

The Advent  And Sabbath
REVIEW HERALD

Vol. 82

WASHINGTON, D. C., THURSDAY, JANUARY 19, 1905

No. 3

For Thee, For Thee

MILTON C. WILCOX

*O soul, He died for thee! the Son of God
Most High came down from highest throne to earth's
Profoundest depths of sin. He fierce temptation bore;
For thee the midnight agonies of soul;
For thee the sighs, the tears, the prayers, the groans,
Unuttered oft, because in feeling, depth,
Unutterably deep in love divine.
For thee the mountain, pleading all the night,
The watchful sleep, more weary than the full
Awaking; too, the bloody sweat in dark
Gethsemane, when, all alone with none
Of human brotherhood to bring Him cheer,
Or share His grief profound, He trod alone—
Divinest love—the wine-press of God's wrath;
And, sinful soul, He did it all for thee.
For thee the shame, the mocking pitiless,
The cruel scourge, the nail-pierced hands and feet,
The thorn-crowned brow, the great heart doubly pierced,
The long, slow hours of fevered, torturing pain,
The awful soul-enshrouding darkness deep,
In which all nature, humbled, stood abashed
Before the mighty death of God's own Son.
The Light of Life went out; all earth was dark,
All nature shuddered to its central heart;
And God Himself did suffer with His Son.
'Twas all for thee, that Sin's degraded thrall
No longer thou mightest be; no longer know
The fearful bondage binding soul and mind
Till dark despair bore fruit in desperate deed,
And Hope departed. But He died for thee,
And in His blood is cleansing for thy sin,
Is healing for thy heart, is balm for bruise,
Is freedom from thy load of sin and guilt.*

*Christ rose for thee, for thee He broke the bands
Of sin and death, triumphant Conqueror.
Forever for thee He lives and reigns
That thou mayst live and reign with Him for aye.
O, wilt thou not turn from thy sin to Him
Who lived and suffered, died and rose and lives
For thee, that He may share with thee His all?*

Publishers' Page

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

A New Tract

An Appeal to Clergy

Open Letter From Seventh-day Adventist
Ministers

Sunday Observance Crusade

THE Open Letter recently sent to the Protestant ministers of Washington, D. C., has been printed in tract form in response to the urgent request of many of the workers who have read the copy of the letter printed in the Washington Post, and in the REVIEW of January 12.

The object of this open letter was to reveal to the ministers of Washington the fact that, according to the Bible, "Sabbath observance" means the keeping of the seventh day of the week, that the Sunday crusade they are proposing to inaugurate is not Christian, and to call their attention to what the Bible says on the subject of the Lord's day and the breach in God's law. These points are presented in a manner so logical, concise, and conclusive as to render the positions taken unanswerable. The publishing of this letter in the Post has demonstrated its effectiveness in that it has created a lively interest in the Sabbath question, where before it appeared there was no interest whatever. The same matter, circulated in tract form, will do a similar work. It will be one of the best tracts ever published on the Sabbath question; and being an open letter addressed to a definite body of ministers during a special Sunday enforcement campaign, it will command the attention of the people better than an ordinary Sabbath tract void of a special issue.

The spirit of the letter is Christian and highly commendable. It will strongly appeal to the people, and will bring conviction. If justice is done to the world to-day, and reasonable service rendered to the Lord of the Sabbath by the readers of the REVIEW, fifty million copies of this tract will be circulated in the near future. Every church should make a generous order for these tracts at once, and organize for its circulation. It will be on sale by all publishing houses and State Tract Societies at the following rates: \$3.75 a thousand; 40 cents a hundred; ½ cent a copy.

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Many people, after reading the Open Letter tract, will inquire about the change of the Sabbath from the seventh to the first day of the week. The tract bearing the title of "Who Changed the

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Of this work, Prof. J. G. Lamson says:—

"I have carefully examined 'Our Little Folks' Bible Nature,' by Ella King Sanders, having read it through several times, and each time reading it my admiration for the book has been increased.

"In taking up the story of creation, and developing the history of that week in such a way as to use only a few words in each lesson, and yet preserve the order of creation, the author has certainly accomplished a desirable result. These little lessons from the book can not fail to call forth from the teacher more complete explanations of that one period in the history of the world, and I truly believe that children who take this as their guide in learning to read will be brought nearer to nature and nature's God than by the study of any first reader that has ever come to my knowledge. I have examined many, and this one, for workmanship, design, and all, in my judgment, heads the list."

