

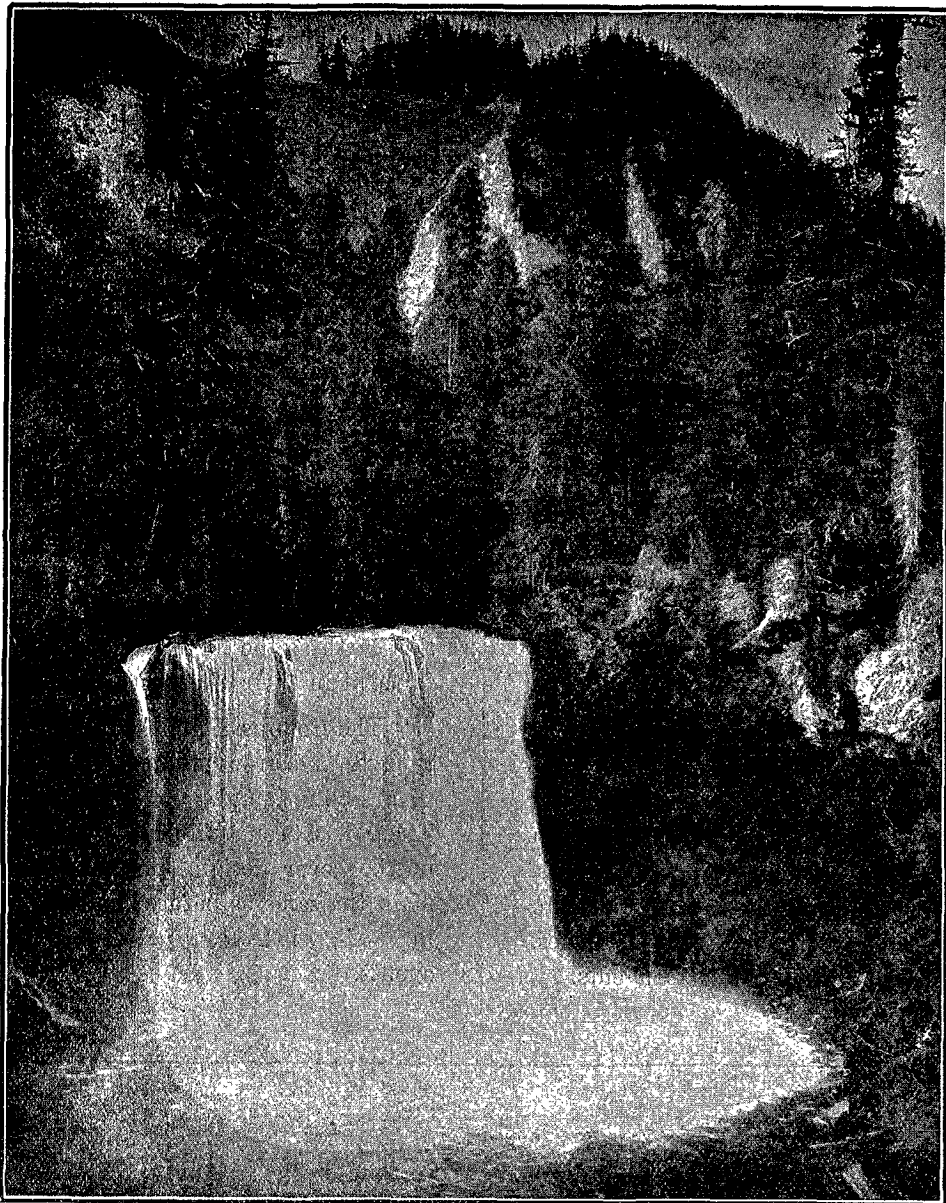
The Advent
And Sabbath
REVIEW HERALD



Vol. 81

WASHINGTON, D. C., THURSDAY, DECEMBER 8, 1904

No. 49



From the "Sunset" Magazine

THE MIDDLE FALLS OF THE MCKENZIE RIVER IN THE CASCADE MOUNTAINS

Heralds of the Morning

AND

The Coming King

REVISED EDITIONS

Heralds of the Morning

REVEALING THE MEANING OF THE SOCIAL AND POLITICAL PROBLEMS OF THE PRESENT TIMES, AND THE SIGNIFICANCE OF THE GREAT PHENOMENA IN NATURE.

Treating upon the marvelous record of the nineteenth century—the wonderful advance in the sciences and art—the development of natural resources—the prevalence of crime—the perfection of death-dealing instruments of war—the suppressed anger of nations—the disturbed condition of the elements, and citing scriptures that declare these to be signs of the coming King.

THE OBJECT OF THE BOOK

is to set forth the prophetic signs with their present partial fulfilment in the appalling loss of life by murder, suicide, political and social troubles, dissatisfaction between employer and employed, strikes and fires, wars and rumors of wars, as evidence that there is a social vortex into which all unsettled factions, and the world at large will soon be plunged as another great sign of the end of earthly kingdoms and the setting up of the everlasting kingdom.

“Heralds of the Morning” has just been revised, and greatly improved in contents, illustrations, and new attractive cover design. Bound in durable cloth, with marble edges. Price \$1.50. Regular discount to agents.

The Coming King

TREATING UPON THE CONNECTION OF CHRIST WITH THE EARTH FROM CREATION TO ITS FINAL RESTORATION AND THE REDEMPTION OF MAN.

It presents in a clear, concise, and interesting manner the live issues of our times, revealing how history is accurately fulfilling the great prophecy of Christ as recorded in Matthew 24.

The money question, the iniquity abounding in political, social, and religious life, the great war preparations of all nations, and other kindred topics are discussed in separate chapters, showing they are but the responsive history to the unerring voice of the prophecy of Christ and his apostles. These events are all shown to point to the great culminating event of this earth's history—the coming of the King, and the restoration of this earth as the final abode of those who are faithful in their allegiance to him.

“The Coming King” has been thoroughly revised, and brought up to date. It has also been reillustrated, and new matter added. There has been quite an improvement made in the cover design, but the prices will remain the same as before; namely, plain binding, \$1; gilt, \$1.50. Regular discount to agents.

REVIEW AND HERALD PUBLISHING ASSN.,

222 North Capitol Street, Washington, D. C.

Battle Creek,

Michigan

PACIFIC PRESS PUBLISHING CO.,

Kansas City, Mo.

Portland, Oregon

Mountain View, Cal.

SOUTHERN PUBLISHING ASSN.,

1025 Jefferson St.,

Nashville, Tenn.

The Advent And Sabbath REVIEW HERALD

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

VOL. 81.

WASHINGTON, D. C., THURSDAY, DECEMBER 8, 1904.

No. 49.

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

ISSUED EACH THURSDAY BY THE
Review and Herald Publishing Association

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

A Spiritual Refreshing

We sincerely hope that the coming season of prayer will be a time of great spiritual refreshing among all our people. We need such an experience for our own sake, and for the sake of the work in which we are engaged. "Ask ye of Jehovah rain in the time of the latter rain, even of Jehovah that maketh lightnings; and he will give them showers of rain, to every one grass in the field." Let us prove this promise.

A Cheerful Giver

AN appreciation of God's gifts to us prompts us to give liberally and cheerfully for the extension of his kingdom in the earth. Such giving is acceptable to God. Whether the gift be large or small when measured by the world's standard of value, it will be a liberal gift when measured by the circumstances of the giver. And love for God and gratitude for his unspeakable gift will make such giving a pleasure, even though it involves a sacrifice. It is the cheerful giver who finds out in his experience that "it is more blessed to give than to receive."

A Practical Answer

SHALL we continue to extend our missionary operations into new fields? Shall we enlarge our work in fields not yet worked? Shall we increase the number of missionaries who shall carry this message to the ends of the earth? Shall we plan to finish the work in this genera-

tion? A practical answer to these questions will be found in the size of the annual offering. Such an offering as we are able to make, and such as we ought to make, will provide the means needed both to continue present efforts and to enter upon new enterprises. A small offering will cramp present efforts and prohibit new enterprises. Let each one look the situation squarely in the face, and then give such an answer through his annual offering as he thinks the Master will approve.

A Direct Message

THESE are the last days. The crisis toward which this world has been tending for six thousand years is just upon us. Fires, floods, tornadoes, and disasters of every kind are simply the forerunners of that greatest of all catastrophes which will involve the whole world. The day of probation is drawing to a close and in a short time the offer of mercy and forgiveness will be heard no more. It is no time now to copy those who have lost their bearings and do not understand the times, or to seek for a new message which we think may be more acceptable to the people. The hour has come to declare God's message to this generation just as he has given it to us, and to do this in the plainest and most direct manner. We must say on the authority of God's Word, that Jesus is soon coming, and we must present in clear lines the one and only gospel message of warning and deliverance which will prepare a people to stand in that day. Great is our opportunity, and great is our responsibility. "As a people who believe in Christ's soon appearing, we have a message to bear,— 'Prepare to meet thy God.' Our message must be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was imperiled, he did not hesitate to declare God's word. And our work in this age must be done as faithfully. In order to give such a message as John gave, we must have a spiritual experience like his. The same work must be wrought in us. We must behold God, and in beholding him lose sight of self." Success will surely attend the labors of those who first feed upon their own message, and make it a part of their

experience, and then go forth with humble confidence in God to be simply his mouthpiece for speaking his own word of warning and salvation to a people who face the judgment unprepared. Understand the message fully. Be the message really. Speak the message plainly.

"As It Was in the Days of Noah"

IN *McClure's Magazine* for December, S. S. McClure writes of "The Increase of Lawlessness in the United States." Instead of merely theorizing or moralizing upon the subject, he presents "comments on the prevalence of crime and lawlessness in the United States, taken almost at random from representative and serious newspapers, and from the published statements of judges and citizens." He also prints "the statistics of murders and homicides in the United States which have been collected for twenty-three years by the *Chicago Tribune*. These statistics confirm the general impression regarding the rapid and alarming increase of lawlessness in our country."

We take the following paragraphs from some of the comments quoted:—

Lawlessness pervades the land, unrest and discontent breed over apparent prosperity. We have become the money center of the world, but this has bred a feverish appetite for gold, with all its vulgar accompaniments.

In an address on "Suggestion and Crime," delivered before the members of the Patria Club in the Hotel Savoy last evening, President Henry Hopkins, of Williams College, declared that the prevalence of crime in this country was greater at the present time than ever before, and that the foundations of the national life are threatened.

It is less than two decades since James Bryce wrote his "American Commonwealth." He was then able to give the highest praise to the law-abiding spirit of the American people. Should he rewrite his chapter as a result of his visit to this country this fall, he would have a different story to tell. The violence and the indifference to violence shown by our great cities, Chicago included, are symptomatic of a great and rapid change that is passing over the country.

Last week there was a shameful negro-burning in Georgia. There have recently been labor riots in New York City. We all know of the war on law and order in Colorado. . . . And we have just had a touch of anarchy in the army.

What does it all mean? Are our people losing, not merely their respect for law, but their very sense of what law means?

With the city [Chicago] so held in the grasp of criminals that for neither life nor property is there security, the people are becoming aroused to one of the most serious problems that can confront a municipality. Acting Mayor McGann declared that matters had come to such a pass that "to-day crime and the criminal form the greatest question before the people of the nation."

In South Carolina, as we have noted, the safest crime is the crime of taking human life. The conditions are the same in almost every Southern State. Murder and violence are the distinguishing marks of our present-day civilization. We do not enforce the law. We say by statute that murder must be punished by death, and murder is rarely punished by death, or rarely punished in any other way in this State, and in any of the Southern States, except where the murderer is colored, or is poor and without influence. Now, this state of affairs can not last forever. We have grown so accustomed to the failure of justice where human life is taken by violence that we excuse one failure, and another, until it will become a habit, and the strong shall prevail over the weak, and the man who slays his brother shall be regarded as the incarnation of power.

The fact that two hundred and twenty-two homicides were committed in South Carolina during the year 1903 has been published. Captain Charles Petty, of Spartanburg, S. C., was asked the other day what in his opinion were the causes leading to such a record. He replied: "Our own citizens were less shocked by the bloody record than those of other States; for we had by degrees got accustomed to homicide. It did not appear to be a phenomenal record, even to our law-abiding, conservative citizens. They understood how it was brought about. It would be well for people outside of the State to learn that this record is only the logical result of many years' infraction of law.

In Chicago during the past year there were one hundred and eighteen homicides, besides a large number of deadly assaults, in which the victims recovered or partially recovered. In Paris, according to statistics, just completed by the police in that city, only fifteen murders or attempted murders occurred in the same period. In London, three or four times the size of Chicago in population, there were twenty murders. These figures illustrate the situation in Chicago. More than eight times as many murders in Chicago as in Paris! Six times as many as in London!

Mr. McClure then brings forward his statistics covering the period from 1881 to 1903 inclusive, showing, among other items, the population of the United States for each year and the number of murders and homicides in the United States for each year. In 1881, with a population of 51,316,000, there were 1,266 murders and homicides. In 1902, with a population of 79,117,000, there were 8,834 murders and homicides. The terrible conclusion from these figures is that "at present there are four and a

half times as many murders and homicides for each million of people in the United States as there were in 1881."

To meet the claim that this enormous increase of crime is due to the foreigners who come to this country in such large numbers, Mr. McClure states that, with the exception of Russia, these immigrants "came from countries no one of which has half as many murders and homicides per million of population as we do." His conclusion is that "the records of murders and homicides in the various countries seem to show that foreigners in the United States acquire most of their disrespect for law after they come among us."

In looking for "the causes of this appalling increase of crime," Mr. McClure presents the following view of the situation:—

We have described, time and again, the oligarchy which consists of these three classes:—

1. Saloon-keepers, gamblers, and others who engage in businesses that degrade.

2. Contractors, capitalists, bankers, and others who can make money by getting franchises and other property of the community cheaper by bribery than by paying the community.

3. Politicians who are willing to seek and accept office with the aid and indorsement of the classes already mentioned.

These three classes combine, and get control of the party machine. They nominate and elect men who will agree to help them rob the city or State for the benefit of themselves, and who will agree also not to enforce the laws in regard to the various businesses that degrade a community.

We find under various modifications this criminal oligarchy in control of many communities in the United States. We find representatives of this combination in the United States Senate, among governors of States, State legislators, mayors, aldermen, police officials. We find them among men in business life—captains of industry, bankers, street-railway magnates. In short, wherever franchises or contracts of any kind are to be secured from a community, we find leading citizens in the ring to rob their own neighbors, managers of corporations bribing lawmakers, lawyers for pay helping their clients to bribe safely, jurors refusing to render just verdicts.

These men,—bribers of voters, voters who are bribed, bribers of aldermen and legislators, and aldermen and legislators who are bribed,—men who secure control of lawmaking bodies, and have laws passed which enable them to steal from their neighbors,—men who have laws non-enforced and break laws regulating saloons, gambling houses, and, in short, all men who pervert and befoul the source of law,—these men we have called Enemies of the Republic.

They are worse—they are enemies of the human race. They are destroyers of a people. *They are murderers of a civilization.*

They constitute a class of criminals very different from ordinary criminals who break laws; these men destroy law.

Foreseeing that there will be some, perhaps many, who will not like to look upon such a forbidding picture of present-day conditions, Mr. McClure anticipates their attitude toward his presentation of the facts by saying: "It is easy to generalize, and to turn your back and say, 'I am an optimist,' or 'After all, this is the best country in the world.' But a man is not necessarily an optimist who, if his house is on fire, refuses to look, and says, 'I am an optimist; I don't believe it's on fire after all.'"

We have given considerable space to these extracts, and we believe that the importance of the subject justifies our doing so. When Seventh-day Adventists assert that violence and crime are on the increase, they are contradicted point blank, or it is claimed that the apparent increase is due to the increase of the population, or to more complete and accurate statistics. But here is a consensus of opinion as indicated by the utterances of representative men and newspapers, backed up by carefully collected statistics covering a period of over twenty years, showing that there is undeniably an actual and alarming increase of crime and violence in this country which is all out of proportion to the increase of population, and a well-grounded claim that this state of affairs is due to an organized campaign for corrupting the very sources of law and for debauching the public conscience. The writer of this article does not claim to be setting forth the fulfilment of prophecy concerning the last days, but he is certainly making a valuable contribution to the interpretation of the prophetic description of the condition of things just before the coming of the Lord. "As it was in the days of Noe, so shall it be also in the days of the Son of man." And of the times of Noah it is said: "The earth also was corrupt before God, and the earth was filled with violence."

The diagnosis of the causes of this increase of violence, as stated in the article from which we have quoted, emphasizes the hopelessness of the situation so far as the ordinary agencies of reform are concerned. Many whose sworn duty it is to uphold law and to enforce obedience to it are in collusion with the professional lawbreakers, "and justice is turned away backward, and righteousness standeth afar off; for truth is fallen in the street, and uprightness can not enter." When we also remember that since the obligation to observe the Sabbath of the fourth commandment has been urged upon the people of this generation, many ministers of the gospel have declared that God's law has been abolished, we can appreciate more fully how deep-seated is this tendency toward lawlessness. There is

no remedy for the situation as a whole. For individuals there is deliverance through the third angel's message and the coming of the Lord.

Sabbath-Keeping and Sunday Rest

IN a report of the annual meeting of the Ontario Lord's Day Alliance which appears in a Brantford, Ontario, paper we note this paragraph stating the attitude of the Alliance toward observers of the seventh day:—

Rev. J. S. Stuart, of London, said that the Seventh-day Adventists had been resting on Saturday and working on Sunday. They had been notified that all illegal employment must be discontinued on the sabbath, though they might rest on Saturday too if they wished.

