many have never heard of the third angel's message, and have but a vague idea of the near coming of the Lord. So, brethren and sisters, send papers and tracts that treat

on the Sabbath question, the near coming of the Lord, health and temperance reform, in fact, any and all the literature concerning the truth that you may have to spare, and let your prayers go with this reading-matter, and I will put it in the hands of many people. It may be God will bless this work, and some souls will find the truth by this means. Address C. T. Jeffers, R. F. D. No. 1, Fruithurst, Ala.

The Halsted Street (Chicago) Medical Mission

THE Lord has been blessing us in our dispensary work this year. Our dispensary is located at 3558 South Halsted Street. It is in a district that in former years was known as Bridgeport, one of the rough neighborhoods of Chicago. The inhabitants are principally Irish, German, and Polish, with a few Lithuanians.

Our family consists of two graduate physicians, two student physicians, and five nurses. Two of the nurses care for the sick who come to the house, and the other three visit in the homes. At the dispensary, we have a well-equipped bath room, with a shower bath, spray, and electric-light baths, besides the different forms of electricity. We have a surgical dressing room, where wounds are dressed, and a class room for the medical students. We also keep on hand a large amount of Pasteurized and modified milk for the sick children of the neighborhood, which we sell at a penny a bottle. We have another room filled with old-clothes, which we distribute to the poor of this district.

Our nurses have many interesting experiences. The writer was called a few weeks ago to see a lady who was in bed with her mouth wide open, and unable to close it. She had been in this condition for three days. We found that the woman had been in a spasm, and had dislocated her jaw. A physician had been called in; but because the family had no money, he refused to do anything. The woman's mouth and lips were all cracked, and she was in a frightful condition. After the jaw had been set, the woman put her hand up, and could hardly believe that her mouth was closed.

Another case to which we were called one night at twelve o'clock, was that of a woman suffering from asthma; she could hardly breathe. We afterward learned that she and her husband were graduates of a European university. They came to this country with a large amount of money, and had squandered it in drink. He had left her, and she was then trying to support her children. After giving the necessary treatment, we placed a nurse in charge of the case, and she held Bible readings with the woman. The woman attended the mission meetings and accepted Christ, and the nurse is now making arrangements to have her go on the farm of one of our brethren.

Another case was referred from the dispensary to the sanitarium for treatment. While there, this woman accepted the Sabbath and the whole truth for this time. Her trouble became worse, and when we found that she could not live, we told her. She was still happy, and said she was glad she had come in contact with us. This woman had been a French Roman Catholic. When she sent for her people, they refused to see

her unless she would send for the priest. This she refused to do, saying she was willing to die in Christ, although this treatment by her people was hard to bear. Her husband is much interested in our work. She had been able to give him a great deal of the truth which was so precious to her.

A few weeks ago, a State senator came in for treatment for a sore hand. He was so well pleased with his treatment that he gave us twice as much in payment as we charged.

Another case is that of a young man who has been interested in our work for some time. Upon going to confession, he told the priest that he frequented our institution. The priest told him he should not do so, but when the young man told the priest that he had to choose between our place and the saloons, the priest told him that he would better go to our place than to the saloons.

One of our visiting nurses reports the following interesting incident. She was called to the family of a Spiritualist trance medium to give treatment. The lady said, "The devil helps me to help others, but I have to send for you to get the Lord to help me." This remark opened the way for a good talk on the truth, especially on the subject of the immortality of the soul.

I am convinced that the successful medical missionary work is that in which the third angel's message is taught. The success that has attended our Halsted Street work has been due to the fact that we have tried to give the people all the gospel for this generation.

We shall be glad to have our brethren and sisters in passing through Chicago make us a call. We are a little out of the ordinary run of travel, yet by taking the Halsted Street car, or any other cross town line, we may be easily reached.

J. E. COLLORAN, M. D.

What Our Literature Is Doing

THE following letter has been received from a prominent advertising man in Chicago:—

"Pacific Press Publishing Co., Oakland, Cal.

"GENTLEMEN: A friend has sent me a copy of *The Signs of the Times* containing an article on labor and capital which has greatly interested me, and I desire that you send me all back numbers as well as future copies containing this series.

"In order that they may be delivered to me personally, rather than find their way to checking table, I request that you place my residence on your mailing list.

"You may also render a similar service to —, sending me bill for both."

And here is another from an attorney in Houston, Tex.:—

"Pacific Press Publishing Co.,
H. H. Hall, Business Manager,
Oakland, Cal.