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

ISSUED EACH THURSDAY BY THE
Review and Herald Publishing Association

Terms: *in Advance*

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

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

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

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

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

Editorial

As Far . . . So Far

THE east and the west are just as far apart as possible. Did you ever find encouragement in this fact? Remember the assurance which comes to us by the mouth of David: "As far as the east is from the west, so far hath he removed our transgressions from us."

"He will mention them no more forever,
My sins are all taken away;
For his royal promise changes never,
My sins are all taken away."

Loss and Gain

LISTEN to the apostle Paul's statement of his loss and gain account: "What things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ." On the loss side, "all things;" on the gain side, "Christ." Was Paul in danger of bankruptcy?

Knowing the Time

WE are not left in doubt and uncertainty as to what time we have reached in the world's history. From the plain teaching of the prophetic Word we may know the time. Although there have been delays and disappointments in the past, yet just so surely as it is true that Jesus will come again according to his promise, just so surely there must be a last generation, and, according to the teaching of the Scriptures, the people of the last generation will have a definite

message to bear to the world concerning the judgment hour and the immediate coming of the Lord. "This generation shall not pass away, till all these things be accomplished." This generation is the last generation. In this advent movement is given the last message of warning and invitation before probation closes. Let the watchman give the trumpet a certain sound, that the people may be ready for the coming King.

Paganism and the Bible

AN advertisement of a recently published book entitled "The Ethics of the Greek Philosophers" endeavors to show "the absurdity of applying this term 'pagan' to the old Greek philosophers, Socrates, Plato, and Aristotle, three of the greatest minds in the history of religion." As an unanswerable argument in the demonstration of the claim that these old philosophers should not be regarded as pagans, the following statement is made: "In the words of Socrates, five hundred years before the New Testament was written, will be found a clearer statement of the doctrine of the immortal soul and its future states of probation, reward, and punishment than can be found in any part of the Bible." We shall make no attempt to deny the truthfulness of this claim. In fact, we heartily indorse it. We fully believe that Socrates taught the immortality of the soul more plainly than it is taught in the Bible. More than this, we believe that Socrates taught the immortality of the soul with much clearness, while the Bible does not teach it at all. And this is one of the distinct proofs that Socrates was a pagan. Heathen philosophers have maintained with much show of deep reasoning the original falsehood of Satan that man possesses by nature an indestructible life by virtue of which he will continue to exist to all eternity, making man in this respect equal with God. This teaching was introduced into the professed Christian church in that time when, as Neander says, "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."

In marked contrast with this pagan philosophy, which dishonors God and attempts to rob him of his very exist-

ence, is the teaching of a pure Christianity which shows that life and immortality are brought to light through the gospel of Christ. This is the doctrine of the Bible concerning man and the soul. This is the very essence of the Christian religion as opposed to the paganism of Socrates.

Which Day Is Sacred?

Sabbath Observance in Light of Decree of Spire

Reply to Bishop Satterlee

Seventh-day Adventists Rest Their Case on Famous Protest Against Civil Intrusion and Arbitrary Church Commands—The Principles in Which Protestantism Had Its Birth

UNDER these headings there was printed in the *Washington Post* of January 7 an open letter written by the editor of the *REVIEW* to Bishop Satterlee, of Washington, who had replied to the "Appeal to Clergy" which was printed in the last issue of this paper. The general tenor of the bishop's letter can be seen from the quotations made, and from the whole trend of the reply. The editor's letter is as follows:—

*The Right Rev. Henry Y. Satterlee,
Bishop of Washington.*

DEAR SIR: Referring to your letter of Dec. 30, 1904, printed in the *Washington Post* of December 31, we beg to say that we greatly appreciate the Christian spirit in which you have replied to our former letter, and that it is only love for the pure gospel of apostolic times, for our brethren in the ministry, and for those who look both to you and to us to be "ensamples to the flock," which prompts some consideration of the two points in your communication to which you courteously invite our attention.

Your first point is stated as follows:—

"The first, the sociological point of view, relates to the enactment of Sunday laws by the civil authorities. Apart from all Christian association whatever, whether emanating from the Old or the New Testament, the institution of the American Sunday has been declared by the Supreme Court of the United States to be part of the common law of the land."