There is an intimation in the last sentence that the authority which forbids work on Sunday reserves the right to forbid rest on Saturday should such action be deemed necessary in the interests of the first-day sabbath. At present the Lord's Day Alliance is willing to allow observers of the seventh day to rest on that day, if they rest on Sunday as well. They can observe the day which they believe to be the Sabbath of the Lord, on condition that they show the same honor to another day which has become a rival institution. This, however, is what Jehovah has forbidden. He is a jealous God, and will tolerate no rival. No man can serve Jehovah and any other god at the same time. The Creator must have the entire allegiance of his creature, or none; and to serve any other master is to fail to honor Jehovah. And this is reasonable, since Jehovah by virtue of being man's Creator has every claim upon all the capabilities with which man has been endowed. He has the right of sole proprietorship in all his creatures.

The power that is behind the Sunday sabbath, and against the seventh-day Sabbath, is satisfied if men will merely fail to honor the seventh day as God has commanded. He who tries to serve God and Mammon really serves Mammon wholly, and God not at all. God demands entire allegiance and obedience on man's part, and can not accept anything less. The power that is behind Sunday is willing that a man should rest on the seventh day as well as on the first; but God, who ordained the seventh day as the Sabbath, can not allow the observance of any other weekly day of rest. He has set apart the seventh day from all other days of the week, making that the rest day, while other days are working days. This distinction he commands man to preserve, and to observe any other weekly rest day is to dishonor the Sabbath day and its Creator.

It is not a long step, however, from the prohibition of work on Sunday, to the

prohibition of rest on the Sabbath. The seventh-day keeper has only to be arrested for non-observance of Sunday, and put into prison or the chain-gang, to find himself in circumstances where his conscientious desire to rest on Saturday will be contemptuously disregarded. The Sunday law first makes him a "criminal," and then, because he is such, refuses him the right which previously it made a show of granting him. The whole history of Sunday and of Sunday legislation shows that there can be no compromise between that institution and the seventh-day Sabbath. As there can be but one God, so there can be but one Sabbath and one weekly rest day in the belief and practise of God's people.

L. A. S.

The Argument From Prosperity

THE claim that prosperity is a sure evidence of divine favor, and that adversity is a sure proof of the divine displeasure, is as old as the time of Job. The three friends, "miserable comforters," of that afflicted man argued that his loss of property and sons and daughters was positive proof that he had departed from the ways of righteousness, and had forfeited the favor of God. And so Eliphaz said: "Remember, I pray thee, who ever perished, being innocent? or where were the upright cut off? According as I have seen, they that plow iniquity, and sow trouble, reap the same. By the breath of God they perish, and by the blast of his anger are they consumed." Job took the opposite view, and declared: "The tents of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly."

The book of Job was written with special reference to this argument from prosperity, and to give such light upon this subject that the Jews need not reject the Messiah when he should come, on the ground that his poverty and his life of toil and sorrow were sufficient proof that he could not be Isaiah's Emmanuel, "God with us."

We have no desire to shake the confidence of any one in the fact that God does often bless his children with temporal prosperity, but it is also true that wicked men acquire large wealth. The psalmist testifies: "I was envious at the arrogant, when I saw the prosperity of the wicked." And again he says: "Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." So Jeremiah, the prophet, inquires, "Wherefore doth the way of the wicked prosper? wherefore are all they at ease that deal very treacherously?" It is clear that in order to render a true verdict in any particular case some other factors must be taken into account be-

sides the mere fact of financial prosperity.

If any one is inclined to argue that the success of one business enterprise and the failure of competitors is a proof of right principles at the foundation and of divinely approved methods of administration, let him consider the facts concerning the greatest commercial combination in the world to-day: "The Standard Oil Company of to-day is a New Jersey corporation, which controls ninety per cent of the Eastern oil production. It makes twenty-one and one-half million barrels out of the twenty-four million barrels of petroleum products made in this country. Its receipts are enormous. For five years its annual dividends have averaged about forty-five million dollars, or nearly fifty per cent on its capitalization—a sum which, capitalized at five per cent, would be nine hundred million dollars." And yet the same writer who calls attention to these facts characterizes the record of the doings of the Standard Oil Company as "perhaps the blackest page in the history of American commerce," and declares that "there are too many features of its career which tend so to stir the blood as to make the impartial temper of the historian hard to maintain." The wrecks of competitors strew the whole path of the Oil Trust, while it has been amassing almost untold wealth; but who would like to urge this as an evidence of divine approval of its policy and methods? To do so would be to overthrow all received standards of righteousness in conduct.

The argument from prosperity will not stand against the fact of disobedience to divine instruction and a disregard of divine principles. We can not prove God's way wrong and our own way right by pointing to temporal prosperity. In the end God's way will be vindicated as the only way of real prosperity.

Our King and Our Commission

JUST at this year-end we have had, as never before, a demonstration of the truth of the quotation from "Testimony," Vol. VIII, which appears on the annual-offering envelopes:—

From every country is heard the cry, "Come over and help us!" Rich and poor, high and low, are calling for light.

The situation itself is an appeal that can never be put into words. The old king of France led his men-at-arms into battle, saying simply, "Gentlemen, I am your king; and," pointing toward the front, "there is the enemy." It was all he needed to say. To-day, while the finger of God's providence points the way, and the cry from all the world rings in our ears, the Lord Jesus says to us, "I am your King; there, before you, is the work to be done." Let us do it.

W. A. S.

Noteworthy Catholic Admissions

HAS Rome changed? Is the old intolerant Rome of history a thing of the past, and is the Rome of to-day actuated and guided by the liberal spirit of the present age, as most Protestants now seem to believe? The best answer to this question is that which Rome herself gives, since Rome admits, and even boasts, that she has not changed in character during the centuries of her history, but maintains the same principles and claims to-day as of old.

Degenerate Protestantism is the source of the idea that Rome has changed, that the Rome which multiplies churches and schools and makes fair speeches in the American republic is not the intolerant Rome which established the Inquisition and sent to torture and death such as dared stand for freedom of conscience in the days of her supremacy. Rome herself, by the testimony of her own spokesmen, frankly declares her enmity toward freedom of conscience and of speech in this twentieth century, the same as in the twelfth, and maintains her old-time claim to be the rightful civil as well as spiritual ruler of the world. Here is the testimony of two such spokesmen on this subject called forth by the present controversy between state and church in France. One of these, Anatole France, a well-known member of the French Academy, says in a Vienna journal, the *Neue Freie Presse*:—

The Roman Church is at once a temporal and a spiritual power. She rests her right to rule the world upon the canonical evangelists, upon the tradition of the primitive church, upon the concession of Constantine, upon the sacred canonical books and the sacred decrees.

Whether the Roman Church now possesses a territorial domain or simply dwells in a palace, she is a state. She is a temporal power distinguished from the powers with which she negotiates in that the latter have set boundaries to their sovereignty, whereas the church can recognize no boundaries to her sovereignty without repudiating her origin, changing her nature, without betraying herself and contradicting herself. . . .

The very nature of this institution, as the church expounds it to us, invests her with civil and political authority over the whole world. Because she is a spiritual power, she is a temporal power. Because souls should be subject to her, she undertakes to subject bodies to herself. And, in fact, it is difficult to imagine a domination of the spirit without a domination of the flesh. . . .

The church makes it her mission to save the world, and to this end she has prescribed certain formulas and customs, has set forth rules of life for the union of the sexes, for food, days of rest, feasts, and education of children, the right to write, speak, and think. To make sure of the carrying out of these rules—which, so far from affecting the purely spiritual domain only, come to a great extent within the police power of the state—the church must exercise a

right of control over the government of all nations, and hence must assume a place in the government of all peoples.

According to the papal claims, Rome may make treaties with any other power, but is not bound to observe them, since no other power has any right to negotiate with Rome, but only to obey her. On this point this Catholic authority says:—

What relationship is possible between Catholic Rome and the modern state? Rome is the good, and the states are the evil. Rome is life and truth; the states are lies and death. How can truth negotiate with falsehoods? how can life conclude pacts with death, a Rome negotiate with the French republic? Here, indeed, we must differentiate. Here we must have the guidance of canon law to estimate the earthly power according to that which it does, and that which it is. If we judge the worldly power by its deeds, it may be found abominable and worthy of condemnation. But if we regard it as a thing in and for itself, it is divine. And Pope Leo XIII admitted in his encyclical of 1892 that the government of M. Carnot was a divine arrangement. Bad princes as well as good ones are invested with divine rights, and Rome can at her pleasure negotiate with the one as with the other. . . .

As the church embraces the whole world, she can have, properly speaking, no foreign affairs. Negotiations with the nations are really district affairs. The church certainly negotiates in all good-will with existing powers. She gently endures the severest ordeals. She endures humiliations with humility. She yields to power. She will always have the right to recall concessions wrung from her weakness. She can always say that she, coerced or overpowered, has yielded. Every power that negotiates with her overpowers her and coerces her from the simple fact that it negotiates instead of obeying, that it contends with the robbed queen instead of kissing the dust from her feet. She will always have the right to say that she was not free. She is not free as long as she does not command.

The *Literary Digest*, for whose columns this testimony was translated from the French, quotes also from the official organ of the Vatican, the *Osservatore Romano*, regarding the papal view of the relations which should subsist between church and state. This official spokesman of the Vatican says:—

Separation of the two perfect societies, constituted such by God, is a monstrosity, and to this monstrosity the church can not adjust herself in Catholic states, and has to combat it.

But has not the Catholic Church become a liberal church? On this point the Vatican organ says:—

Freedom of the press is an error condemnable and condemned. It is contrary to sense in philosophy, and in theology a monstrosity, in the same manner as freedom of worship and of conscience and of thought.

But while the Catholic Church condemns freedom of conscience, of speech, and of thought, she tolerates it, as a

matter of policy. The "maxim of toleration of freedom of the press, of worship, and of conscience on the part of the church," is "acceptable," says this authority; but "toleration is one thing, approval is another."

Following this statement, the *Osservatore Romano* defines just what is meant by Catholics when they say that their church favors freedom of speech and of the press. Very often is this assertion heard in the speeches of Catholic orators in this country, and read in the Catholic press. This is what they mean, if Rome's highest official organ speaks the truth:—

Certainly, if you say simply: "Is freedom of the press, of worship, and of conscience admitted philosophically and theologically?" you will not find any Catholic who is at all cultivated who will reply to you, or who can reply to you, affirmatively.

But if, instead, you put the question: "By hypothesis, is it possible to admit toleration of freedom of the press, of worship, and of conscience?" you will not find any cultivated Catholic who can reply to you, or who will reply to you, negatively.

Such is the character of Rome to-day, by her own showing, and she seems not averse to a bold statement of the truth.

L. A. S.

A Fulfilled Prophecy

"In the last days perilous times shall come, for men shall be lovers of their own selves," "having a form of godliness, but denying the power thereof." Testimony that we are in the time when this language of the apostle Paul to Timothy is being fulfilled, is coming from many sources. An exchange quotes the Rev. Russell H. Conwell, the well-known clergyman and lecturer, as having recently said:—

The Christian church is being submerged because of laxity. Pastors are growing indifferent, and congregations are all the time becoming smaller. There are too many movements, too many office holders and differing phases of creed. The result is the parent church is dying. The only reason that a young man goes to church nowadays is because he knows that his best girl is there.

The same paper quotes this further and stronger testimony on the same point from the *Christian Witness*:—

Every earnest soul, seeking his own salvation and that of others, finds himself brought face to face with an awful wall of indifference that is widespread and alarming. We know that there are eminent authorities who are seeking to make us believe that everything is progressing gloriously. But the people who are really burdened for the salvation of souls are staggered at an alarming indifference, which they find in the way of the salvation of men.

They are puzzled to know how it can be said that things are hopeful when few of the young men of the day are found in the house of God, and thou-

sands every Sunday in the ball field and Sunday theater; when this Christian land contains three hundred thousand fallen women, and there are annually thirty thousand cases of divorce; when family worship is on the decline, and the theater is largely supported by the church; when intemperance runs riot, and revivals of religion are on the decline in number.

It is customary to dismiss these facts by saying, "Pessimism," and declaring we must be optimistic and look on the bright side. There has been so much of this kind of "optimism" that black is being called white.

In the face of such conditions, what message is there that expresses the world's hope like that which proclaims, "The coming of the Lord draweth nigh"? "Joy to the world, the Lord will come." This is the message which every true optimist should now be giving.

L. A. S.

Three Stirring Appeals

ONE of the most encouraging and cheering omens of the cause which Seventh-day Adventists are carrying forward, is the earnest appeals constantly coming to them from distant lands for missionaries. This is what the prophet Isaiah said would be our experience. Here are his words: "Arise, shine; for thy light is come. . . . Darkness shall cover the earth, and gross darkness the people: but the Lord shall rise [shine] upon thee. . . . And the Gentiles shall come to thy light. . . . Lift up thine eyes round about, and see: all they gather themselves together, they come to thee." Isa. 60: 1-4.

These words are surely being fulfilled to-day. From different lands enveloped in gross darkness the people are coming to the light. And as they become enlightened, they gather together, and literally come to us. They look to us for instruction and leadership. They appeal to us for experienced missionaries who can help them give the light to their fellow men. These appeals bring fresh and increased obligations to us. They are not simply mute appeals rising from appalling conditions. They are actual, definite calls from living souls—from our brethren and sisters in the third angel's message, who are living in the dark heathen lands.

In Korea there are four new churches of about two hundred members. These new believers are like tender lambs in the midst of wolves. They need a wise-hearted, loving shepherd to care for them, guarding them from the perils surrounding them, and leading them on to glorious victories. The work now going on in Korea is remarkable; it is a clear proof that the latter rain is falling there. The appeal of these dear souls for at least one teacher of experience should re-

ceive a prompt and hearty response from us.

Then there is that remarkable work the Lord has wrought in that theological seminary at Amoy, China. Whose heart has not been stirred by the reports we have received from Elder J. N. Anderson regarding this experience? By leading Brother Kei to embrace the truth, the Lord has added to his cause an educated Christian Chinaman, who is master of a difficult dialect spoken by many millions in that dark land. Brother Kei has already written a tract of seven thousand words on the Sabbath question. Some of his friends stand ready to furnish means for printing it as soon as it has been approved by our missionaries in China. Brother Anderson says: "Will you please search out a faithful man of experience to take charge of the work, and give mold to the labors of those whom the Lord is leading out?" Can we think of doing less than this?

In Rangoon, Burma, there is a little company of Sabbath-keepers rejoicing in the third angel's message. They understand that this message must be given to the millions of Burma. It is new and strange to them, and they feel that they need at least one man of experience to lead and guide the work in that country. They earnestly plead for this, and while waiting, they are working. They are translating and producing a little literature to give to the people.

Here is something very definite and pressing for which every believer in this message should pray during the week of prayer, and until the calls are answered. We should pray the Lord to send conviction to the hearts of those who should go to these three countries. We should pray that they may be willing to go, and that all obstacles to going shall be moved out of the way. We should pray the Lord to move upon the hearts of those who have means that can be spared to send these laborers and support them, to feel it their duty to give liberally to this end. And we should pray for willing hearts to be convicted of our personal duty to go or give. In fact, this is the real purpose of prayer. We can not instruct the Lord about the situation. We do not need to suggest that he should pity those dear souls. But our prayers for them will result in bringing some of us into clearer light regarding our duty. They will fill us with pity, compassion, and love. They will open the doors of our vaults, and bring out our treasure for the needs of those fields.

Then let there be earnest, continued, importunate prayer that these three stirring appeals to this people shall be quickly answered. An annual offering of eighty thousand dollars will make it possible to send laborers to those fields early in 1905.

A. G. DANIELLS.

Greeting From Australia

AUSTRALIA accepts with pleasure the invitation to bear her testimony in the world's social meeting, and we are glad to say we have no discouraging report to bring. Our work is onward all along the line. Our laborers are contented and happy in their work of pushing the triumphs of the cross in new fields.

A spirit of union and harmony prevails, not only among the workers in the field, but between our institutions. That spirit of loyalty to the fundamental principles of the third angel's message, and the system of order and organization that has held us together in the past, and made us what we are as a denomination, is particularly noticeable and gratifying. Our institutions are all working in perfect accord, each in its sphere doing its utmost to advance the work in even lines. Our people respond freely to the extent of their ability to the appeal for means to advance the work, and best of all, a spirit of work is taking possession of the laity more and more as the signs multiply around us.

We would say to our brethren in other lands, Be of good courage, nail the commandments of God and the faith of Jesus to your mast, and stand by until the end. Depart not from them to the right hand or to the left; for by so doing thou shalt make thy way prosperous, and then shalt thou have good success.

GEO. A. IRWIN.

"HARDLY more than fifteen years ago," says the *World's Work*, quoting a statement made by an employee of a large electrical works, "there were perhaps 100 electric cars in existence. Last year my firm alone had orders for railway motors equaling in power 500,000 horses. Only a few years ago we surprised ourselves by making 125 electric lights in a week—a new record. To-day we are making about 2,000. A few years ago the average size of our motors was five horse-power. To-day it is fifty instead of five."