"GENTLEMEN: Copy sent for received, for which I thank you. Enclosed I send you money order for forty cents, for which kindly send me *The Signs of the Times* for three months, at the end of which I hope to be able to remit for one year. Your periodical is the only one of the kind I have ever seen, and certainly deserves the support of every fair-minded, justice-loving person. Kindly mail to my address given below."

Dear reader, do not such reports as

these encourage you to redouble your efforts to scatter the truth in its printed form.

H. H. HALL.

Haste to the Rescue

AN alarm of fire! The furious, rapid ringing of fire-bells that thrill the heart, that quicken the pulse, that fill with thoughts of terror for the danger, and immediately with a wild joy and strange exhilaration at the thought of rescue! There is a sudden clearing of the crowded street, a quick arrest of the attention of every foot-passenger, a sudden rush to the windows and doors. What is the cause?—A cloud of dust and smoke and steam; the sharp thunder of heavy and rapid hoof-beats and the clatter and whirl of wheels,—a mad rush to the rescue. Three horses abreast, great, noble creatures, full speed, heads close to the ground, nostrils distended,—they need no urging, for they live for this moment,—for the wild gladness of freedom to exert every power! Behind them the heavy fire-engine seems to fly with feathery lightness, and clinging to it are strong, brave men with cool heads and steady nerves, eagerly rushing to save; for O! the danger to property, and to precious life, it may be, appeals to every noble instinct in man to hasten to help and deliver. For did He not send his Son to save, to pluck us as brands out of the burning?

Who that has lived in the city has not been awakened, thrilled by the sight of a fire company hastening to a fire? Let us visit an engine-house. It is night. All is still. The lights are low, apparently men and horses are soundly sleeping. Suddenly a sharp ring; the lights blaze out. The great horses leap under the harness. Wide awake instantly, the firemen leap to the side of the horses and to their seats upon the engine. The great doors suddenly open, and before we have time to think a second thought, the horses are galloping to the fire. Haste! a moment may mean a life!

Were you ever suddenly awakened from sound slumber by a suffocating, terrible odor of smoke; by the crackling and roaring of great, hungry flames? O! it is fearful! The fire is under, in the hall, the stairway! Blinded, dazed, and terrified, you waken the loved ones, and hasten them, drag them, carry them down the blazing, trembling stairway. In an anguish of fear, your clothing aflame, you burst the door, out into the cool air, and into safety. O! thank God,—all here? O! horror! one is missing, one is still in the burning house. Now through the window comes the piteous cry, "Save me!" You rush to the entrance; strong arms bar your way. You are forced back into safety. Quickly the ladder is drawn, placed, extended; at awful risk, a brave fireman climbs through smoke and flame, and reaches. —saves. Thank God for the brave, strong rescuer! Thank God that He who died to save has made men, even many who do not love God, willing to risk their own lives to save the life of another. There are among men true heroes yet.

O that among God's people, among God's workers, for all his people are workers, there was the earnest, the intense zeal to hasten to save! A terrific danger, an eternal catastrophe, fire quenchless, remorseless, threatens our loved ones, yea, the millions whom God loves—and we are asleep! We claim

to know the message of warning, of salvation, to a perishing world—yet how dull, how stupid, how slow! O God, awaken us, stir our hearts with the tender love for sinners; the fierce, undying, infinite hate for sin; the zeal that consumed the very life of Jesus, that constrained, that urged Paul ever onward to seek and to save.

When I see a fire company hastening to the rescue, I can but pray, O Lord, make me a thousand times more earnest, more zealous in thy blessed, thy terrible work. However small our talent, however ignorant and uncultivated we may be, yet if we are desperately in earnest, God will make us able through him to rescue and to save.

I know that if you and I and all God's workers were aroused, awake to the awful, the glorious realities of the present day and situation, in one day the world would be ablaze with the light of truth. How quickly would the work be finished and cut short in righteousness!

The devil is fiercely, terribly in earnest. Men are rushing madly after mammon, after worldly, empty honor, after hollow, fleeting pleasure. They all win, draw, attract, because they are in earnest. But we who are God's messengers, we who hold in our hands the key of this crisis of the ages, are not half awake.

How long, O Lord, how long will it take to finish the work? God has wonderfully led his people during the last year. Shall there not be a new era? A new day must dawn. The world is filled with a false religion,—the religion of India, the worship of nature, the creature rather than the Creator.