The conclusion which you drew from this point, after dwelling upon "the necessity of a weekly day of rest," and the benefits derived from such an institution, runs thus:—

"Whatever our own personal wishes and convictions may be, it is the part of true patriots who love their country, who would cling to the institutions which have been handed down to us from colonial days by our American forefathers, to join with the rest of our fellow countrymen, as with one heart

and one mind, in espousing the cause of those beneficent laws which are enacted regarding the American Sunday as an American institution."

The second point to which you call our attention is "the religious one." After reciting certain events which are recorded in the New Testament as having occurred on the first day of the week, but which furnish no authoritative basis for the change of the Sabbath, and after appealing to "the early Christian writers of the first three centuries," usually called the Church Fathers, you state the ground upon which Sunday observance rests, in these words:—

"Not by any statute law did this observance of the first day of the week become general, but through the free working of that universal Christian consciousness which constitutes the real authority of the church."

Put into brief and direct form, we understand the points to be these:—

First: Inasmuch as "the American Sunday has been declared by the Supreme Court of the United States to be a part of the common law of the land," it is the duty of every citizen of this country to regard his "personal wishes and convictions" as entirely subordinate to the authority of the magistrate, and to join those who have no convictions on the subject "in espousing the cause of those beneficent laws which are enacted regarding the American Sunday."

Second: From the fact that certain events are recorded in the New Testament as having occurred on the first day of the week, the very large conclusion is drawn that, contrary to the custom of centuries and the direct command of God, "the first day of the week is mentioned as the day that was loved and kept sacred," and it is further declared that this observance became general "not by any statute law," but "through the free working of that universal Christian consciousness which constitutes the real authority of the church."

It seems to us, dear sir and brother, that the best answer we can make to these points is, passing over much which might be said concerning some of the things which you assert that "every reader of the New Testament knows," to quote some history which appears to us to be pertinent to the case in hand.

The evangelical princes in attendance upon the Diet of Spires decided, says D'Aubigne in his "History of the Reformation," "to appeal from the report of the Diet to the Word of God, and from the Emperor Charles to Jesus Christ the King of kings and Lord of lords."

One of the reasons given why they could not consent to the decree of the Diet is found in the following paragraph:—

"Because it concerns the glory of God and the salvation of our souls, and in such matters we ought to have regard, above all, to the commandment of God, who is King of kings and Lord of lords; each of us rendering his account for himself, without caring the least in the world about majority or minority."

The closing paragraphs of their famous protest are as follows:—

"Moreover the new edict declaring the ministers shall preach the gospel, explaining it according to the writings accepted by the holy Christian church;

we think that, for this regulation to have any value, we should first agree on what is meant by the true and holy church. Now, seeing that there is great diversity of opinion in this respect; that there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text in the Holy Scriptures ought to be explained by other and clearer texts; that this holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness: we are resolved, with the grace of God, to maintain the pure and exclusive preaching of his only Word, such as is contained in the Biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God.

"For these reasons, most dear lords, uncles, cousins, and friends, we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we PROTEST by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in anything that is contrary to God, to his holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spires.

"At the same time we are in expectation that his imperial majesty will behave toward us like a Christian prince who loves God above all things; and we declare ourselves ready to pay unto him, as well as unto you, gracious lords, all the affection and obedience that are our just and legitimate duty."

In his comments upon this protest, D'Aubigne, the historian of the Reformation, says:—

"Thus, in the presence of the Diet, spoke out these courageous men whom Christendom will henceforward denominate THE PROTESTANTS. . . .

"The principles contained in this celebrated protest of the 19th April, 1529, constitute the very essence of Protestantism. Now this protest opposes two abuses of man in matters of faith: the first is the intrusion of the civil magistrate, and the second the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate; and the authority of the Word of God above the visible church. In the first place, it rejects the civil power in divine things, and says, with the prophets and apostles: *We must obey God rather than man.* In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. But it goes further: it lays down the principle that all human teaching should be subordinate to the Word of God. Even the primitive church, by recognizing the writings of the apostles, had performed an act of submission to this supreme authority, and not an act of authority, as Rome maintains; and the establishment of a tribunal charged with

the interpretation of the Bible, had terminated only in slavishly subjecting man to man in what should be most unfettered—conscience and faith. In this celebrated act of Spires no doctor appears, and the Word of God reigns alone."