STRAWS showing the blowing of a wind of sentiment in the direction of a confederacy of the Christian denominations, are frequently to be noted at the present time. For example, the editor of the Grand Rapids (Mich.) *Herald* speaks in a recent issue of the tendency of the age "toward united effort by kindred interests for the common good," and inquires, "Why can not religious bodies affiliate more closely, and unite on a common platform for the betterment of the world?" "It is about time," he adds, "for the union sentiment to federate the faiths." Federation and unionism have, in secular affairs, been productive of strife and great injustice. In religion the results are sure to be even worse.

The Call of the Hour

Brief Contributions From Conference Presidents

At the last moment before the week of prayer, we are glad to present the following earnest testimonies from conference presidents, stirring words of battle cheer and of exhortation for such a time as this. Notice throughout the united sound of the keynote of the message—the finishing of the work and the coming of the Lord.

Shall We Answer the Call?

We are asked to raise eighty thousand dollars during the week of prayer for the extension of the work into new fields, and the support of our beloved brethren and sisters who have gone at the call of God as missionaries into all parts of the world. Shall these faithful servants of God be sustained in the field, and others sent to meet the increasing calls coming from all parts of the world? What shall we answer? Self-denial may be required on our part, but the recompense will be a hundredfold.

We are but stewards of the means entrusted to our care by God. In this call God is testing our loyalty to him. We have been thrilled by the reports of the progress of the work in foreign lands. The earth is to be lightened with the glory of the third angel's message. Thrice blessed are those who respond to the divine call of God to service. Let us unite to "afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance." Ezra 8:21.

The following solemn words from the pen of Mrs. E. G. White were printed some time ago in the REVIEW. Note their import:—

"The work of God, which should be going forward with tenfold its present strength and efficiency, is kept back, like a spring season held by the chilling blast of winter, because some of God's professed people are appropriating to themselves the means that should be dedicated to his service. Because Christ's self-sacrificing love is not interwoven in the life practises, the church is weak where it should be strong. By its own course it has put out its light, and robbed millions of the gospel of Christ.

"Why is it that there are not more missionaries in the field to-day? Why are the calls that come in from every land for men to spread a knowledge of the truth passed by unheard? Is it because there are none to send? The laymen, though they have the precious light of truth, excuse themselves on the plea that they can not preach. But this excuse will not avail. Laymen can minister. It is their privilege to lay hold of divine power with one hand, and with the other to reach forth to save humanity. To defraud God is the greatest

crime of which man can be guilty; and yet this sin is deep and wide-spread.

"Through the prophet Malachi, God says: 'Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'"

Shall we not hear this exhortation? Shall we not change the order of things, and co-operate with Christ?

Thus is pointed out one of the sins that keep back the power of God from his people. May this and every barrier to the progress of the message and its triumph be removed from the church during this week of prayer. To this end may we all unite earnestly in the week of prayer, with a spirit of consecration of all our powers for service to God, who has bought us with an infinite price.

R. A. UNDERWOOD, of Northern Union.

A Message and a Mission

THE Lord appeared unto Solomon at one time, and said: "I have heard thy prayer, and . . . if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." We have a message and a mission, but we are not giving that message and fulfilling our mission as it is our privilege, and as God would have us. This is evident from the fact that we are compelled, just now, to retrench in the great mission fields.

We are not "tied up" for want of workers to go to needy fields, though more could be used than are prepared to go, but it is the lack of means that causes retrenchment and delay in our missionary operations. The Macedonian call is being sounded clear and distinct, "Come over and help us;" and the Mission Board is actually having to say, "No, we have not the means with which to go."

The week of prayer is not for the sole purpose of raising money, but it is for earnest study, meditation, and prayer, that we may sense more fully the time in which we are living, and our great need. Every soul should be stirred with the earnest appeals, and should respond to the call of the hour. We have not asked for eighty thousand dollars because we thought that in so doing we might get sixty thousand dollars. Let

no one reason in this way. The condition of the fields, the growth of the work, and the pressing, earnest calls from the mission fields demand all that has been asked. The liberality of our loyal believers in the past has been appreciated, and the givers have been blessed in giving. It is true that there are many calls for means, but this is an evidence that the work is advancing, and new fields are being entered. Forsake not the assembling of yourselves together during the week of prayer, but plan your work so you can attend all the meetings and receive all that God has for you.

W. H. THURSTON, of Canadian Union.

Keeping the Armor Bright

THE great missionary campaign in which we are engaged is not the beginning nor the end of the work of God's people. It is but one of a series of special moves in the great warfare which will never end till Jesus comes. There is no discharge in this war. Eccl. 8:8. Some, growing tired of service, will throw off their armor, and desert the ranks. Others will fall upon the field, but still this army of the Lord will move on till "their warfare is accomplished."

As an important feature in this great movement, the Lord has called his people to appear before him for a week of prayer. The Saviour of the world realized the necessity of prayer, and often do we find him communing thus with his Father. If the Son of God needed help from above, how much more we!

"Restraining prayer, we cease to fight; Prayer makes the Christian's armor bright;

And Satan trembles when he sees
The weakest saint upon his knees."

In the week of prayer just before us may we be willing that the Lord shall lay upon us the burden of answering the world's cry by giving ourselves and our means for service.

URBANUS BENDER, of Arkansas.

Questions for Our Soul's Answer

THE coming of the annual week of prayer reminds us that the privileges and opportunities of the past year are gone, never to return to us again. How have we improved these opportunities? Have we always been kind and tender toward our friends? Have we been as thoughtful and patient as we ought toward our enemies? Or have we been standing where the psalmist stood when he said, "But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked?" He was in that condition "until," as he says, "I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places: thou castedest them down into destruction." Then have we felt so sorry for them that we could say, as he did, "Thus my heart was grieved, and I was pricked in my reins"? Have our hearts yearned for the perishing as they should?

Let us answer these questions honestly between ourselves and our God, and, wherein we have failed, let us seek help from Heaven to do better. This special season of prayer is for this very purpose; and we all know, from past experience, that when we faithfully observed the season of prayer, we received a rich blessing, and were much strengthened in the Master's service.

H. E. RICKARD, of Quebec.

Ready for Greater Sacrifices

WE call upon our brethren in the Upper Columbia Conference to begin at once to plan for the week of prayer. Let each member of the family, as far as possible, have some part in helping to raise means for this work. The Lord has greatly blessed the brethren of the Upper Columbia Conference by giving good crops, and good prices for whatever they have had for sale; and now the call comes for us to return some part of this means entrusted to our care, to be placed at the disposal of the General Conference Committee and applied to the most needy fields, not only to sustain the missions already established, but to open up the work in fields not yet entered. In response to the urgent calls for help and the great necessities of the work, a number of the Eastern conferences have placed at the disposal of the General Conference a part of their laborers and means to help carry on the work. We believe Upper Columbia will feel in sympathy with such a move, and be willing to make greater sacrifices than it has ever made to help carry on this good work. As we near the end, the importance and responsibilities of this work will be greater, and the calls for means correspondingly greater, until every nation, kindred, tongue, and people shall have this gospel of the kingdom, which is to be "preached in all the world for a witness unto all nations; and then shall the end come."

A. J. BREED, of Upper Columbia.

Preparing for Blessings

Now is the time for each of us to begin to lay plans to enter upon this week of prayer in a way that will make it possible for us to obtain the greatest amount of good in this short period of time.

At this time the world will be reveling in its folly, and sowing to the wind, only to reap a whirlwind. It is an eternal law that "whatsoever a man soweth, that shall he also reap." This being true, what shall be the nature of our sowing during this week of prayer, set apart as it is, we believe, in God's order as a special season when we are to draw nigh to God that he may draw nigh to us?

From the front comes a call at this time for eighty thousand dollars, not a large amount considering the great work before us, "the gospel to the world in this generation." How the heart of every worker must be stirred as he reads the echoes from the far-away harvest fields, as they come from time to time through the Mission

Board. Now it is from Burma, then from Korea, then again from a new province of China that is claiming our attention, and is calling for help. Calls are coming from nearly everywhere. The world is astir.

These calls must be answered by our Mission Board. We, in turn, who are favorably located in the home field must answer the call in a practical way, and see to it that our means and our influence shall be exerted to the utmost, to the end that the eighty thousand dollars called for shall be supplied, and thus the mind of the Lord be met at this important time, and the cause of truth receive a mighty impetus.

Let nothing prevent the full blessing from reaching all. Not only should large offerings be made, but let each one see that the admonition of Mal. 3: 10 is fully followed. It is indeed fitting that all the tithe should be brought in, that the blessing may be received, and the work go forward.

A. S. KELLOGG, of California-Nevada.

Feeding the Weary Multitude

"BUT," says one, "to give this glad tidings of the coming King to all the world is a work of such magnitude that we have little ground to hope for its accomplishment before the lapse of generations to come."

Note for a moment the case of the loaves and fishes in our Saviour's hands. Suppose the little boy who had this limited supply of edibles had distributed them among the hungry multitudes; would their wants have been supplied? Why not?—Because naturally there was not a sufficient quantity. The only thing that made it possible for the hungry throng to be filled from this scant supply was that the food was yielded into the Saviour's hands to be distributed. That done, the people were fed, and an abundant supply remained.

That is what is needed now: we have only a few loaves and fishes, as it were, and the multitudes are to be fed. All we have—money, property, time, mental acquirements, etc.—can never of itself do the work, even as the loaves and fishes of themselves could not feed the thousands. The blessing of God is needed. And his blessing can not be given till all is yielded to him. This done, the great work before us of giving the gospel of the kingdom to all the world in this generation will be done as easily as the thousands were fed from the scant supply.

This is the meaning of our week of prayer, and the annual offering to missions in connection with it. The first requisite is to give all we have to this work; then in answer to the earnest prayer of faith, God's blessing will rest upon the offering, and as truly miraculous will be the results as when the multitudes were fed.

And let none think that he will lack aught by giving all to the spread of this blessed message. Remember that when the lad placed all he had in the Saviour's

hands, and with it the people were fed, there remained an abundant supply—twelve baskets full were taken up. Will not God's people then have more of the necessities of life if they will give all to God now for the advancement of this work, and then seek earnestly for his blessing upon the gift? Why not prove the Lord in this at this time, and make this week of prayer a pentecostal season?

F. M. BURG, of Western Oregon.

The Solemn Day at Hand

THIS is a solemn hour indeed. Sixty years ago in October, according to a plain prophecy, Jesus, our High Priest, entered the most holy place of the heavenly sanctuary, and the antitypical day of atonement began.

In the earthly sanctuary service, the work of atonement occupied but one day, a comparatively short time,—just one day of the year. Can we believe that the antitypical work of atonement will continue much longer? Surely probation will soon close. In view of this, do we not need to seek the Lord? Many have gone along year by year dissatisfied with their own experience, thinking, "Sometime I shall gain a better experience, and walk with the Lord." My brother, my sister, is not the present a favorable time to make a full and complete consecration to God of all that we are or ever can be, either in this world or in the world to come?

May the Lord, by his Spirit, help us all to awake out of sleep, and to put on the whole armor of God and work for the salvation of souls as we have never worked before.

J. W. WARR, of Vermont.

At the Altar of Sacrifice and Service

EVERY living child of God is urged, for his own good and for the good of the common cause, to lay aside every weight, and turn his face toward Jerusalem, and pray. Let the father and the mother take the children to the place appointed for prayer; for the Lord will be there to leave them a blessing for themselves and their children, which may prove their salvation from the pitfalls that Satan is laying for their feet in the year to come.

Present your Lamb, for yourself and your little ones, even the Lamb of God that taketh away the sin of the world. Then go to your secret chamber, and give your children to the Lord. Consult him about the best way to bring them up. Ask him how is the best way to invest your means so that you and your little ones will be on the safe side in the whirl that is just ahead of this world. Tell him that you would rather give your money to his needy cause than to teach your children to spend it for the things that perish in a little time. Talk to him freely about that extra team you have that you do not need, and that extra farm that you can as well do without. Tell him that you are willing

to make that bank account smaller by a draft for the cause of God. Tell the boys and girls and the brethren and sisters about the multitudes of people who are waiting for us to arouse ourselves and put on the garments of sacrifice. And if you should be a man who has no extra money or land or goods, ask him to cause a blessing to pass your way, that you may have a mite to give into the Master's hand. Say, "O Lord, save us, not in idleness but for service;" and when this people, beloved of God, shall submit their all to his care, Heaven will touch the earth in blessing, and victory will be on the lips of every one.

H. S. SHAW, of Minnesota.

"Portentous Signs Are Thickening Round"

WHILE all preceding weeks of prayer have been important, and have served their purpose, yet it must be apparent to every wide-awake Seventh-day Adventist that, owing to the portentous times in which we are living, the week of prayer just before us should demand our thought and attention above all others heretofore.

Every one who reads the daily papers with an understanding of what the Bible says relative to the last days must realize that those days, in all their solemn reality, are right upon us. The signs are fulfilled; the end is near; we see but one thing lacking. This is the preparation of the remnant church. Brethren and sisters, shall we not, with a united effort, make the coming week of prayer one of personal consecration? And may the Lord grant that as we partake of the riches of God's grace at this time, our hearts may go out after those who know not the truth.

S. G. HUNTINGTON, of West Virginia.

The Record of Another Year

Do we realize that another year has almost passed since we last met in our annual week of prayer? Yes, another year, with all its blessings, its joys, its griefs and sorrows, has passed into eternity, and we are one year nearer the coming of our dear Lord than when we last met. But is time the only thing that tells us that we are nearer the end than we were one year ago?—No, by no means. The condition of earthly affairs speaks loudly of the approaching end; even the daily papers are asking if the last great battle is not at hand. But, again, are these all that tell us that the end is at hand?—Ah, no. But the progress of the dear old message that is loved by you, dear brother, dear sister, calls out to you and to me, to get ready, for "the end of all things is at hand."

I wish, beloved, that every one of you could have heard what was said, at our council at College View last September, by those who are in touch with the giving of this last message to a lost world. I am sure it would have brought the end much nearer. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations;

and then shall the end come." A few more marches, a few more battles, and we shall be at the gates for the last great struggle.

Dear ones, this coming week of prayer means more to me than any I have thought upon during the last twenty-five years. Is it not time for us to strike a blow that will be heard all over this sin-cursed earth,—a blow for God and his truth,—a blow for the saving of lost men and women,—yes, a blow that will shake the throne of our enemy, and the enemy of our God? Brethren, we shall need God more the coming year than ever before; and God's cause needs us, and all there is of us. I do believe that God has chosen Seventh-day Adventists to finish his gospel work in the earth, and I also believe that this people is going to finish the work; and would it not be well pleasing to our Lord for us to close the year 1904 with a mighty stir in the camp of Israel, not only with good resolutions for the year 1905, but with eighty thousand dollars as a help in the pushing of the work that must be done the coming year? I am sure that this sum can and should be raised by Seventh-day Adventists throughout the world. May the dear Lord help me and mine to do our part, as well as to encourage others to do their part.

G. F. WATSON, of Colorado.

Unity in Prayer and Service

NOTICE carefully the promise to united prayer: "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18: 19, 20.

The union our Lord requires is far more than a simple agreement as to what is desired. The Pharisees and Sadducees were agreed in their desire to put to death the Son of God, but there was no love between them. The unity which God requires comes through minds actuated by a common spirit of love which will bless others. We must have this spirit of fellowship to find acceptance with God. If "thy brother hath aught against thee; leave there thy gift before the altar [be it a gift of prayer or song], and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5: 23, 24. Oneness of heart, as well as of object, is what Christ insists on in his promise to united prayer.

The Bible abounds in illustrations encouraging believers to unite in prayer. The prayer of Nehemiah and his people (Neh. 9: 1-38) marked the beginning of a great revival after the return from the Babylonish captivity. Acts 1: 14; 2: 46; and 4: 24-31 are excellent examples of the united prayer before and after Pentecost.

The early history of Seventh-day Adventists and of the advent message is a marvelous commentary on the efficacy of persistent, united prayer. The pio-

neers in this movement toiled, sacrificed, and prayed in a way which puts many to shame in these days. May reader and writer get a new grip on the truth that there is power in prayer. Let the petition arise, "O Lord, revive thy work in the midst of years," that we may be more earnest in service, that our gift may be larger than ever before, that the message may be soon carried to all the world, and bring that blissful, immortal day.

L. F. STARR, of Iowa.

The Greatest Thing in the World

As I look over the past year and see what has been accomplished by seventy-five thousand professed Seventh-day Adventists, and compare this with the results of one tenth the number of laborers thirty years ago, or think what a thousand laborers might accomplish in one year if they really believed that "the end of all things is at hand," and possessed a zeal that would certainly characterize a people that believed the Lord would come in this generation, I am profoundly convinced that a change must come to this people, and we must have an experience unknown to many of us. There must be a loosening of our hold upon the things of the world, and a grasping of eternal things. Then we shall see a mighty forward movement, and as much accomplished in one month as we now see in a year.

Do we not all desire that our whole being shall be thrilled with a sense of the importance of the message? And is not this our greatest need? Then shall not this week of prayer be so spent that the thing we need so much may be accomplished in us, and for us? What every Seventh-day Adventist needs now, is to stand where he can daily hold sweet intercourse with God, and constantly be kept and guided by his almighty power. It is my greatest desire to maintain such a relation to God day by day that I may constantly have the guidance of holy angels. The work entrusted to us as a people, in God's sight is the greatest thing in the world to-day. Why should we not regard it in the same light? When we comprehend the solemn meaning of this message to all the inhabitants of the world, everything else will sink into insignificance. Then why not throw our whole souls into this work, and arise and give this message to the world quickly?

