

The Advent  
 HOLY BIBLE  
 IS THE WORLD  
 And Sabbath  
 REVIEW HERALD

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No. 1

## Psalm 119: 76

H. A. STEINHAUER

*Send comfort down from Thy right  
 hand  
 To cheer me in this barren land,  
 Great God, or I shall die!*

*'Tis not enough to know that Thou  
 In heaven's courts art seated now,  
 While I here prostrate lie.*

*Prone on earth, oppressed by care,  
 By grief beyond my strength to bear,  
 Behold Thy follower, Lord.*

*In vain I strive on Thee to lay  
 The burden of each weary day,  
 And trust Thy promised word.*

*Too weak my faith; too faint my  
 heart;*

*Although with it I'd gladly part,  
 The load remains the same.*

*Like stricken deer I fain would hide  
 From all the prying world outside  
 What I alone must bear.*

*No human heart to share my woe,  
 No love to soothe to gentler flow  
 These bitter, scalding tears,*

*Battle Creek, Mich., Dec. 25, 1904.*

*The sleepless anguish of my breast,  
 The cruel pain, the drear unrest,  
 The torture of my soul*

*Is known to One — and only one! —  
 To Jesus, God's beloved Son,  
 To whom for help I cry.*

*Send comfort down from Thy right  
 hand  
 To cheer me, in this barren land,  
 Dear Lord, or I shall die!*

*When all earthly helpers fail me,  
 Thou, O God, wilt still befriend;  
 And though sorrows keen assail me,  
 Thou wilt bring them to an end.*

*Nothing earthly lasts forever;  
 Even time will soon be o'er;  
 Wilful sin alone can sever  
 Me from Him whom I adore!*

*Blessed Lord, then let me feel Thee  
 Present in both heart and home;  
 Sweeter, dearer, — yes, and nearer,  
 Till the day that Thou dost come!*

**Publishers' Page**

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# THE REVIEW AND HERALD

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

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## Editorial

### So High and So Nigh

JESUS is in the highest heaven, and yet he is in the heart of the true believer. He "is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him." And yet his promise is, "Lo, I am with you always." He is with God on his throne in heaven, and he is with us on his throne in our hearts. "Jesus is exalted above all, that he may fill us with his power and love. He is high above us, that, looking unto him, the author and finisher of faith, unto him who through the cross entered into glory, seeing him constantly above us, the Lamb in the midst of the throne, we may run with patience the race set before us. With all the holy angels and all the saints of God we look unto him, we worship and rejoice; as an old father of the German church says, 'Jesus is in heaven; therefore it is easy for a poor sinner to have his heart in heaven. Let Jesus dwell in the heart, and then heaven will be in the heart.'"

### Notes and Beams

SIN and selfishness distort our mental vision to such an extent that we become blind to our own most serious failings, but quickly discern the slightest departure from perfection in others. "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" This is simply the revelation of the spirit of "the accuser of our brethren . . . who accuseth them before our God day and night," although he himself is the very

incarnation of evil and the instigator to all the sin which has cursed our world. It was not this spirit which brought Jesus from heaven to die for our sins. Even for his murderers he prayed, "Father, forgive them; for they know not what they do." When the spirit of the crucified One rules in our lives, we shall not call sin righteousness, but we shall not indulge in the accusing spirit nor seek to magnify the faults of others, who are possibly copying our example. "There can be no spirit of criticism or self-exaltation on the part of those who walk in the shadow of Calvary's cross." It may be that we need to confess and forsake the very sins which seem so flagrant to us in others.

"Search thine own heart; what paineth thee

In others, in thyself may be;  
All dust is frail, all flesh is weak;  
Be thou the true man thou dost seek."

### What It Means

ONE short verse of Scripture gives the inspired characterization of those who accept the threefold message for the last generation: "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." The divine standard of character could hardly be expressed in fewer words. Jesus, who was "God with us," "who did no sin," condensed his whole experience into this one statement: "I have kept my Father's commandments." The message which will "make ready for the Lord a people prepared for him," a company of saints to be translated to the heavenly city without seeing death, accomplishes its work by developing a church of commandment keepers. Their righteousness is "witnessed by the law and the prophets," and they "have boldness in the day of judgment," because as Christ is, even so are they in this world. Thus it will be manifested in this last generation, when iniquity abounds and sin becomes a science, what it means for men to keep the commandments of God,— "that it is a reproduction in themselves of the character of Christ." And yet those whose beautiful motto is "Back to Christ" will bring the charge against these commandment keepers that they have gone back to Moses and to Judaism, and that they are not orthodox. Thus is Christ again wounded in the house of his friends. So wide is the difference between

churchianity and Christianity. The true test of Christianity in this judgment-hour period is the keeping of the commandments of God—the revelation of the character of Christ. This is what the third angel's message means in personal experience.

### "Sabbath and Sunday"

IN an editorial in its issue of Dec. 28, 1904, with the title quoted above, the *Washington Post* gives some attention to the subject which is now being agitated in this city as the result of the proposed campaign by the Protestant ministers of Washington in behalf of "Sabbath observance."

Some of the admissions and statements in this article are worthy of consideration. The *Post* says truly that "the contention that Sunday is not the original day of rest specified in the Bible is so well established as to be beyond further dispute. Sunday is a modern institution, comparatively speaking." In view of the recently invented fiction, now so persistently advocated by some who are demanding Sunday laws, that Sunday is the original seventh-day Sabbath, this frank admission, so abundantly justified by the facts in the case, does credit both to the research and to the candor of the editor of the *Post*.

Again it says: "It was common, at first, when the Jewish element was strong in the Christian church, to observe both Saturday and Sunday." This is a more candid admission of the record of history than is usually found in the discussion of this question. The truth is, however, that the seventh day was the only day observed as a sabbath in the early church, and that was due not to the Jewish element in the church, but to the fact that they were Christians. Sunday, "the wild solar holiday of all pagan times," was brought into the Christian church by a gradual process, and was established by both civil and ecclesiastical law as the direct result of the union of the professed Christian church and the pagan state in the fourth century. The general situation of that period is well set forth by Neander, the church historian, as follows: "The vast numbers who, from external considerations, without any inward call, joined themselves to the Christian communities, served to introduce into the church all the corruptions of the heathen

world. Pagan vices, pagan delusions, pagan superstition, took the garb and name of Christianity, and were thus enabled to exert a more corrupting influence on the Christian life." The Bible Sabbath, the seventh day of the week, was observed in the Christian church so long as it remained Christian, but when the Christian element was lost out of it, and paganism took its place, then naturally enough the pagan Sunday supplanted the true Sabbath.

After stating that "the action of Constantine in the year 321 was the earliest recognition of the observance of Sunday as a legal duty," and that "upon his decree much of the Sunday legislation rests, not only as respects secular statutes, but also canonical and ecclesiastical law," the *Post* observes: "There is, therefore, very considerable ground for the doubt which many people express concerning the necessity of observing Sunday as a day of holiness, but the trouble is that very few people who neglect Sunday are willing to be as consistent as the Seventh-day Adventists, and regard the Sabbath as sacred." To increase this "doubt" to a certainty we need simply to give due weight to the following facts: The Lord of heaven and earth, "whose name is Holy," and who alone has the power to make any day holy, has said, "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." For this reason he has given the command, "Remember the Sabbath day, to keep it holy." Here is a most satisfactory basis for the necessity of observing the seventh day of the week "as a day of holiness." In contrast with this divine institution of the Sabbath we have the law of Constantine, a pagan law enacted by a pagan emperor (for by the utmost stretch of the truth Constantine could not be regarded as a Christian at the time he issued this decree), upon whose decree, as the *Post* states, "much of the Sunday legislation rests," as the basis of the Sunday institution. No human legislation, openly pagan or professedly Christian, can make a day holy; and as Sunday is not a holy day, there is plainly no "necessity of observing Sunday as a day of holiness." If professed Christians do not have sufficient regard for the commandment of the Lord to keep holy the day which he has made holy, they can not atone for their sinful course by attempting to keep holy a day which has never been made holy. It is certainly a scathing indictment of present-day Christianity to say that "very few people who neglect Sunday are willing to be as consistent as the Seventh-day Adventists, and regard the Sabbath as

sacred." In all candor we ask, How can a Christian do otherwise than "regard the Sabbath as sacred" after reading the facts given by the *Post* in its editorial?

The closing paragraph of the editorial in the *Post* sounds a mild note of warning which ought to be emphasized with a mighty emphasis. It says: "The only danger is that those who observe it [Sunday] will become intolerant of those who regard it more as a holiday than a holy day." The voice of history declares that this "danger" is more than a theoretical one, and even in this country within the last ten years many men have been fined and imprisoned for no other crime than because they did not see and acknowledge "the necessity of observing Sunday as a day of holiness." And bills are even now pending in Congress, with penalties of fines and imprisonment attached to them, requiring the residents of the District of Columbia to regard Sunday as a holy day, and not as a holiday. We heartily invite the *Post* to join us in the effort to avert this "danger."

### Christian Pantheism

THERE is really no such thing as Christian pantheism, but we use the expression to designate that philosophy which is the outgrowth of the effort to interpret the Christian religion in harmony with the pantheistic tendencies of modern science. One of the latest developments of this false philosophy is the interpretation given, in a recently published book, to the Bible doctrine of the Holy Spirit, which is called the doctrine "of divine immanence." The author attempts to show the harmony between the doctrine of the Spirit and the scientific doctrine of evolution in the following declarations:—

The evolutionary hypothesis provides us with "a principle that is essentially religious," for it is based upon the existence of a "Cosmic Force" or "Power," which, so far as we can see, is omnipresent. It is resident in all events. It is immanent in all departments of life and experience. It is self-consistent in its working. It appears to be future-regarding and purposeful in a large and comprehensive sense. Its methods seem to be rational in that, as soon as discovered, they issue a direct and immediate challenge to the human intellect. All this is only to say that the principle whose working we term evolution is a personal power. This has always been the claim of religion. It will become, I believe, no less really the assertion of science; for science, with an ever-increasing certainty, proclaims the doctrine of one universal principle of being, life, and development. It is impatient of any theory which would separate effect from cause, or remove the principle of life and development out of the universe in which the manifestation of its

powers appears, or make the processes of its powers fundamentally irrational.

We turn to the Christian religion to inquire if there be any corresponding principle of power, immanent, resident, future-regarding, purposeful, and rational, working by means of imperfect instruments upon obdurate material for the attainment of large ends by means of a process of development. I believe that we find it in the often-misunderstood and generally neglected doctrine of the Spirit.

In order to get the full meaning of this quotation it may be necessary to clothe some of the statements in more simple forms of expression. We may summarize the positions taken somewhat as follows: the evolutionary hypothesis recognizes a Cosmic Force or Power. This is really the god of science, although it is not so stated. This god of science is omnipresent and immanent. This is the technical form of expression to convey the thought more familiar to us in the claim that God is in everything, the tree, the grass, the flower, etc. This god of science is a personal god, according to the scientific definition of personality, "a personal power," but must not be assigned to any dwelling-place outside the actual phenomena of things and events. The god of science is Force or Causation, and there can be no place either in thought or in fact for such a god apart from observable effects. Such a god can not make himself known either by a written or a spoken revelation, but only by working as a Force in things or events. Man must become acquainted with this god of science through observation, and not through a written revelation. The apparatus of the laboratory and the latest text-book of science will take the place of prayer and the Bible in this scientific religion of evolution.

In order to make the connection between this conception of an essentially religious Power and the Bible doctrine of the Holy Spirit it is necessary to reduce the Spirit to a "principle of power, immanent, resident, future-regarding, purposeful, and rational." The author declares this principle to be "a doctrine of universal religious application." Of course this teaching either ignores entirely, or at best places wholly in the background, the idea of the actual being of God.

It is asserted in favor of this doctrine that "it exalts reason into its true place as a chief agent in revelation," and in its application it brings about some "new harmonies of revelation," such as "the fact that the source and ground of all knowledge is one, and that every increase in knowledge is a revelation; discovery and revelation being but different terms for different aspects of the same experience."

Evidently recognizing himself that this kind of harmony between science and the Bible really nullifies the whole Biblical revelation of the being of Jehovah, and substitutes in its place the pantheistic conception of an immanent Power, the author further says:—

Objection will be made that the endeavor thus to co-ordinate our thinking upon religion and science looks in the direction of pantheism; but it has already been noted that while pantheism as commonly understood practically denies personality, the doctrine of a resident and executive spiritual power [the conception of God in everything] makes personality fundamental.

The difference, however, between this modern pantheism of the West and the older pantheism of the East is simply in appearance, and not in fact. They are one in principle. They both acknowledge the personality of the Power working in things and events, but this is in no sense the Christian belief in God as a personal being. They are both philosophical perversions of the mystery of being of that eternal God who is actually found in one place in a sense in which he is not found in any other place, and yet is everywhere present by his Spirit. This scientific interpretation of God seems to make him very near, but really dissipates him into space, and renders it impossible for us to find him. "A personal power" does not hear and answer prayer.

But why is it worth our while to give any attention whatsoever to this pantheistic philosophy?—Because error is now being clothed in garments of light, in the very terms and phrases of Christianity, and we must learn to look beneath the surface before we can be sure of the real character of much of the professedly religious teaching of our time. Especially is this true of any teaching which emphasizes one of the multiform phases of the pantheistic doctrine of God in everything, in all men, in all things, and in all events; a God who is everywhere in general, and nowhere in particular. This is that snare of the last days which is being set in the path of the unwary. It exalts reason as in reality above revelation, and man as above God. The god of science has no right to be regarded the same as the God of the Bible. The religion of evolution is not the religion of the Bible. Pantheism is not Christianity.

**To Mission Fields in 1904**

We have not a long list to present of missionaries sent abroad in 1904. It was early recognized by the General Conference Committee that the staff of workers could not be largely increased without considerable increase in mission

gifts. Nevertheless the pressure outward has thrust forth a goodly little band, whose presence in the fields is an added incentive to faithfulness during the next year in the support of the spreading work of foreign missions. Here is the list:—

- Miss Ottena Jensen, February, Argentine Republic.
  - Mrs. A. J. Hetherington, February, Central America.
  - I. E. Moore and wife, May, Cuba.
  - Elder F. H. Westphal and family, June, Chile.
  - Wm. Steele and wife, June, Chile.
  - T. H. Davis and wife, July, Ecuador.
  - Prof. H. C. Lacey and family, August, England.
  - C. E. Rentfro and wife, September, Portugal.
  - Elder H. H. Votaw and wife, October, India.
  - J. C. Little and wife, October, India.
  - Elder E. W. Farnsworth and wife, October, England.
  - J. B. Stuyvesant and family, October, Panama.
  - Miss Maude Harvey, October, Japan.
  - Elder W. D. McLay and wife, November, Scotland.
  - Elder W. W. Miller and wife, November, India.
  - Miss Della Burroway, November, India.
  - Elder Daniel Isaac and wife, November, Germany.
  - Elder C. E. Peckover and wife, November, Panama.
  - Miss Effie Willson, November, Panama.
  - Elder H. H. Dexter and family, December, France.
  - John Lipke and wife, December, Brazil.
  - Miss Pearl West, December, South Africa.
  - O. L. Dart and wife, December, Cuba.
- From points abroad workers have entered mission fields as follows:—
- J. G. Teschner, of Germany, nurse, entered Jerusalem in January; died of fever in July.
  - Brethren Wunderlich and Langhoff and wives, of Germany, February, to German East Africa.
  - W. B. Robinson and wife, of Wales, June, Spain.
  - C. N. Moulton and wife, of Jamaica, to Porto Rico.
  - G. F. Jones and wife, of Rarotonga Islands, to Singapore, October.
  - Robert Caldwell, of Australia, to Singapore, October.
- Workers on furlough have returned to fields as follows:—
- Elder J. E. Fulton and wife, from Australia to Fiji Islands, about July.
  - A. H. Piper and wife, from Australia to Rarotonga.
  - Mrs. Ida M. Fischer and daughter, from Porto Rico, returned in October.
  - John Lipke and wife, from Brazil, returned in December.

It is a formidable list, after all, for a quiet year in forwarding recruits. Counting the wives, but not the children, it represents a force of forty new workers sent out to the fields from America, besides a few returning after short furlough. In addition to these, fourteen workers already abroad entered new

fields. We face the new year with everything to cheer us. Pray for these new laborers, and for the old, and let us expect great things from God in 1905.

W. A. S.

**The True Basis for a Genuine Revival**

THE Michigan *Christian Herald* says there is a deep and widespread conviction in religious circles that "a great revival is coming. The Methodists, the Presbyterians, the Congregationalists the Christians, are all expecting it and planning for it." The *Herald* hopes that the Baptists (for which church it speaks) will not be left behind in this work.

Truly, there is nothing more needed to-day than a great revival of genuine religion; but we may well inquire, Upon what foundation could such a revival, should it come, now rest in the popular churches? The foundation of former revivals, in those churches, now no longer exists. Have those who are expecting and planning for such a revival taken this fact into consideration? That is to say, the foundation of faith in the Bible as the infallible Word of God, upon which former genuine revivals have rested, and upon which every genuine revival of Christianity must rest, has been swept away in those churches by the "higher criticism." A new theology has come in, so that, as one writer has expressed it, we now have "infallible scholarship, instead of an infallible Bible;" "'modern thought,' instead of a 'Thus saith the Lord;'" "culture, instead of conversion;" "the natural in all things, the supernatural in nothing;" "a pantheistic god instead of a personal God;" "everybody coming out right anyhow, and nobody on the wrong track except those who cling to the faith once delivered to the saints." No revival of Christianity upon such a foundation of belief as this is possible.