All the world needs to know just how and to what degree nature reveals its author. Christ in his parables drew wonderful lessons from nature. All Seventh-day Adventists ought to read again to-day that wonderful book on Christ's parables, "Christ's Object Lessons," and then sell it far and near, to every one within reach. That book, with "Christian Education," contains a message for these days. It was a gift from heaven to save and to bless our schools, to save and to bless those who sell it, and to save eternally those who read it. May the Lord revive the work with "Christ's Object Lessons" in every conference. May he send us out quickly to seek and to save. And may the world be thrilled, electrified, quickened, as they see God's people, now discouraged, rusting, dying of inaction, suddenly awoken to finish, to complete, and to perfect the solemn, glorious work he has given them to do.

J. S. WASHBURN,
Secretary of Committee for Relief of the Schools.

Field Notes

BROTHER C. C. WEBSTER reports three baptisms at Youngstown, Ohio, January 16.

ELDER J. M. REES reports eight recent additions to the church at Du Quoin, Ill. The church school at that place now has a membership of thirty.

A STEADY interest in the themes of present truth is reported at Charlotte-town, Prince Edward Island. For some time an average of five services a week has been held there by Brother and Sister J. G. Hanna, and several persons have fully accepted the truths presented.

THE new church building at Halifax, Nova Scotia, was dedicated January 10.

THE church school at Boulder, Colo., now has an enrolment of about seventy pupils.

BROTHER J. A. MORROW writes of a good interest among the Boers in Hamilton, Bermuda. They attend the meetings, and are giving the truth a careful study.

IN a report of recent work among the Scandinavians in Chicago, Brother M. L. Anderson states that the churches on the West Side are growing in numbers and in spirituality. Three young persons were recently baptized, and others are ready to go forward in this ordinance. A school for missionary workers is conducted, which now has an attendance of twenty-four.

IN a late letter Brother J. B. Beckner reports the conference recently held in Jamaica as one of the best he ever attended. Notwithstanding the storm, and the poverty which followed, there has been an increase in every department of their work. During the year, one hundred and seventy-four persons had been baptized, and there had been an increase of three hundred and ninety-seven dollars in tithes and offerings. The brethren and sisters are of good courage to push the work with all their strength during 1904.

BROTHER A. N. ALLEN has recently been called to leave his work in Spanish Honduras, to take up the school work in Utila, Bay Islands. He left his field reluctantly, as the work was well started, and he was anxious to continue it. Writing of this, he says: "I believe God is answering our prayers in regard to Spanish Honduras. It is a large field, and a needy one, and indeed Spanish Honduras 'is waiting.' It is a hard field. Traveling is slow; the people are very timid in meeting strangers; and public services are impossible. When we return, I hope to let the people know that we have come to stay, so that there will be a place where they can always find us, or be brought in touch with us by correspondence." Of the work in British Honduras, Brother Allen says: "The work in the English field is growing, and the calls are more than can be filled. But the English field is very small, compared with the Spanish field. Seed was sown in this field years ago, and fruit is still being reaped, and other seed is being sown. But very little has really been done for Central America. There are five republics. It will be some time before the field will be self-supporting. There is no better way to reach the homes of all classes than by our publications; and to enter in this way will not require a great outlay of means. We are in hopes of utilizing some native help here in the school at Utila, so I shall be free to canvass. There is good territory on the coast. At one small town near by, one of our Belize brethren sold a number of Bibles a few weeks ago. He says there is an interest in the place to hear the truth. We have one brother there. We pray that the new year may be a banner year for missions."

Christian Education

Conducted by the Department of Education of the General Conference.

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

The Object of an Education True Ideals

"STUDY to show thyself approved unto God, a workman that needeth not to be ashamed." 2 Tim. 2:15.

That which distinguishes man from the animal is that he is a spiritual being, and has an ideal. We are free moral agents, having the power of choice, and are capable of great development. Our success in life depends largely upon our ideals and our efficiency in attaining them. The purposes which we form and work toward shape the course of our lives. "One's resolution is one's prophecy." The purpose and resolution that a young man or woman has in seeking an education determine largely the benefit obtained from it.

A shallow purpose will result in a shallow success. Two young persons may enter school together, enjoy the same privileges and advantages, and one make a grand success, and the other a dismal failure. Opportunities that are seen and seized by the one are not observed at all by the other. The real difference between a great and a small mind is that one sees great things where the other sees small things, or perhaps nothing.

Some one has aptly said, "Do not ask whether a young man has been through college, but whether the college has been through him."

"Study to show thyself approved unto God," and not unto men. To study to please God is to sink our shaft deep into the mine of God's eternal truth, and get what he wants us to get, and develop characters of which he can approve. Man's ideals never change. To study to please men is to make a crooked path. To keep the eye fixed upon the Eternal, with the spirit in harmony with him, is to make a straight path for our feet to walk in. The success which you make in studying "to show thyself approved unto God" may not be regarded a success from the standpoint of the world, but "a man must have made very small progress in the true estimate of life if he has not learned that what most men regard as failure may be the most splendid success, and what they regard as enviable success may be the most abject of failures." We should be willing to make a failure in the eyes of the world if we may but make a success in the eyes of God. Is not the life of Christ the eternal type of such failures?