In this remarkable protest, which sets forth divine principles with such clearness and force, Protestantism had its birth. And in appealing, as you do, first "to the enactment of Sunday laws by the civil authorities," and second to "that universal Christian consciousness which constitutes the real authority of the church," as the ground for urging us to join in an effort to secure the observance of the first day of the week as the Sabbath, in direct opposition to the commandment of God which says that "the seventh day is the Sabbath of the Lord thy God," it appears that you are repudiating what D'Aubigne declares to be "the very essence of Protestantism."

Will you pardon us if we quote, as applicable to the present situation, a sentence or two from Luther's stirring letter to Henry VIII? "By the grace of God, king of England and France, defender of the faith, and lord of Ireland:" "For me, I cease not to cry, 'The gospel! the gospel! Christ! Christ!' While my opponents cease not to reply 'Customs! customs! ordinances! ordinances! Fathers! Fathers!' 'Let your faith,' says St. Paul, 'stand not in the wisdom of men, but in the power of God.'"

In our former letter we invited the attention of the ministers of Washington to the pure teaching of the Word of God as it relates to the question of Sabbath observance. We beg you to consider the fact that the disagreement is not between the Seventh-day Adventist ministers and the ministers of other denominations, but between those who advocate the observance of Sunday as a holy day and a plain "Thus saith the Lord" which requires the observance of another day. If there is any controversy, it will be with the Word of God, and not with us.

We renew our statement made at the close of the former letter: "If any position here set forth is not in harmony with the truth, we shall be glad to have it pointed out from the Scriptures. We desire only the truth."

In behalf of the Seventh-day Adventist ministers of Washington,

I beg to remain,

Yours sincerely and with great respect,
W. W. PRESCOTT.

The publication of this letter and other correspondence upon the subject in the daily papers of Washington has brought the Sabbath question prominently to the attention of the people of this city, and we have no doubt that many are being led to give serious consideration to the matter who have never before regarded it as a question of importance. Surely the Lord is opening the way for his truth to be presented to those who would never attend one of our regular religious services to hear these things. We can only hope and pray that it may be to the glory of God that many shall accept the message of light and truth.

The Inspiration to Finish the Work

SURELY it is not so much more instruction — to know more — that we, as a people, most need. What we need is the inspiration to rise up and, do what we know.

The hand of providence has been preparing the way for this last message to go quickly to all the world in our day. There is no shadow of doubt about it. The generation before the Reformation of Luther's time was one of preparation for it. It was a period of discovery and change and intellectual awakening. Then the light broke in upon the papal darkness, and a new era opened in God's work on earth.

When Luther was toiling up that stair in Rome on his knees, hoping thereby to get release from his burden of guilt, the Holy Spirit flashed into his heart the words, "The just shall live by faith." A new man rose from the well-worn stair. Luther had often before read the words, but now the fulness of time had come when the Lord was to have a new work in the earth; and in those words of inspiration was enfolded the life and power of the great reformation. Soon the word of light was to be sent by preacher and teacher, press and canvasser, throughout the whole papal world.

Those were stirring times. The pressure of the conflict and the urgency of the message developed hardy, manly faith and undaunted courage. Men believed in their message. God called multitudes into service who cared for nothing save the glorious cause of truth and righteousness. They laid their lives and their all upon the altar, and within a few short years a marvelous testimony was borne to the world.

Not the instructive history, merely, but above all, the inspiration of those active times is what we need to-day. The old times are to be lived over again. God has in hand now the finishing of the great Reformation. Light from the Word has broken forth, and we see that the fulness of time has come for the world-wide revelation of the final gospel within the life of this generation, so that "all flesh shall see it together." The past century has been one of special preparation for the issue that now faces us — the call of God to carry this message to every tongue and people on earth. The whole world has been opened. God is pouring out his Spirit on all flesh. It is not enough to know these things. What is necessary now is the inspiration from on high that shall set every believing soul aflame with holy and untiring zeal to do the work.

The awakening word has come to us

in the message, "There shall be delay no longer." This word from the Revised rendering of Rev. 10:6 has been emphasized again and again in our ears of late. No more delay! Thank God for the word! Nothing can turn back this missionary forward movement. The work is to be pushed to a speedy triumph. Let the inspired words that gave birth to the Reformation that day in Luther's heart be taken as the motive power for the life of justification and righteousness, and then let the heaven-sent word to us, "There shall be delay no longer," be the ever-ringing call to instant service till the Reformation is finished.