To have a real revival the churches must return to the old ground of absolute belief and confidence in the Bible as the infallible Word of God, and the all-sufficient rule of Christian faith. This means that they must accept what the Bible says without calling any statement an error, or a human idea, or spiritualizing it until it has no definite meaning. And this, in turn, means that they must accept the plain doctrine of the second literal coming of Christ, and its nearness as revealed by prophecy, the equally plain doctrine of the seventh-day Sabbath, and, in short, the whole reform message of Rev. 14:6-12,—the remaining part of the reformation from Rome which was not accomplished by Luther and his colaborers. They must



separate wholly from Rome, and come over wholly to the ground of true Protestantism.

Upon that ground—the ground of the third angel's message—a glorious and world-wide revival is now in progress.

L. A. S.

### The Concentration of Financial Power

SOME noteworthy statements regarding recent developments in the banking business in the United States are made in an article contributed to the *Independent* by Sereno S. Pratt, associate editor of the *Wall Street Journal*. In the present status of this very important branch of human industry is to be seen a striking sign of the times,—a striking exhibition of the tendency of the age toward concentration of power.

What is most significant in the matter is the rapidity with which the change in modern methods of finance as represented by the great banking establishments is taking place. Only ten years ago the situation was essentially different from that which is seen to-day. "Centralization is taking the place of federation." In this brief space of time the power of the clearing-house, which represents federation, has decidedly waned, while that of a few banks of immense deposits has vastly increased. The banking power of the country is being concentrated in a few mammoth institutions. Mr. Pratt says:—

The banking power of the world since 1890 has increased 110.25 per cent. The banking power of the United States in the same time has increased 168.47 per cent. The banking power of New York has increased by even a larger percentage than even that of the United States. The resources of the national banks in this city have increased in that time one hundred and ninety-seven per cent, and trust company deposits in the past ten years have grown two hundred and forty per cent. . . . Nearly forty per cent of all the cash resources of the clearing-house banks is held by three banks, and of the increase in resources of all the national banks of the United States in the past year, twenty-two per cent is represented by the increase of five New York institutions.

Such facts as these give some idea of the growth of the banking power in the United States, and of its rapid concentration in New York and in a few banks in New York.

Equally significant with this increase in power on the part of these institutions is the change which has come in "the methods, spirit, and trend" of the banking business itself. "Commercial banking" has given place, in these great leading institutions, to "financial banking."

The vital relation of the banks to commerce, and the dependence of the latter upon the former, are obvious. The

banks and allied institutions may be said to supply the air which commerce must breathe in order to exist.

Of the power and interrelation of the leading banks, trust companies, and insurance companies in New York City, Mr. Pratt says:—

The three leading life insurance companies, the Mutual, the Equitable, and the New York, with assets of more than \$1,100,000,000, or over fifty-four per cent of the total life insurance resources of the country, themselves loaners of \$40,000,000 on stock and bond securities, and having on deposit in banks more than \$70,000,000, are in intimate alliance with the three most powerful banks, the National City, the National Bank of Commerce, and the First National, having aggregate net deposits of \$415,000,000. Mr. McCurdy, of the Mutual, and a number of his fellow trustees are directors in the Bank of Commerce. Mr. Alexander and Mr. Hyde, of the Equitable, and others of that company are directors of the same institution, which has thus become known as the "insurance company" bank. Mr. McCall, of the New York Life, is a director of both the National City and the First National banks, and his vice-president, Mr. Perkins, is not only a director of the National City Bank, but also a partner of J. P. Morgan. Mr. Stillman, of the National City, is a director of the New York Life, and the bank is also represented in the direction of the Equitable, the Mutual, and the Metropolitan Life Insurance companies. Mr. Baker, of the First National, is a trustee of the Mutual Life, and Mr. Snyder, of the Bank of Commerce, is a director of the Equitable.

Now these insurance companies and banks have intimate relations, in some cases extending to the point of control, with other banks, trust companies, and savings banks, not only in New York, but in other cities. Thus the National City Bank is at the head of one group consisting of five national banks, three State banks, and four trust companies in New York alone, having aggregate deposits of \$400,000,000, while the Bank of Commerce, in connection with the Equitable Life and Mutual Life Insurance companies, is linked with five of the largest trust companies in the city. The First National and the Chase National are bound together so closely as to make practically one financial combination. There are thus three great groups of banks and insurance companies. To one Wall Street attaches the name of Rockefeller. To another it gives the name of Morgan. The third is known as the Mutual-Equitable group. Some would further reduce these three groups to two, and in some things there can be no doubt they move as one. It is not meant by this that the different links of these chains are not in most matters independent of the others, or that there is not competition between the groups, but that on occasions they are subject to the supreme interests which constitute the common bonds between them.

Of the new phase of modern banking, designated by the term "financial banking," Mr. Pratt says:—

It was perhaps inevitable, although

to be deplored, that the concentration which has been described should be attended, certainly in New York, which is the financial center of the Western hemisphere, with a distinct trend toward financial banking, as distinguished from commercial banking; that is to say, banking that concerns itself with the sale of securities and the promotion of great enterprises through loans to corporations more than in meeting the credit needs of merchants. When it is said that the three greatest insurance companies own \$658,000,000 of securities, that the national banks in New York carry over \$200,000,000 of securities, and that the trust companies in this city carry \$200,000,000 in stock investments, some idea is obtained of the immense stake these institutions have in the investment market independently of their loans on collaterals, which may be estimated at more than \$1,000,000,000.

Mr. Pratt quotes "one of the most eminent statesmen in the United States" (whose name he does not give), as saying with reference to the concentration movement which is so strongly marked in the present banking situation:—

The strength of the nation should be in the wealth and prosperity of its country towns and villages. But the cities are rapidly sapping their vitality. Population and wealth are concentrated more and more in the great cities. The independent producers and merchants of the smaller cities and towns are being absorbed into the business of the great corporations, whose headquarters are in the big cities. The independent merchant or manufacturer who had his store or shop in a country town, owned his own house there, used the profits of his business in the place where those profits were made, and contributed to its prosperity and influence, is gradually being forced to sell out to the big concern in the city. Thereafter the place of the small independent merchant is taken by a hired man, a superintendent in the pay of the corporation, and the profits of the business, instead of remaining in the town, go to the city. The same process is beginning in the field of banking, and not only is the money of the country being more and more concentrated in the big cities, but I believe that the great city banks will inevitably secure control of local banks in every part of the United States, and thus the process of concentration be carried to the farthest limits.

Mr. Pratt inquired what the remedy might be for this state of things, and the statesman replied that he did not know of any remedy.

Mr. Pratt observes very truly, that it is in the highest degree important that this tremendous power in the financial and commercial world should be wisely administered. Whether it will be so administered or not, however, is an unanswered question. On this point he says:—

The men who have created this concentration, and who control it, in large measure have in their hands the destinies of American business; and if there is

any question as to the outcome of the concentration which they represent, it is not so much on account of what they may do as for fear of their successors. For what may be safe in the hands of strong men would be dangerous indeed in the hands of weak men.

It is evident that such a concentration of financial power as gives to a few men control of "the destinies of American business," constitutes those few men the real rulers of the country; for laws enacted by legislatures and by Congress will be but empty forms so long as the business interests of the country are not under the control of the people. This concentration of financial power is a movement toward monarchy, as is the concentration of industrial power effected by the great trusts and labor unions. The founders of this nation ordained a government which diffused among the people the powers which in European governments they had seen concentrated in the persons of kings and emperors. But now, in spite of the Constitution and forms of republican government which they set up, a law which no forms of free government can control is steadily and rapidly effecting such a concentration of powers upon the exercise of which the people are dependent for the enjoyment of life, liberty, and the pursuit of happiness, as will virtually establish a new monarchy even while the forms of republicanism are yet standing. This must be so unless a remedy for the situation is soon found, and as the statesman quoted by Mr. Pratt remarked, there is no remedy in sight.

Such developments are to be expected in the last days, when conditions are reached in the religious, political, and industrial spheres which call for the special intervention of God in human affairs, and the termination of the long reign of injustice and selfishness on the earth. In the light of Bible prophecy the meaning of these latter-day developments is very plain.

L. A. S.

### Time to Awake

"AND that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Rom. 13: 11-14.

These solemn statements are strikingly appropriate at this time, and are full of meaning to us as a people.

The night *is* far spent. The day *is* at hand. Our salvation *is* nearer than when we believed. Therefore it *is* high time to awake out of sleep, to cast off the works of darkness, and to put on the armor of light.

Spiritual sleep is a perilous state. It is paralysis of the spiritual faculties. That means deafness, and blindness, and stolid indifference to spiritual things. And that means slothfulness and sinful neglect in the Master's service. Unless broken, it means the eternal ruin of the sleeper.

In the Laodicean message it is called lukewarmness, and it is represented as being extremely offensive to God.

And this, we are warned, is the special danger of God's people in these perilous times. Just at the time when every faculty should be keenly alive, and when every power should be earnestly employed in the service of God, a stupefying influence will be exerted upon God's people to paralyze their senses and rob them of their strength and activity.

O how conscious many of us are of this terrible paralysis! and how many times we have cried to God to arouse us from this deathlike stupor, and take us off the enchanted ground. Blessed be God, he is able to deliver us from the power of the enemy, and he *will* deliver those who choose to surrender entirely to his will.

The great controversy between Christ and Satan is near its close. We now stand face to face with the last struggles that are to take place before the Saviour comes. The third angel's message is for this great crisis. The people whom God has raised up to proclaim that message are represented by an angel "flying through the midst of heaven" to every nation, kindred, tongue, and people.

Mark the features. First, it is a world-wide message. It is to be given to every nation, and kindred, and tongue, and people. Second, it is a message of power. It is to be given with a loud voice. It is that last call to the great supper that is to be given with a compelling power. Luke 14: 16-23. Third, it is a swift message. The messengers are to "go out quickly." Luke 14: 21. They are to "fly" from nation to nation. Rev. 14: 6.

But, like ancient Israel, we have disappointed and grieved our Lord. We have not consecrated all to the message as we should. And as a result we have delayed the work of God. The spirit of prophecy says:—

"We are years behind." "Not one-hundredth part has been done or is being done by members of the church that God requires of them." "This is our great sin." "Were every one of you living missionaries, the gospel would be speedily

proclaimed to all countries, to all peoples, nations, and tongues."

As we look over the wide harvest-field, we see a great work yet to be done. Comparatively few of the great mass of humanity have, as yet, even heard of the message. God says:—

"Go forward." "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left."

We are glad that our God commands us to enlarge our borders, and we rejoice that to some extent this is being done. Just how much has been done, and what remains to be done, is a matter of great importance, and should be clearly understood by all who are connected with the message.

A. G. DANIELLS.

### Note and Comment

THE "ash heap" of the country for 1904, as shown by statistics of fires, represents a property loss of \$230,000,000, larger by about \$80,000,000 than that for 1903. Of this loss the Baltimore fire contributed \$69,000,000.

A CASUAL glance through the columns of the *Washington Post* of December 27 showed thirteen items of news with headings like the following: "Slain and Burned," "Four Killed at a Dance," "Fired into Negro Church," "Throats Were Cut," "Murdered His Aunt," "Shot by Girl's Father," "Fatal Shooting in Church," etc. Are such daily records an indication that the world is growing better, and that the peaceful millennium of popular theology is soon to dawn?

ACCORDING to statistics published in the *Literary Digest*, the American Federation of Labor has grown in the last few years from a membership of 550,000 in 1900 to a membership of nearly 1,700,000 in 1904. From the last annual report of the federation, covering the year ending September 30, it appears that the federation has engaged during this twelve months in 1,806 strikes, involving 256,838 employees. Of these strikes 1,193 were won, 233 compromised, 194 lost, and 178 were pending at the time of the report. It was reckoned that 121,340 employees had been benefited by the strikes, while a reverse had been met by 39,829. This showing must naturally encourage the Federation of Labor to believe that it is winning its battles for industrial supremacy, and that its proper policy is to continue to employ the weapons of coercion it has heretofore used against such as resist its demands.

## 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 praiseworthy thing, think on these things." Phil. 4:8

### Pleasing Service

CHRIST never asks of us such busy labor  
As leaves no time for resting at his feet;

The waiting attitude of expectation  
He oftentimes counts a service most complete.

He sometimes wants our ear — our rapt attention —

That he some sweetest secret may impart;  
'Tis always in the time of deepest silence

That heart finds deepest fellowship with heart.

And yet he does love service when 'tis given

By grateful love that clothes itself in deed;

But work that's done beneath the scourge of duty —

Be sure to such he gives but little heed.

Then seek to please him, whatsoever he bids thee —

Whether to do, to suffer, to lie still;  
'Twill matter little by what path he leads thee

If in it all thou seek'st to do his will.  
— Selected.

### Called to Service

MRS. E. G. WHITE

MINISTRY means service, and to this ministry we are all called. It is a dishonor to God for any one to choose a life of self-pleasing. My brethren and sisters, do you realize that every year thousands and thousands of souls are perishing, dying in their sins because the light of truth has not been flashed upon their pathway? Do you realize that the end is near, that already the judgments of God are doing their work in this world? The lack of interest manifested in the work of God by our churches alarms me. I ask all who have means to remember that God has entrusted this means to them to be used in advancing the work which Christ came to our world to do. In the sight of God, we are not owners of what we possess, but only trustees. "Not thine, but mine," God says. He will call all to give an account of their stewardship. Our accountability to heaven should cause us to fear and tremble. The decisions of the last day turn upon practical benevolence. Christ acknowledges every act of beneficence as done to himself.

There is a great work to be done in our world. Men and women are to be converted, not by the gift of tongues nor by the working of miracles, but by the preaching of Christ crucified. Why delay the effort to make the world better? Why wait for some wonderful thing to

be done, some costly apparatus to be provided? However humble your sphere, however lowly your work, if you labor in harmony with the teachings of the Saviour, he will reveal himself through you, and your influence will draw souls to him. He will honor the meek and lowly ones, who seek earnestly to do service for him. Into all that we do, whether our work be in the shop, on the farm, or in the office, we are to bring the endeavor to save souls.

We are to sow beside all waters, keeping our souls in the love of God, working while it is day, using the means entrusted to us in the Master's service. Whatever our hands find to do, we are to do it with cheerfulness; whatever sacrifice we are called upon to make, we are to make it cheerfully. As we sow beside all waters, we shall realize the truth of the words, "He which soweth bountifully shall reap also bountifully."

We owe everything to grace, sovereign grace. Grace ordained our redemption, our regeneration, and our adoption to heirship with Jesus Christ. Let this grace be revealed to others.

The Saviour takes those whom he finds will be molded, and uses them for his own name's glory. He uses material that others would pass by, and works in all who will give themselves to him. He delights to take apparently hopeless material, those whom Satan has debased, and through whom he has worked, and make them the subjects of his grace. He rejoices to deliver them from suffering, and from the wrath that is to fall upon the disobedient. He makes his children his agents in the accomplishment of this work, and in its success, even in this life, they find a precious reward.

But what is this compared with the joy that will be theirs in the great day of final revealing? "Now we see through a glass, darkly; but then face to face;" now we know in part, but then we shall know even as also we are known.

It is the reward of Christ's workers to enter into his joy. That joy, to which Christ himself looks forward with eager desire, is presented in his request to his Father, "I will that they also, whom thou hast given me, be with me where I am."

The angels were waiting to welcome Jesus, as he ascended after his resurrection. The heavenly host longed to greet again their loved Commander, returned to them from the prison-house of death. Eagerly they pressed about him as he entered the gates of heaven. But he waved them back. His heart was with the lonely, sorrowing band of disciples whom he had left upon Olivet. It is still with his struggling children on earth, who have the battle with the destroyer yet to wage. "Father," he says, "I will that they also, whom thou hast given me, be with me where I am."

Christ's redeemed ones are his jewels, his precious and peculiar treasure. "They shall be as the stones of a crown,"—"the riches of the glory of his

inheritance in the saints." In them "he shall see of the travail of his soul, and shall be satisfied."

And will not his workers rejoice when they, too, behold the fruit of their labors? The apostle Paul writes to the Thessalonian converts, saying, "What is our hope, or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." And he exhorts the Philippian brethren to "be blameless and harmless," to "shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

Every impulse of the Holy Spirit leading men to goodness and to God, is noted in the books of heaven, and in the day of God every one who has given himself as an instrument for the Holy Spirit's working will be permitted to behold what his life has wrought.

Wonderful will be the revealing as the lines of holy influence, with their precious results, are brought to view. What will be the gratitude of souls that will meet us in the heavenly courts, as they understand the sympathetic, loving interest which has been taken in their salvation! All praise, honor, and glory will be given to God and to the Lamb for our redemption; but it will not detract from the glory of God to express gratitude to the instrumentality he has employed in the salvation of souls ready to perish.

The redeemed will meet and recognize those whose attention they have directed to the uplifted Saviour. What blessed converse they have with these souls! "I was a sinner," it will be said, "without God and without hope in the world, and you came to me, and drew my attention to the precious Saviour as my only hope. And I believed in him. I repented of my sins, and was made to sit together with his saints in heavenly places in Christ Jesus." Others will say, "I was a heathen in heathen lands. You left your friends and comfortable home, and came to teach me how to find Jesus, and believe in him as the only true God. I demolished my idols, and worshiped God, and now I see him face to face. I am saved, eternally saved, ever to behold him whom I love. I then saw him only with the eye of faith, but now I see him as he is. I can now express my gratitude for his redeeming mercy to him who loved me, and washed me from my sins in his own blood."