Character Development

What, then, is the object of an education? Is your object measured in dollars and cents? Is it to obtain a "specific equipment for a limited sphere of action"? If so, your aim is too low. There are two grand objects that should enter into the purpose of every Seventh-day Adventist youth. "Study to show thyself approved unto God." Study to obtain the harmonious development of all the faculties, seek a training of mind and heart, the development of a godlike character. "A great name among men is as letters traced in the sand; but a spotless character will endure through eternity." Character-building, then, is

the greatest object before us, even the restoration of the image of God in the soul. That comes before the specific equipment for anything. "First of all," said Garfield, "I must make myself a man: if I do not succeed in that, I can succeed in nothing." Character is above everything.

I fear sometimes that we talk so much about getting a preparation for the work that we lose sight of this great object of an education. Young boys and girls are sometimes urged to make a hasty preparation for some specific work when they fall far short of having the qualities that would give strength and character to the work. Our youth must have breadth of mind, stability of purpose, and unswerving fidelity to God before they are prepared to take any position connected with the sacred work of God. It is sometimes thought, too, that because a student has pursued a specified course of study and passed creditable examinations, he is then surely qualified to do God's work. But that is not necessarily true by any means. "Character before wealth" was the motto of a Boston merchant. And we might say, "Character before acquirement."

The medieval idea of education was learning. But we are coming to see, in these days, that education is training. We should not go to school to fill up with so many facts, and then go out to distribute them as we would some material thing. Our object in entering school should be for growth and development. Some men spend their lives in getting wealth, rather than growing into a noble life. It is possible for students to make the same mistake. They may spend their time in getting rather than in growing. The first grand purpose of an education, then, is the development of character. M. E. KERN.

(To be concluded)

A Sabbath-School Normal Class of the Avondale School

"It is also the Lord's design that our schools shall give young people a training which will prepare them to teach in any department of the Sabbath-school, or to discharge the duties of any of its offices. We should see a different state of affairs, if a number of consecrated young people would devote themselves to the Sabbath-school work, taking pains to educate themselves, and then to instruct others as to the best methods to be employed in leading souls to Christ. This is a line of work that brings returns."

Desirous of heeding this instruction from the Lord, twenty-three of the young men of the Avondale School were formed into a Sabbath-school normal class. On each Tuesday evening for half an hour before the weekly Sabbath-school teachers' meeting, this class assembled in my recitation room in College Hall to receive instruction in methods of teaching, the art of questioning and receiving answers, class management, etc. An earnest prayer was always offered by one or more of the members for God's special blessing upon the work. After this, the entire class went to the teachers' meeting. Oftentimes one of the number took the Testimony study for the evening, and another the study of the lesson. Some of these students had regular Sabbath-school classes to teach. All of them were to be ready any Sabbath

morning to teach any class in the senior division whose teacher was absent.

The normal class being so large, it was divided into two classes in the Sabbath-school; these classes were taught by one of the members whom I appointed from week to week. On each Wednesday evening, all the teachers of the classes met in my room, where we decided upon the best method of presenting the lesson for the next Sabbath.

On each Sabbath at the close of the church service, our class again met for a prayer season. These were precious meetings, and the Lord came very near to us. Besides seeking to become fitted for Sabbath-school teachers and workers, the missionary work was ever kept before us; and the members of the class engaged cheerfully and earnestly in all kinds of missionary work that could be carried on in connection with our school duties. Some of them held meetings and Sunday-schools at Awaba and Martinsville; others distributed papers; still others held home Sabbath-schools with those who could not attend the Sabbath-school at the church. They were usually the leaders in our weekly missionary meetings also.

When the time came for school to close and the class to separate for the vacation, we felt that it would be profitable for us to keep in touch with one another. Some went to their homes to assist their parents, quite a number went to canvass, and some remained at the school. We decided to have those away from the school write to me at the close of each month, sending a report of the work accomplished and of their most interesting experiences. From these letters I was to cull such paragraphs as would be especially helpful to all the members of the class, forming from these a general letter which I was to send to each member. HATTIE ANDRE.

Current Mention

—Wheat reached the dollar mark on the Chicago Board of Trade, February 3.

—It is reported that fighting has occurred between Colombian and the San Blas Indians on Panama territory.

—Forty persons were killed by the explosion of ten tons of powder in a fort in the Punjab, India, February 1.