A call is made for eighty thousand dollars to meet present demands. This is none too much; and if we all have the spirit possessed by Christ when he sacrificed all for our salvation, this amount will be easily raised. God has placed in the hands of Seventh-day Adventists many thousands of dollars; and what is it for, if not to be invested now in giving the message to all the world quickly? One dollar is worth more to the cause now than a thousand will be after probation closes, when many will come with their means—too late; their money will avail nothing.

May this week of prayer accomplish

for God's people all that God desires it shall. It may, if we will let it. Shall we do it? May this be the time of a greater practical revival than has ever been witnessed in this denomination, and may we set the pace that shall continue until the work shall triumph gloriously.

W. J. STONE, of Indiana.

The Week of Revival

THIS week of prayer must be a time of great reviving among us in all of our churches, and in every isolated Adventist home. A revival of the spirits of God's people is much needed. Hearts are hungering for such an experience personally, and longing to see it in their church, but they are wondering who will come to lead them, and perhaps writing to those in charge for a minister to help them in this important effort. Some churches, whose membership is scattered, are thinking of the difficulties and seeming impossibility of meeting each day or evening for the services. While they are considering these, the enemy of the Lord is flaunting before their eyes in panoramic view the utter uselessness of making the effort, and is preparing some to throw a dampening chill over the zeal of others.

We are told in the Testimonies of the unseen conflict that is carried on on every camp-meeting ground, an unseen battle between the angels of God and the hosts of evil; and so it is now all over the land, in our churches and companies, and with our isolated members as well: Yes, and we shall decide the question as to which power will gain the victory in each case. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Which power shall have the victory in your case?

One very important question is, How may we have a revival? There is nothing else so reviving as the presence of the Lord by the Holy Spirit. Paul prayed that we might be "strengthened with might by his Spirit in the inner man" (Eph. 3:16); and the Lord by Isaiah thus speaks to us: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to *revive* the spirit of the humble, and to *revive* the heart of the contrite ones." Isa. 57:15.

The uplifting, reviving influence of the Holy Spirit is the great revival so much needed at this time. May we have it? "Ask, and it shall be given you; seek, and ye shall find." Luke 11:9-13. Mark this, he does not say to ask or seek in a public meeting only. No; the promise is to each individual, and we may each have a revival wherever we are, and whatever our surroundings may be. Then it is by earnest prayer that we may have a revival. The best, most effectual and lasting revivals ever experienced in churches were begun by protracted prayer-meetings, and these were sometimes poorly attended at first.

C. McREYNOLDS, of Kansas.

The Right of Petition

THE right of citizens to petition earthly governments for the alleviation of distress and the granting of favors is among the most highly prized of human rights. We can not too highly regard the privilege of approaching the throne of the universal King. Prayer consists of thanksgiving for past and present mercies, and of expressions of desire and confidence for blessings to come. Have we not all many personal reasons for returning thanksgiving? And do we not all need the Holy Spirit's power in richer fulness, that we may advance more rapidly in the development of personal Christian character?

But that which, in a special way, causes us to rejoice and urges us to seek God earnestly, is the consideration of the work of the Lord. The prosperity that has accompanied the preaching of present truth in all parts of the world shows clearly that God's hand is over his work, and that his power is flooding the earth with the light of the third angel's message. Weary pilgrims may lift up their heads in confidence and expectancy, assured that their redemption is drawing nigh.

He who feels truly grateful for the progress of the past year will realize our great need for the year to come. Our hearts must be moved with compassion for the myriads of human beings who grope their way to and fro in the darkness that covers the earth, and with zeal for their enlightenment. Truly they are sheep without a shepherd. How plentiful is the harvest! but, O, how few are the laborers! It is surely time to heed the Saviour's admonition to pray the Lord of the harvest to send forth laborers into the harvest.

W. J. FITZGERALD, of Eastern Pennsylvania.

"Showers of Blessing"

No one can afford to slight this opportunity for prayer, even though it calls for a sacrifice, as the time for God to favor Zion has come, "yea, the set time is come." Souls are to be sought for, prayed for, labored for. Earnest appeals are to be made. Fervent prayers are to be offered. God's Word declares, "The effectual fervent prayer of a righteous man availeth much."

Besides the personal benefit to be derived, God designs that this season of prayer shall result in "the sealing of his people into a bond of unity that can not be broken. Pressing together in love and unity, and encouraging one another to advance, we are to gain strength and courage for the assistance of others." The united prayers of God's people are to bring the outpouring of the Holy Spirit at some time before the end of probation. Why not at this season? Shall we be less earnest than the apostles, whose earnest prayers brought to them the "riches of the Spirit's power"? They grasped the imparted gift, and "the sword of the Spirit, newly edged with power, and bathed in the lightnings of

heaven, cut its way through unbelief," so that thousands were converted in a day. The same scenes are to be enacted again.

We appeal to every family, Make an earnest effort to be present at the meetings of this week of prayer. Parents, invite your children to attend. Children, be willing to divide the time with father and mother if duties at home demand constantly the attention of some of the household. Upon the church elders we urge, Look up the record of last year, and enlist the interest of your brethren in doubling the annual offering to the glorious cause of missions. To the brethren and sisters we write, Look not upon this call as one to be lightly regarded, but as an agonized and almost despairing cry from the millions of earth's sin-bound slaves.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

JOHN G. WALKER, of North Dakota.

This Generation Shall Not Pass

"THIS generation shall not pass, till all these things be fulfilled." These words of the Saviour are spoken after answering the disciples' question, "What shall be the sign of thy coming, and of the end of the world?" He told them that the sun should be darkened, the moon refuse to give her light, and the stars fall from heaven. "And then shall appear the sign of the Son of man in heaven."

These signs must all appear before the Lord will come. Have the people witnessed the sun, moon, and star signs?—Yes, the third and last one of the three came Nov. 13, 1833, seventy-one years ago. The Lord still says "This generation shall not pass," before he comes, although seventy-one years of it are already in the past. Praise the Lord. Do we believe it as much as we did twenty, thirty, forty years ago? or are we beginning, as we see so small a remnant of time left to this generation, to grow a little nervous, and to wonder if our bearings have been just right as to the meaning of the words, "This generation shall not pass"? I am sure our position is right. Jesus is coming, and this generation will witness it.

In view of this solemn fact, are we drinking of that Living Fountain? Are we making preparations to buy the field? The Lord is now calling for consecrated workers,—those who are willing to leave all and consecrate all to him. As the time is very short, the Master tells those who are willing to bear this great and wonderful message to the world that the call is the supper call, the last call. The Lord says, Go out *quickly* into the streets and lanes of the cities, also into the highways and hedges. Go *quickly*; make haste, for there is much to be done, and so short a time in which to do it.

The week of prayer is just before us,

and I trust it may be a week of consecration to the Lord. It should be a consecration of our families, our property, our all. It took more than forty thousand dollars to take the truth to foreign fields last year, and now how we rejoice to know that new missions have been opened, and that new lands and new tongues are calling for this truth.

Those who are nearest in touch with the work in the world-wide field tell us that we must double our annual offerings this year, and in place of forty thousand dollars they call for eighty thousand. This is evidence that the world is being warned, and we rejoice in that thought. We can raise the eighty thousand dollars if we are of one heart and of one mind. Then shall we not all arise as one man, declare the message, and go home to glory?

J. M. REES, of Southern Illinois.

General Articles

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

The Privilege of Prayer*

MRS E. G. WHITE

THROUGH nature and revelation, through his providence, and by the influence of his Spirit, God speaks to us. But these are not enough; we need also to pour out our hearts to him. In order to have spiritual life and energy, we must have actual intercourse with our Heavenly Father. Our minds may be drawn out toward him; we may meditate upon his works, his mercies, his blessings; but this is not, in the fullest sense, communing with him. In order to commune with God, we must have something to say to him concerning our actual life.

Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive him. Prayer does not bring God down to us, but brings us up to him.

When Jesus was upon the earth, he taught his disciples how to pray. He directed them to present their daily needs before God, and to cast all their care upon him. And the assurance he gave them that their petitions should be heard, is assurance also to us.

Jesus himself, while he dwelt among men, was often in prayer. Our Saviour identified himself with our needs and weaknesses, in that he became a suppliant, a petitioner, seeking from his Father fresh supplies of strength, that he might come forth braced for duty and trial. He is our example in all things. He is a brother in our infirmities, "in all points tempted like as we are;" but as the sinless One his nature recoiled from evil; he endured struggles and torture of soul in a world of sin. His

humanity made prayer a necessity and a privilege. He found comfort and joy in communion with his Father. And if the Saviour of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer!

Our Heavenly Father waits to bestow upon us the fulness of his blessing. It is our privilege to drink largely at the fountain of boundless love. What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of his children, and yet there is much manifest reluctance on our part to make known our wants to God. What can the angels of heaven think of poor helpless human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, ready to give them more than they can ask or think, and yet they pray so little, and have so little faith? The angels love to bow before God; they love to be near him. They regard communion with God as their highest joy; and yet the children of earth, who need so much the help that God only can give, seem satisfied to walk without the light of his Spirit, the companionship of his presence.

The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence? Without unceasing prayer and diligent watching, we are in danger of growing careless, and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy-seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation.

If we take counsel with our doubts and fears, or try to solve everything that we can not see clearly, before we have faith, perplexities will only increase and deepen. But if we come to God, feeling helpless and dependent, as we really are, and in humble, trusting faith make known our wants to him whose knowledge is infinite, who sees everything in creation, and who governs everything by his will and word, he can and will attend to our cry, and will let light shine into our hearts. Through sincere prayer we are brought into connection with the mind of the Infinite. We may have no remarkable evidence at the time that the face of our Redeemer is bending over us in compassion and love; but this is even so. We may not feel his visible touch, but his hand is upon us in love and pitying tenderness.

When we come to ask mercy and blessing from God, we should have a spirit of love and forgiveness in our own hearts. How can we pray, "Forgive us our debts, as we forgive our debtors,"

and yet indulge an unforgiving spirit? If we expect our own prayers to be heard, we must forgive others in the same manner, and to the same extent, as we hope to be forgiven.

There is necessity for diligence in prayer; let nothing hinder you. Make every effort to keep open the communion between Jesus and your own soul. Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God will be seen in the prayer-meeting, faithful to do their duty, and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive the rays of light from heaven.

Keep your wants, your joys, your sorrows, your cares, and your fears before God. You can not burden him; you can not weary him. He who numbers the hairs of your head is not indifferent to the wants of his children. "The Lord is very pitiful, and of tender mercy." His heart of love is touched by our sorrows, and even by our utterance of them. Take to him everything that perplexes the mind. Nothing is too great for him to bear; for he holds up worlds, he rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for him to notice. There is no chapter in our experience too dark for him to read; no perplexity is too difficult for him to unravel. No calamity can befall the least of his children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our Heavenly Father is unobservant, or in which he takes no immediate interest. "He healeth the broken in heart, and bindeth up their wounds." The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share his watch-care, not another soul for whom he gave his beloved Son.

The Experiences of Former Days—No. 19

Opening of the China Field

J. O. CORLISS

SOME time prior to 1880, a bachelor considerably past middle life was living in Honolulu, who, while attending a gospel meeting, was stirred to consecrate his life to the Lord. Shortly afterward he drifted to California, and there received the third angel's message. It took so strong a hold upon him that he meditated almost constantly how he might fit himself to carry to others the message he so dearly loved.

His whole soul was bound up in the thought of the Lord's coming, and he made no provision for anything else but a readiness for that event. This man was Brother A. LaRue. In 1881, while herding sheep in Anderson Valley, in northern California, he pleaded, in his isolation, that a way might be provided for him to carry the truth to his fellow

* Reprinted from "Steps to Christ."

men. So when Healdsburg College was opened, although he was a gray-haired man, he spent considerable time in the pursuit of knowledge at that institution.

In the latter part of 1884, in company with Brother L. A. Scott, he went to Honolulu, and did house-to-house work with our publications. Quite an interest was raised through the colporteur work done, and the foundation was laid for a good-sized church, which was afterward developed by ministerial labor. As soon, however, as he could be relieved from that post, he set sail for China. On the voyage he worked among the sailors, and upon arrival in Hongkong, one of them, named Olsen, was ready to take hold of the work there with him. The Lord gave him the very help he was about to need, knowing that he would long for human sympathy, in the midst of what he was soon to meet.

At that time (1890) Hongkong was largely dominated by Catholics, who would brook no interference with their plans. They therefore tried to drive Brother LaRue from the colony. At first they offered Brother Olsen profitable employment if he would leave Brother LaRue. When this ruse failed, they threatened to take Brother LaRue's life. But the intrepid septuagenarian refused to depart, knowing that he was called of God to occupy that field, he would be cared for, as God cares for his own. To master the Chinese language was out of the question for one of his advanced years, so he contented himself with laboring for those to whom he could make himself understood.

To one with less courage and tenacity, the task would have been a discouraging one. But nothing daunted Brother LaRue. Through those who knew the Chinese language, he sought to reach that people. Up and down the coast of the country he traveled, handing out literature at the mission stations. He went to Japan; in fact, to every place where he thought he might do good. He was indefatigable in his ship-mission work.

When seventy-seven years of age, he gave up his ship work, only because he was unable longer to climb up the sides of the ships from his boat. But he did not cease his activity. From that time on till the end of his life, he sold health foods, and so continued to meet the people.

During his more active life he formed the acquaintance of a Chinese translator in the law courts. This man translated several tracts, and part of the book "Steps to Christ," and these were circulated among the people.

Brother LaRue lived in strong conviction that he would not go down in death, but during the last few weeks of his life he was frequently seen walking through the cemetery, with his cheeks bathed in tears. He evidently had become impressed with the idea that he must lie down, and rest from his labors till the Master's return. At last he was smitten with a fever that quickly ended his life.

But his work lives after him. Brother and Sister Anderson and Sister Thompson were soon in the field, and have been doing excellent work in Canton, the largest city of southern China. Brother and Sister Wilbur have also been stationed in the great "yellow" country, engaged in selling health foods, and in following up other interests started by him who fell at his post. Brother and Sister Pilquist, who have been more than twelve years in that country, have been conducting work in the far interior, with some success. Thus the work which was entered upon at first by self-sacrifice, still moves on in China, whence many will come to meet the Lord at his appearing.

An Important Occasion

W. B. WHITE

THERE is no event in all the year that means more to us as a people than the annual week of prayer, which this year is appointed for December 10-17. If rightly improved, it may be a season of untold value and blessing to this people, a week of great refreshing from the Lord, a time when many will turn to God and be converted. This is the sole object of the week of prayer as we understand it. It should be a time of deep heart searching and self-examination, a time when men and women, young and old, will endeavor to draw near to God, and by prayer, self-surrender, and confession of sin, seek for a better experience and a closer walk with God. If this end can be attained, and our churches generally experience a genuine revival, what an occasion the coming week of prayer will be! but if this point can not be reached, this end attained, we fear that this occasion will pass as many another has passed.

That this people *needs* a week of prayer, a time of humiliation of soul, confession of sin, and the surrender of the self life is very evident. The whole denomination seems to be undergoing a severe test, and many are failing to endure it, and are falling by the way. The enemy is pressing in his darkness wherever possible, creating doubt, suspicion, criticism, and every evil thing, and nothing but the mighty power of God can save us as a people from being swept from our moorings. Surely we greatly need a mighty reviving as a people, a deep breaking up of heart, and such a turning to God as has not been seen for years among us. Nothing short of this will meet the demands of the hour; and the best of all is that we may have it. Thank the Lord for this. He has not cast off his people, he has not forsaken us, although many times he has been sorely grieved by our hard-heartedness and sins. How good to think that he is a God of mercy, having a disposition to treat us better than we deserve, and is only waiting for us to empty ourselves of self, forsake every evil thing, when he will fill us with his mighty power for service.

But this infilling can not come till first

there is an emptying of the heart, and a complete surrender of every sinful thing that has dominion over the soul. But shall we wait until the week of prayer for this work to begin? Shall we not begin now to seek the Lord with all the heart, and by prayer and confession of sins find that experience with God that will make the week of prayer a season when we can *relate* our victories gained, rather than wait till that time to *obtain* them? As we view the present situation among this people, nothing but a great revival in all our churches will meet the mind of the Lord for the week of prayer, December 10-17. We should pray for it, expect it, labor for it, and lay our plans for the same; for an intelligent effort along these lines by our church and conference officers will surely bring gratifying results. During this important occasion it would seem best that, as far as possible, our conference laborers meet with the churches in the daily services, and by earnest, careful labor lead the church to a better experience in the things of God. As revivals generally come in answer to prayer, let us pray that this annual occasion may be the best in the history of this people, a time when many shall be turned from darkness to light, from the bondage of Satan to the light and liberty of the children of God.

The eighty thousand dollars asked for by the General Conference as an annual offering for aggressive work in the regions beyond is none too much. Every dollar is needed and much more than this could be used in this great worldwide movement. While the annual offering is not the object of the week of prayer, it is indeed a fitting and appropriate thing for us at the close of a year of great blessing and prosperity to remember the work of God, the cause we love, by a generous gift, freely given. It is the principle of heaven to give, and for years its gifts have been poured at our feet, in bountiful showers. Now, brethren, in recognition of all the Lord has done for us, let us generously respond by a liberal gift at the time of the annual offering. While others are spending their money on self, and for things which do not profit, let us be wise, and remember the struggling work of God in the earth. May God grant that this coming occasion may prove a great blessing to the whole denomination, that we be a blessing to the great, dying, unsaved world around us.