Others will express their gratitude to those who fed the hungry and clothed the naked. "When despair bound my soul in unbelief, the Lord sent you to me," they say, "to speak words of hope and comfort. You brought me food for my physical necessities, and you opened to me the word of God, awakening me my spiritual needs. You treated me a brother. You sympathized with my sorrows, and restored my bruised and wounded soul, so that I could the hand of Christ that was reached



to save me. In my ignorance you taught me patiently that I had a Father in heaven who cared for me. You read to me the precious promises of God's Word. You inspired in me the faith that he would save me. My heart was softened, subdued, broken, as I contemplated the sacrifice which Christ had made for me. I became hungry for the bread of life, and the truth was precious to my soul. I am here, saved, eternally saved, ever to live in his presence, and to praise him who gave his life for me."

What rejoicing there will be as these redeemed ones meet and greet those who have had a burden in their behalf! And those who have lived, not to please themselves, but to be a blessing to the unfortunate who have so few blessings,—how their hearts will thrill with satisfaction! They will realize the promise, "Thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just."

### The Blessedness of Giving

L. F. STARR

"It is more blessed to give than to receive," because it delivers us from the bonds of selfishness, and from the burden of dependence. One of the greatest hindrances to the spread of the gospel at home is the failure to give enough to carry it abroad. In proportion as we give do we become interested in worldwide evangelization. If we give liberally, our hearts become warmed and thrilled, and we feel the greater need of the entire consecration of ourselves to God, and thus we become more efficient workers at home. "There is that scattereth, and yet increaseth." The rule is that those churches which give the most to spread the gospel of the kingdom abroad are the churches which have the greatest vitality, and are the most potent in building up the Master's kingdom at home.

What is true of the church is also true of each individual in the church. The man who gives the most willingly and cheerfully, in the spirit of the Master, is the man who receives the greatest supply of grace, who enjoys the most of his presence, who has the greatest peace and happiness here, and who has the prospect of eternal bliss at God's right hand above. While it is true that the man who gives with pure motives receives, and many, with accumulated interest, in this life; yet we should not give with that motive in view. That would be giving from a selfish motive. If we give expecting to receive as much or more in return, we shall not be benefited by giving. But we are benefited when we lose ourselves in the work of the Lord, and give because of the great love we have for him, and because of the great desire we have to further his kingdom in the world, and to hasten the time when all nations and tongues and

peoples will acknowledge the supremacy of our King.

The standard which Christianity raises is this: "Be ye therefore perfect, even as your Father which is in heaven is perfect." He gave freely. He gave his Son for a lost world. He gives rain and sunshine, both on the just and on the unjust. It has been truly said, "No man has a purely benevolent emotion until he has done a deed or given a dollar without any desire for, or expectation of, any recompense but the approval of God." Any work which makes no appeal to selfishness, and offers no return save the expansion and enrichment of our spiritual natures, is the most closely related to our Christian growth. The greatest object of true giving is to develop this unselfishness, not because God or his poor need our help, but because we need the discipline of giving. Every individual Christian should give for the extension of the gospel of the kingdom. That is a debt that every man owes. We should feel that it is a debt of gratitude that every man owes to the bountiful Giver of all things. Then again, all the members of the church should pay their tithe and make liberal offerings. The tenth of our earnings belongs to God, and the increase of our flocks and fields of grain should be faithfully tithed. Nine tenths with the blessing of God upon it, will go further than ten tenths without his blessing.

The church of God stands in need of a great revival to-day, but along with it should be the revival of the pocketbook. If the churches and individuals, would come forward, cheerfully and willingly giving as the Lord has prospered them, there would sweep such a wave of blessing over the land as has not been witnessed yet. We should be in the midst of a greater Pentecost than that which swept over Jerusalem in the apostles' days. Do you doubt it, reader? Listen to the word of God: "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." When this is done, then it will be time to shout, Hallelujah! But it comes with poor grace when the individual is not paying his tithe or making any offerings to missions, and then says that he is wholly the Lord's, and his soul is filled with divine love.

In our social life there are many opportunities of ministering to the needy and lost ones, and the Master himself says that in doing such service we are also ministering to him. What a privilege! The more we help others, the more we are helped ourselves. The more we impart light and hope and cheer to the hearts of our fellow men, the more shall we be cheered on our journey, and the more will our pathway be illuminated by the presence of Christ, the true light. The follower of Christ is never so happy as when head and

heart and hand are actively engaged in helping others, and leading the perishing to the Redeemer of men. Let us, then, imitate the Master in spending and being spent, in giving our time, our energy, our means, ourselves, to him and for him, and thus learn by experience that it is more blessed to give than to receive.

### History of the Early Advent Awakening in China—No. 3

#### The End of the Movement

J. O. CORLISS

THE Tae-pings published many books and leaflets, and were very persevering in distributing them. In these they attempted to show that at one time China was blessed with a correct knowledge of true religion. They referred to the worship of Shang-te, the one supreme God, by ancestors of the Chinese race, and traced their subsequent deterioration to the point where they engaged in the worship of creatures of wood and stone. They also acknowledged the original fall of man, and the power of Jesus Christ to save him from his sins. They gave the work of the Holy Spirit in the heart great prominence, as the agent of God in man's regeneration.

These doctrines were clearly set forth by them, especially that one referring to the saving of men, which was expressed as follows: "Who has ever lived in the world without offending against the commands of Heaven? But until this time no one has known how to obtain deliverance from sin. Now, however, the great God has made a gracious communication to man; and from henceforth whosoever repents of his sins in the presence of the great God, and avoids worshiping depraved spirits, practising perverse things, or transgressing the divine commands, may ascend to heaven, and enjoy happiness for thousands and myriads of years in pleasure and delight, with dignity and honor, world without end."

It is questionable whether many among Western nations could set forth the Christian's benefit any clearer, in so few words. One more quotation on this point may not be out of place, however. In a text-book for children, entitled "Ode for Youth," there occurs the following verse:—

"Jesus, His first-born Son,  
Was in former times sent by God,  
Who willingly gave his life to redeem  
us from sin.  
Of a truth, his merits are pre-eminent.  
His cross was hard to bear,  
The sorrowing clouds obscured the sun;  
The adorable Son, the honored of  
heaven,  
Died for you, children of men.  
After his resurrection he ascended to  
heaven;  
Resplendent in glory, he wields authority  
supreme.  
In him we know that we may trust,  
To secure salvation and ascend to  
heaven."

In their "Book of Religious Precepts

of the Tae-ping Dynasty," it was required that "in every circle of five-and-twenty families, the youth must go every day to the church, where the vexillary [standard-bearers, or leaders] will teach them to read the holy books of the Old and New Testaments, as well as the proclamation of the duly appointed sovereign." From each twenty-five families were appointed five persons whose duty it was to see that all the people of their charge were in their places on the Sabbath, to make their offerings, and listen to the preaching of the word. Once in each forty-nine Sabbaths each prefect, tribune, and centurion must take his turn in visiting each church, there to expound some doctrine of the Bible to the people, and also to examine them as to whether or not they were living in obedience to the ten commandments.

Every man in the new empire having a family exceeding three in number, must give up one of them to become a soldier. But the widowers, widows, orphans, and childless, together with the sick and feeble, were to have no public responsibility, but were entitled to be fed from the government granaries. All queues were removed, as badges of slavery. The use of opium was forbidden. The books of Buddha and Taou were indiscriminately destroyed. They were indeed puritanic, so much so that some weak natures could not endure their requirements and restrictions, and so were obliged to leave the Tae-ping camp.

But it is recorded that these people were "men of their word," and that they were frank in manner, welcoming foreigners as "brethren." They were quite positive that the kingdom of universal peace was just at hand, when sin and sorrow and sighing would be things of the past.

With all the truth in their possession which the prophets predicted should characterize the good of the last generation, it seems a great pity that the Tae-pings should have been led to adopt National Reform doctrines, so fatal to good religion. Their error came in, however, through mistaken ideas relative to the setting up of "the everlasting kingdom" for which they looked. Finding themselves superior in knowledge to all the heathen outside of their brotherhood, they were led to believe that they were called of God to establish that kingdom by themselves putting down all rule, and all authority, and all power.

In harmony with this idea they acted. Success attended their first efforts, and they overcame, in spite of the Chinese imperial troops, nearly all that coast country extending from Canton in the south to within a few miles of Peking in the north. Indeed, the Chinese empire seemed almost entirely at their mercy. So far, in fact, was the overturn of the Chinese empire threatened, that the emperor called upon the English government to assist in the overthrow of the insurgents. The result was

that English men-of-war were sent to China, and many of the Tae-pings were destroyed. Others were scattered, some to the United States, others to other nations, and the great advent awakening of the last century in China came to an ignominious end.

But it is to be hoped that a revival of the true message, without the errors of that day, may be speedily realized in that country. Indeed, latest news from that quarter indicates that the gathering call of the third angel's message has already begun its work there, which is to realize a rich harvest of souls for the Master's reaping. May that time speedily arrive, must be the prayer of every loyal believer in the Lord's early coming.

### Suggestions for Extending the Circulation of Our Papers

D. T. BOURDEAU

EVERY one professing faith in present truth should hail with joy the present movement for extending the circulation of our periodicals, and should give a practical answer to this question: How can I help forward this movement which must contribute to the furtherance of the glorious work of the third angel's message? It is hoped the following suggestions will help in returning a proper answer to this question.

1. Pray for those who prepare matter for our papers, that they may with cheerfulness, wisdom, and power present the very truths the people need. Pray that you may secure many subscribers for these periodicals. Great wisdom is required to do this work in such a manner as to secure the most telling and encouraging results. Different temperaments, conditions, and circumstances have to be met, and earnest and persevering prayers should be offered with full confidence that God is willing to hear the petitions offered to him for the success of his work in the earth, and to remove every difficulty in our way. As we pray, we must bear in mind that prayers are ineffectual if no special effort is put forth comporting therewith. As we pray, we must think, plan, and work. The greatest drawback that can come to any enterprise is inactivity on the part of those who pretend to be its friends and supporters. There is danger with not a few of shrinking before prompt and hard work because it costs much to perform it. There is where selfishness often comes in, and the greatest blessings are lost. The richest blessings are received in doing that which costs us the most. Could we be saved to-day if Christ had not undertaken our salvation at an infinite cost and sacrifice? Let us, therefore, get out of self and into Christ, and do the work that now occupies our attention, remembering that to wait for a more convenient season, for an easier time, is an excuse of Satan's own invention to keep us from doing what we ought to do immediately.

2. In harmony with the Scriptural exhortation, "Let us do good unto all men,

especially unto them who are of the household of faith," first labor to lead those who profess faith in the final gospel message and claim to belong to God's remnant people, to take our papers and go immediately to work in getting others to subscribe for them. Thus we shall be putting out our talents to the exchangers by increasing the number of workers for the glorious object in view.

3. With due regard for what the Scriptures say on honoring sacred things bearing the marks of age and priority of existence, and taking in the sense of the Scriptural injunction, Render, therefore, honor to whom honor is due, in which is couched a principle which is applicable to things as well as to individuals, stir up your own veneration and respect, and those of like faith, in favor of our oldest paper, our church paper, THE ADVENT REVIEW AND SABBATH HERALD, and first get as many of our own people to subscribe for it as you can, not in the least neglecting our other good papers, which have their special and important missions to fill.

4. Let our ministers and workers stir up believers on this subject in brief, pointed, spicy speeches in public services, defining the respective missions of our different papers, giving an idea of their plans and objects, and quoting from them, especially from the one that they make the special topic for the occasion. Let such services be followed by testimony meetings, giving all full liberty to say something in their own way in favor of our papers, especially encouraging the narration of the experience and the benefits they and others have derived from reading these periodicals. Make this matter a heart-to-heart work by speaking to each separately, especially at his home, where you will have opportunity to inquire into his financial and spiritual condition, and to observe whether there are any obstacles in the way of his taking our papers, and, if there is, to help him in removing them. Our workers should discriminate between the financial conditions of those with whom they work, and not urge those who are cramped financially to take all our papers at one time. With such recommend the good old REVIEW, or the *Little Friend*; if dealing with little ones, or the *Youth's Instructor* for the youth. The latter paper can be wisely used with some as an aid in securing their subscription for some of our more advanced papers; and the same is true of the *Life Boat* and *Life and Health*.

5. Let all our people go to those whom they are canvassing, with words of courage and good cheer, and never indulge in words bordering onto scolding, even when dealing with delinquents. A far radiant with joy and cheerful with encouraging words usually meets with good favor, and is generally productive of good results; while a frowning and faultfinding, overurging, and drumming however good the motive that prompts them and the object in view, are divisive, and very often seriously mar

work, and hinder or defeat its accomplishment. Forced obedience is agreeable neither to God nor to those who view things as God views them. Let us, therefore, not speak nor act in such a way as to cause those whom we are canvassing for our papers or other literature to think that we are forcing them to subscribe. Let us rather, in presenting the attractions and inestimable value of the literature we offer, call for willing, cheerful volunteers, and manifest the principles couched in the proverb, "He that winneth souls is wise." When a yearly subscription can not be obtained, try for a shorter period; and when a short-time subscription is taken, the reader should be visited and encouraged to extend his subscription to a year. This means, of course, that you are to follow up all your subscribers, and to do in each case as the faithful shepherd does with his sheep.

6. Recognizing, as far as possible, the fact that to him who digs for his spiritual food and pays for it, it is sweet and appreciated, induce those whom you are canvassing to pay for their papers. But even as you do this, you will meet those whose circumstances are such that they can not pay down for the paper; and they will want it very much, and will promise to give the amount needed as soon as possible. You will also meet honest people who hunger and thirst for the very truths contained in the papers, but who feel that they can not promise to pay for them. What can be done under such circumstances? Shall we deprive these hungry, starving souls of the message-filled papers lest we shall have to sacrifice something? If we are to be workers for Christ, we can not refuse the poor the gospel, though it costs us something to give it to them. Few lose anything by becoming responsible, to the extent of their ability, for the subscriptions of these poor people. When they can do no more as individuals, appeal should be made to the church, and the literature be provided from a missionary fund, which should always be bountifully maintained in every society. Never permit honest, hungry, starving souls to perish for want of spiritual food. In this very work the Lord tests you to see whether you love your neighbor as yourself. Will you stand the test?

### The Sabbath and the Creator

CYRUS SIMMONS

THE word "Shabath," or "Sabbath," signifies rest. It is the name given by God to the seventh day of the week. "But the seventh day is the Sabbath of the Lord thy God." Ex. 20:10. "The seventh day" and "the Sabbath" are interchangeable expressions used by God to mean the same day. "And rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11. Therefore the word "Sabbath," according to divine authority, can not be properly applied to any other but the seventh day of the week, because that is the only day that has

been hallowed by the rest and the presence of God.

The Sabbath means more than the rest obtained by cessation from physical and mental labor. It means God's rest, the rest that only God can give. Hence in a special and sacred way this day belongs to him. He calls it "my holy day." Isa. 58:13. Since only from him we can obtain that saving rest signified by the Sabbath, Jesus invites us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 4:1. "For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works." "And in this place again, If they shall enter into my rest." Heb. 4:4, 5. "There remaineth therefore a Sabbath rest" (R. V.), or, margin, "a keeping of a Sabbath to the people of God." "For he that is entered into his rest [that is, God's rest], he also hath ceased from his own works, as God did from his." Heb. 4:9, 10. It is evident that the rest which God wishes us to see in, and to get out of, the Sabbath is not our own rest, but his rest which pertains to salvation.

The commemoration of the Sabbath is enjoined as a memorial of God's creation of the world. "Remember the Sabbath day to keep it holy, . . . for in six days the Lord made heaven and earth," etc. Ex. 20:8, 11. It is a sign of his re-creation or redemption of man. "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13.

Thus "the high and lofty One that inhabiteth eternity" (Isa. 57:15) has made the Sabbath to mark the weekly cycles of time, and to proclaim not only the almightiness of God in the creation of the worlds, but his wonderful love in the re-creation, or redemption, of man. Remember, "The Sabbath day was made" (Mark 2:27), not simply appointed or set apart, or designated. It was made by Christ; "therefore the Son of man is Lord also of the Sabbath." Mark 2:28. It was made by the God who lived *before* the first day was spoken into existence: "Before the day was I am he." Isa. 43:13. The conclusion is inevitable that it takes the God who can create, who can make his covenant with day and night, who can appoint "the ordinances of heaven and earth" (Jer. 33:25), to be able to make the Sabbath day.

The Lord speaks in prophecy of a power that would arise that would think to change his law. Dan. 7:25. The papacy admits that it has changed the law of God by instituting Sunday, the first day of the week, for the Sabbath, instead of the seventh day. Many of the Christian world accept this change by keeping Sunday. When we consider the Godlike, omnipotent, and creative power

associated with, and necessary for, the creation of the Sabbath, how is it possible for us to place any sanctity or sacredness in, or find any divine authority for, the observance of a weekly rest day appointed by man? Instead of worshipping God by keeping Sunday are we not meeting the disapprobation of Heaven by trampling under foot the Sabbath, the very day that God has made to commemorate the creative power of its Author? Can we enter into God's rest if we do not keep his rest day, or the Sabbath? Do we really believe that he is the Creator and Redeemer of the world, if we do not "remember the Sabbath day to keep it holy"? Ex. 20:8.