—Discoveries of rock and ore containing radium in comparatively large quantities are reported from Colorado and Utah.

—The revolution in Uruguay seems to be gaining in strength, the revolutionists having advanced to a point where they now menace the capital.

—The giant ocean liner "Kaiser Wilhelm der Grosse" came into New York harbor, February 4, two days behind her schedule time, after a voyage declared by the captain to be the roughest the boat had ever experienced.

—A destructive tidal wave swept part of the coast of Brittany, France, February 2. One third of the Commune of Penmarch was inundated, many fishing boats were wrecked, and some of their occupants were drowned. An immense amount of damage was done. The people living near the shore were obliged to flee from their homes.

—Mr. William C. Whitney, ex-secretary of the Navy and well-known figure in political and social circles in New York City, died at his home, February 2.

—Diplomatic relations between Japan and Russia are broken off, the Japanese minister at St. Petersburg and the Russian minister at Tokyo are preparing to depart for their respective countries, and the clash of arms is the next thing expected. It is feared in London that an uprising will also occur in the Balkans, and that general war may be the result.

—The possibility of a general strike in the bituminous coal fields is becoming apparent, due to the failure of a conference of miners and operators at Indianapolis, which ended February 3. Another conference may be held February 15. A prominent official of the miners' union in Illinois is quoted as saying with reference to the possibilities involved, that "a suspension in the bituminous fields would be a national calamity, and if continued for any length of time, would in effect dwarf the anthracite strike into insignificance."

—The following interesting example of the claims put forth by "mental science healers" is reported from Jacksonville, Fla.: "In the trial of Mrs. Helen Wilman-Post, mental science healer, it was testified that the woman had represented herself as able, by her mental treatment, to do these things: get a man out of jail; make a new set of teeth grow; make a leg grow on a stump from which the lower limb had been amputated; make hair grow on bald heads; restore the affections of persons who had become estranged; transfer the affections of persons."

—The Moscow correspondent of the London Times reports that the state of affairs in the Caucasus shows no sign of improvement, and is little short of anarchy. Bandits make frequent raids on banks and railway stations, and usually succeed in carrying off plunder. The raids, instead of being made by night, as was formerly the case, are now made in broad daylight. The St. Petersburg authorities are considerably alarmed by anti-government demonstrations all over the empire made by the Russian "intelligents." The cry "Down with the autocracy" is heard in assemblies of intelligent and educated men.

—A "congress of religious education" is to be held in the city of Washington, D. C., March 1-3 next. It will be the tenth national congress of the kind held in this country. It is called by the regents of the American Society of Religious Education. It is announced that "the grand theme of the congress will be 'The Bible and the Spiritual Life,'" also that "during the congress two commissions appointed by the regents will report. One of these, composed of prominent pastors in New York City, will present a plan by which it is hoped to unite the clergy of all Protestant churches in promoting spirituality," also that "two features will attract much attention—an address on 'Moral Degeneracy from the Standpoint of Medical Science,' by Dr. Brush, a specialist in nervous diseases; and a discussion by Senators Depew and Morgan on 'The Bible and Civil Government.' President Roosevelt will receive the congress."

NOTICES AND APPOINTMENTS

Wanted—A Stenographer

THERE is at the present time a splendid opening for a young man who has good ability as a shorthand writer, to take a position where advancement will be rapid, and the position permanent. Must be a writer of the Graham system, an operator of the Remington, and have a desire to continue in that line of work indefinitely, with the idea of becoming a first-class reporter, and not merely of taking up shorthand for a time as a stepping-stone. Only the applications of young men who can give satisfactory evidence that they desire to engage permanently in shorthand work, and whose educational advantages give reasonable prospect of their becoming thoroughly competent as reporters, will be favorably considered. Accompanying the application should be a statement regarding the length of time the applicant has written shorthand. Address Elder A. G. Daniels, 222 North Capitol St., Washington, D. C.

Southern Kansas, Notice!

ELDER G. I. BUTLER will hold general meetings in Kansas at the following places and dates: Oswego, February 12-16; Altoona, February 18-22; Moline, February 23-26; and Wellington, February 26-29. At the first place we hope to meet our people from Galena, Columbus, Pittsburg, Fort Scott, Mineral, Parsons, Cherryvale, and scattered ones in all that part of the State. At Altoona we expect to meet the churches of Iola, Humboldt, Chanute, Thayer, Buffalo, Independence, and all in reach of there. At Moline we will meet the churches of Eureka, Severy, Howard, Elk City, Lowe, Jonesburg, and Grand Summit. At Wellington we wish to meet our people from Winfield, Portland, Argonia, Danville, Wichita, Udall, and other points.