If a man gives himself up to money making, or to the pushing of business plans, and drives at it year in and year out, he is a "very enterprising fellow." If he is carried away with political partizanship, he is "a wide-awake citizen." If he lives for pleasure, and pursues it recklessly day and night, he may be called "a little fast." But if he is in dead earnest in his purpose to honor Christ and to save souls, then he is "a religious enthusiast," or a "fanatic."—*H. Clay Trumbull.*

THE WORLD-WIDE FIELD

Belize, British Honduras

H. C. GOODRICH

ABOUT two hundred years ago, as a logwood and mahogany camp of a company of shipwrecked English mariners, British Honduras began its existence. Having been first discovered by Columbus, in 1502, Spain has from the beginning regarded the settlement as an infringement of her sovereign rights. This made the early history of this colony of wood-cutters rather a checkered one, and their life a precarious struggle for existence. Finally, in 1798, the English obtained the ascendancy over their Spanish neighbors, who from

grain used here comes from that country; so also with beans. Yet all these grow well, and might more than supply all demands if greater attention were given to tilling the soil.

Most of the vegetables that grow here are scarce, and, at some seasons of the year, difficult to obtain, and about as expensive as American potatoes, which are four cents a pound; yet they might be raised in great abundance. Cabbage does well in the hills; yet very little is raised, and the imported article sells at from twenty to forty cents a head. In the market it is cut into slices, and sold at three or four cents a slice, to eat out of the hand like an apple. Oranges are

agriculture in this country: first, a lack of roads; second, destroying insects; and, third, a great lack of energy on the part of the people. With plenty of the latter, the two former would be readily overcome.

The city of Belize is almost literally built up out of the sea. All the streets are formed by broken coral rocks and mud taken from the sea, then covered with sand to raise them above tide-water. These streets are carefully cleaned every day, and are smooth and hard. The whole city, too, is built up in the same way, only no broken stone is used except on the streets. The condition of the yards is sometimes very bad.

The government has done a great deal to improve the sanitary conditions. Still, in the poorer portions of the city, where the people are closely crowded together, the condition is still bad, resulting in a great deal of sickness. Otherwise Belize is a healthful place. The low-lying land surrounding the city is sometimes overflowed by the tide-water of the sea, but from this salt water there is no danger. It is only when the place becomes filthy, and rain-water is allowed to stand under the heat of the tropical sun, that sickness is sure to result. Most of the diseases of this country are caused by the wrong, intemperate, and vicious habits of the people. The trade winds, or sea-breezes, as they are called here, which for more than ten months in the year blow steadily from the east, are the great health-giving boon of this country.

Belize has a population of about eight thousand. The remainder of the forty thousand people of the colony live along the seacoast, and on the rivers. They are a mixed population of negroes, Caribs, and East Indians, Spanish, English, Scotch, and Americans. Of these, the negroes largely predominate.

The influence of the clergy over this people is very much greater than in America. As a rule, the word of the minister settles a point of doctrine, without reference to the Word of God. And when God's Word is the basis of an unpopular truth, involving a life of self-denial, and often the loss of position, it requires an earnest determination to obey God to accept that truth. A large number who would really love to study the Bible are hindered by a fear of ridicule if seen attending public meetings. I believe this argument of ridicule, or of a sneering manner, or a slurring remark, is of more force here than in any other place I have ever been. For this reason, the work of the colporteur and the Bible worker should occupy a prominent place in our efforts. A Bible worker, in a kind and gentle way, can visit the people at their homes, and teach them the binding nature of God's Word, and the truths of that Word for this time. After one or two readings with a family, neighbors will be almost sure to begin to come in, and so the interest will spread. Since returning to this field, I have given more



A BACK STREET, BELIZE

the near-by States had made war upon them, and, under the fostering care of the mother country, they have enjoyed uninterrupted peace.

Wood-cutting is still the principal industry of the colony, the rivers being the only highways of commerce. The mahogany logs are floated down in rafts, and the logwood, which is too heavy to float, is cut into short pieces, and brought down in the native dory, or canoe, and loaded on to steamers for the English and American markets.

Agriculture has never made much progress in British Honduras, although rich and fertile lands abound. With most of the people, to raise enough for their own use is all that is attempted. The result is, that, not having enough to supply the market, the home product usually brings as large a price as the imported article. Rice grows here abundantly, and is of the finest quality, yet much the greater part of the rice used is American or Indian. The corn of this country commands a better price than that of America, yet much of this

plentiful, and of good quality, and are selling now at from thirty to fifty cents a hundred.

Grass does well on the lowland near the city, yet most of the horses are fed on hay brought from the United States. One piece of grass, of perhaps two acres, just outside the city, is the largest I know of. This is cut six times a year, and sells at ten cents a bundle the size of a sheaf of wheat.

Broom-corn does well, as has been proved by experiment, but no brooms are manufactured in the colony, nor in this country, that I know of, and brooms of third and fourth class bring the same price that a first-class article does in the States.

Dry hides are shipped in considerable quantities to the States, and then shipped back as tanned leather; while I am told that the red mangrove, which is one of the best tanning barks in the world, and costs here eight or nine dollars a ton, is shipped to America, where it brings forty dollars.

There are three things to discourage

prominence to this part of the work than before, and it has proved very successful. At one house where I called, the woman, after the first word of greeting, got her Bible, saying she would like to study it with me. She kept last Sabbath; and when I called on Sunday, I found her hard at work. This sister had never attended one of our meetings.

To show how easy it is to receive the word of man when it is in harmony with our own ideas, I will relate the following incident: A letter is being circulated here, said to have been found under a great stone, eighteen miles from Iconium, sixty-three years after our Saviour's crucifixion. Upon the stone was engraved, so reads the paper, "Blessed is he that shall turn me over." A child of six or seven years accomplished, without assistance, what all others feared to undertake, and this paper was found. On it, among other things, was found written, "Whosoever shall work on the Sabbath day shall be accursed," and the command to begin its observance at 6 P. M. Saturday. Hundreds of these are being sold at fifty cents each.

A Protestant family had borrowed one, and presented it as positive evidence from Christ himself that Sunday was the Sabbath. My opinion being asked, I replied that I would answer at our next reading. On that occasion the family were all present, and also the man who owned the paper. The Spirit of truth helped me to make it very plain that Christ was the active agent in the creation, that he rested on the Sabbath and sanctified it, and was also Lord of it; that the disciples kept it, according to the commandment; and that if we would enter the gates of the city of God, we, too, must keep his commandments.

After several objections had been answered, the one who owned the paper said, "This paper says that Christ wrote it with his own hand, and spoke it with his own mouth, and here I take my stand."

But some are believing and obeying, and we expect a goodly number to be ready for baptism by the first of the year. Thus the Bible work is proving a strong factor in our labors in Belize. And I feel sure that, by the blessing of God, it is the very best way to reach the people here.

While in Michigan last summer, the West Michigan Conference very kindly voted to give an experienced Bible worker, with salary and expenses, for this field; but on account of her poor health, it was thought best for her not to go. Perhaps there is some other Bible worker who has a burden for this southern field, whose conference would esteem it a privilege to send free of expense to the Mission Board. Surely the Lord of the harvest must have some reaper somewhere for this field.

IN the Presbyterian mission school at Tabriz, Persia, fifty Mohammedan boys are enrolled, many of them from high families.

Malaysia

R. W. MUNSON

"BEHOLD my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he has set judgment in the earth: and the isles shall wait for his law." Isa. 42: 1-4.

More than twenty-five centuries ago God, by the mouth of his prophet, spoke these words of divine inspiration which have rung down the ages, and to-day

miles of land area, and is spread over about four million miles of the earth's surface. Its population approximates fifty million, more than half of whom are found in Java alone. This comparatively small island, not more than half the size of New Zealand, has thirty-three times its population. It is difficult to believe that so small a space, only fifty thousand square miles, can maintain in comfort such a mass of humanity; but that is what it seems to do, and the conditions must be very favorable, as the population has doubled once in every twenty-five years since the beginning of last century.

In speaking of the dimensions of the large islands, it is necessary to give something more than figures to aid the imagination in grasping their true mag-



PARK SCENE, PADANG, SUMATRA

are stirring the hearts of his covenant people to nobler efforts for the evangelization of the inhabitants of the island world.

These promises are a great inspiration and comfort to those of God's children whose lot has been cast among these emeralds of the southern seas. God is not unmindful of his creatures, and he has a people among these simple island folk whom it is our duty to gather out as jewels for his crown.

Malaysia is of vast extent. Its islands are the largest in the world; indeed, they merit the dignity of the title of continents, as some of them are. It includes in this class New Guinea, Borneo, and Sumatra. Following these are the lesser islands, such as Java, Timor, Bali, Celebes, Luzon, Mindanao, and the groups, Moluccas, Philippines, and ten thousand lesser isles.

Malaysia extends nearly four thousand miles east and west, from ninety-five to one hundred and fifty-five east longitude. Its breadth north and south at its widest part is nearly two thousand miles, from nineteen north to ten south latitude, and includes 1,365,000 square

nitide. Both New Guinea and Borneo are more than three times the size of New Zealand, or about one tenth the size of Australia. If we took a steamer, and sailed at the rate of ten knots an hour, it would take us a fortnight to circumnavigate Borneo, providing we did not stop to coal or take in provisions.

The general topography of all these islands is a central backbone of mountains, skirted by gradually descending plains to the sea. A great volcanic belt runs throughout the entire length of the archipelago, containing scores of active volcanoes, and hundreds of extinct ones. On both sides of this line of fire, rich, fertile hills and plains slope away to the limpid waters of a shallow sea. A great part of this region is under cultivation, and produces rich crops of pepper, nutmegs, sugar, coffee, tobacco, rice, rubber, manila, hemp, gambir, rattans, cocoanuts, damar, cinchona, cloves, cinnamon, and other articles of lesser importance. Rattans and rubber are jungle products, and not the result of cultivation.

A missionary who has spent many

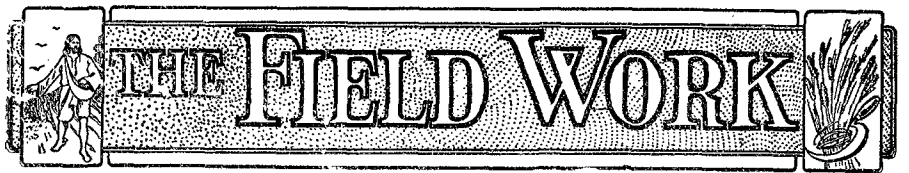
years in the East Indies, and who has traveled, says of them: "Taken as a whole, the islands are exceedingly beautiful and fertile. Their beauty is gorgeous, and its like is unknown outside the mid-tropics. The waters amid which they lie are mostly shallow; and the deep-green tints of the ocean, the perennial verdure of the islands, the opaline tints of the lofty mountain tops, and the gloomy azure of the oftentimes cloudless sky present to the eye of the admiring traveler such a scheme of color as the earth can scarcely duplicate."

There are many considerations that lead to the belief that this entire region was in the remote past connected on the west with the continent of Asia, and on the east with Australia, the dividing line between the two parts being between the island of Borneo and the Philippines on the west, and the Celebes and Moluccas on the east. The chief grounds for this belief are the similarity between the races of men and animals that are found, on the one hand, in Southern Asia and the western half of the archipelago, and between those of the eastern half and Australia, on the other. On the west are the straight-haired Malayan type, and on the east the long, crinkly haired Papuans.

The animal life is abundant and varied. The most important are the elephant, tiger, hippopotamus, rhinoceros, tapir, orang-outang, monkeys of many kinds, armadillo, peccary, deer-pig, moose-deer, and water-buffalo. Of the reptiles there are alligators, pythons, and many species of snakes, the giant lizard, and a vast number of smaller creatures peculiar to this latitude, and of great interest to the naturalist. The lakes and streams, not to mention the sea, swarm with wonderful specimens of the finny tribe, whose gorgeous coloring and fantastic forms outstrip the imagination in its unaided flights. There are prawns, crabs, giant turtles, and shell fish in great variety. The tortoise shell of commerce, if genuine, comes from the back of a large turtle that is common here. It grows in large loose scales, which are removed by pouring hot water over the backs of the turtles.

When the beholder sees these wonderful and weird creatures of the deep, darting in and out among the still more wonderful forests of tiny coral and flowers of surpassing beauty, he is led to exclaim, "How wonderful are thy works, O Lord, in wisdom hast thou made them all."

ONE thousand Chinese Bibles and Testaments have been distributed this year among the post-office clerks in China. Each volume was separately addressed, with a personal letter from the members of the International Christian Association of Postal, Telephone, and Telegraph Clerks. The books were distributed through the British and Foreign Bible Society, which paid one half of the cost of the gift.



Switzerland

LIESTAL.—This is a place of about five thousand inhabitants. We began work here last August, holding meetings in our tent every evening except Saturday. The weather was fine, and the people came regularly. On Sunday evening we had a congregation of two or three hundred. We have now rented a small hall, where we hold meetings on Sunday and Wednesday evenings. The other evenings we spend in visiting interested ones in their homes. During the day we labor from house to house with tracts and periodicals. God is blessing us and his work here. Three keep the Sabbath with us, and we hope that some others will soon follow their example.

A few weeks ago I was at Sissach, where our conference was held last summer. Three faithful souls are holding up the banner of truth in that place. The Methodists are opposing the Sabbath truth. While I was in Sissach, they held a union meeting of their churches in Basel and the Canton of Basel Land. About three hundred persons were in attendance. A paper entitled "The Origin of the Christian Sunday" was read, after which some one called out, "Let us hold fast to our Sunday." But no one could produce any proof from the Scriptures for the observance of Sunday. The Lord gave me much freedom in presenting the truth. They asked, "Where is it written?" and as I gave them the texts, they wrote them down. The Spirit of God is working here, and we are praying that the Lord will fill the hearts of all his people with the Holy Spirit.

We love the REVIEW here in Europe, and are indeed thankful when we can read how God is sending his everlasting gospel to all nations.

G. W. HOCKARTH.

British Columbia

PORT SIMPSON.—For the past year the work among the Indian people has been carried on against stern opposition, and at great disadvantage. As we did not have a suitable building in which to hold our meetings, the elder opened his house for Sabbath services. But the room was too small to accommodate more than a few at a time; besides, the native people are not inclined to go to private houses to worship.

On my return to Simpson after camp-meeting, a year ago, I found the people willing, and even anxious, to hear present truth. But as I had no place in which to hold meetings, until the president could come and look over the situation, and this step being delayed, the enemy soon stirred up the people against the truth. They called a meeting in the barracks, and considered our work. In this the pastors of all denominations took part. The matter was then brought before the Indian council, and referred to the government, requesting that I should be expelled from the reserve. The spirit of the missionaries and the natives was manifested in warnings

and threats if I continued my work. On two occasions the agent of Indian affairs notified me to desist, stating that the law would be enforced to the fullest extent, if disregarded.

On full investigation by the government, the verdict was given that I had not, so far as it could see, violated any portion of the Indian Act, and, therefore, could not be prevented from carrying on my missionary and philanthropic work. Thus we see that God rules in the affairs of earth, and vindicates his truth.

In October, 1903, I organized our first native Sabbath-school, with a full number of native officers. In December following, a church was organized, four following their Lord in baptism, and two more being accepted subject to baptism. There are others who have begun the observance of the Sabbath, and we expect they will be taken into the church soon.

The following is a report of labor among the Indians: Book sales, \$104.85; pages of books loaned, 3,125; pages of tracts distributed, 4,872; periodicals distributed, 507; missionary visits, 792; Bible studies, 131; services, 102. Besides this, much has been done in caring for the sick and teaching the young. Of the eleven adults who accepted the truth, three have not yet fully separated from their former church associations, and two have given up the Sabbath; yet there is hope that with more labor these may be reclaimed.

Working for this people is much different from working for others, as they are not permanently located, but spend much time away from home, in fishing and hunting. So the effort is often interrupted by the absence of the people; and on their return, sometimes they have lost much of their interest. At present our greatest need is the establishment of some enterprise whereby our brethren can procure labor.

The prospects for this work are very favorable, and a remunerative business can be established with a small capital. Are there not some of our brethren in the States who would like to sell their property, and assist in this enterprise, thus helping to start the work in a new field? There are many of the natives in the valley of decision, who would come readily to the house of the Lord if an industry of some kind were started. In this way we could soon build a church and school, and eternity alone would tell the good results.

Elder T. H. Watson, with his family, now has charge of the work at Simpson; and, while laboring under many disadvantages as pioneers here, and having many obstacles to surmount, shall those to whom the Lord has entrusted his means fail to afford them the assistance so much needed just now? Without an industry of some kind, it is little better than useless to maintain workers in this field. May the Lord move some heart to respond quickly to the needs of his work here.

Interested persons desiring full particulars as to conditions, climate, etc., would do well to correspond with Elder T. H. Watson, of Port Simpson, or with myself, at 757 Prior St., Vancouver, British Columbia.

What we do for this people must be done quickly. We are rapidly nearing the end. Who will come over and help us?

O. E. DAVIS.

China

CANTON.—July 27 Mrs. Wilbur and I moved from Hongkong to Canton. Arriving there, we were unable to secure the house that we had planned to move into; but Sister Thompson kindly gave us the use of the girls' schoolhouse, as they were having vacation. Every day for about ten days I went out in search of a house, but nearly all the vacant houses were low, damp, one-story brick buildings, with no windows, and were unsuitable for our use. Across an open space from the girls' school is a large two-story Chinese house. The upper story was vacant, but they were afraid to rent it to foreigners. Besides, they insisted that they would have to go upstairs every day and burn incense on the ancestral tablet. This, they said, could not be omitted, even if we should pay them one hundred dollars a month.