### Laboring in Prayer

T. E. BOWEN

God looks not on the outward appearance. He looks upon the heart. Among men, he is counted as the most valued laborer who can make the most brilliant speech, and sway an audience by his powerful words. No doubt these are great gifts, and can be used by the Masterworkman to good advantage when fully consecrated to him.

The Lord also regards as very precious other ways of laboring not always appreciated by men. Paul, the great missionary, associated with himself men who knew how to pray. He counted as valuable help that brother who knew the secret of pleading with God until the evidence was obtained that Heaven heard, and the answer was coming.

Such a laborer he found in Epaphras. Speaking of him, in writing to the Colossians, he says: "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." Col. 4:12.

What a beautiful testimony! He was an earnest laborer for others in prayer. After all, we judge one another not so much by what is said, but by the connection maintained with Heaven in prayer.

No one is shut out from this kind of labor. The aged pilgrim, too feeble to brave the storms any more, can go into his closet, and there on his knees carry on the same work Moses did on the mountain, when Aaron and Hur supported his hands toward heaven, while the victorious armies of Israel, led by Joshua, were fighting the battles of the Lord on the plains below.

Many are the victories through prayer. By the prayer of Elijah the heavens were restrained from giving rain for three and one-half years, and again they gave rain abundantly in answer to prayer.

Near the close of Israel's captivity, in answer to the prayer of Daniel, God sent a leader to bring his people back to their beloved land and city.

It was the night of wrestling in prayer that brought to the overcomer Jacob the

name of Israel. Interesting are the many instances where God wrought real enterprises resulting to the Lord's cause through the labors of men of God upon their knees in prayer.

The Saviour of men spent much time thus. His victories were achieved on the mountainside alone with his Father. Thus was his soul strengthened and his followers kept. To Peter he once said: "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not."

"Lord, teach us to pray," might be an appropriate prayer for us now, even as it was for the disciples of old.

### Our Missionary Attitude

THE readers of the *Visitor* have already been apprised of the fact that at our good camp-meeting such a wave of missionary enthusiasm swept over the camp that the conference voted (1) that one half of its workers, together with one half of its tithe, be held subject to the call of the General Conference for use in aggressive work in the destitute fields in the regions beyond; and (2) that this plan of sharing our workers and means with the more needy countries of earth be adopted as a permanent policy of the Ohio Conference till the gospel work is finished.

It is not at all improbable that some of those who were not present may consider this action of the conference hasty, and think that we have overstepped the bounds of reason.

Some may also imagine that we have jeopardized our home interests in proposing so liberally to the fields abroad. But I wish to say, in reply to these or any kindred questions that may arise in the minds of any concerning this matter, that there was no excitement, no fanaticism, connected with this movement.

The Ohio Conference voluntarily and deliberately placed herself on record as willing and ready to act her part in the work God calls upon his people to do now. We profess to believe that Christ will come, according to his promise, in this generation. We also profess to believe that "this gospel of the kingdom must be preached in all the world for a witness unto all nations; and then shall the end come;" that the time is due for the "everlasting gospel to be preached unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, 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 water."

The step we have taken to share our laborers and our means with the other more needy and destitute nations of earth is in perfect accord with the inspired word we have quoted.

We have also assumed a friendly attitude toward the Mission Board, a willingness to co-operate with them in any consistent way to finish the work, and to

bring an end to the reign of sin and suffering.

Let no one entertain fears that the members of the Mission Board will make unreasonable requests of us, nor manifest indifference toward our home interests. They will gladly co-operate with us in all our efforts to strengthen and build up the recruiting field at home. I sincerely believe that we have taken a step forward; and that God's blessing upon us in return will strengthen us, broaden our ideas, enlarge our hearts, increase our faith, and deepen our interest in his closing work.

I thank the Lord for the encouragement I find in the *REVIEW AND HERALD* of Jan. 13, 1903: "Already many are receiving the Holy Spirit, and no longer will the way be blocked by listless indifference."

"Christian, rouse! fight in this warfare,

Cease not till the victory's won;

Till your Captain loud proclaimeth,

'Servant of the Lord, well done!'

He, alone, who thus is faithful.

Who abideth to the end,

Hath the promise, in the Kingdom

An eternity to spend."

—H. H. Burkholder, in *The Welcome Visitor*.

"ANGER is a thing that comes in a hurry, and leaves you to regret its coming the rest of your natural life." "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

### —THE—

## MISSIONARY CAMPAIGN

### The Church the Training Place for Workers

"As churches are established, it should be set before them that it is even from among them that men must be taken to carry the truth to others, and raise up new churches; therefore, they must all work, and cultivate to the utmost the talents that God has given them, and be training their minds to engage in the service of their Master. If these messengers are pure in heart and life, if their example is what it should be, their labors will be highly successful; for they have a most powerful truth, one that is clear and connected, and that has convincing arguments in its favor. They have God on their side, and the angels of God to work with their efforts."—*Gospel Workers*, page 50.

The following experience illustrates that of many of our ministers who became successful workers by beginning at home with tract distribution:—

"About thirty years ago, while on the farm, I thought I ought to do something to advance this blessed cause. Having been in the first angel's message of 1843 and 1844, I felt that the third angel's message was going too slowly; so I secured some tracts, and began my work, leaving some of them at every house.

with the explanation that they were free, and that they would be called for in a few days, and other reading-matter left.

"I had good success in this missionary work. After I had made the third delivery, the people requested me to speak to them in their schoolhouse. I reluctantly accepted the invitation, and began to explain, the best I could, the Scriptures upon the subjects treated in the tracts. These meetings continued, and church after church was raised up. In this way I began my ministry. The Lord greatly blessed my efforts in responding to the impression that he gave me that I ought to do something to forward the message; and this he will do for every one who will attempt something for God and for the advancement of his truth. J. G. SAUNDERS."

"The great work now to be accomplished is to bring up the people of God to engage in the work and exert a holy influence. They should act the part of laborers. With wisdom, caution, and love, they should labor for the salvation of neighbors and friends. There is too distant a feeling manifested. The cross is not laid right hold of, and borne as it should be. All should feel that they are their brother's keeper, that they are in a great degree responsible for the souls of those around them. The brethren err when they leave this work all to the ministers."—*Gospel Workers*, page 54. D. W. REAVIS.

### A Canvasser's Experience

IN a personal letter to Brother H. H. Hall a Missouri worker gives the following account of an interesting experience in territory where large books are not supposed to sell so readily:—

There was a sawmill camp a few miles away, and the foreman told me that Sunday was the only time I could work there; that they were all very busy on other days, and every man had to stand at his post, and could not stop a minute. One of the employees was a preacher, and preached every Sunday to the camp. Last Sunday morning I went down early, and canvassed the preacher, the first thing. I took his order, and he asked me to speak to the people in his place at eleven o'clock. I said I would; and when the time came, he introduced me to the congregation, and at the same time told them that my book was the best one he ever saw. I spoke on the coming of Christ, and after the meeting, sold eighteen books,—value fifty-seven dollars,—and then went on my way rejoicing. Now, Brother Hall, I am here in the Mississippi bottom selling large books, while others are just across the river selling small books. I have walked and blistered my feet to-day, but have sold ten copies of "Great Controversy"—value thirty-two dollars. All the canvassers in Missouri are generally doing well. This book work must take on larger dimensions. We must lengthen our cords and strengthen our stakes. I have been canvassing for fourteen years, and have never seen the people more ready to buy books.

# THE WORLD-WIDE FIELD

## Beginning in Portugal

C. E. RENTFRO

I WILL now give my first general report for Portugal, more especially for Lisbon. We landed in Lisbon the twenty-sixth of September, and though the language was strange to us, a few days in our new field, as well as our entire journey, were marked by many blessings from our Heavenly Father.

We found our present house, after two-days' search, just across the street from the home of the man who owns it — Portugal's prime minister. We pay only a little more than six dollars a month, but must pay for six months in advance.

This is indeed a very needy field,

after the Bible interest for six years, when he was succeeded by Mr. Robert Stewart, who held the place twenty-six years. The agent for the peninsula is Mr. Robert O. Walker, of Madrid, while his sub-agent here is Mr. Robert Moreton, who is a noble young man of great capabilities. We made his acquaintance, and found him a friend in time of need, and are indebted to him for much valuable information, and for papers, from which I cull the facts here given. The Bible office now occupies a goodly portion of a large convent erected over three hundred years ago, from which place the friars went out to bless the Spanish Armada before its destruction.

About twelve years ago the government sold the convent to the Presbyterians, who, in turn, about five years ago sold it to the Episcopalians. The latter hold their services in the large chapel. This is rather strange, as the penal code declares that Protestants shall not have an exterior form of a church, but may have one in an out-of-the-way place. Yet the Episcopalians have raised the cross to the top of the building, which the Presbyterians



DEPOT OF THE BRITISH AND FOREIGN BIBLE SOCIETY, LISBON

had torn down, they believing it best to sail under colors so closely resembling those of the mother church that they can easily capture the people.

The accompanying picture is of the front entrance to the Bible office, and shows a small shop, where Bibles are sold to the general public. This is the lower floor. The convent occupies a space almost equal to a block, or square, in some American city.

The total output of copies of the Bible or portions of it, from 1804 to 1903, was nearly 1,500,000. They employ seven colporteurs in Portugal. The selling of the Scriptures is not without trials; for in July of this year, in one of the outlying provinces of this country, a Catholic priest seized the entire outfit of a colporteur, and cast him into prison. Thus Rome does when she can find a convenient opportunity, even while keeping up a respectable front. We can see that Portugal is ready for the last warning message to a dying world. The Bible Society will receive its reward for the circulation of the Word of God.

where ignorance and almost heathen darkness reign supreme. The inhabitants number about five million, with fewer Protestant missionaries than has India. The former country, I understand, has one worker to one hundred thousand people, and Portugal does not have that many, so far as I can learn.

The British and Foreign Bible Society has done much toward the evangelization of this field. A short rehearsal of its work may not be out of place. In the year 1809 the first edition of the Portuguese New Testament was published, in the D. Almeida version. In 1811 Mr. Henry Hartin advocated the cause of the Portuguese, and the result was the first edition of the New Testament in the Figueiredo version — a translation by a Catholic priest, this fact making for it a ready acceptance among Catholics. About 1819 to 1821 appeared the complete Bible.

In 1864 the Society sent Mr. W. P. Tidley to this city to open an agency. F. H. Roughton had charge of the office until 1870. Then J. E. Tugman looked

We are making fair progress in the language, and hope soon to be able to do active work by selling literature. I have made two attempts to sell the Brazilian paper and tracts. While I sold a few, I found I needed a better vocabulary.

I recently learned that the Seventh-day Adventists are being advertised by some continued articles in a small religious Portuguese publication. These have the usual Scripture texts for argument against us. Also the book "Seventh-day Adventism Renounced" has found its way here, in English, however. Altogether, we feel glad for being helped in this way, even before we can talk in the strange tongues; for they can do nothing against the truth.

If any one wishes to give a donation through the usual channels, for the purpose of getting out more literature in the Portuguese bearing on present truth, it would be acceptable.

By the time this reaches you, the people of God may be in unison praying for the advancement of the Lord's work. Our prayer will continue to be, God bless his cause, his people, the great sin-cursed world, and may he hasten the day of the reign of King Emmanuel. Remember this needy field in your prayers.

Lisbon, Portugal.

## From Rarotonga to Singapore

MRS. G. F. JONES

AFTER laboring in Rarotonga, Cook Islands, exactly one year, it was thought best that Brother Piper should again take charge of that field, and that we should open up the work in the city of Singapore. To reach that place, we first took a steamer to Auckland, New Zealand. On board we found a crew of about thirty shipwrecked sailors, with the captain and officers, whose ship had struck the reef of the island of Mangaia early one morning at the very hour they expected to sight it. The natives of the island in the meanwhile treated them kindly, and supplied their wants, until the steamer picked them up and conveyed them to Auckland. We kept them well supplied with our literature, which they seemed to appreciate.

The four days we spent in Auckland most pleasantly at Dr. Caro's new and well-patronized sanitarium, and we were glad to meet Brother Baker and the members of the Auckland church. In four more days we reached Sydney, where we were met by Brother Gates, who took us on to Wahroonga, where we stayed over Sabbath at our delightful sanitarium, which was like a haven of rest, and a foretaste of paradise.

The three weeks we were waiting for our third and last steamer were passed mostly at Avondale, and it will always be a source of much encouragement to us to think of that earnest band of students, preparing themselves to carry the light of truth to those who "sit in darkness and in the shadow of death." We trust that some may come over and help us in our labors, and also some



from Dr. Kress's class of nurses, if the Lord so wills.

On leaving Sydney for Singapore, our first stop was at Brisbane, Queensland, where we improved the few hours allowed us on shore by visiting Brother Nellis and his family and a few others. This was the last opportunity we were to have of meeting any of the brethren until reaching our destination, when we hoped to see Brother Munson.

We were very fortunate in having a pleasant class of fellow passengers, one of whom was a young English missionary, who had labored mostly in India, and was on his way home to recuperate his health. He was always most willing, and even anxious, to converse on health reform, and to read all we could give him on that subject, and intends to put what he has learned into practice when he gets on land. He thought that while traveling on the ocean it was not the best time to begin.

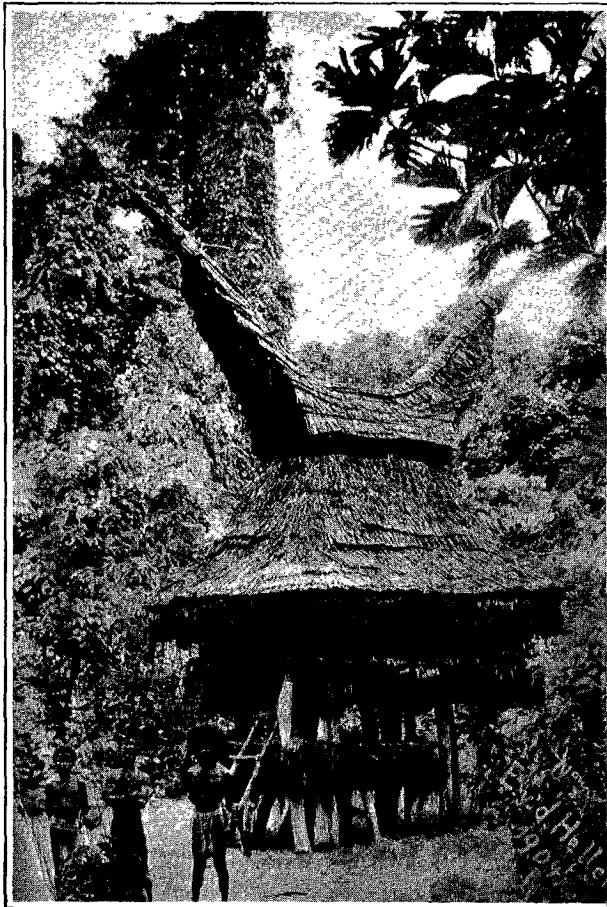
Another of the passengers was a Boer gentleman, who at first fought in the war, afterward became a spy, then was taken prisoner and sent to Bermuda. We were glad to have a supply of Dutch tracts to give him, and to find that he read them very carefully and with great interest. He said war was a very bad thing, and had a most demoralizing effect on every one connected with it. It was distressing to hear of some of the sights he had witnessed—how, after a battle, some of the wounded would be cursing, others praying, and others imploring

some one to put an end to their dreadful suffering. His home and fruit-trees were all burned down; and while he was away in Bermuda, his wife, baby, and another child died of grief and exposure.

Nearly five more days brought us within sight of British New Guinea, and adjacent islands. The scenery was very fine. We landed at Samarai, one of the islands off the extreme eastern point of New Guinea. It was intensely hot ashore, and we were glad to return to our steamer. The natives are very dark skinned, with thick woolly hair. It seemed strange to see the children with ringlets that looked exactly like wool. Hats are needless, and they wear next to no clothing. Their teeth are jet black, and their gums and tongues the brightest red color, from the betel-nut, which they chew almost constantly. This nut contains stimulating properties,

so the outward disfigurement is not the worst evil. Their huts are made from the sago-palm, and so constructed that no light is admitted. It seemed too bad to pass on and leave those people in such a pitiable condition, utterly helpless, with no one to tell them of a Saviour's love.

In two more days we sighted the island of New Ireland on our right, and, soon after, that of New Britain on our left, both of them mountainous. In the latter are four volcanoes, in close proximity, called "Father," "Mother," "Son," and "Daughter." The crater of one has entirely fallen in. The "Daughter" is still active, while the remaining



GHOST HOUSE, GERMAN NEW GUINEA

two are completely covered with verdure of many shades, and rising abruptly out of the deep-blue water, form a most pleasing picture. In this island we called at three ports—Herbertshohe, Matupi, and Simpson's Haven—all three at the northeastern end. The former is at present the seat of government, but they intend removing it to the latter place, it being a landlocked harbor, although a most deadly place for fever. This is about six miles from the scene of the late massacre of the Catholic missionaries. The day before our arrival, one of the ringleaders had been shot. Another boy, supposed to be less guilty, was brought on board our steamer, to be conveyed to New Guinea a prisoner for life.