Come, brethren, this is a rare opportunity to meet this aged pilgrim in the work. He was for years president of the General Conference, and though now far advanced in years, he has his former energy and zeal, and it will be a great blessing to all of you to come to these meetings. Elder R. W. Parmele will be with him in the first meetings, and I in some of the later ones.

C. McREYNOLDS,
Conference President.

Absent Members, Attention!

THE absent members of the Fremont, Neb., Seventh-day Adventist church are requested to report before the next quarterly meeting, at which time the names of those whose whereabouts are unknown will be dropped from the church records. Address A. R. Martin, Church Clerk, Fremont, Neb.

The Southwestern Union Conference

THE first session of the Southwestern Union Conference since the reorganization at Topeka, Kan., will convene at Keene, Tex., February 24 to March 2, 1904. The brethren and sisters in Texas have not had the opportunity of attending one of our large meetings for years, and very much desired that the meetings be held as near them as possible. For this reason the meeting is to be held at Keene.

All delegates will be entertained free of charge, and visitors at as low charges as possible. The railroad connections are fairly good. A branch road of the M. K. & T. runs between the main line at Egan and the Santa Fe at Cleburne.

The importance of this meeting is emphasized by the fact that we have never had the opportunity of coming together and thoroughly organizing our work and outlining our policy. As many of the laborers in this union conference as can be present, should do so; for bringing the workers in various

conferences together enables them to become acquainted, and to see eye to eye in all the important matters which will come up for consideration; and when they return to their respective fields of labor, they will put new life and impetus into the work.

It will not only be a business meeting, but will also be a meeting of spiritual benefit to all who may attend. Elders A. G. Daniels and S. N. Haskell have already promised to be with us, and others are expected. It will be necessary for those who come to bring bedding, as the nights may be quite cold.

N. P. NELSON, President.

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.

FOR SALE.—Twenty-five acres, 40 rods from S. D. A. church. Six months church school now in progress. Address J. M. Weese, Fellsburg, Kan.

WANTED.—An experienced tailor, first-class coatmaker, would like situation under a Seventh-day Adventist boss tailor, where he can keep the Sabbath. Address Oscar Hier, 96 Piedmont St., Worcester, Mass.

WANTED.—A good linotype operator, who is a Sabbath-keeper, is needed in the Nashville printing office. Address, giving full particulars as to experience, etc., Southern Publishing Association, 1025 Jefferson St., Nashville, Tenn.

FOR SALE OR EXCHANGE.—House and lot in Battle Creek, Mich., for property preferably in S. Michigan, Ind., or Ill.; 6-room house, with closets, good cellar, S. kitchen, weaving room, cistern, city water, gas. Address Mrs. L. W. Crandall, Farina, Ill.

WANTED.—The undersigned each desire to employ a good, competent girl to do housework; Sabbath-keeper preferred. Steady employment and good wages. Address F. J. Coon, 612 W. Jefferson St., or A. S. Coon, 803 W. Jefferson St., Kirksville, Mo.

WANTED.—S. D. A. sister past middle age wishes home in family of some ability, where she can do canvassing or colporteur work as strength permits. Can furnish room, and help about work. South preferred. Address Mrs. M. E. McKee, 33 French Broad, Asheville, N. C.

WANTED.—Sabbath-keeper to work in nursery, by month or year. Married man with experience preferred. Fine house and good wages. Church and church school privileges. Address, with reference, giving age, weight, and experience, C. Pelmulder, Nurseryman, Grant City, Iowa.

STOCK AND FRUIT FARM FOR SALE CHEAP.—I will sell 200 acres of my farm, with all improvements, including 1,500 best varieties of peach, apple, pear, and cherry trees. This is a part of the farm where C. G. Howell is establishing an industrial school. Located in Warren Co., Tenn.; healthful climate; good water; abundance of fuel. Price, \$15 an acre. Improvements and timber are worth all I ask for the place. My object in selling is to help establish a school in Central America. Address B. Auten, Earleyville, Tenn.

"SAVE THE BOYS."—This is a twenty-four-page, anti-tobacco tract, envelope size, at \$1 per 100, postpaid. Should be scattered everywhere. Will give 100 of these for 20 subscriptions to the journal *Save the Boys*; 50 for 10 subscriptions, 25 for 5. Sister Plummer said of this journal that it "should be circulated wherever there are boys,—and that is everywhere." Only 30 cents a year. Address *Save the Boys*, 118 W. Minnehaha Boul., Minneapolis, Minn. "A TWOFOLD APOSTASY:" I have been told that this tract has never been half appreciated, but out of

50,000 only about 2,000 remain. Sent free, for 20 cts. per 100, for postage and wrapping. This is your opportunity.