The time drew near for the girls' school to reopen, and we were compelled to get a house. What to do we did not know. We went to the Lord in our helplessness, and he heard our prayer. After worship I went over to Elder Anderson's, where I picked up volume eight of the Testimonies, and my eyes fell upon these words of encouragement:—

"Obstacles to the advancement of the work of God will appear; but fear not. . . . The plans of the enemies of his work may seem to be firm and well established, but he can overthrow the strongest of these plans, and in his own time and way he will do this, when he sees that our faith has been sufficiently tested, and that we are drawing near to him, and making him our counselor."

Upon reading these words, I felt the assurance that the Lord would find us a house; and he did that very day. In the afternoon a Chinese woman and her son, who have been living in our home more than a year, took our little boy, and going across the way, secured for us the very house we wanted. Those who had the renting of the building had previously asked securities that we could not give; now they were ready to admit us upon the word of our serving woman alone, only requiring that upon entering we should pay, as is customary here, two months' rent in advance. This we were able to do, thanks to our faithful brethren in America, and accordingly we at once moved into our new home.

The rooms are large, light, and well ventilated, and we have the free use of a suite of blackwood furniture for the front room. The rent is less than six dollars gold a month. We feel to praise the Lord that we have such a pleasant place in which to live, to carry on our study of the language, and to entertain those who become interested in our work. In the matter of burning incense on the ancestral tablet, we are happy to say that the people who have charge of the house burn all their incense down-

stairs, so we have the upper floor entirely free from idolatry.

On August 11 the girls' school reopened, with an attendance of twenty-five, all that the schoolroom could accommodate. But so many have applied for admittance that another room in the same building has been fitted up, another lady teacher employed, and about forty students will be admitted, though the rooms are small and much crowded. While the girls are learning to read Chinese characters, thus becoming intelligent in their own language, they are studying from books that teach about the one true God and Jesus Christ our Saviour. They are also learning to sing gospel songs and to do knitting and sewing. Miss Thompson lives in the schoolhouse, and gives the work of this school her personal attention.

August 11 we also opened our boys' school, of which I will write more fully in my next letter.

We are very happy to be in Canton, and desire to walk humbly before God from day to day that he may be able to use us in the proclamation of the last message to this people. It seems most fitting in this land of idolatry to proclaim the message of Rev. 14:7: "Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

EDWIN H. WILBUR.

Mississippi

YAZOO CITY.—Having been called to Yazoo City on the third of November, to look after some business for the Southern Missionary Society, I remained over Sabbath with the church at that place, which is the largest company of colored believers in the State.

The brethren and sisters had planned a special season of fasting and prayer for November 5, as a recognition of the recent action of the fall council of the General Conference Committee, in behalf of the colored work in the South. In fact, all the colored companies in this State observed the day as one of fasting and earnest prayer, that this important occasion might bring to our minds and hearts, a true sense of our responsibility toward this work. We had a grand meeting, and all seemed "of one accord."

A brother from Greenwood, fifty miles north of Yazoo City, met with us. He expressed a desire to become a member of the Yazoo church. Two months ago he visited the church here during my absence, and since that time I received a letter from him in which he expressed a desire for baptism. He was impressed to visit Yazoo again November 5; so, after a few words of examination, some of our company walked a mile to the Yazoo River. The brother was baptized, and we all returned to the church praising God. The Lord added the brother to the church, after which we had a good, spiritual meeting.

The brother passed to us a small-sized bag; and after pouring out its contents, I counted \$19.50, which we were informed was tithes that the brother had laid away for the Lord. The Lord has said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and

pour you out a blessing, that there shall not be room enough to receive it."

This brother is the only Sabbath-keeper in Greenwood, and I am glad that God has placed a light in that city. We hope the Lord will send a laborer to that place before long. I see many cities apparently ripe for a harvest of souls; but the laborers are few, and the work is great. The colored work surely needs the prayers and support of the brethren and sisters. We need means and workers. But we are grateful for what has already been done.

The work among our people in this State is progressing. Our mission schools are accomplishing a great work. Many young souls have been brought into the Sabbath truth, and have learned to love their Saviour, as a result of the efforts put forth in the mission schools. I believe that the message and the work will now grow rapidly among our colored people, and prepare many of them to meet the Lord. W. H. SEBASTIAN.

Report of Bible Reading Committee of Young People's Association, Takoma Park, D. C.

As there are other Societies besides ours of the same nature among our people, we have felt that it would be an encouragement to them to know how the Lord is blessing us in this important work of teaching the people the truth for these last days.

The primary object of the Society is to disseminate the truths of the third angel's message among the people around us. This, of course, might be done in various ways. We have used *The Family Bible Teacher*, in connection with Bible readings, as a good way of reaching the people. It was suggested that each member secure as many sets of *The Teacher* as he thought he could dispose of. Supplied with these, he would go out to make the acquaintance of the people, leaving, at the close of each visit, a set of these silent messengers of truth.

We have seen great manifestations of God's Spirit working upon the hearts of the people. In almost every case where we have called on families and left *The Teacher*, they have, sooner or later, invited us to their homes to study the Bible with them. We began with just one family, but at present readings are held each week with six families, and we have not at any time asked to hold readings with any one of them.

While the Lord has blessed our friends as we have met them in their homes, he has not forgotten us. He has caused us to taste the joys which an individual feels, and always will feel, when he sacrifices a little of his own pleasures for the more lasting and eternal joys which one experiences when engaged in the service of Christ.

The Lord has certainly blessed the work of our hands. As a result of our efforts, one family has begun the observance of the Sabbath. They are evidently in earnest, and rejoicing in the Lord. They attend Sabbath services at our Takoma Park hall.

This, certainly, causes our hearts to rejoice. We are glad to have a part in this great work of winning souls. The Lord is coming; but he will not come until "this gospel of the kingdom

shall be preached in all the world for a witness unto all nations."

May the Spirit of the Lord Jesus put it into the hearts of our young men and women throughout the land who have received the light of God, to throw themselves unreservedly into the hands of the Master, saying, "Lord, I am thine; make me an instrument in thy hands to hasten the coming of the great King, and the establishment of the everlasting kingdom of God."

FRANK ARTRESS,
CHAPMAN MCCOY,
HARRY PHILLIPS,
Committee.

The Opening of the Washington Training College

WEDNESDAY, November 30, was the date set for the opening of the Washington Training College, and at ten o'clock members of the college board, members of the faculty, about fifty students, and



ONE OF THE DORMITORIES

some of our people living in Takoma Park met in the assembly-room of the boys' dormitory, where the opening exercises were held.

Following the opening song, Elder W. A. Spicer read as a Scripture lesson portions of the second and third chapters of Proverbs. Prayer was then offered, invoking the divine blessing upon the work of all connected with the institution.

The principal of the institution, J. W. Lawhead, stated that this service was not for the purpose of dedicating the buildings, but rather to mark the formal opening of the school. Because of the unfinished condition of the buildings, they could not be dedicated now, but would be at a later time.

Following these remarks the writer called attention to some facts in connection with the origin and development

of our educational work, comparing the conditions surrounding this school with those that attended the beginning of some of our other schools, which have done a noble work in training young people for service in the great harvest-field. Our first educational institution, Battle Creek College, was opened June 3, 1872, with an attendance of twelve students. The managers, in reporting the opening of that school, said: "This is a better beginning than we had ventured to anticipate." Before the close of the first year, however, the attendance had increased to forty, among whom were Professor and Mrs. Lawhead, who are now in charge of the Washington Training College. Since that time our educational work has grown, hundreds of workers have been trained for service in all parts of the world, many institutions have been built, and are now engaged in training still others to enter the needy, waiting fields. We should not despise the day of small beginnings;

steadfast adherence to righteous principles will bring glorious results.

The one great purpose of the Washington Training College is to aid in preparing men and women for the highest service possible in the closing work of the gospel as set forth in the third angel's message. To meet

this purpose the institution must be filled with a missionary spirit. The students must breathe the warm atmosphere of gospel missions from the day they enter until they leave. This means that the faculty must be thoroughly imbued with this spirit. If the teachers chide the students, the whole work of the school will be imperiled.

in so short a time in the erection and equipment of this institution. The actual building operations were begun about the first of July. Since that time workmen have had to be secured, material placed upon the ground, and equipment of various kinds brought to the place. Contractors and firms in various parts of the country have been negotiated with, in providing different kinds of material. This has required much care in order to make the best selections, and at the cheapest prices, so that time has been consumed, and unavoidable delays have ensued. Great credit is due those who have been engaged in the work of erecting these buildings, in the fact that they have worked unselfishly, and almost unceasingly; for during the past few weeks many have worked until far into the night in order that the buildings might be ready for use at the appointed time. The main college building will not be erected until next year.

Elder H. W. Cottrell spoke especially to the students, counseling them to have a high ideal in their work, and to endeavor to carry it out in their school life. One great purpose of education is to receive, in order that we may impart; and the record is true, that it is more blessed to give, to impart, than it is to receive.

We trust that the work of the Washington Training College will be blessed of God in training many persons who shall engage in service for him wherever duty may call.

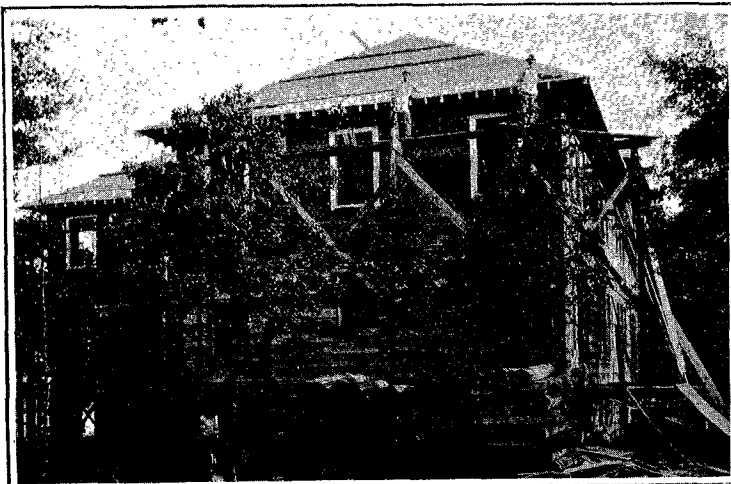
A. G. DANIELLS.

Organization of Takoma Park Church

In establishing the work in Washington, it has been the settled policy not to organize one large church, of which all the believers in the city would become members, but rather that small churches should be formed as the necessities might arise and the needs of the cause demand. This plan affords better opportunity for individual effort on the part of the members of the churches than any other plan that could be followed, and also avoids some of the ill effects which have resulted from the collection of large numbers in one organization.

Accordingly, when the number of those who were called to take up duties in connection with the institutions and organizations in the city seemed to make advisable the formation of another church in the District of Columbia, such a step was at once undertaken, and plans laid for its proper execution. A hall had been secured for holding meetings, and Sabbath services were begun in Takoma Park.

It was on Sabbath, August 20, that the brethren and sisters met for the purpose of effecting a church organization, which was completed the following Sabbath. Elders W. C. White and W. A. Colcord were asked to take charge of the services and assist in the organization of the church. At the first meeting there were forty-one persons who presented letters from other churches, and who thus banded themselves together, and by prayer gave themselves anew to the work of the Lord. The membership has constantly increased, until the congregation now numbers considerably over one hundred.



AN UNFINISHED BUILDING

Although at the present time our buildings and grounds show a degree of incompleteness, yet this is only temporary, and we have great reason to rejoice at the progress that has been made

In selecting officers, it was deemed advisable to leave free from local responsibilities the ministers who are living here, and to choose those who are not bearing such heavy burdens, thus distributing the responsibilities to be borne. The following-named brethren were elected elders of the Takoma Park church: J. L. Prescott, A. J. Bristol, and S. N. Curtiss. A full complement of other officers was selected, and thus the burdens were distributed as widely as possible. In this way ample opportunity is given for all the members to engage in active duties in connection with some line of work.

Owing to the presence of a large number of young people who were engaged in work upon the school buildings being erected here, there were soon begun regular meetings by the young people. This effort crystallized into the formation of a Young People's Society, which now has an attendance of about fifty at their regular meetings Sabbath afternoons. Members of this society had for some time been engaged in holding Bible readings with different persons whom they had interested in the truth by means of the printed page and otherwise, and the result of such effort has already been realized in the acceptance of the truth by one family, and the deep interest manifested by many others.

The general interest shown in our work and message led the officers of the church to plan for a series of public meetings in the town hall, to be held each Sunday evening, which began October 23. It is planned that each member of the church shall assist in every way possible in carrying forward this work, and it is confidently expected that the result will be seen in the acceptance of the truth by many who are living here.

H. E. ROGERS,
Clerk.

The Forward Movement in Nebraska

I AM glad to report that our people in Nebraska are responding nobly to the call of the hour. We ordered five thousand sets of the special *Signs*. We had them sent in bulk to the Pacific Press, Kansas City, asking our people to order from that place. A few days ago Brother Cochran, manager of the Kansas City Branch, wrote me that four hundred of the five thousand of the first number had been sent out, and that several hundred orders were being received from Nebraska every day. Very large numbers of the *Southern Watchman*, *Life Boat*, *Life and Health*, and our foreign papers are also being used.

Our people seem to realize that this is not to be a spasmodic effort that will be over in a few weeks, but rather that we are entering upon the finishing of the work. In a letter received a few days ago, the writer asks, "When this effort with the special *Signs* is over, What next?" About the next thing Nebraska will be asked to do, will be to act her part fully in bringing the annual offerings to foreign missions up to the eighty thousand dollars called for. I believe that the determination to do this is being formed in hundreds of minds.

There has never been a time in the history of this movement that has called so urgently for a spirit of loyalty to God and his cause as does the present hour.

The fact stares us in the face that unless we do our duty fully at this time, there will have to be a retrenchment in our work in foreign fields. This fact should burn its way into the heart of every Seventh-day Adventist. Shall we not really be guilty before God if means are withheld which are needed to carry this blessed message of the gospel to the regions beyond?

Elder W. D. MacLay and wife sailed from New York to Scotland, on Wednesday, November 9. Brother O. A. Hall and wife have recently left to engage in educational work in Manitoba. Sister Pearl West will sail for South Africa, on December 13. Thus, some of our dear fellow workers are leaving us, forming links which will bind our hearts more closely to the work in various far-away fields. We have been able to advance to the Mission Board, in the case of each of these workers, one hundred dollars for transportation expenses, also their salaries until December 31. The Mission Board have expressed their appreciation of this little help, in the time of financial strain that is upon the Board, to sustain the work in foreign lands. Brother Spicer writes that there has never been a time when the work has seemed to grow beyond the possibility of the Board to cope with it, with the means at command, as is the case now. As he expresses it in a recent letter, "We shall surely have to start in with 1905 under short canvas."

Our prayers will follow each of these dear workers as they take up their work in distant fields. O that the Lord may move upon the hearts of our brethren and sisters in Nebraska to be faithful in the payment of the Lord's tithe, that we may be able to forward their support to them promptly; and also to make liberal donations to the Mission Board, that other faithful workers may be sustained at their post of duty.

We are receiving some encouraging reports from the work in various parts of our own conference, for which we praise the Lord.

A. T. ROBINSON.

The One Hundred Thousand Dollar Fund

THE donation of \$14.50 credited to W. L. Brisbin in the REVIEW of November 17 should have been credited to the following names: M. Vanslyke, \$5; Mrs. Mary Vanslyke, \$5; W. L. Brisbin, \$.75; Mrs. M. F. Brisbin, \$.75; Ray D. Brisbin, \$1.25; Baby Brisbin, \$.25; Sister Tucker, \$1; a sister, \$.50.

The credit of fourteen dollars to W. L. Brisbin in the issue of November 24 was an error, being a partial duplication of the former credit. Three dollars sent in some time ago as tithe was by mistake credited to the Washington fund. We therefore deduct these two amounts from the total reported of last week, leaving \$47,920.52.

Amount previously reported..	\$47,920.52
J. D. and M. S. Rockey	100 00
Sullivan Wareham	50 00
Mr. and Mrs. J. Pippy (Newfoundland)	40 00
Southern California Conference	31 24
J. P. Larsen	26 80
Upper Columbia Conference.	26 00
A. C. Raymond	25 00
J. B. Wallace	25 00
H. Smart (New Zealand) ..	24 35

E. Murfet, Sr. (Tasmania) ..	24 35
Robert Blackwood	15 00
E. H. Murfet (Tasmania) ...	12 18
E. K. Cassell	10 00
Elder and Mrs. B. J. Cady (Tahiti)	10 00
E. M. Ball	10 00
H. H. Schnebby	10 00
Mr. and Mrs. J. W. Hamilton	10 00
Elizabeth Rundle	10 00
Mr. and Mrs. E. Hilliard ...	9 74
L. R. Foos	8 22
Friends (Tasmania)	7 87
Byron (Cal.) Sabbath-school	6 55
Andrew Ness (Scotland) ...	5 01

FIVE DOLLARS EACH

Anna M. Nelson (Raiatea), F. H. Hicks, J. R. Johnston (Newfoundland), Mr. and Mrs. T. D. Gibson, H. N. Harrison, W. S. Kearn, C. M. Gleason, N. S. West, Mrs. Jennie T. Sheddy, Mrs. Mary A. Holbrook, D. Brownsberger, W. M. Ferguson, Hagerstown (Md.) church, Amanda Wallace, Ernest Payberg, Robert Cowan, Gottlieb Sulzle, Frank Christie, Conrad Wagner, Wm. Dunning, W. A. McCroskey, Peter Hansen, E. I. King, A. D. and May West, Mrs. Nettie White, Mrs. George Kolland.