W. A. S.

The Gospel Sign

THERE is one sign of Christ's coming that ought to interest us more than any other at this time,—that sign which he stated to his disciples in the words: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This is not a sign in the heavens, a sign in nature, or in the rise and fall of kingdoms, but the sign which Christ's followers—which we, if we are his followers—are fulfilling in the earth. It is the sign in the fulfilment of which God's people are coworkers with him.

Never before did this sign loom up so impressively before us as it does at the beginning of this new year. It is almost startling to think that nearly every inhabited land has now been visited by the messengers of this gospel,—that it is hardly possible to name a country on the earth which the third angel's message has not reached, and where it has not now some native converts. Almost to "every nation, and kindred, and tongue, and people" the final warning has been given, which immediately precedes "the end." Much remains to be done to spread the message throughout the various countries where it now has a foothold; but few indeed are the lands that are yet waiting to be included in the world-wide proclamation which the prophecy foretells.

Wonderful has been the providence of God leading up to this climax in his work. What mean the marvelous inventions of this age, by which the messengers and the message are enabled to go so swiftly from land to land, almost annihilating time and space? the marvelous increase also in facilities for producing and spreading the printed page? Did it just merely happen that after eighteen centuries from the beginning of the "Christian era," and six thousand years from Adam, there came

a sudden and great revival of travel and discovery, a running to and fro of many in the earth, and a wonderful increase of knowledge? Did the inventions and improvements of this age come because people are greater and wiser now than of old? or because by these things the world could be made better?—No; but because God's final message for men, of his coming and of the end of the world, must go to all the world quickly, in order that men may be everywhere prepared for the close of probation. A message must go to all the world which will draw a dividing line among its people, by compelling all to take their stand for or against God, and placing upon all who will receive it the seal of God. Not until that work is done can probation close. Never before has any work been done in the earth which would prepare it for the close of probation. This is why the world to-day, by the increase of knowledge and scientific discovery, has been made so small, and all its nations and tribes brought in contact, as it were, with one another. It is the day of God's preparation. For a century or more his providence has been shaping events toward this end.

One noteworthy feature of this preparation is the marvelous spreading of the Word of God, by its translation into almost every tongue and dialect in the world, and its equally world-wide distribution. The Bible has been almost cast aside by the Christian churches, and but little now remains of the old-time faith and reverence with which it was regarded by religious people in enlightened lands. The "higher criticism" has for a long time been doing its fatal work. But notwithstanding this, there has been at the same time a marvelous multiplication of copies and portions of the Bible in all tongues, and the distribution of the same in all lands, through the work of the British and Foreign Bible Society and the American Bible Society and allied organizations. God has provided that earth's peoples who have not hitherto had his Word shall have it when such a work is to be done in the earth as he is now doing. The last message now going to earth's inhabitants is an appeal to the Bible; that Word is the foundation upon which the work of moving men to a decision must be based. And so now, as the message goes to new people in new lands, even to the dark corners of the earth, it finds the Word of God in the hands of the inhabitants, ready for the work which the message is to do. In all this, as one contemplates it, there is overwhelming evidence of the working of a superhuman and overruling intelligence, fulfilling a plan which no human wisdom could devise or human opposition thwart.

Rapidly is the gospel message of the kingdom now going, and rapidly is "the end" drawing near. L. A. S.

The Gospel Message for To-day

IN the prophecy of Rev. 14:6-14 we find the gospel set forth in language which is altogether peculiar to that prophecy. The messengers brought to view in the prophecy are said to have "the everlasting gospel to preach unto them that dwell on the earth." In preaching that gospel, they say to the world:—

"Fear God, and give glory to him; for the hour of his judgment is come. . . . Babylon is fallen, is fallen, . . . because she made all nations drink of the wine of the wrath of her fornication. . . . If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God."

From the fact that in proclaiming the everlasting gospel the messengers say the very words just quoted, we have the most positive evidence that the preaching of these three messages, or, rather, this threefold message, is the preaching of the everlasting gospel in God's way at the time this message is due the world.