The natives here have a more savage and less intelligent appearance than those we saw in New Guinea, and are said to be so fierce in the interior that

no white man has ventured farther than twenty miles from the coast. We were told of a chief who keeps slaves for the purpose of eating them, and kills one every few days. Their native money consists of a particular kind of small shell resembling the cowrie, bored and strung together on a narrow strip of cane. A fathom is worth about two shillings English, or one-half dollar American. Their lack of clothing is evidently compensated for by their numerous ornaments,—necklaces; armlets (always very tight and worn on the upper arm, serving also as a receptacle for their pipes when not smoking); feathers fixed in their hair; rings, sticks, or bones through the nose, which are from two to six or seven inches long; large rings inside the hole bored in the lobe of the ear, and generally touching the shoulder; strings of dogs' or other teeth round their foreheads; red paint round their eyes, ears, and mouths. When not chewing the betel-nut, almost invariably a pipe is seen in the mouth. Quite a number bleach their hair with lime, which contrasts strangely with their dark skin. Many are covered from head to foot with ringworm, but they seem to pay no attention to it.

In the harbor between Matupi and Simpson's Haven were two strange-looking islands, which made their appearance in one night some years ago. It is said that one is inhabited by three hundred people. At the edge of the sea, just below the volcano, the water could be seen steaming, and one day we sailed up a creek where the water was of a yellowish color, from the sulphur contained in it. The water became hotter as we went along, until it steamed, and we could not hold our hands in it.

Our next stopping-place was Frederick Wilhelm's Hafen, on the north coast of German New Guinea—as deadly a place as beautiful. Here we were joined by a German missionary and his wife, who were returning home to save their lives. He told us that out of thirty missionaries who had gone there, twenty had succumbed to fever. He himself had been there, in all, fourteen years, and intended returning again when he had recovered sufficiently. He had learned to love the natives, and they him. He said they had never tried to harm him, although at a short distance from his station they lately planned to kill every white man and capture the steamer on her arrival, killing every man on board. Fortunately, their murderous design was frustrated by its becoming known a few minutes prior to its intended execution.

A planter told us he often found it necessary to shoot down numbers of them, to keep them intimidated, not hard to see which plan is the successful—love or fear; God's way or man's. This good missionary learned the language for only four hundred natives, each village having its own language, not dialect, and, as he pressed it, "as different from one

other as German is from Greek." And after spending so many years among them, only one boy converted is, apparently, the fruit of his labor. He says, however, he hopes for more, and that if he had lowered the standard, he could have had many, like the Catholics, whose missions seem to be in a very flourishing condition. Those he has known have a legend of the flood and ark, and say that first a dove was sent out, then a cassowary, and, lastly, a pig, which did not return. They also believe that a good spirit was once among them, but went away, and will return from the east.

In 1873 when a Russian man-of-war called to leave a botanist, they thought this was the good spirit's return, and prepared quantities of food in his honor. But when a gun was fired, they all decided this could not be the good spirit, and were afraid. The first time they saw a white man, they thought he was an evil spirit, and that his clothes were a part of himself. On one occasion, when they saw Mr. Hofmann, the missionary, take off a shoe, they ran away, and were very much afraid. This people have never, so far as is known, worshiped idols, but have a great many ceremonies, are strong believers in ghosts and magic, and are very unwilling to give all this up.

They have a kind of temples which they call "ghost houses," where they place the skulls of their dead friends, and hold their religious feasts. These the women are never allowed to enter, as it is believed they do not have souls. Their noses and ears are bored through when they are infants of about three months, as a preventive of death. They were much concerned about Mr. Hofmann's little girl's nose and ears not being pierced, and did all they could to get him to do it. They are invariably fond of children, and however much they may hate and kill one another and white people, they will always spare the children.

After passing the northern coast of Dutch New Guinea, and through the beautiful Dampier Strait, which occupied three hours, and leaving the island of Ceram on our right, we came to Banda, a beautiful little group of three islands, one of which is a large, active volcano. We visited one of the famous nutmeg plantations, distributing a quantity of Dutch literature, which seemed to be highly appreciated, as it was in every Dutch port at which we called. We also saw the noted Coral Gardens, in company with a colonel and his wife, first-class passengers in our steamer. I mention this because, not being of the same class, we did not have many opportunities of meeting; yet the Lord was able to bring us together, and we had a very pleasant and most interesting visit with this good lady, who was full of inquiries on the Scriptures, especially on the second coming of Christ, in which she is a firm believer. She seems to be an earnest Christian. Several times after this she would steal away to our

end of the steamer, and ask questions on different points of truth, some of which she was willing to accept as soon as presented. What she could not see so clearly, she was not only willing, but anxious, to investigate, and we left with her a supply of literature, for which she was very thankful. We hope to see her again, as they are stationed at Singapore for six months at least. And we trust she will allow the Holy Spirit to lead her into all truth, as he desires to do, not only for her own sake, but for the sake of the many others whom she could reach because of her position and influence.

I might add that, just as surely as the Lord was working to impress hearts on the steamer, it was plainly to be seen that the enemy was not asleep, and results of his labors of snatching away the good seed could be noticed. However, this did not discourage us, but quite the contrary, as we remembered God's precious promises. "The Lord knoweth them that are his." See John 10:29, also 2 Cor. 13:8.

After calling at Macassar and Batavia, in two days we arrived safely at Singapore, in good health, and of courage in the Lord, knowing that the work is his, and thankful for the privilege of having a part in the last message.

*Singapore, Straits Settlements.*

### Mission Notes

FIFTY years ago the Bible was an unknown book in Japan. There are doubtless millions of Japanese who know comparatively little about it to-day, as there are millions in all parts of what we call Christendom. Yet the Bible has now made considerable impress upon the populace of Japan as a whole.

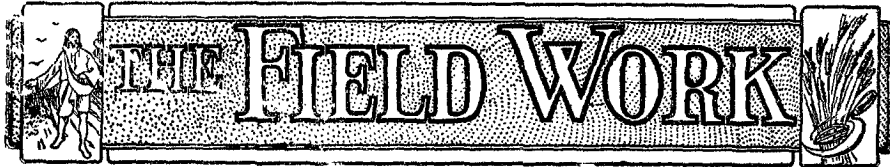
CHILE and Argentina have jointly set up a colossal statue in bronze of "Christ the Redeemer," at the highest point of Upsallata Pass in the Andes. Both countries sent representatives of rank to the imposing ceremony of the unveiling, which took place in the middle of March. This great monument on the frontier is a memorial of the settlement of a long boundary dispute. In place of the usual frontier guards, armed to the teeth and glaring defiance into one another's faces, the boundary will henceforth be marked by this benignant figure, which recalls to all passers their common allegiance to the Prince of Peace.

THE British and Foreign Bible Society has recently received \$193.60 for its Centenary fund, from Malay Christians in the island of Sangir. The gift calls attention to the wide pervasiveness of modern missionary effort. The island of Sangir most of us will have to hunt up on the atlas. It lies about midway between the northern point of Celebes, in the Dutch East Indies, and the southern point of Mindanao, in the Philippines. Missionaries from the Netherlands have been working there for years.

THE head of the first ancestor of the human race is supposed by the Chinese to be buried near a temple at Chen-chau, in the province of Honan. During a festival there this summer the people thronged the China Inland Mission premises. The local preacher, the native Christians, a native evangelist from Taiho, and the ladies of the mission talked themselves hoarse, explaining the gospel of Jesus Christ to changing and eager audiences. Even the mission door-keeper did duty as a preacher to men who hung around in the streets outside of the door. The doors of the mission had to be locked from seven to eight in the morning, to secure time for the workers to pray and study the Bible in preparation for each day's work. During the festival, about twenty thousand men and women listened to Christian instruction, and bought copies of the Gospel to take home with them.

IN the thick of the terrible battle of Nanshan, just north of Port Arthur, two Japanese soldiers were wounded at the same moment. One of them, a corporal, crept to his comrade, and tried to bind up his wound. The man said to him, "Don't trouble about me, look out for your own wound; I have believed in Jesus Christ." Then the corporal recited to the desperately wounded man, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." "Yes," responded the other, "I have been laid hold of by Jesus Christ." At that moment a second bullet struck the speaker, and he died. The corporal lived to reach the hospital, and to tell the Christian nurse of this strange communion of souls on the battle-field. Some of the money given by Christians in the West, in self-denial and with prayer, carried the gospel to those two pagan Japanese, and so yielded forth a hundredfold on the bloody slopes of Nanshan.

THE National Bible Society of Scotland made its way into Spain as far back as 1895. The story, as told by a secretary of the society, is a remarkable one: "While yet the Bible was confiscated at every frontier, Manuel Matamoros showed us how the book might be printed in Spain itself for the use of the faithful souls, who, meeting in secret and under feigned names, were feeling their way toward the light. In a back room in a back street in the cathedral city of Malaga, on a rickety old hand-press, with scanty supply of type, a godly printer, with his own hands and such help as his wife and son could render, printed, at the cost of the society, three thousand large-type New Testaments, in the course of seventeen months' labor during every hour of which he stood in danger of arrest and the galleys—a feat which will live in history with the achievements of those who counted not liberty or life dear to them for the sake of Christ and his gospel."



# THE FIELD WORK

## Alabama

THE work in Alabama is still onward. God is blessing us as we strive to do his will. After camp-meeting I crossed the bay from Mobile, and held some meetings at Marlow, in Baldwin County. Nine were baptized. There are three others who I think will desire baptism when we organize the church.

December 11 I was called to the Chunchula church to dedicate a new house there. The brethren have worked faithfully, and have erected a house for the Lord. A good school is being conducted there by Mrs. E. G. Bennett, and many not of our faith are sending their children to this school. We hope soon to see schools all over this land, where the principles of true education will be taught.

W. L. McNEELY.

## Indiana

MOROCCO AND MOUNTAYR.—I came to Morocco, October 14, and began a series of meetings in a hall. These were continued for six weeks. The donations met the expenses. We organized a Sabbath-school of twelve members.

After this we went to a place called Mountayr, eight miles from Morocco, and began meetings in a Baptist church. We held our first Sabbath meeting there last Sabbath, December 24. Sixteen were in attendance. The power of God came into our meeting, and hearts were melted. We expect God to do great things for us at this place.

During the time of labor in these two places sixty-seven sermons and twenty-eight Bible readings were given, seventy-five family visits were made, five hundred pages of tracts were distributed, one hundred copies of the special *Southern Watchman* and fifty copies of *The Signs of the Times* were sold, also twenty dollars' worth of books, three yearly subscriptions were taken for the *REVIEW AND HERALD*, and four for the *Indiana Reporter*.

We have not written this report for a show, but to let our brethren and sisters know what God can do with the weak things of this world. My courage in the message was never better. We expect an organization there soon. Brother Dunn and my wife are with me, and assist in the meetings. Pray for us, that we may be kept humble, that God may continue to work for us.

B. HAGLE.

## California

ESCONDIDO.—Since giving up the work in Arizona, I have remained at home with the family on account of their poor health. I find plenty to do. The week of prayer gave to this church a great blessing. Our meetings were held at half-past twelve each day. They were well attended. The Spirit of the Lord came to us with convicting and converting power. Sins were confessed, the blessing came, souls were free. The

testimonies had the ring of victory. God's hand was stretched out with healing power.

One dear sister seventy-three years of age yielded herself so fully to the leadings of the Spirit that her poor weak body was strengthened. She laid aside her cane, and now takes delight in working among her neighbors with our periodicals. She says her life is the Lord's forever, to be used in his service. Our donations were one hundred and fifteen dollars. We number about fifty, children and all. The meetings were well attended.

Since coming home my time has been spent in visiting and Bible work. Nine souls are rejoicing in new-found truth. Counting the children, this makes an addition of seventeen to our Sabbath-school. We have some exceptionally bright young people. Several will soon be ready for baptism. The church here is of excellent courage. They are pushing the periodical work. The little ones at the Young People's meeting decided to pay one penny each every Sabbath for the India mission. They are very faithful in this, and have determined to keep eight children in school for the year. They earn their pennies by cleaning and dusting the church each week under the supervision of the church-school teacher. They are preparing the program published in the *REVIEW* for the twenty-fourth of December.

Personally, I never was of better courage, and never received greater blessings than of late.

A. J. HOWARD.

## Mississippi

CORINTH.—It is now six years since my wife and I came to this place as self-supporting workers, nursing the sick, giving Bible readings and doing Christian Help work.

Our efforts have been blessed. One sister accepted the truth, and an impression in favor of the truths held by our people has been made on the hearts of many. As a result of instruction in health reform several have given up wrong habits, and are enjoying better health.

Our work has so increased that we can not answer all the calls for treatments. It seems that a building to receive patients and in which to give treatments is very much needed, for many are asking us to erect one. I have bought two good lots, and begun to build a house, 28 x 48 ft., plain, convenient, and suited to this work. It is our purpose with God's blessing to make it an institution for the training of nurses and to further the cause of Christian Help work and healthful living.

Were it not that some kind brethren and sisters sent me three hundred and forty dollars to start the work, I could not have undertaken it. I have all the framing lumber paid for, and the excavation for the basement finished and paid for. The citizens of Corinth dona-

ted about fifty-six dollars. This is the first effort in this State to open up treatment rooms, and our conference is not able to assist in it. I need \$1,275 to complete and furnish the rooms.

This enterprise is to be carried on in accordance with the light given in the Testimonies, and it is to be free from selfishness in its management. None of the proceeds will be used for any other purpose than to pay the running expenses, and caring for the sick. The needs of the people and the suffering of the afflicted poor is my plea.

The mayor of Corinth wrote a recommendation for me and our work, a copy of which will gladly be mailed to any one desiring to help us. Pray for us and the work.

Since Sept. 26, 1903, nine of our patients who had been given up to die by the doctors, have fully recovered. To God we give all the praise.

E. P. and RACHEL AUGER.

## Vermont

DURING the week of prayer it was my privilege to visit four of our Vermont churches,—North Wolcott, Morrisville, Johnson, and Bordoville. A good interest was manifested in all these places. The time has surely come for deep consecration to mark the lives of all who have a knowledge of present truth. At Bordoville the annual election of officers was held on Sunday; an elder and a deacon were ordained.

### Follow-up Work

Now that a good beginning has been made in the distribution of our literature in Vermont, the work should be followed up. Yearly subscriptions for our periodicals should be obtained; interested ones should be visited; Bible readings should be given when the way is open for such work; and books, pamphlets, and tracts should be placed in the hands of the people. Earnest prayers should go up to God daily that he will bless this literature, and cause souls to accept the truth.

I fear that we are too timid in approaching our neighbors with this truth. A few weeks ago a man not of our faith was at a meeting where the attention of our people was called to the importance of taking the *REVIEW AND HERALD*, and he asked if he might subscribe also. If we believe we have a message for the world, let us arise and give the message. How sad it would be if in the judgment we should face the fact that some of our unsaved neighbors would have accepted the truth had we gone to them with it in a proper spirit. Let us work while the day lasts.

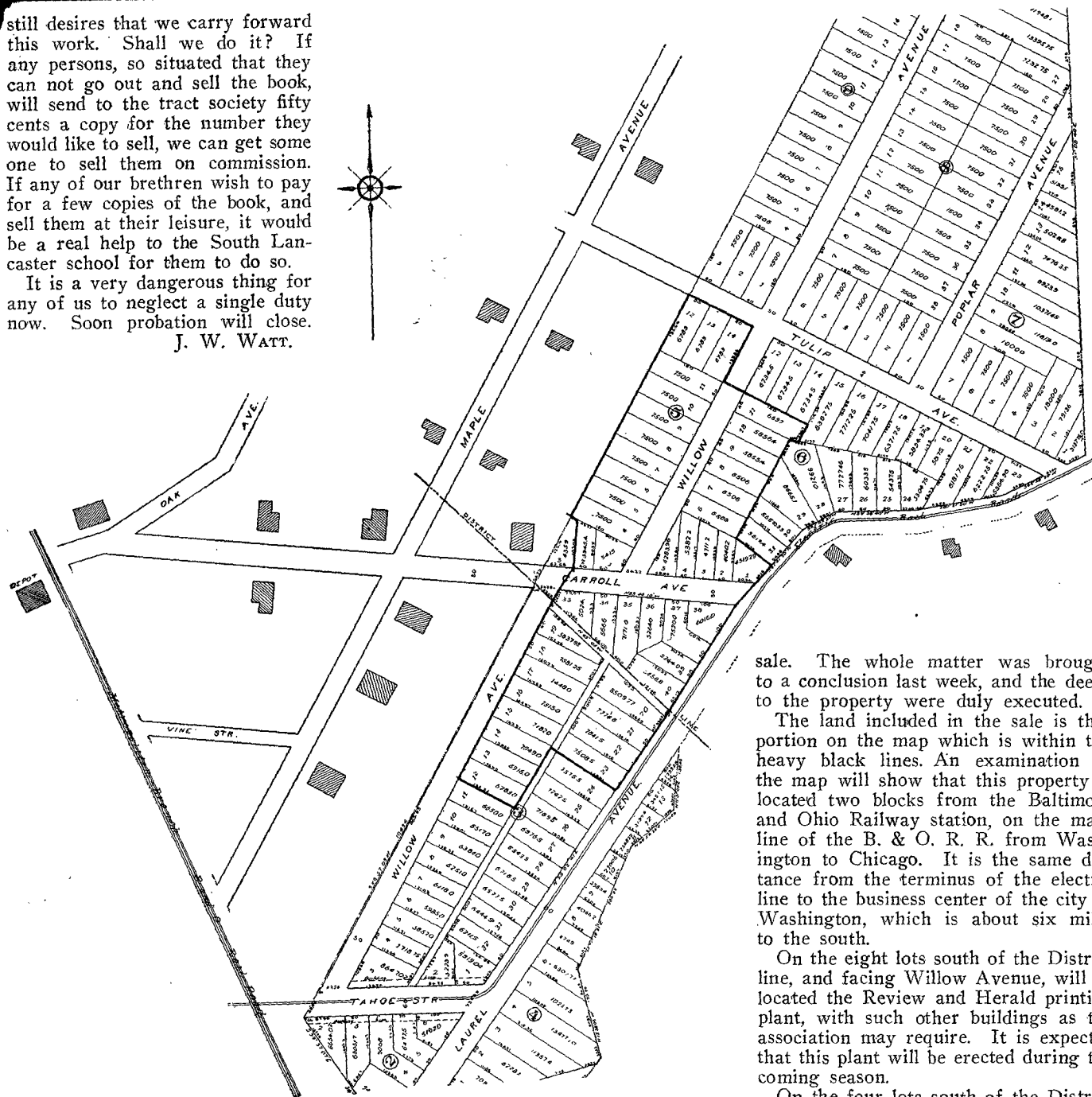
### Work With "Christ's Object Lessons"

In visiting the churches I am sorry to say that I have not found the deep interest in this work that I had hoped to see. What can be said with reference to this work more than has been said? The Lord has spoken plainly through his servant again and again, yet we are not stirred over the matter as we ought to be. The month of December was set apart for a special sale of this book. Had each Seventh-day Adventist made a special effort, many copies would have been sold. But the obligation to sell these books will still remain after the month of December is gone. The Lord

still desires that we carry forward this work. Shall we do it? If any persons, so situated that they can not go out and sell the book, will send to the tract society fifty cents a copy for the number they would like to sell, we can get some one to sell them on commission. If any of our brethren wish to pay for a few copies of the book, and sell them at their leisure, it would be a real help to the South Lancaster school for them to do so.