ELDER LEE S. WHEELER, chaplain of the New England Sanitarium, Melrose, Mass., who purchased over a year ago one of the large stereopticon outfits sold by the Southern Missionary Society, Nashville, Tenn., writes as follows: "Your stereopticon has proved a valuable help to me in presenting the great truths of prophecy. It gives satisfaction, and I expect to use it in illustrating the truth here in the sanitarium."

Elder W. C. White, who also is using one of these outfits in his work in California, writes: "I have used the large stereopticon which you sent me long enough to be able to report on its work. At first I was fearful that it would not work well for me, because I have little mechanical tact. But after two experimental efforts, I found that it was easily managed, and it does excellent work. I should have had an outfit long ago, if I had known they are so easily operated."

Price of complete outfit, \$25. Slides, beautifully colored, \$6 per dozen.

Obituaries

BURDICK.—Died in Emporia, Kan., Jan. 25, 1904, Sara Norine, the two-year-old daughter of Mr. and Mrs. C. E. Burdick. She had an attack of measles, followed by croup. Brother John Moore conducted funeral services, with many comforting words.

MRS. C. E. BURDICK.

BOWES.—Died at her home, near Fulda, Minn., Jan. 27, 1904, of heart failure, Mrs. Augusta Bowes, wife of W. H. Bowes, aged 45 years, 8 months, and 26 days. She had loved and obeyed the message since 1889. She fell asleep in full hope of eternal life. A husband, six children, and other relatives are left lonely and yet hopeful. Comfort was ministered by the writer, from Ps. 30:5, last clause.

W. W. STEBBINS.

ELLIOTT.—Died at Mechanicsburg, Ind., Jan. 26, 1904, John R. Elliott, aged 69 years, 11 months, and 4 days. Brother Elliott accepted the truth in the early days of the third angel's message in Indiana. Of the eight children born to him, two with their mother, yet survive. The esteem in which he was held in his neighborhood was manifested by the large number attending the funeral. Words of counsel were spoken by the writer.

W. A. YOUNG.

OAKES.—Died in Spokane, Wash., Nov. 29, 1903, of heart trouble, Mrs. Olive B. Oakes. She was born Oct. 2, 1831, at Munson, Me. At an early age she was converted and united with the M. E. Church. Shortly after this she accepted present truth. With her family, she moved from Maine to California in 1870, and ten years later to northeastern Washington. She leaves, to mourn their loss, three sons and one daughter, fourteen grandchildren, and five great grandchildren. Words of comfort were spoken from Ps. 116:15.

WILLARD H. SAXBY.

LANDIS.—Died at the home of his parents in Alverton, Pa., Jan. 6, 1904, of tuberculosis, William F. Landis, in his twenty-ninth year. Brother Landis accepted the message of present truth about five years ago, and united with the Seventh-day Adventist church at Pittsburg, Pa., of which he remained a faithful, consistent member until his death. His earnest love for the truth, and his desire to impart to others the same blessings he himself had received, led him to enter the field as a canvassing evangelist, in which he proved a valuable and efficient worker. He leaves a wife and two children, besides both his parents and several brothers, to mourn their loss. The funeral services were conducted by Elder C. S. Longacre, assisted by the local Methodist and Evangelical ministers, in the Methodist church at Alverton. Beside his sister, who died several months previously of the same disease, he was laid to rest until the resurrection morning.

F. E. PAINTER.



WASHINGTON, D. C., FEBRUARY 11, 1904

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

ELDER G. I. BUTLER, the president of the Southern Union Conference, will attend some general meetings in Kansas soon. Full particulars will be found on the twenty-third page.

WE hope our readers are enjoying the many reports from all parts of the world which are appearing in the REVIEW. They bear emphatic testimony to the rapid spread of this message.

As there have been some unavoidable delays in perfecting arrangements, filing documents, etc., the article relating to the medical work in Washington, promised for this week's paper by Brother Daniells, is held over until next week.

SOME additions have recently been made to our force of workers in this city. Brother John N. Nelson is now in the business office of the General Conference, and Brother A. P. Needham, of Vermont, is now settled at Takoma Park, where he will assist in the erection of the buildings, and in developing the institutions to be established there.

WE learn from *The Southern Watchman* that Elder S. N. Haskell is now one of the associate editors of that paper, having taken the place made vacant by the resignation of Elder J. A. Brunson. With Brethren Butler and Haskell on the editorial staff, and with a special series of articles by Sister White, the circulation of the *Watchman* ought certainly to be largely increased. We hope it may be so.