To illustrate: Noah was an heir of the righteousness which is by faith. Heb. 11:7. He was a preacher of that righteousness. 2 Peter 2:5. As the righteousness which is by faith is the very essence of the everlasting gospel, Noah was a preacher of the gospel. In preaching the gospel, the righteousness which is by faith, Noah "prepared an ark to the saving of his house; by the which he condemned the world." There was salvation in the acceptance of the message of Noah concerning the flood, and there was condemnation in its rejection. At no other time has the gospel ever been preached by the peculiar warning and work of Noah. But that was the particular message of the gospel for that time, and it was not possible to preach the gospel in God's way without giving that warning and building the ark. To have ignored that would have been to reject the gospel. That was what the masses did, and the result was their destruction. By giving the warning and building the ark, Noah was counted an heir and preacher of righteousness—of the gospel.

So with the threefold message of Rev. 14:6-14. That message is the gospel. When it is due the world, as was Noah's message, it must be preached in the language ascribed to the messengers. The world must be told plainly that the judgment hour has come, that Babylon

has fallen, and that if any man worship the beast and his image, and receives his mark, the same shall drink of the wine of the wrath of God.

The facts declared in this message are gospel facts. They will some day be due the world, and when they are, they must be preached. The preaching of these specific truths will be the preaching of the gospel. It will be impossible knowingly to reject or even ignore them and preach the gospel acceptably to God.

A. G. DANIELLS.

Who Is Responsible?

WHENEVER God has had a message for the world, he has invariably used human agencies for its proclamation. Only once is there any record of God's dealing otherwise.

The warning of the flood was a world-wide message, and was to be given in one generation. God revealed his plan to Noah, who was to be the preacher of righteousness.

To Moses God revealed his plan for delivering Israel from Egyptian bondage, and it was the same man who must bear God's message before Pharaoh.

Nineveh was to be destroyed. The prophet Jonah was the instrument chosen by Heaven to warn the city.

When the herald of a coming Messiah must prepare the people of Judea for their King, it was John the Baptist who delivered the message.

When God reveals a truth or a message to an individual, it then becomes an individual responsibility with that one to deliver that message to those whom it concerns. If the destinies of destruction are pent up in the warning, how imperative that the message be delivered to those who must perish if it is not received.

If Jonah had failed to warn the people of Nineveh of their threatened doom, would he have been free, and all that vast city left to perish because he refused to deliver God's message of reproof?—Nay, verily. He must have perished, and God would have sent his warning by other hands.

Let God speak to us on this subject: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again,

when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." Eze. 3:17-21.

Now note the responsibility of the one knowing the right, who understands the danger, but who fails to deliver the warning. He must answer for the soul of the lost. "His blood will I require at thine hand." But if the message is delivered, and the warning given, and the soul will not receive the same, "thou hast delivered thy soul" though he perish.

To whom does this apply? Certainly not to any one class to the exclusion of all others. It can not apply to the ministry alone, nor to the missionary in foreign fields only. It must apply to each individual to whom God has revealed a special message.

The third angel's message is a special warning message. Turn to your Bible and read it in Rev. 14:9-12. No such denunciation of wrath as this can be found against any other people in all the Bible. The punishment is "without mercy" upon those who worship the beast and his image, or who receive his mark.

Who is to give this warning? Angels?—No; for God always uses human agents to proclaim his messages. Then who must give this message?—Evidently those to whom God reveals this truth. The Methodists can not give it; for they know it not. The Baptists can not give it, nor the Congregationalists, nor the Presbyterians, nor any other organization that does not even pretend to believe its truth. Who, then, will give it? God will first reveal that message to some honest heart. Then the world warning must begin. That one soul must tell others, and they must tell others, and each receiving the message will carry it on to others, the circle ever widening as each new convert adds his warning voice to those already proclaiming the message.

Each soul receiving the truth must then become a proclaimer of that truth. His share in giving the warning message can not be neglected, or there will be the "blood of souls" to answer for.

Then who is responsible to God for seeing that the third angel's message goes to all the world?—Not the General Conference Committee, nor the Mission Board alone. They are responsible for

their trusts, and as individuals. But who is responsible before God for this work and its success? The answer must be, Each soul who receives the message of God is responsible to him for passing the same message on and on to the very limit of his ability.

Let us humbly ask, Are we faithful in our work? Are we doing all we can to advance the cause of God? To this end let us each labor and pray.

I. H. EVANS.

Invest in Brains

THE writer believes fully in the plan of our young people's working their way, wholly or in part, through school whenever possible. It has many advantages. Such a course develops a spirit of aggressiveness and independence, and awakens the latent energies, thereby becoming a blessing all through life.