It is a very dangerous thing for any of us to neglect a single duty now. Soon probation will close.

J. W. WATT.



**The Purchase of Land at Takoma Park**

In the spring of 1904 the trustees of the Review and Herald Publishing Association and the representatives of the General Conference united in making an offer for a certain portion of land at Takoma Park, D. C., being a part of what is known as the "Thornton tract." This tract was in the hands of trustees representing the court; and as a portion of the land desired was in the District of Columbia, and a portion just across the District line, in the corporate limits of Takoma Park, Md., it was necessary that the sale should be confirmed both by the District court and by the Maryland court.

On the twenty-third day of June, Justice Anderson, in the District court, confirmed the sale of that portion of land lying in the District. An appeal was taken from this decision by counsel representing a certain portion of the heirs to the property, and the matter was taken to the Court of Appeals of the District.

The sale of that part of the land lying

in Maryland was confirmed by the court of Montgomery County, Maryland, in September. The same heirs took an appeal also from this decision, to the Court of Appeals of Maryland.

In this litigation neither the Review and Herald Publishing Association nor the General Conference has appeared as a principal party. The differences were between the heirs themselves, some of whom favored the acceptance of the offer made, and others opposed it. The heirs were thus divided into two parties, each of which was represented in court by its own counsel.

After the case had progressed as stated above, disinterested third parties, especially the mayor of Takoma Park, made an effort to bring about an amicable settlement between the two parties at variance, in order that the litigation might be brought to a close, and the property sold according to the original offer.

As a result of several conferences, an agreement was finally reached, based upon substantially the original conditions, but with a slight variation as to the exact amount of land included in the

sale. The whole matter was brought to a conclusion last week, and the deeds to the property were duly executed.

The land included in the sale is that portion on the map which is within the heavy black lines. An examination of the map will show that this property is located two blocks from the Baltimore and Ohio Railway station, on the main line of the B. & O. R. R. from Washington to Chicago. It is the same distance from the terminus of the electric line to the business center of the city of Washington, which is about six miles to the south.

On the eight lots south of the District line, and facing Willow Avenue, will be located the Review and Herald printing plant, with such other buildings as the association may require. It is expected that this plant will be erected during the coming season.

On the four lots south of the District line, and facing Laurel Avenue, will be erected the building for the offices of the General Conference and Mission Board. This building will be forty by sixty feet, three stories in height, and will contain ample room for the offices of all the different departments of the General Conference.

On the triangular piece of land bounded by the District line, Carroll Avenue, and Laurel Avenue, it is expected that a church building will be erected in due time. It is probable that the remainder of this portion will be reserved for a lawn.

The lots on the north side of Carroll Avenue, continuing through to Tulip Avenue, will be suitable for residence purposes.

The whole lot comprises nearly five acres, about one third of it being in the District of Columbia and two thirds in the town of Takoma Park, Montgomery Co., Md.

By this purchase a rural location is obtained for both the Review and Herald printing plant and the General Conference offices, with all the conveniences for mail, telegraph, express, and

freight for the expeditious transaction of business.

The fifty-acre tract purchased for sanitarium and school purposes is located about fifteen minutes' walk northeast of the land just acquired, and thus the different institutions located at Takoma Park are within easy access of each other.

Plans are now being drawn for the General Conference office building, which will be erected at once. It is expected that this will be completed and occupied before the meeting of the General Conference in May, thus providing a suitable place for the transaction of business connected with the General Conference.

W. W. P.

### Maine

DURING the week of prayer we held meetings with the church at Washburn; and as we had the readings, the Spirit of the Lord came very near, and some not of our faith witnessed for the truth, and expressed the thought that they had never seen more direct manifestations of the Spirit's presence than in those meetings.

While listening to the readings, I began to realize more fully the progress of the work, and some of the old-time power came upon me, and I can praise the Lord for a new lease of life, and a voice to praise him "who healeth all our diseases." Brethren, the consummation of our hope is near.

"Praise God, from whom all blessings flow;

Praise him, all creatures here below."

J. B. GOODRICH.

### The Week of Prayer in Southern Jamaica

THE week of prayer, which has just terminated, has in every respect rivaled those of past years. Never before in the history of this observance has the Spirit of God manifested itself among the brethren of southern Jamaica as during this recent week of prayer. The time allotted to conduct these daily services was, as usual, early morning; and all can imagine how cheering and encouraging it was to see a congregation of people ranging from the old man of seventy to the child of seven, all gathered in the little white-walled church, even before break of day, for the sole object of meeting Jesus; and he, faithful to his promise, was never absent, so all were able to exclaim, "Truly the Lord has been with us." The burden of prayer rested upon all, and not one minute was wasted. Many confessed their disloyalty to God in tithe and offerings, and made faithful promise to do better in the future, and also to make a special effort to propagate the third angel's message during 1905.

While it is true that mistakes have been made in the past, yet how cheering it is to note that the work is making steady progress. Our week-of-prayer offering has more than doubled that of former years, notwithstanding the present hard times, owing to the loss of crops. The outlook seems gloomy, but we believe our Heavenly Father will supply all our needs. Time and space

would fail to give full details of the grand and glorious times which we enjoyed during the week of prayer. Truly, I am glad to scatter the tidings to the ends of the earth that the seed which has been sown in southern Jamaica has indeed fallen on good ground, and is bringing forth fruit, some thirtyfold, some sixty, and some an hundredfold.

C. D. PARCHEMENT.

### Indian Territory

MUSKOGEE.—The weather during the week of prayer was cold, but nearly all our people attended service each evening, and several friends met with us.

At the Friday service, and also on Sabbath, every one in the house either bore testimony or asked for prayers. The Spirit of the Lord was especially present on Sabbath, December 17, and sins were confessed.

This week of prayer marks a new era in the life of our church, and if we should not meet in another on earth, we can truly say that we expect to meet the results of this one in the world to come.

Notwithstanding the needs of our own field and the poverty of our members, we were able to donate quite a good amount for mission work, and I hope to see more given in the near future. Pray for the work here.

E. L. MAXWELL.

### The Week of Prayer in Baltimore

THE week of prayer has been a blessing to us here in Baltimore; it has brought new life to many of us, and a new experience to others, for which we praise the Lord.

We were glad to have Elder I. E. Kimball and his wife with us on the first Sabbath of the week of prayer. Their presence and labor seemed to bring in a precious spirit of revival. Sunday evening they met with us again. This time we had a union meeting of both churches, and it was an occasion long to be remembered by the faithful workers of Baltimore. Brother Kimball gave us some good points concerning work for the salvation of souls, and for giving the message to them. We were made to feel that we must go out among the people more,—go out and search for precious souls, and compel them to come in.

While all our meetings were good, some of them were attended with special manifestations of the power of the Spirit. On Tuesday night we had an old-time revival. The Laodicean spirit was broken down, and the Spirit of the Lord came among us with rich blessings. One who had been in a backslidden condition testified that he longed for the experience of true conversion. He was greatly benefited by this meeting, and said that he was going to live closer to God. The Spirit came in in convicting power, and souls were refreshed.

If every one who holds membership among us had the true experience of the new birth, our work would go much easier than it does. If all were taken in by birth, and not by theory or by climbing up some other way, there would be a mightier power among us to bring souls to a knowledge of this precious

truth. While conversion, in a sense, is a daily work, it is an inevitable necessity that we must all be born again, or we can not see the kingdom of God. When the members of the church are all truly converted, there will be no trouble about the unconverted honest souls in the world. This is the rich-and-increased-in-goods age of the church. May the Lord help us all to be thoroughly converted.

The Lord came very close to us on the last Sabbath of the week of prayer. The Holy Spirit came in with power toward the latter part of our meeting as we gave opportunity for those who had relatives and friends for whom they wished prayer offered. He filled the children with his sacred presence, and they arose with praises on their young lips. During the meeting one sister took her stand for the truth, and testified to her determination to follow the Saviour wherever he leads. Then just before closing, another sister arose and said that she would not allow Satan to hold her back any longer, and testified to her purpose of accepting the whole truth of the third angel's message. This week was a week of victories, and we have decided that this shall be a year of prayer, and that the good work shall not stop with a week of prayer.

Last Sabbath it was our great joy to receive six precious souls into the fold. There are others soon to follow. We now have four who are ready for baptism. We are not depending upon help from the outside so much now, but are looking to God to revive the work in this great and needy city of over five hundred thousand souls, where very little is being done.

We expect next Friday night and Sabbath to have Elder K. C. Russell with us, and we are looking for another precious season.

Elder Traugh met with us recently, and gave us very timely instruction for the work in these its last stages. O brethren and sisters, pray for the work in Baltimore! We need your prayers. Our offering amounted to \$22.50, to which will doubtless be added \$15, making a total of \$37.50.

HARRY S. WEAVER.

### Boggs town (Ind.) Manual Training Academy

It may interest the readers of the REVIEW to know how God has blessed the Boggs town Manual Training Academy. Some time before the week of prayer, we began praying for God's blessing to rest upon our young people, and touch their hearts. The needy field had been kept before the students since our school opened, and we prayed that the Lord would awaken in them a desire to give of their means, as well as to consecrate their lives to him. Rigid self-denial was practised by many of them, and all had a part in the giving.

One hour each day was set apart for our prayer service. All took part in song and in bearing testimony to God's love and power. From the first, the Lord blessed us, and although we had asked and expected great things of him, yet he blessed us above what we had asked or thought. Several students decided to obey the Lord's commandments.



Our offerings amounted to \$31.55, besides several pieces of jewelry. We are praising God for his great love and his strong hand.  
B. F. MACHLAN.

**Week-of-Prayer Notes**

**Porto Rico**

THE week of prayer is now in the past, and it has been a precious season to our little company in Mayaguez. Brother Moulton came from Arecibo during the last part of the meetings.

In the morning we had the readings in English, and in the evening we had them in Spanish, and the Spirit of God was present in rich measure. On Sabbath, December 17, we had baptism early in the morning, four going forward in that sacred ordinance, and later in the day we organized the church with thirteen members, after which we celebrated the ordinances. It was a precious season, and one long to be remembered.  
B. E. CONNERLY.

**From an Isolated Group**

WE are two old people living alone. We held our meetings, read the readings, and prayed. We gave three dollars last year. You said it would have to be doubled this, and so we had to pray for that. We were sick, and could not go out to get the money. But I said it must come, and so it did. After our last reading we took up what had come in, and it was six dollars, and ten cents to buy the money order.

CAROLINE KYSOR.

**Bermuda**

THE work is deepening with our new Sabbath-keepers. I feel sure we can count on twelve or fourteen of these. One intelligent man has not fully decided, but I feel hopeful for him. I never saw the Spirit of God work with more power. Truly we are seeing a few drops of the latter rain here in Bermuda.  
J. A. MORROW.

**Oakland, California**

DAILY, through the week, the Spirit of God was with us. The church, by the way, is not so large by eighty members as it was before the removal to Mountain View. Last year the annual offering was under two hundred dollars. Our people were greatly touched this year by the situation. When the offering was called for, there was an opening of many envelopes to increase the gifts, and considerable loose money was put in the baskets. The entire congregation knelt in prayer, thanking God for the privilege of sending means to help spread this message to earth's remotest bounds. The offering was \$306.50.  
B. F. RICHARDS.

**Cumberland Industrial School**

It has now been over two years since the Lord directed my wife and myself to this place; and we had much evidence that it was his will that we should establish a school that should help to advance his work here. In his great kindness to us, he has sent us help from many kind friends, and helpers, especially Brethren C. A. Graves and Ona E. Offerle,

and their households. Over six hundred acres of land has been purchased by these brethren, much of which they will be willing to sell to those who are guided here by the Lord to also help in his work.

I have carefully avoided all effort toward colonizing families here; and have earnestly asked the Lord to send just such ones as might be blessed in coming, and be made a blessing.

One hundred acres is devoted to the school farm. I have taught three terms. Most of the pupils are not of our people, as there are but few Seventh-day Adventists here. From the first, I have hoped to build up a self-supporting work, where laborers could be trained for God, who would catch up the banners of the cross and bear them on through toil and sacrifice to glorious victory.

The people here are friendly to us. There are no colored people near us. The climate is healthful, and the water is good. There is plenty of timber. The soil is not so productive for most products as in some places, but more than a living can be raised on even a small farm.

There is room for a few more families of our people here, especially those who have young people who desire a training to become workers in the cause. I expect to open school in our new building next month. Though some of this country has been settled many years, in some respects it is like a new country. Cabins are built in the woods, a small clearing made, and crops planted among stumps and girdled trees. Any who intend to come, should be prepared for toil and self-denial. We are of good cheer, feeling confident that we are in the path of duty and service. We extend sincere thanks to those who have sent us of their earthly store, and pray that it may be to them treasure in heaven.

CLIFFORD G. HOWELL.

Earleyville, Tenn.

**A Striking Situation**

It has been only a few weeks since the officers of the Religious Liberty Bureau organized for labor; and even since then we have been hindered in our work in various ways. But notwithstanding this, the Lord has blessed us in getting the good work started in various lines.

Seven thousand petition blanks have been printed, and sent to the various conferences in the United States, which are to be signed as a remonstrance against the passage of the two Sunday bills now pending in Congress. We have also had a large number of a four-page document printed, in which the text of the bills is given, together with an explanation and review of the same. The matter in this appeared in the last number of the REVIEW, and is entitled, "Sunday Bills Now Before Congress." These are also being sent out to the various conferences to accompany the petitions. The design is that each one circulating the petition shall have one of these.

Four new Religious Liberty leaflets have recently been written by the secretary, W. A. Colcord, to which reference has already been made. These are now ready for distribution.

In connection with Elder J. S. Washburn, who is also a member of the execu-

utive committee of the Religious Liberty Bureau, the chairman and secretary have spent as much time as their other duties would permit, in placing before representative men of our country, assembled in Congress, the principles of liberty and the dangers of religious legislation.

During the past two weeks our efforts have been directed chiefly toward improving an opportunity which has providentially presented itself for us to set forth the claims of the Bible Sabbath and the principles of religious liberty, as the result of a local issue which has risen in this city. December 12 seventy-five of Washington's Protestant pastors met, and planned for an organized campaign for better Sunday observance in the city of Washington, which seems to be especially aimed at the government, because it "makes" certain of its employees work on Sunday. It was planned that each pastor should speak in his church on "Sabbath Observance" the first Sunday in the new year. Believing this to be another movement which would result in bringing pressure to bear on the national legislature for Sunday legislation in the District of Columbia, and blind the eyes of the people to the claims of the Sabbath of the fourth commandment, we resolved to organize a counter-campaign, setting forth the gospel truth on the Sabbath and true liberty. Accordingly an open letter, containing a straight argument on the Sabbath question, was written and mailed to over one hundred Washington pastors concerning their proposed campaign. This letter was not only sent to the pastors, but it was published in the *Washington Post* of December 26, occupying over two columns of space. The other two dailies of Washington, which are evening papers, the same day gave extended articles, presenting the pith of the open letter which appeared in the *Post*. We estimate as the result of these newspaper articles that the truth was presented, in one day, to an audience of two or three hundred thousand. In addition to this effort we had a ten-thousand edition of this open letter printed in tract form and presented by our workers to the citizens of Washington. This tract was accompanied by an announcement of a public meeting to be held on Wednesday evening, December 28, to discuss the general subject of Sunday legislation and the true Sabbath.