ON Friday, February 5, Brother W. C. White arrived in Washington, having come direct from California via New Orleans. He spoke to the M Street church on the Sabbath, and the following night he left for New York City to attend the council of the Medical Department of the Atlantic Union Conference. Brethren A. G. Daniells and J. R. Scott and Dr. G. A. Hare had already gone to New York for the same purpose.

ONE of our busiest ministers, a president of one of the union conferences and officially connected with several of our institutions writes: "I took twelve subscriptions for the REVIEW AND HERALD a few days ago, which the

church clerk will forward you very soon." In this same letter he enclosed another yearly subscription. If all our ministers took the same interest in securing subscriptions for the REVIEW, as they visit from family to family and from church to church, the circulation would be increased by thousands of copies, and our people would be benefited accordingly. Are there not other ministers who will go and do likewise?

THE first details of Brother Watson's death in Nyassaland come through letters to Sister Watson's parents, extracts from which we have seen. His death occurred December 11. Messages were at once sent to Capetown and America, but by some failure were evidently not sent through. Our first word from Capetown early in January very likely came after letters had reached that point. Brother Watson had visited a neighbor, who was ill with fever, about seven miles distant. He sat up with him two nights, and felt that the Lord especially blessed in the treatment given, as the temperature became at once normal and remained so. Evidently the long walk on a warm day overheated our brother, and a slight chill followed while caring for his friend. From that time symptoms of fever appeared. He received thorough treatment, and seemed at first to respond, but later it became evident that he was very seriously ill. Medical help came from Blantyre, and all that was possible was done. The two families kept the matter before the Lord in prayer. Brother Watson desired only that the Lord's will might be done. He rests in full assurance of the blessed hope. Our sister who has suffered the greatest earthly loss has been graciously sustained and comforted in the trying circumstances, strengthened to endure as she would not have thought it possible. So grace comes according to the need. She was planning to go soon to Capetown, with the little boy.

For Scotland

Two ministers and an earnest little band of associates are seeking to make up some of the time lost by the long-deferred opening of our work in Scotland. They have done sturdy and successful work the past year, and with limited resources. They desire to mention a special need, that of a fifty-foot circle tent for public services. With days that do not give up their sunlight in summer until 9 p. m., and that are not dark until 10:30, writes Elder Westworth, the people will not come to halls for evening services. He asks if there may not be some conference able to send them a tent in good condition, and some other that could give one hundred dollars for seating and furnishing the same for meetings. "Or perhaps individuals that

are Scotch," he adds, "or that have Scottish connections, would do this." In Britain a fifty-foot tent of army cloth costs about three hundred dollars, but the American canvas brings the price at about one hundred and fifty dollars or two hundred dollars, we believe. We shall be glad to hear at once from any conference or any persons moved to answer this special call. We need not at all restrict the invitation. A clansman's birth is not essential to the keenest interest in the work in bonnie Scotland. It is a large field, long neglected by us, and a quick response will be a happy privilege to any conference or individual able to answer the call. In olden time the beacon of the fiery cross often gathered the Scottish clans. Now our brethren there are lifting up the beacon light of the third angel's message, for the gathering of all peoples for the day of God, and multitudes of the sons and daughters of Scotland, we know, will join us in carrying this message to all the world; for the Scottish people from the days of the Sabbath-keeping followers of Columba have always been a missionary people.

W. A. SPICER,
Secretary.

A Pertinent Question Answered

THE following question is asked in a recent number of *The Signs of the Times*:—

If all men have Christ within them, how could Paul say that those who did not believe "were at that time *separate from Christ*, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and *without God* in the world"? Was the apostle mistaken, or are these modern teachers?

A plain answer to this question will be found in the extract from the forthcoming volume of the Testimonies printed on the fourth page.

German East Africa Fund

[THE following gifts have come in for the new mission enterprise opened in Africa by the German Union Conference, in counsel with the General Conference. A fund of \$5,000 is asked from America, in aid of the work. Gifts should be sent to the Treasurer of the General Conference, 222 North Capitol St., Washington, D. C.]

H. C. Chilson	\$ 2 50
Lydia Kellogg	2 00
W. G. Hull	5 00
Mrs. E. Erickson	1 00
Mr. and Mrs. Buckminster	1 00
L. W. Krieger	2 00
A sister	2 50
H. A. Hartman	5 00
Dr. and Mrs. Leadsworth	10 00
Margaret Reid	5 00
H. Sain	1 00
M. J. Sain	1 00
Previously reported	116 00

Total\$154 00