\$4.87 EACH

W. J. Smith (New Zealand), E. Smith (New Zealand), Mrs. Goldsmith (New Zealand), Brother Fabling (New Zealand), Mrs. L. Howse (Tasmania), Church-school children (Tasmania).

George Manning, \$4.17; Mr. and Mrs. A. Logan, \$4; Mrs. Marie Johnson, \$4; M. E. Hastings and family, \$3.60; Hildebran (N. C.) church, \$2.12.

THREE DOLLARS EACH

West Washington Conference, Olaf Lund, Mr. and Mrs. John Allen.

\$2.50 EACH

Mrs. S. G. Young, Mrs. Eva Routt, B. W. Wiltrout, J. A. Neilsen.

\$2.44 EACH

Miss E. Hill (Tasmania), P. H. Pretyman (Tasmania), Robert Watson (Tasmania).

TWO DOLLARS EACH

Benton Wareham, Freddy Adams (Newfoundland), O. O. Marvin, a friend, Mrs. A. E. Cary, Minnie Erickson, John and Nancy Disher, C. W. and E. D. Allen, O. M. Prentice.

Church-school children (Tasmania), \$1.95; Mr. and Mrs. Leonard Christian (Raiatea), \$1.68; a friend in Rock Falls (Ill.), \$1.50; Charles M. Tucker, \$1.50; Max, Olive, and Maggie L. Marquand (Newfoundland), \$1.30; Chester and May Holt, \$1.25; friends (Tasmania), \$1.12.

\$1.22 EACH

H. F. Smith (New Zealand), W. T. Smith (New Zealand), Lillian Smith (New Zealand), Mabel Smith (New Zealand), P. Larsen (Tasmania), Miss M. DeJersey (Tasmania), Miss M. Judge (Tasmania), W. Large (Tasmania), Mrs. F. DeJersey (Tasmania), James Eyre (Tasmania), M. H. Eyre (Tasmania), E. M. Hawkins (Tasmania), J. S. Everett (Tasmania), V. Weeding (Tasmania), Arthur Brown, Sr. (Tasmania).

ONE DOLLAR EACH

Nellie Fern Mann (Newfoundland), Millie Johnstone (Newfoundland), Mrs. Lulu Trinkner, Mrs. Minnie Cooper, B. Hopper, Mrs. Chas. M. Finch, Susannah Warrick, Mrs. Mary Gibson, Emma Fellow, James Eastwood, Mrs. R. Clark,

J. F. Klostermyer, Iver J. Grimstad, Jacobine Grimstad, David E. Bell, Frank Nelson, Lydia Nelson, Frances Baker, Joe Wilson.

Harry Wooley (Tasmania), \$98; Harold Hurburgh (Tasmania), \$98; a friend, \$90; Friends (Tasmania), \$84; friends in Virginia, \$75; Dayton Wareham, \$75; Mr. Burrige (Newfoundland), \$70; Mrs. Carrie K. Butcher, \$55; M. Robertson, \$40; Myra Howse (Tasmania), \$36; Herbert Brown (Tasmania), \$34; Mrs. Bleach (Tasmania), \$30; Mrs. Annie Worth (Tasmania), \$24; Victor Worth (Tasmania), \$08.

SIXTY-ONE CENTS EACH

Miss E. M. Cooper (Tasmania), Miss Mekalfe (Tasmania), Mrs. Wilmott (Tasmania), Willie Howse (Tasmania), Mrs. Golding (Tasmania), Seymour Wooley (Tasmania), Huon Lane (Tasmania).

FIFTY CENTS EACH

Mrs. McBay (Newfoundland), Mrs. Hall (Newfoundland), Mr. Hunt (Newfoundland), Mrs. Hunt (Newfoundland), Bessie Logan, Dee Logan, B. Hammer, N. and B., W. C. Dillian, E. W. Perkins, A. J. Amick, M. Jarvis, M. C. Duncan, a sister, Mrs. A. E. Roys, Vera Wallace, Nannie Thompson, J. B. Gafford, Etta Alsberg, N. Dora Pratt, F. E. Jaffar, J. O. Conklin, William Johnson, Ina Wilson.

FORTY-EIGHT CENTS EACH

Mrs. M. Staples (Tasmania), James Bellette (Tasmania), Mrs. F. Furniss (Tasmania), Arthur Brown, Jr. (Tasmania), Emily Brown (Tasmania), Maud Brown (Tasmania).

TWENTY-FIVE CENTS EACH

J. Surface, F. Kirke, John Kivitt, Arthur Kivitt, Tressa Whetstine, Claire Morrow, Mrs. H. Wolfe, Louise Alsberge, Nora Clark, Hortense Alsberge, Minnie Rivie, M. B. Johnson, J. C. Freeman, Ruth Johnson, Edna Johnson, Bernice Nelson.

TEN CENTS EACH

M. Jones, Gena Whetstine, Marion Wilson.
 Mrs. J. R. Johnston (Newfoundland) 7 00
 J. J. Wiltrout 10 00
 Mrs. Carrie Thompson 16 00
 J. F. Pearson 25 00
 North Dakota Conference.... 47 00
 Henry Ferrett 100 00

Total reported\$48,923 84

A further list will follow.

Send all donations to W. T. Bland, 222 N. Capitol St., Washington, D. C.

Field Notes

AN enrolment of thirty-five pupils is reported in the industrial school at Maplewood, Minn.

THE third annual session of the West Michigan Conference will be held in the Seventh-day Adventist church in Grand Rapids, Jan. 20-25, 1905.

THE Indiana Reporter says: "The interest at Martinsville is as good as at any time since the camp-meeting. Our workers are giving many readings to families in their homes. We confidently look for a good church to be raised up there."

ELDER J. O. CORLISS writes from Hanford, Cal.: "I had two glorious meetings here yesterday [November 12] in the interest of foreign mission work. People were present from miles about, and the large house of worship was crowded. Good impressions were evidently made."

BROTHER W. R. UCHTMANN says of the work in New Bedford, Mass.: "The work in New Bedford is very encouraging. Not only are the people opening their houses for Bible readings, but the pastors are actually opening their pulpits to hear our truth, and are themselves helping to sell our literature from their platforms, and that on Sunday."

IN a report of the canvassing work in Missouri, Brother G. Phillips says: "One of our canvassers took \$37.50 worth of orders in one day, and the next day the same one took over fifty dollars' worth. Yesterday the same humble canvasser made seventeen exhibitions, and took seventeen orders,—value \$51.50,—and yet some people tell us 'times are too hard to sell books.'"

REPORTING from West Pennsylvania, Elder E. J. Dryer says: "Elder Longacre's two tent efforts in Washington, Pa., have resulted in adding a number of good souls to the little company there, and they are now planning to build a new church in another part of the city. Elder Baierle also had a successful effort in Charleroi. Elder Schwartz reports eight new Sabbath-keepers from his summer's effort, and several more this fall as he visited the scattered companies. Elder McVagh is doing a most excellent work among the churches in the northeastern part of the conference, where the companies had greatly decreased in numbers during the past few years. In several places where the truth was preached years ago new interests are springing up."

Christian Education

Conducted by the Department of Education of the General Conference.

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

Teachers an Example

A FOUNTAIN will not rise any higher than its source. When the source of its supply rises, it will rise correspondingly; and likewise when the source lowers, the fountain will lower. This law of liquids is not any truer than a law governing the mind, which makes it impossible for it to rise any higher than its source of thought. But it likewise occurs that when the source of thought rises, the mind, in all its operations, is stronger and purer.

Our line of advance and progress will pass directly across the way of indolence and idle content. It is not hard for a teacher to cease to grow. But just when a teacher ceases to grow, he ceases to be a teacher. A teacher has to deal with facts of knowledge in a material way, but the vital truths of life do not necessarily lie in these facts in themselves. The vital, living truths of life come directly from God. It is true that they often come by the way of the facts taught. But they come far oftener

through the teacher. His life is to be, under God, an inspiration and an example to those whom he would teach; and here again, unless it is such, he can not claim the name of teacher, and should not attempt the work of this high office.

Growth is a natural result of life. Progress and advance are always the result of growth, if indeed they are not synonymous with growth. Our denominational system of schools can make the right sort of progress only when all our teachers are growing. And they can grow only when they draw daily from the source of life. To be educators we must be educated, and to be educated we must study. When we have this spirit of a student ourselves, it is not difficult to inspire our pupils with a similar spirit. It is not right for teachers to go on year after year making no definite advance along the highway of knowledge. We have heard much, but none too much, said about the importance of the spiritual nature of our work. Perhaps, however, not enough has been said of the importance of securing a good fund of the facts of science, history, language, and other fields of knowledge for ourselves and our pupils. I do not think I state it too strongly when I say that much of our educational work is greatly hindered by a lack of the knowledge of many of the common facts to be observed on every hand. This knowledge is within the reach of every one who will seek it. Religion is practical, and is given us in order that we may deal with the material things of life in a proper way; but when we lose a sense of the just importance of the material things, our religion and religious experience degenerate into mere form.

Let us then, as teachers, be students, and make real advance in the field of knowledge, setting for ourselves definite tasks, and then mastering them. This will not detract from the spiritual features of our work, but to the contrary, will make our religion one of life, and not form. We shall then be leading our pupils in an unconscious, though forcible way, instead of consciously driving them. We teach far more by what we are and what we do than by what we say.

F. G.

A Mirror of the Soul*

THE voice is a mirror of the soul. The gruff voice bespeaks a crabbed heart; the shrill voice a frivolous or passionate mind; the gentle, well-controlled voice a perfect soul. It is the voice, more than anything else, that gains or loses favors which its owner covets; it is the voice that wins or rebuffs souls to whom we seek to give the truth. We are measured and judged as rightly by our voices as by our faces or our deeds. And the forming of the voice is under the control of the father and mother. It is the earliest work in language teaching which the parent can do.

The voice is formed upon the model furnished in the home. The babe hears the soft crooning of his mother's lullaby, he hears the happy laughter of his older brothers and sisters, he hears the pleasant conversation of all the family. Does he hear, also, sharp tones of command, gruff words of discontent and recrimina-

*The third of a series of four articles on language culture in the home.

tion? All are noted, all are making their imprint upon his impressionable brain. Words, looks, even the silent gloom of anger or the voiceless beams of good cheer, are responded to in the delicate fabric of his nervous structure. Even in babyhood the effect is made evident: how many "blue Mondays" have not brought mutterings or shrieks from the little creeper?

Love is the first requisite in the teaching of language,—love not only toward the little learner (who does not have that—sometimes), but love for and overflowing toward every one in the family and out,—love unselfish, unconquerable; love that surcharges the atmosphere with radiant cheer, and banishes hatred and gloom. A babe in such an atmosphere is in the most perfect school of voice culture; he is taking lessons in pure quality, clear articulation, sympathetic expression. Through love he is gaining what is of the first importance and of the greatest necessity as the basis of language culture.

It seems almost as if everything were said when this has been said: if love reigned everywhere and always, within the world of the child, his voice would be perfect. But this happy state is so far from being realized by any of us, and such errors creep in unknown, that further thought is necessary.

Love is not always soft of speech; love is sometimes stern; but it is never "cross;" love has no voice of high-pitched, passionate tone. Therefore the child will not learn the voice of anger. Love is not always placid; love is sometimes tumultuous; but love is never riotous. And the child in the home of love will learn to speak with clear tones and temperate words. Love is not bold; but love is demonstrative, and it is not love's way to hide itself behind fear and silence. Therefore the child will learn the charm of frankness and ready address toward those whom he knows. We shall not thus make of our children stereotyped copies one of another, but we shall avoid some common errors of character, which, later in life, show in husky, crabbed, high-pitched, or guttural voices, that are mirrors of the soul.

Song should be a natural language in every home, used at the worship hour, at the evening gathering, and during the work hours. If the child everywhere hears it, he will catch the spirit and the art. Song is both the expression and the inducer of joy. There lived once a carpenter apprentice, a mere boy, who toiled all day with men and boys rude and toil-bowed. And when the day's burdens fell most heavily, and sodden faces frowned, and lips muttered murmurs, his clear voice would ring out in songs of cheer and hope, which refreshed and heartened his companions. The example of Jesus may be followed by every child. Teach the children simple songs. Let them, even as babes, join their voices with yours in family worship, though they may not preserve the harmony nor improve the music. Accept it, not with smiles and glances that hush the baby voice, but as a due part of the worship. The great High Priest above receives as sweetest myrrh the praises of baby lips, though offered with a dim comprehension; and the censers of the attendant priests swing forth their fragrance when prouder melody is never known.

Fear need not be had of voice-strain in children, when only simple songs, suited in range to their voices, are taught, and when there is not the unnatural condition of competition, as sometimes occurs in Sabbath-schools and children's choruses. There is no exercise of the child's voice better fitted to give power and flexibility than free-hearted, joyous singing.

In the family worship, the father and mother should, by their example, teach the children to speak clearly and expressively. The Scripture should be read, to the best of the ability of the reader, in a voice that expresses understanding of and sympathy with what it says. There must be no mumbling nor skipping, as though one were ashamed of reading, but clear tones, and manner suited to the sacredness of the Book. In the prayers, the thought should be evident in the words; no straining after high-sounding phrases, no jumbling of sentences as if there were no pauses. Every word should be so spoken as to be distinctly heard by all who are taking part. Let not the face be covered with the hands or the chair-back, so that all the words are lost; but let us speak to our Heavenly Father as if he were a present friend, honored and loved. Then the children will also learn so to pray. The training of the voice will not have its effect alone at the altar and in the chamber; and its influence is not less upon the mind than upon the voice.

It may be observed in passing, that children will take much greater interest in the prayer service, and will respond with greater alacrity and more proper spirit, if the older ones will reflect that their very "short prayers" are very long ones to kneeling children, and learn to model them after the Lord's prayer, not only in nature of petition, but in brevity of form.

Let us say, then, in conclusion (though we have but touched upon the great subject of voice culture in the home), that the father and the mother have it in their power, through the simple exercise of a loving and a reverent spirit, so to preserve and train the voices of their children that the grave faults of harshness, shrillness, gutturalness, monotony, and weakness of voice will never be contracted; and that these voices may ever be heard in the power, the sweetness, and the winning qualities which are the evidence of a Christlike spirit.

A. W. SPAULDING.

Current Mention

—A report from Cape Town states that fifty Dutch settlers have been massacred by Hottentots in German South-west Africa.

—A state of terrible destitution is reported to prevail among the inhabitants in the northern part of the State of Mazatlan, Mexico, owing to a failure of crops and an epidemic of malaria, caused by torrential rains. From thirty to forty deaths occur daily, and the authorities are unable to cope with the situation.

—The strike in the Telluride mining district of Colorado, which was begun September 1 last year, was ended November 30 by action of the District

Miners' Association, the miners having obtained an agreement from the operators to grant an eight-hour day after December 1, and a minimum wage of three dollars a day.

—The eight-hour law of New York, enacted in 1897, which prohibits a contractor from employing his men more than eight hours in a day on city, county, or State work, has been declared unconstitutional by the New York State Court of Appeals, on the ground that it deprives an individual of property without due process of law.

—Reports of frequent small engagements between forces of the Russian and Japanese armies in Manchuria are received by the press agencies, but the great battle which some have anticipated has not yet occurred, and, as winter has now set in, it is thought likely that no decided move will be made by either army for some time, or at least until after the fall of Port Arthur. That fortress still holds out, though press reports have for a long time represented that it was on the point of surrender or of capture by assault. The Russian fleet in the harbor is said to have been stripped of its heavy guns, these having been mounted for use in the defenses of the city, and their crews have been drawn upon for men to replenish the ranks of the defenders.

—Church federation is taking definite shape among Presbyterians in this country, according to a press telegram dated at Pittsburg, Pa., November 30, which says: "The commission representing the seven branches of the Presbyterian Church in this country, meeting here, decided to-day on a plan of federation for the various churches, and the most important step yet taken toward the ultimate goal of organic union was determined upon definitely. Rev. Dr. J. D. Steel, secretary of the commission, says the plan provides for the establishment of a council, which will be called the 'Federal Council of Reformed Churches in America Holding the Presbyterian System.' The council will have no power over the worship, creed, or government of the churches, which will remain the same as they always have been."

—The mining town of Zeigler, Ill., is beset by a condition of affairs which parallels that under which martial law was proclaimed not long ago in certain districts of Colorado. A strike has been in progress at the mine since July 10, and the contest has culminated in a state of siege in which firearms are used almost as freely as between opposing military forces. On one side are the miners, armed with rifles, and opposed to them, guarding the mine, is a stockade with a military blockhouse at each corner, and in each a Gatling gun, while a powerful search-light, mounted in the center, illuminates the surrounding country. The miners surround the town, and fire into it during the night, and the Gatling guns, in reply, rain bullets upon the places from which the shots appear to come. Thus far the shooting seems to have been unproductive of serious results. Mr. Joseph Leiter, a young Chicago millionaire who is chief owner of the mine, has been indicted on a charge of bringing armed men into the State contrary to law.

J. F. Klostermyer, Iver J. Grimstad, Jacobine Grimstad, David E. Bell, Frank Nelson, Lydia Nelson, Frances Baker, Joe Wilson.