Although it was a midweek meeting during the holidays, and a very cold night, there was a good audience in attendance, including our own people, who were well represented at the service.

There were six short but comprehensive addresses given by as many different speakers during the evening.

The writer presided at the meeting, and gave a brief introduction at its opening, setting forth the object of the same.

Prof. W. W. Prescott's address was on the topic "History Repeating Itself in the United States." He showed in a very comprehensive way the parallel between the history of the fourth and fifth centuries and that of our times on the question of Sunday legislation.

Prof. B. G. Wilkinson spoke on "The Sabbath-on the Continent." He has just returned from a four years' sojourn in Paris, France, so could speak intelli-

gently upon the subject. He cited several illustrations showing how nations like France and Spain have no lack of religious laws, but, notwithstanding, the Sunday observance of these countries is most demoralizing.

Elder J. S. Washburn spoke on "Sunday Legislation in the District of Columbia," giving a lucid explanation of the two Sunday bills now pending before Congress.

Elder W. A. Colcord spoke on "The Logic of Sabbath Legislation," and made clear the inconsistencies and dangers which attend it.

Elder G. B. Thompson gave an interesting address on the "Candid Admissions of Eminent Men." He emphasized the fact that many eminent men acknowledge that there is no Bible authority for Sunday-keeping.

Elder Luther Warren gave an address on "Christ and the Sabbath." He forcibly illustrated the significance of the rival Sabbaths by reference to the flags of the North and the South, showing that it was not the material of which they were composed that led men to march under and to fight for them, but the principles they represented. So with the rival sabbaths; the Sabbath of the Bible is a sign of loyalty to God, and the Sunday is a sign of rebellion against the government of Heaven. Thus it does make a material difference which day we keep.

This service, with the newspaper reports of the same, we believe will be far-reaching in its influence.

Sunday evening services will be continued in the same hall by Elder Luther Warren and others.

K. C. RUSSELL.

**A Canvasser's Experience**

I LEFT Keene, October 19, on a canvassing trip to southwestern Texas. I traveled about two hundred miles in a buggy, and canvassed enough to pay my expenses while looking for a location for the winter. After going to several towns without finding a suitable place, I was finally led to this little place, and then I could understand why the way had been hedged up when I tried to locate in some of the other towns.

When I began canvassing here, I found a mixed population of Americans, Germans, and Mexicans. As I can talk in their languages, I am able to meet them more successfully. People like to be addressed in their own tongue, and some of them give a canvasser a cool reception if he is not able to talk in their language.

I am using English, German, and Spanish books. I greatly regret that we have no books in the Spanish language that give the three angels' messages. I am using "Cristo nuestro Salvador" and "Cartilla Evangelica" ("Christ Our Saviour," and "Gospel Primer"). I hope there will be other books published that will more fully meet the needs of the millions of Spanish-speaking people in every place.

My heart has been cheered, and I have taken a more hopeful view of the work among the Mexican people, as I have met those who seemed honest hearted and had a love of truth. I have a great desire to see this gospel of the kingdom fully preached among them, and I am

sure that in the sifting there will be found some grains of wheat to be gathered into the heavenly garner.

My wife is canvassing the town, and I the surrounding country. While we have many difficulties to meet in this work, yet we are pressing forward, and trusting in the Lord. We thank him for a part in this last message of mercy to mankind, and for the promise that we shall reap if we faint not.

W. F. MAYERS.

**The Nashville Sanitarium Fund**

THE amounts given below were received during the month of November. The total amount was far short of meeting the most urgent needs of the month, but every cent was received with great appreciation, and put to the most practical use. Some of the letters we receive with donations are very touching, expressing much sacrifice on the part of the giver, but withal an experience of blessing in being permitted to respond to another call of need for God's cause.

Table listing donors and amounts for the Nashville Sanitarium Fund, including entries like 'Previously reported \$902 00', 'Mamie Moore 5 00', 'Katie Fries 1 00', etc.

Total .....\$982 15

We would also gratefully acknowledge the receipt of a barrel of apples and a barrel of potatoes from Mrs. W. B. Skirvin; and a supply of potatoes, apples, onions, and canned fruits from the Wolf Lake (Ind.) church. These provisions, coming at a time when we could hardly find means to buy necessities, brought great relief, and certainly did cause, in our hearts, thanksgiving. No doubt there are others living where provisions of this kind are abundant and cheap, who would be glad to spare some for such a needy work as this, located where it is considerable expense to secure these supplies.

We are especially pressed at this time, and we feel the need of a close communion with God that we may be enabled to grasp his blessings.

We also appreciate the kind letters we have received from poor, but sympa-

thetic brethren and sisters. Address communications to Nashville Sanitarium, Church and Vine Sts.

L. A. HANSEN, Secretary.

**The One Hundred Thousand Dollar Fund**

Table listing donors and amounts for the One Hundred Thousand Dollar Fund, including entries like 'AMOUNT previously reported \$50,578', 'John Kirkland (Manitoba) 200 00', 'Lucy A. Pennell 100 00', etc.

**FIVE DOLLARS EACH**

Table listing donors and amounts for the Five Dollars Each category, including entries like 'Mrs. N. Crane, Charles A. Wyman', 'Reuben Wright, Walter Johnson', etc.

**THREE DOLLARS EACH**

Table listing donors and amounts for the Three Dollars Each category, including entries like 'L. S. Felton, Mrs. S. S. Robinson', 'Vivian S. Crandall, A. P. Heacock', etc.

**\$2.50 EACH**

Table listing donors and amounts for the \$2.50 Each category, including entries like 'T. S. McDonald, Mrs. S. J. Taylor', 'Charles H. Harris, Mrs. Carrie K. Butcher'.

**TWO DOLLARS EACH**

Table listing donors and amounts for the Two Dollars Each category, including entries like 'Mrs. Etta Clark, B. F. H., Matt and Isabella Reed', 'H. C. Carmichael, James Lee, Petoskey (Mich.) church', etc.

**\$1.50 EACH**

Table listing donors and amounts for the \$1.50 Each category, including entries like 'M. D. L. Peck, Mrs. J. M. Colburn', 'H. E. Sterling, A. H. Nelson', etc.

nard, \$1.25; M. J. Willmore (South Africa), \$1.22; Blanch F. Willmore (South Africa), \$1.22; Mrs. J. B. Mills, \$75; Louis Beatty, \$55; Mrs. and Miss Guin, \$35; Georgianna Burlingham (British Columbia), \$30; Harry Burlingham (British Columbia), \$30; Leon Beatty, \$15; Mrs. Cathey, \$10; a friend, \$10.

ONE DOLLAR EACH

A friend in Washington, C. H. Chenault, S. A. Brown, M. Kleckner, Viola Kleckner, T. E. Thorp, Priscilla While, Mrs. J. J. Beatty, Mr. and Mrs. Milton Hensie, May Gotham, E. O. Anderson, Mrs. Anna A. Mack, E. Warren Fraits, Mrs. E. V. Robertson, Myrtle Robertson, Mary C. Zirkle, P. L. Hoen, T. Strawn, D. A. Kline, Mrs. N. W. Adkinson, Mrs. Martha Mitten, Lillian Taylor, Sarah E. Vincent, Mrs. Anna Gates, Fannie Clark, Orma C. and Oca Blanch Davis, Mrs. H. E. Sterling, G. P. Gurnsey, Mrs. S. Beaman, Mrs. E. Yankee, Mrs. P. A. Stanley, Mrs. J. C. Terry, Mrs. Emily Chaney, Mrs. Matilda Wareham, Mrs. R. M. Best, H. S. Fisk, Frank F. Fry, Mr. and Mrs. H. L. Mignott (Central America), Mrs. May Edwards, Mrs. Mary R. Reed, Mrs. L. T. Ayres, Mrs. Weatherwax, Mrs. M. J. Horn, Margaret E. Shaffer, Sarah W. Richmond, Henry J. White.

FIFTY CENTS EACH

H. C. James, J. M. Fisher, J. L. Kauffman, E. M. Kauffman, Ella Knuth, Clara Christenson, Nancy Dotson, May Zirkle, Carl Zirkle, Lawrence J. Taylor, Irwin E. Taylor, Lorena Taylor, Edyth Colburn, Mrs. M. Gurnsey, A. W. Bell, Mr. and Mrs. Kivitt, Mr. and Mrs. R. Owen, Mr. Lee Paddock, Mrs. M. Paddock, Mrs. Hannah Cather, Mrs. G. W. Eib, Harriet Oberholtzer, Mrs. E. D. Allen, C. W. Allen, D. L. Nabors, J. J. Nabors, T. S. Nabors, Rosa Specht, J. Holen, Mrs. B. Ostby, A. J. Ferguson (British Columbia), Lim Ping, G. Burkman.

TWENTY-FIVE CENTS EACH

Mrs. George Pratt, Gaylord (Mich.) church, Clarence Kauffman, Harvey Kauffman, Ruth M. Gates, Lynnford Colburn, Dale Colburn, Viva Colburn, Hettie May Colburn, Jennie Fisher, Mrs. Eva Anxier, Lucy E. Mayo, Bill Neal.  
 Byron (Cal.), Sabbath-school \$ 6 00  
 E. A. Merrell ..... 10 00  
 S. C. McDonald ..... 10 00  
 Z. M. Hill ..... 20 00  
 Ida E. Richart ..... 25 00  
 F. H. Hahn ..... 25 00  
 Pacific Union Conference ... 129 60  
 Total reported ..... \$51,775 65

A further list will follow.

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

Field Notes

A CHURCH of eighteen members was organized at Wauchula, Fla., November 26.

AN ordained minister of the United Brethren Church has recently accepted the truth and joined the church at Hartford City, Ind.

ACCORDING to the Indiana Reporter, the canvassing work in that State has more encouraging prospects than for months in the past.

BROTHER T. GODFREY reports the addition of seven members to the church at Palco, Kan., six of these being by baptism; also the baptism of five others at Turkville, Kan.

THE church at Paw Paw, Mich., now has a membership of forty, and the Sabbath-school numbers fifty. Last summer the brethren erected a neat chapel for a place of worship, and since this was begun, the membership of the church has doubled.

THE Southwestern Union Record reports that the week of prayer brought to the Keene (Tex.) church "the greatest revival and season of refreshing in her history." "The movement among the young people was the greatest feature, and reached nearly all the unconverted of the village."

Christian Education

Conducted by the Department of Education of the General Conference.

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

A Lesson From the Past

THE great Reformer, Martin Luther, recognized the value of education as a means of forwarding the work of God in the earth. He and his associates are accordingly reckoned not only as reformers in religious matters, but as founders of a great educational movement.

There was a life and power in their work because of the fundamental principle upon which they built,—that of an education as a means of salvation. Their idea of salvation was a thoroughly practical one; for they recognized that God had a kingdom of grace to be established in this earth, and that the subjects of this kingdom could not best serve their Sovereign unless they were intelligent concerning the useful and necessary things in this world.

Education thus became not simply an adjunct of the Reformation, but an intrinsic part of it, and as such, education and religion could not be separated, as indeed they were not in Luther's great plan of work. We hear him saying: "Let every one know, therefore, that above all things it is his duty (for otherwise he will lose divine favor) to bring up his children in the fear and knowledge of God, and if they have talents, to have them instructed and trained in a liberal education, that men may be able to have their aid in government and in whatever is necessary." This principle, that religion and education are to be co-ordinated, is one which has given to every religious movement of worth not only a great inspiration, but a permanency. Christ himself taught, and the early church recognized, the great importance of the proper recognition and training of children.

The lesson to us from all this is not far to seek. As the education of the children and youth was considered a fundamental part of the Reformer's work, co-ordinate with the great religious movement, and without which it could not be carried forward and permanently established, so is it to be con-

sidered by us. We are to be earnest exponents of true education, not alone for its own sake, but for its aid in hastening this message to the world, and its finishing in this generation.

F. G.

Bible Teaching—No. 1

Need of Better Methods

"If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that are rarely seen in these times." Surely the object to be gained is worthy of the most diligent effort to supply the conditions,—breadth of mind, nobility of character, and stability of purpose,—a steadfastness of purpose, a strength of character, a nobility of nature, and a breadth of mind rarely seen in this age. Surely these are just the objects for which we are seeking in Christian education. We want to send forth from our schools noble, broad-minded men and women who can take their places beside the best men and women of this age, command their respect, and give to them God's message. These results are conditioned on the right study of God's Word.

We have talked much about making the Bible the basis of our work, and of bringing it into other studies, but we have not said much about proper methods of Bible study; yet there is great need of the Bible study in our schools being put on a better basis, that the simple laws of pedagogy should be followed in its teaching, so that it may be the most interesting and delightful study, the deepest and most profound study, that the students shall have.

In spite of the fact that the Testimonies have told us that, "as an educating power, the Bible is without a rival," the students in our schools have often said that the Bible is their easiest study, requiring very little mental effort. And when there is little mental study, there is little development. In a recent letter from one of our leading teachers, he said: "I am sure that much of the Bible teaching in our schools during the past few years at least has been haphazard, and given without proper thought." He suggests as a remedy "a more systematic and logical study of the Word of God." This is the sentiment of many of our teachers as they look back upon their own Bible study in school, and compare the methods pursued with the exact, definite methods in other branches. But instead of this lack of thoroughness, we are told by the spirit of prophecy that every student who values the heavenly treasure should "put to the stretch his mental and spiritual powers, and sink the shaft deep into the mine of truth, that he may obtain the celestial gold,—that wisdom that will make him wise unto salvation."

That we should seek to improve our methods of Bible study is indicated by an extract from our latest instruction on the subject of education. In the book "Education," page 186, we read: "Parents and teachers should constantly seek for improved methods. The teaching of the Bible should have our freshest thought, our best methods, and our most earnest efforts."

It seems to me that nothing would

more revive the interests of our schools than a careful study of the best methods of Bible teaching. Young people are constantly saying that they do not know how to take up the study of the Bible. Under the inspiring influence of one who has become thoroughly familiar with the Scriptures, and is filled with a holy zeal for the salvation of souls, young people will resolve to become Christians and to make the Bible a part of their lives, but they will still find that they do not know how to study the Bible. We can only give our students a start in this study, so it should be our constant aim in Bible instruction to teach them how to study systematically for themselves. This the student can not learn by hearing, but only by doing. If he is taught to "put to the stretch" his mental and spiritual powers to produce something for the class, he will be more apt to do the same thing out of school.

M. E. KERN.

## Current Mention

—Twenty Christmas-day homicides in Louisiana and Mississippi were reported in a press dispatch from New Orleans, December 26.

—Twenty workmen on the Chicago drainage canal were injured, three of them fatally, by an explosion of dynamite near Lockport, Ill., December 26.

—Seven men were killed and ten injured by a collision of passenger-trains on the Southern railway, near Mauds Station, Ill., December 25, the accident being due to the blunder of a tower operator.

—The breaking of the long drought in western Pennsylvania, December 24, brought work to 25,000 men who had been thrown out of employment by the closing down of mines and the tying up of river traffic by low water. The property loss from the drought had reached the proportions of \$1,000,000 a day.

—A Budapest dispatch states that Premier Tisza, of Austria, announced at a disorderly sitting of the Chamber of Deputies, December 28, that the chamber would stand adjourned until January 3, on which date a speech from the emperor would be read, dissolving the parliament, preparatory to a general election. It is predicted that the coming election will be accompanied by serious riots.

—Reports from the far East show that the Russian and Japanese armies facing each other in Manchuria are in winter quarters, and that no serious fighting is contemplated there for the present, the weather being now too cold for active military operations. At Port Arthur the Japanese have been making steady progress, and an intercepted letter from one of the garrison shows that the latter is now reduced to almost the last point of resistance, and has abandoned hope of relief.

—To keep up the price of cotton, which declined to the lowest point reached in several years, on the receipt of the Census Bureau's ginner's report indicating a record crop of over 12,000,-

000 bales, cotton growers in the South have decided, it is stated, to burn 2,000,000 bales. The projected conflagration was started at Fort Gaines, Ga., December 28, where cotton bales were piled up and burned in the streets while a mob paraded around the pile with much noise and ceremony.

—Renewed atrocities by Turks in Bulgaria are reported from Sofia. A recent dispatch says: "Reports from Adrianople indicate a recrudescence of persecution and excesses by the Turks against the Bulgarians. The Bulgarian government has notified the foreign representatives of these excesses, and requested that they communicate with their respective governments, calling attention to the possible consequences, and notifying them that Bulgaria declines to accept the responsibility."

—An insurrection against the authority of the United States is in progress in the island of Samar, one of the Philippine group, the nature of which is indicated by the following dispatch from Manila, received December 25: "A detachment of ninety men has reached Dolores, island of Samar, where it is re-enforcing Lieutenant Abbott, who, with forty men, was besieged by a force estimated to number 4,000 Pulajanes with sixty rifles. The arrival of the re-enforcements is considered to have relieved the situation. A hundred of the headquarters guard left Manila for Samar on Friday, and they probably landed to-day. The main body of the Pulajanes is now heading for the east coast, in which direction they have destroyed the telegraphs."