However, there are some noble young people scattered throughout the denomination who have the real hero spirit, but who nevertheless are bound by circumstances, and must struggle against obstacles which they are unable to overcome, and for this reason can not enter school. Do the best they can, they find themselves utterly unable financially to attend any of our schools, to receive the desired training to qualify them to enter the work.

Among us there are those who are financially able to help these true-hearted, struggling young people to obtain an education. In the decline of life they find themselves with surplus funds to be invested in some paying enterprise. Here, my brother, my sister, is an opportunity to do a noble and generous thing. Instead of buying more land, a house and lot, horses, cattle, or sheep, or placing the funds in the savings bank, invest in some good brains. Look up some devoted, industrious, Christian young man or young woman who desires to attend school and be trained for work in the cause of God, and help them financially. Encourage them to go to school. Many will be lost unless they have such an opportunity. Loan them the money, to be returned when they are able to pay it; and in some cases it will be an excellent plan to regard the entire loan as a donation. Such an investment will yield gratifying returns, not only in this world, but in eternity as well. You will be helped, our schools will be helped, and the students will be helped. In this way, in a few years, you can have one or more missionaries in different parts of the earth teaching the message which is to prepare a people for the coming of the Lord. No better investment could be made.

G. B. THOMPSON.

Note and Comment

THE government inquiry into the nature of Mormonism, growing out of the attempt of the Mormon "apostle," Reed Smoot, to enter the United States Senate, has elicited from the witnesses examined the following points, which, unless disproved, will stand as admitted facts weighing against the admission to Congress of the Mormon senator-elect:—

That in "taking the endowments," an oath is taken by practically all Mormons, pledging absolute obedience to the leaders of the church.

That the "living oracles," consisting of the church leaders, are held by church doctrine to be inspired by God, and that the revelations uttered by them must be accepted by the church as supreme law and binding upon the conscience, in temporal as well as spiritual affairs.

That Senator Smoot, since the hearings last spring, participated in the election of a polygamist, C. W. Penrose, as a brother apostle, and has done nothing to discourage the practise of polygamy.

That the Mormon leaders interfere in political affairs in Utah, Idaho, and Wyoming, to the extent of dictating the election of county and State officials, securing the enactment of legislation favorable to the church, and preventing or repealing adverse legislation.

That a system of courts exists within the church whereby persons are deprived of their property without due process of law; that hundreds of public school-houses in Utah are being used by the Mormons in conducting "religion classes," the teachers in most instances being public school teachers.

That the laws of the United States and of the State are flagrantly violated in Utah, and that violators can not be punished because of the overwhelming influence of the Mormon priesthood, Senator Smoot being a member of one of the governing bodies of the church.

AN event of profound significance to Asia and the whole Eastern hemisphere is reported in recent dispatches from Peking. The long-expected military awakening of China seems now to have actually begun. China, the land of four hundred million people, is on the eve of a transformation from a vast aggregation of unarmed and impotent barbarians, to a military power. One more great military power is to be added to those which already fill the world with the clang of warlike armaments.

The *New York Sun* says:—

It is reported from Peking that the committee on the reorganization of the Chinese army has laid before the government a plan for the introduction of universal military service in the empire, the period of service being twelve years. . . . The project is for the provinces to begin by enrolling only a thousand men in each, selected for their aptitude and intelligence, to form corps of instructors

and the staff of the future battalions. The training will, it is said, be modeled partly on the German and partly on the Japanese system, the Chinese commission believing that the latter produces the best results in field service. For the protection of the capital and the guarding of the northern frontier, it is proposed to have a separate and distinct army, the organization of which has been confided to Yuan-shi-kai, the governor-general of the province of Pechili. This functionary, who is one of the ablest and most progressive among the public men of China, has received orders to proceed at once to the formation of an army of two hundred and fifty-two thousand men, organized in forty-two infantry divisions, composed of twelve battalions of five hundred men each, the cavalry and artillery to be organized being additional.

The importance of this action of the Chinese government, is manifest. It is meant, in the first instance, to preclude a repetition of 1900, when the troops of a coalition of foreign powers marched on the capital practically unopposed, and compelled the flight of the dynasty; and in the second place, to keep down popular risings menacing the foreign representatives, such as brought about the foreign coalition of that year. . . . For the world at large the military organization of a population of four hundred million of people hitherto quiescent and submissive is a portent for good or evil, as it may result, while for Asia it is the dawning of a new era.