Harry Wooley (Tasmania), \$98; Harold Hurburgh (Tasmania), \$98; a friend, \$90; Friends (Tasmania), \$84; friends in Virginia, \$75; Dayton Wareham, \$75; Mr. Burrige (Newfoundland), \$70; Mrs. Carrie K. Butcher, \$55; M. Robertson, \$40; Myra Howse (Tasmania), \$36; Herbert Brown (Tasmania), \$34; Mrs. Bleach (Tasmania), \$30; Mrs. Annie Worth (Tasmania), \$24; Victor Worth (Tasmania), \$08.

SIXTY-ONE CENTS EACH

Miss E. M. Cooper (Tasmania), Miss Mekalfe (Tasmania), Mrs. Wilmott (Tasmania), Willie Howse (Tasmania), Mrs. Golding (Tasmania), Seymour Wooley (Tasmania), Huon Lane (Tasmania).

FIFTY CENTS EACH

Mrs. McBay (Newfoundland), Mrs. Hall (Newfoundland), Mr. Hunt (Newfoundland), Mrs. Hunt (Newfoundland), Bessie Logan, Dee Logan, B. Hammer, N. and B., W. C. Dillian, E. W. Perkins, A. J. Amick, M. Jarvis, M. C. Duncan, a sister, Mrs. A. E. Roys, Vera Wallace, Nannie Thompson, J. B. Gafford, Etta Alsberg, N. Dora Pratt, F. E. Jaffar, J. O. Conklin, William Johnson, Ina Wilson.

FORTY-EIGHT CENTS EACH

Mrs. M. Staples (Tasmania), James Bellette (Tasmania), Mrs. F. Furniss (Tasmania), Arthur Brown, Jr. (Tasmania), Emily Brown (Tasmania), Maud Brown (Tasmania).

TWENTY-FIVE CENTS EACH

J. Surface, F. Kirke, John Kivitt, Arthur Kivitt, Tressa Whetstine, Claire Morrow, Mrs. H. Wolfe, Louise Alsberge, Nora Clark, Hortense Alsberge, Minnie Rivie, M. B. Johnson, J. C. Freeman, Ruth Johnson, Edna Johnson, Bernice Nelson.

TEN CENTS EACH

M. Jones, Gena Whetstine, Marion Wilson.
 Mrs. J. R. Johnston (Newfoundland) 7 00
 J. J. Wiltrout 10 00
 Mrs. Carrie Thompson 16 00
 J. F. Pearson 25 00
 North Dakota Conference.... 47 00
 Henry Ferrett 100 00

Total reported\$48,923 84
 A further list will follow.
 Send all donations to W. T. Bland, 222 N. Capitol St., Washington, D. C.

Field Notes

AN enrolment of thirty-five pupils is reported in the industrial school at Maplewood, Minn.

THE third annual session of the West Michigan Conference will be held in the Seventh-day Adventist church in Grand Rapids, Jan. 20-25, 1905.

THE Indiana Reporter says: "The interest at Martinsville is as good as at any time since the camp-meeting. Our workers are giving many readings to families in their homes. We confidently look for a good church to be raised up there."

ELDER J. O. CORLISS writes from Hanford, Cal.: "I had two glorious meetings here yesterday [November 12] in the interest of foreign mission work. People were present from miles about, and the large house of worship was crowded. Good impressions were evidently made."

BROTHER W. R. UCHTMANN says of the work in New Bedford, Mass.: "The work in New Bedford is very encouraging. Not only are the people opening their houses for Bible readings, but the pastors are actually opening their pulpits to hear our truth, and are themselves helping to sell our literature from their platforms, and that on Sunday."

IN a report of the canvassing work in Missouri, Brother G. Phillips says: "One of our canvassers took \$37.50 worth of orders in one day, and the next day the same one took over fifty dollars' worth. Yesterday the same humble canvasser made seventeen exhibitions, and took seventeen orders,—value \$51.50,—and yet some people tell us 'times are too hard to sell books.'"

REPORTING from West Pennsylvania, Elder E. J. Dryer says: "Elder Longacre's two tent efforts in Washington, Pa., have resulted in adding a number of good souls to the little company there, and they are now planning to build a new church in another part of the city. Elder Baierle also had a successful effort in Charleroi. Elder Schwartz reports eight new Sabbath-keepers from his summer's effort, and several more this fall as he visited the scattered companies. Elder McVagh is doing a most excellent work among the churches in the northeastern part of the conference, where the companies had greatly decreased in numbers during the past few years. In several places where the truth was preached years ago new interests are springing up."

Christian Education

Conducted by the Department of Education of the General Conference.

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

Teachers an Example

A FOUNTAIN will not rise any higher than its source. When the source of its supply rises, it will rise correspondingly; and likewise when the source lowers, the fountain will lower. This law of liquids is not any truer than a law governing the mind, which makes it impossible for it to rise any higher than its source of thought. But it likewise occurs that when the source of thought rises, the mind, in all its operations, is stronger and purer.

Our line of advance and progress will pass directly across the way of indolence and idle content. It is not hard for a teacher to cease to grow. But just when a teacher ceases to grow, he ceases to be a teacher. A teacher has to deal with facts of knowledge in a material way, but the vital truths of life do not necessarily lie in these facts in themselves. The vital, living truths of life come directly from God. It is true that they often come by the way of the facts taught. But they come far oftener

through the teacher. His life is to be, under God, an inspiration and an example to those whom he would teach; and here again, unless it is such, he can not claim the name of teacher, and should not attempt the work of this high office.

Growth is a natural result of life. Progress and advance are always the result of growth, if indeed they are not synonymous with growth. Our denominational system of schools can make the right sort of progress only when all our teachers are growing. And they can grow only when they draw daily from the source of life. To be educators we must be educated, and to be educated we must study. When we have this spirit of a student ourselves, it is not difficult to inspire our pupils with a similar spirit. It is not right for teachers to go on year after year making no definite advance along the highway of knowledge. We have heard much, but none too much, said about the importance of the spiritual nature of our work. Perhaps, however, not enough has been said of the importance of securing a good fund of the facts of science, history, language, and other fields of knowledge for ourselves and our pupils. I do not think I state it too strongly when I say that much of our educational work is greatly hindered by a lack of the knowledge of many of the common facts to be observed on every hand. This knowledge is within the reach of every one who will seek it. Religion is practical, and is given us in order that we may deal with the material things of life in a proper way; but when we lose a sense of the just importance of the material things, our religion and religious experience degenerate into mere form.

Let us then, as teachers, be students, and make real advance in the field of knowledge, setting for ourselves definite tasks, and then mastering them. This will not detract from the spiritual features of our work, but to the contrary, will make our religion one of life, and not form. We shall then be leading our pupils in an unconscious, though forcible way, instead of consciously driving them. We teach far more by what we are and what we do than by what we say.

F. G.

A Mirror of the Soul*

THE voice is a mirror of the soul. The gruff voice bespeaks a crabbed heart; the shrill voice a frivolous or passionate mind; the gentle, well-controlled voice a perfect soul. It is the voice, more than anything else, that gains or loses favors which its owner covets; it is the voice that wins or rebuffs souls to whom we seek to give the truth. We are measured and judged as rightly by our voices as by our faces or our deeds. And the forming of the voice is under the control of the father and mother. It is the earliest work in language teaching which the parent can do.

The voice is formed upon the model furnished in the home. The babe hears the soft crooning of his mother's lullaby, he hears the happy laughter of his older brothers and sisters, he hears the pleasant conversation of all the family. Does he hear, also, sharp tones of command, gruff words of discontent and recrimina-

*The third of a series of four articles on language culture in the home.

The Bible

EVERY man, woman, and child should have a Bible of convenient size to carry. Our Special Thin Bible is not too large for a child, yet it is handy for a lady, and will slip into an overcoat pocket very easily; has minion type, overlapping edges; size, 7 x 4 3/4 inches, and only 5/8 of an inch thick.

The higher the price, the better the binding — contents the same in all styles. Sent, postpaid, at \$1.50, \$2.25, \$3, \$4.



How a Little Girl Went to Africa

THIS new book, though written in childish simplicity, is at the same time recognized by prominent educators as a book of educational qualities. It is a book of travel, enumerating the many interesting things to be seen and experienced in a trip from the United States, via London, to Africa, and return. In it will be found many items new and interesting to both old and young. Many photographs, not heretofore produced, reveal many interesting scenes from actual life in Africa. Price, postpaid, \$1.



Steps to Christ

THIS well-known volume will cheer a discouraged heart, and turn the reader to the Saviour, leading step by step to a complete salvation. An excellent guide for the young; full of wealth and good cheer for the aged. "Steps to Christ" on the book shelf, is like a gem in the waste, — it will sooner or later reveal its intrinsic value.

Prices, 25, 50, 60, and 85 cents.



Things Foretold

SIMPLE lessons in prophecy for children; by the editor of *Our Little Friend*, well known among the little ones.

The language used is very simple. Loyalty to God and firm adherence to principle are magnified. The author embraces every opportunity for drawing practical lessons from Bible stories, and the various symbols of the prophetic books are made interesting to the young. Price, 50 cents.



The House We Live In

Is a unique children's book, setting forth in an interesting and instructive manner all the functions of the human body. A mother talks to her children, and likens the parts of the body to the different

parts of a house — all must be kept clean and in order. An interesting and instructive volume in first lessons on physiology. 75 cents, postpaid.



Vest-Pocket Dictionary

It is not a little astonishing that a dictionary of 45,800 words has been

Bible Nature Study

"OUR LITTLE FOLKS' BIBLE NATURE STUDIES" is a primer for the small children, the basis of which is founded on nature, and many interesting lessons are drawn therefrom. The attractive colored illustrations in this little work are a prominent feature, all of which tend to portray the beautiful things which God created and made to be a pleasure for mankind.

Board cover, 25 cents; cloth, 40 cents.



Story of Daniel

A BEAUTIFUL volume; the story of God's dealings with his people, with nations of old, and with this great man, made great by his childish simplicity and belief in God and his Word. This is a book of special intellectual advantages, and is adapted to every mind.

Price, postpaid, \$1.



Practical Lessons in Basketry

The *Youths' Instructor* is running a series of articles on Indian Basketry. These are written by Mrs. Emma N. Long, and are so fully illustrated, and every process so fully described that children and grown people will find pleasure and profit in making the baskets.

The *Youths' Instructor* is an eight-page weekly filled with the choicest reading for the young. Subscription price, 75 cents a year.



Uncle Ben's Cobblestones

Is a volume of practical talks by Uncle Ben with the boys and girls, drawing lessons from, and calling attention to, the little things, and explaining all about those of no seeming value, but which, when once their value is known, may be of great benefit.

Price, 75 cents.



Best Stories

"BEST STORIES FROM THE BEST BOOK" is a profusely illustrated book for children just learning to read. Following the grouping of easy words, thrilling and instructive Bible stories are related so that, while teaching the children reading and writing, Bible truths are impressed upon the young minds.

Paper cover, 25 cents; board cover, 50 cents; cloth, 75 cents.

GOOD BOOKS

Their Influences Told by Prominent Men

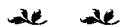
A good book is the best of friends — the same yesterday, today and forever. — Tupper.



With books we can by a single bound leave the cares and anxieties of daily life, and be in the peaceful realm of delightful study. — Dale.



It is nearly an axiom, that people will be no better than the books they read. — Bishop Potter.



Of a book he read when a boy, Benjamin Franklin said: "It gave me such a turn of thinking as to have an influence on my conduct through life; . . . and if I have been a useful citizen, the public owes all the advantages of it to that little book."



Give to your Friends and Relatives

GOOD BOOKS

manufactured sufficiently small to go into a vest pocket. The fact that considerably over half a million copies of this book have been sold is sufficient evidence that its usefulness and convenience are appreciated. It contains a vast amount of other valuable information, and in this convenient form the Vest-Pocket Dictionary may be kept always at hand. Prices, 25, 50, and 60 cents.

Your State Tract Society, or

Review and Herald Publishing Assn.,
Pacific Press Publishing Co.,
Southern Publishing Assn,

Washington, D. C.
Mountain View, Cal.
Nashville, Tenn.

ORDER OF



WASHINGTON, D. C., DECEMBER 8, 1904

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

THE week of prayer has been appointed for December 10-17. The readings to be used were printed in the REVIEW of November 24.

We shall be glad to receive brief reports of any noteworthy experiences during the week of prayer, and we hope there will be many of them. Send in the reports promptly.

EIGHTEEN conference presidents speak to the readers of the REVIEW in this issue concerning the week of prayer; and each one has a pointed message. You will be interested in what they say.

IN response to an invitation to act as instructor in the Washington Training College, Brother B. G. Wilkinson has returned from France. He and his wife arrived in Washington early last week, and were present at the opening of the College.

BRETHREN J. A. L. DERBY, for several years a member of the Healdsburg College faculty, and Walton John of Mexico City, Mexico, have accepted invitations to become instructors in the Washington Training College, and have entered upon their duties.

ACCORDING to the list reported in the *West Michigan Herald*, there are twenty-one churches and companies in that conference, in which the REVIEW visits every family. The number is increasing each week. We congratulate the conference management on their successful campaign.

THIS week's instalment brings to a close the series of articles contributed by Elder J. O. Corliss, under the general title "The Experiences of Former Days." These articles have been profitable to all our readers, and especially so to those who have received the truth in recent years.

THE Southern Publishing Association has made arrangements to open a branch office at Fort Worth, Tex., about the beginning of the new year. Brother Roy L. Pierce, who has been connected with the publishing work at Nashville, Tenn., for more than three years, will be the manager of the branch office.

CONTRIBUTIONS from isolated Sabbath-keepers are beginning to come in to help make up the annual offering. One brother, who says that he is "old and alone," forwards fifteen dollars for this purpose, to be used "for the cause of truth." The blessing of the Lord will rest upon both the giver and the gift.

THE young people of Healdsburg propose to be responsible for the tent called for by Brother Armstrong, of Ceylon. Sister J. A. Chaney, of the Basutoland Mission, South Africa, had already responded with fifty dollars toward the enterprise, so that now we are practically assured of a good fifty-foot tent for Ceylon's isle.

ELDER H. H. DEXTER and family sailed from New York, December 3, for France. The Louisiana Conference generously released these laborers for the sake of the great French field in Europe. Brother Dexter having a knowledge of the language, our work in France, with its nearly forty millions, will now have one ordained minister.

IN these days when so many publications for the young people are either sensational or dull, it is a pleasure to call attention to the interesting and elevating character of the matter found from week to week in the *Youth's Instructor*. We are glad to hear on reliable authority that this paper is now taking the place of some less desirable literature that has had a strong hold upon some of our youth, and we suggest that parents who are perplexed to provide suitable reading for their children, and who are not acquainted with the *Instructor*, should send for sample copies. Address this office.

WITH the December issue of *Records of the Past*, three full years of publication will have been completed. In order to fully occupy the place in the field of literature which it has essayed to fill, and in order to meet the vacancy occasioned by the resignation of Dr. Henry Mason Baum, its editor, certain changes have been deemed expedient for the conduct and improvement of the magazine. From and after January 1, the editorial management will be conducted by Prof. George Frederick Wright, LL. D., of Oberlin College. The editorial management will be further strengthened by a number of prominent scientists as consulting editors, whose names will be announced later. The rate will be two dollars a year, as heretofore, if paid in advance (before February 1). Address *Records of the Past* Exploration Society, 215 Third St., S. E., Washington, D. C.

Washington, D. C.

As will be seen by a more complete report on page 18, the opening exercises of the Washington Training College were held Wednesday, November 30, at 10 A. M. About fifty students were in attendance. The prospect is most encouraging. The money required to build has been provided in advance. This is, as we all know, unusual. The institution starts absolutely free from debt.

There has been sent in to the Washington building fund \$48,923.84. See list on page 19. Only 1,076.16 more, and we shall have reached the half-way point in this work.

J. S. WASHBURN.

For Our Stenographers

"SPECIAL CONTRACTIONS IN GRAHAM SHORTHAND," by H. Edson Rogers, is a new book just issued by this office. This book is devoted especially to contractions for words and phrases in frequent use in denominational work.

These contractions are indicated in a manner perfectly clear to all writers of the Pitmanic systems, by the briefest outlines consistent with legibility, and include the names of conferences, institutions, frequent phrases, books of the Bible, etc., and will be of great assistance to all our stenographers, but particularly to those who are preparing for any line of denominational reporting.

The book is neatly bound in flexible cloth, and the price is fifty cents. Order of Review and Herald, Washington, D. C.

Special Week-of-Prayer Material

SOME extra copies of the week-of-prayer readings have been sent to each local conference office to supply any church elder or isolated family that may have been missed in our general distribution.

A packet of India leaflets has also been sent each church elder for distribution. We shall gladly supply any who may fail to receive these.

A few missionary collecting cards for use among those not members of our churches have been sent each church elder, with the suggestion that those who are able to do so give neighbors an opportunity after the week of prayer to make a holiday gift to the missionary cause. Thousands would be glad to join us in a gift to missions at this season.

We are just sending out a special leaflet, written by Elder A. G. Daniells, reviewing the wonderful providence of God in the advent movement to this hour, and the stirring situation before us now. Packets of this tract should be received by each church elder for distribution. If by any failure no packet is received, notify us at once, and we will send further copies, though possibly too late for use during the week of prayer.

Copies of all this week-of-prayer matter have been sent to conference laborers and isolated believers.

MISSION BOARD.