—Conflicting reports as to the character and probable effect of the czar's ukase issued in reply to the memorial of the zemstvos petitioning for a more liberal form of government, are received from St. Petersburg; but there seems good reason to believe that a substantial modification of the existing autocracy is intended by the czar. A newspaper summary of the prospective changes which will be referred to the council of ministers for an early report, is as follows: "(1) A just and equitable enforcement of existing laws, with a view to securing the harmonious administration of all the courts; (2) zemstvo organization, with a view to giving the widest latitude and autonomy to the various district zemstvos, calling additional zemstvo representatives where required, and creating smaller zemstvo units capable of dealing directly with the local needs of the peasants; (3) equality of all citizens before the law, this touching the much mooted question of peasant equality before the courts; (4) arranging a scheme of workmen's assurance, for the benefit and protection of factory workers throughout the empire; (5) to secure citizens against arbitrary arrest, and to accord immunity from harsh action of the police, except in the cases of persons known to be conspiring to commit overtures against the stability of the state; (6) the religious freedom of all subjects of the empire without respect of creed or manner of worship; (7) for rescinding all unnecessary repressive laws, leaving in force only those designed for the protection of peasants and for the benefit generally of subjects of the empire; (8) to accord the fullest

possible measure of liberty to the press, and the removal, as far as possible, of the various restrictive laws."

—From present indications it appears that the enforcement of the Monroe doctrine by the United States is likely to react upon the latter power in a manner not contemplated when that policy was first decided on and proclaimed to the world. The Monroe doctrine pledges the power of the United States to prevent European powers from seizing any of the territory of the American republics. Some of these republics are negligent and dilatory in meeting their obligations to European powers, and the latter powers find the Monroe doctrine a serious hindrance to the collection of debts from the American republics by force. The result is that they look to the United States to guarantee the payment of these obligations, and President Roosevelt, in his message to Congress, with other prominent American statesmen, has declared that the republics protected by the Monroe doctrine must meet their obligations to other powers. Just now England, Germany, and Italy are pressing Venezuela for the payment of money due and promised by the Venezuelan government, and the indications are that the United States may be forced to bring pressure on Venezuela to secure the desired action on her part, and that Venezuela is preparing to resist such pressure by force; in other words, that the United States may be forced into war with other American republics to collect the debts due from them to European powers.

## NOTICES AND APPOINTMENTS

### Notice!

Notice is hereby given that the fourth annual meeting of the stockholders of the Southern Publishing Association will be held at the offices of the association, Nashville, Tenn., on Tuesday, Jan. 10, 1905, at 10 A. M., to elect a board of directors for the ensuing year, and for the transaction of such other business as is connected with the association.

CHAS. S. POTTS, Secretary.

### Notice!

The annual meeting of the members of the International Medical Missionary and Benevolent Association will be held at Battle Creek, Mich., in the chapel of the college building on North Washington Avenue, Feb. 2, 1905, at 10 A. M., the time designated by the board of trustees for such meetings, for the transaction of such business as may be brought before said meeting.

By order of the board of trustees.

JOHN F. MORSE, Secretary.

### Notice!

The next annual session of the Montana Conference of Seventh-day Adventists will be held at Helena, Mont., Feb. 7-12, 1905. We hope to see delegates present from all our churches, as important business will be considered. In addition to the regular business of the conference, such as the election of officers, auditing accounts, and planning for a year of aggressive work in new fields, we expect to lay plans for raising money and building our industrial school.

J. A. HOLBROOK, President.



**Notice!**

FOR 30 days subscriptions will be accepted to *Save the Boys*, at 20 cents a year. Address *Save the Boys*, 118 W. Minnehaha Boul., Minneapolis, Minn.

**Special Articles**

BEGINNING with the first issue for the new year, in addition to the other good things that the *Southern Watchman* will contain will be a series of five articles by Elder S. N. Haskell, entitled: "Present Truth Our Strength," "Heaven and Earth Connected," "Victory by Death," "Another Triumph of Christ," "Great Voices in Heaven."

We earnestly request all interested to see to it that their subscriptions are sent in on time, and that they will remember the neighbors and friends who would be benefited by the weekly visits of the *Watchman*, and endeavor to obtain their subscriptions also, that none may be disappointed in receiving the "Malachi Specials," and other issues to follow. No one interested in present truth can afford to drop the *Watchman* now. Address Southern Publishing Association, Nashville, Tenn.

**The Year Book for 1905**

ARE YOU thoroughly familiar with the early history of this cause? Can you state the leading steps taken in its progress in various departments? Do you understand something of the sacrifice made, the toil and privations endured, by the early pioneers? In fact, can you tell who were the early pioneers in this work? What movement was the origin of this work, and what gave rise to that movement? Have you come into the truth in more recent years, and have you had little opportunity to acquaint yourself with the facts connected with the rise and progress of this message? Do you wish to know something regarding the rise and the wonderful advancement that has been made? We can tell you how to obtain such information.

In the Year Book for 1905 there is given a history of this cause, beginning with its earliest days, and tracing its progress accurately to the present time. The causes which led to the rise of the third angel's message are traced, and the work of the leaders in the movement is as fully portrayed as space will permit. One of the valuable features is the statistical reports, published here together for the first time, by which the growth of the denomination is clearly told year by year. The progress made in the organization of conferences, the establishment of missions and institutions, and the opening of various general departments, is faithfully recorded, so that the history of this denomination is given in chronological order, and in a way that will make the record one of intense interest and value to all our people,—to the young as well as the old, to those who have recently come into the truth as well as those connected with the beginning of this movement. All will want an opportunity to study and review the early experiences, and to note the growth that has been made year by year.

But this is only a part of the information contained in the 1905 Year Book. The most complete denominational directory yet issued is contained in its pages giving the officers, workers, etc., connected with all our conferences, missions, institutions, and organizations, as they stand at the present time.

Orders for this publication may be placed with any of the State tract societies, or with the Review and Herald Publishing Association, 222 North Capitol St., Washington, D. C. Price, 25 cents.

**Business Notices!**

BRIEF business notices will be published in this department subject to the discretion of the publishers. A charge of one dollar for one insertion of six lines, or less, and of twenty cents for every line over six, will be

made, though in the case of the poor who wish employment, the charge may be remitted. Persons unknown to the managers of the publishing house must furnish good references.

[CORRECTED NOTICE] WANTED.—Two good coat makers and vest makers. Must be Adventists. Address G. F. Rusch, 204 Fourth St., Portland, Ore.

WANTED.—A first-class hygienic cook, who can take full charge of kitchen, and make out menus. Address 1209 G St., N. W., Washington, D. C.

WANTED, AT ONCE.—Good S. D. A. with references, married or single, capable of taking charge of small farm or garden in Maryland or Virginia. All stock, machinery, and seed furnished. Address T. J. Chambers, Benning, D. C.

WANTED.—Sabbath-keeper and wife (no children), both strong, to work on farm. Large church 2½ miles. Good wages and work as long as all parties are satisfied. Our family, wife and I. Everything convenient. Address W. F. Jenkins, Arcadia, Neb.

FOR SALE.—Farm of 44½ acres, with house and barn, 1 mile from our industrial school. Price, \$350. Another farm of 63¾ acres, some improvements, ¼ mile from school. Price, \$490. The profits on the sale of these farms will assist me in further building up this school. Enclose stamp for reply, and please do not write unless you believe the Lord would have you come here, or invest here to advance his cause. See my report, page 19. Address C. G. Howell, Earleyville, Warren Co., Tenn.

FOR SALE.—Just 3 blocks south of College campus and street-car junction, 11-room house, with all modern improvements, at little over one half the cost of building; easy terms to suit purchaser. Also one business building, 25 x 56, 6 rooms, besides business room in main business block. Also 2 lots, all in fruit bearing, good crops all kinds, in same block. Reasons for selling, I want to go South in colporteur work. Would also sell jewelry stock if desired. Address W. F. Nickel, College View, Neb.

**Address**

THE post-office address of Claude D. Ac-Moody is 907 Vaughn Ave., Ashland, Wis.

**Publications Wanted**

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

Geo. L. STILES, 256 Center St., Canandaigua, N. Y., periodicals and tracts.

Mrs. H. M. Sartor, Browning Home, Camden, S. C., periodicals and tracts.

H. Crippen, Alamogordo, N. M., *Signs, Watchman, Life Boat, Little Friend*, and tracts.

Mrs. E. W. Foster, Pleasant Valley, Saskatchewan, Canada, *Review, Signs, Instructor, Little Friend*, and tracts.

V. Dietrichs, 715 Schofield Bld., Cleveland, Ohio, old or new copies of *Review, Signs, Watchman*, also health literature.

Colored Dept. Hamilton County Reform School, R. F. D., Sherman Heights, Tenn., *Instructor* and other periodicals.

**Obituaries**

LONG.—Died of a complication of diseases, Ada May Long, daughter of Brother and Sister Long, aged 5 days. Her little life was short, but full of suffering.

JENNIE VORSE.

TIPTON.—Died at Kettle Falls, Wash., Dec. 2, 1904, Benjamin Tipton, aged 83 years, 10 months, and 27 days. Brother Tipton was born in Ohio, where he spent his early life,

afterward moving to Washington with his family. Words of comfort were spoken by the writer, from Rev. 14:13.

E. M. GWIN.

SPRAGGINS.—Died at Hutchins, Tex., Nov. 8, 1904, of stomach trouble, my dear son, Scott Spraggins, in his seventeenth year. He loved the Adventist people, and I hope we shall meet him in the resurrection morning. He gave evidence of a change of heart. Scott is sadly missed in the home circle by a father, mother, four sisters, and two brothers. At the grave Brother Sommerville spoke words of comfort to those present.

ROSIE SPRAGGINS.

SLOCUM.—My husband died near Holly, Colo., Aug. 28, 1904, of typhoid fever. He had been a user of tobacco, but during his last illness expressed his desire to be free from the habit, and warned his little boy against its use. He tried to make his peace with God, and expressed his intention to live a different life. His last words to me were, "I will meet you again." He leaves two brothers, two sisters, a wife, and four small children to mourn his untimely death. Words of comfort were spoken from Job 14:14, by a Methodist minister.

ALICE M. (ADAMS) SLOCUM.

STONE.—Died in San Francisco, Cal., Nov. 29, 1904, of consumption, Mrs. Fannie Ellen Stone, aged 23 years, 9 months, 1 day. The place of interment was at Astoria, Ore., the birthplace and late home of Sister Stone. Her decline in health extended over a period of somewhat more than two years. Last May she went to California, hoping that a change of climate might be beneficial. As earthly prospects faded, her hope in the life beyond grew brighter. She leaves a husband, father, mother, one sister, and three brothers to mourn their loss. They have the blessed assurance that she sleeps in Jesus.

G. W. REASER.

REMINGTON.—Died at Cadillac, Mich., Oct. 20, 1904, Sister Remington, wife of Brother J. M. Remington. Brother and Sister Remington were among those who early in life accepted the third angel's message, and might properly be spoken of as pioneers in the cause. When they accepted the message, they lived in Van Buren County, Mich., but later moved to Wexford County, near Cadillac. For the last few years, Sister Remington was a great sufferer, but was always patient. At the time of her death she was living with her daughter in the city of Cadillac. The end came suddenly, but she was not unprepared. Hers was an exceedingly bright hope. Her husband sorrows, but not without hope; for he expects to join her in the resurrection morning. Funeral services were conducted by the writer.

W. R. MATTHEWS.

WAKEHAM.—Died at our home near Leavitt, Neb., Sept. 26, 1904, our dear father, Wm. Wakeham, aged 86 years and 6 months. Father was born at Habeton, Devonshire Co., England, but spent the greater part of his life in this country. He was converted in early life, and united with the Baptist Church, of which he was a staunch member until nearly thirty years ago, when the truths of the third angel's message were presented to him through the labors of Elders J. Bartlett and E. W. Farnsworth. He did not hesitate to accept the unpopular truths, and until memory failed, rejoiced in the hope of a soon-coming Saviour. The last three years of his life he was almost helpless, during which time it was our privilege to care for him. We deeply feel our loss, and besides us there are left to mourn, our oldest sister, Mrs. Seabury, of Sedro Woolley, Wash.; Mrs. L. R. Conradi, of Hamburg, Germany; and Elder W. H. Wakeham, of Cairo, Egypt. We all find comfort in the thought that our aged parent is now safe from all the storms of life, soon to come forth to meet the Saviour he loved so sincerely.

MAY WAKEHAM,  
JOHN T. WAKEHAM.





WASHINGTON, D. C., JANUARY 5, 1905

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

INTERESTING articles relating to recent developments in our work in Washington will be found on pages 17 and 19.

WE can not especially celebrate the beginning of our eighty-second volume by giving to the REVIEW a new dress of type, as it has a fresh face each week, but we make some slight changes which we hope will meet the approval of our readers.

ACCORDING to the last report in their conference paper the REVIEW now visits every family in thirty-six churches and companies in the West Michigan Conference. If other conferences would follow this example, the list of the REVIEW might still be largely increased.

THE week-of-prayer reports thus far received are uniformly most encouraging. It was a season of revival in many churches, and in a good share of the reports comes the encouraging news of additions to the number of believers. This is a good preparation for another year of more successful effort in behalf of this message.

THE December number of *The Caribbean Watchman* is a special holiday issue, filled with excellent matter, well arranged. It is the first number set up and made ready in our own local office in Trinidad. The workers in the West Indies are taking up a campaign to make the circulation of this paper ten thousand monthly.

WHILE waiting for the word to go on to China, Dr. Law Keem and his wife are assisting in starting a mission in San Francisco. Dr. Richards writes: "I hope before they are called to go to China, a Chinese mission will be fully equipped and in running order, with a godly worker at its head." The Mission Board hopes to be able to send these workers on, however, without any long delay.

IN connection with the notice of the annual meeting of the International Medical Missionary and Benevolent Association printed on the twenty-second page, we are requested to state that "probably the only business that will come before the meeting will be to secure the support and indorsement of the mem-

bers in carrying out the recommendations of the General Conference Committee at its late meeting at College View, Neb."

OUR London house has brought out special holiday issues of the *Present Truth* and the *British Good Health*. The former paper has a special cover title, "Greetings," and aside from a good array of general matter, deals specifically with the fulfilment of prophecy and the message for the time. Brother W. C. Sisley writes, under date of December 14:—

We are much encouraged at the way our work is moving. We have already received orders for fifty-seven thousand of our two-penny holiday number of *Present Truth*, and are expecting quite a number more. We have printed seventy thousand copies of the holiday *Good Health*, and all are gone but five or six thousand. The number of our workers is increasing, and the prospect before us is very encouraging.

THE week of prayer just passed has been one of the most blessed experiences of our people wherever I have been. I have never seen the people more willing to give to the work than at the present time. Our German churches have all increased their donations, some doubled, some trebled, and some gave nearly four times as much as last year. For instance, the church at Tampa, Kan., gave, last year, about forty dollars; this year, one hundred and seven; the church of Valley View, Tex., gave, last year, about forty-three dollars; this year, one hundred and sixty dollars; the church near Otis, Kan., more than doubled its donation this year. I am sure if all the churches everywhere have increased their donations in proportion to our German churches, the eighty thousand dollars will be raised.

H. SHULTZ.

#### A Good Work in Michigan

Two of the Michigan Conference presidents responding to the admonition. "Our people should make greater efforts to extend the circulation of the REVIEW," are continuing the campaign with encouraging results. From recent letters we quote the following:—

We are trying earnestly to put the REVIEW into every Seventh-day Adventist home in our conference. We have five men now in the field visiting the churches, and they expect to leave every family readers of the REVIEW.

S. E. WIGHT.

We are still continuing the REVIEW campaign. We now have about twenty-five churches and companies in which every resident family is taking the REVIEW. We expect to continue this campaign, and, if possible, place every church and company in the Michigan

Conference on the roll of honor. We believe that once successful in securing the weekly visits of the REVIEW to our membership, it will be much easier to do real progressive missionary work in all lines.

A. G. HAUGHEY.

#### Washington, D. C.

ON page 19 will be found a most interesting article describing the present Sabbath agitation in Washington. The three leading papers of Washington, which by their position are among the most important papers in the United States, and in the world, have, during the holiday week, given at least seven or eight full columns of matter most favorable to our people and our work. An open appeal to the ministers of Washington, a most direct and pointed argument on the Sabbath question, was published on the last page of the *Washington Post* of December 26. A very friendly editorial article was published in the same paper of December 28, making several remarkable admissions on the Sabbath question. A most favorable report of the mass-meeting protesting against Sunday legislation was also published in the same paper, December 29. A united campaign of the ministers of Washington to secure Sunday enforcement for the District of Columbia began with the first Sunday of the new year. Stirring, thrilling times are before us in the work here. Some things which have been pending for a long time have just been settled. *Just now* is the time to work for Washington.

We are so thankful to say that a real revival has begun also in the interest shown by our people in raising the One Hundred Thousand Dollar Fund. A Canadian brother heads the present list with a donation of two hundred dollars, and during the last week we have received nearly twelve hundred dollars, more than twice as much as we received during the preceding week, so that now only \$48,224.35 has yet to be raised before the one hundred thousand dollars is completed. See list on page 20.

We are positive that there are those who expect to send one thousand dollars before the General Conference in May, that, with the united help of others, the work may be finished by that time. Remember, to do this there must be an average of at least twenty-five hundred dollars a week. We fear that some who are intending to help will wait so long that their donations will not be needed. It is not too late now; it surely soon will be. This fund will be raised quickly. This no one can doubt. Will you not send a large donation the very day you read this appeal? There is still opportunity for those who can not give a large amount at once to send in their names with pledges to give a certain amount regularly until the fund is completed.

J. S. WASHBURN.