Thus rapidly are events shaping to-day for the coming battle of Armageddon.

L. A. S.

THE story of the siege and capture of Port Arthur is an interesting one from a military standpoint, affording, as it does, a good idea of the progress made in military science through the use of some of the most recent scientific discoveries. It appears, for example, that the use of the telephone was largely instrumental in accomplishing the reduction of the Russian fortress, and that the capture of "203 meter hill," which overlooked the city and harbor, was of importance to the Japanese more as a point of observation than as a position for mounting guns. The chief damage from the bombardment came from a number of eleven-inch mortars which were entirely out of sight of the city and the fleet, beyond an intervening range of hills, over which they fired, the firing being guided by telephone from the top of 203 meter hill. Four men were required to lift one of the shells fired from these guns, and a lifting crane was used to place the shell in the gun. It was the shells from these mortars that sank the Russian fleet. It was further demonstrated that no fortifications can be built strong enough to withstand the modern method of attack by boring tunnels under them, and blowing them up with dynamite.

L. A. S.

General Articles

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

Our Source of Strength

LORD, what a change within us one short hour
Spent in thy presence will avail to make!

We kneel, how weak! We rise, how full of power!

Why, therefore, should we do ourselves this wrong,

Or others, that we are not always strong,

That we are ever overborne with care,

That we should ever weak or heartless be,

Anxious or troubled, when with us is prayer,

And joy and strength and courage are with thee?

— Selected.

Notes of Travel

The College View Council

MRS. E. G. WHITE

FROM the Omaha camp-meeting we went to College View, where the General Conference Committee was in council from September 15 to 25. We were made welcome, and were well cared for at the Nebraska Sanitarium.

On Thursday morning I spoke to the students in the college chapel. A goodly number of the College View church-members were present, and I was led to present to them the exhortation given by the apostle to those who know that the day of the Lord is near at hand. Please read 1 Thess. 5:1-7. The apostle continues, "Let us, who are of the day, be sober, putting on the breast-plate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another."

This is our work. We are not to watch for defects in those around us. By so doing, we are placing ourselves on the judgment-seat, and are judging. This is not our proper place or work.

If we see one in error, we should go to him kindly, and speak to him in regard to the matter, seeking by every possible means to present the truth in contrast with error. There is always a truth with which to meet error. Let this never be forgotten. And believers are to watch for souls as they that must give an account. Not that you are to watch for their haltings and their errors; you are to watch for the prosperity of their souls, that you may know how to speak a word in season to him that is weary.

We take upon ourselves a grave responsibility when we unite with the

church. The church is God's family, and the members of this family are to be unselfishly interested in one another. They are to pray and work for one another's salvation.

This is the work that God expects from us as a people. When you see a church whose members are in arms against one another, complaining and finding fault, you may know that there are duties which they have neglected. You may know that there is something lacking in those who always see something defective in their brethren. You may know that such ones have something to correct in their own characters.

If you think that a brother is in the wrong, go right to him. Do not go to some one else, because this will not cure the difficulty. Go to the very one who you think is in error, and ask him if he is standing in a position that will lead others to make missteps. Tell him that he must make straight paths for his feet, lest the lame be turned out of the way.

It will not do for any of us to get careless and indifferent in regard to our church-membership. While on this journey that I am now taking, I have felt a most solemn responsibility to try to show our people that God holds them accountable to live lives that will keep the atmosphere of the church pure and fragrant. God is dishonored, and his Spirit is grieved, when this atmosphere is tainted by careless living and by evil-speaking.

The haphazard work done in the church by speaking to others of errors and mistakes before speaking to the one at fault has been the greatest cause and manifestation of wickedness and defection in the church. Weakness has come to many because they have not taken up their appointed work. God will not accept your gifts, however precious they may be, unless you make a straight path for your feet by following the directions that Christ has given.

"If thou bring thy gift to the altar," he says, "and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

We read again, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

Tell him his fault "between thee and him alone." If he listens to you, you have gained your brother. You have not lost him, you have not built up a barrier between him and you. You have gained him.

Say to him, If you have anything against me, tell me what it is, that I may take it out of the way. Do not blame him. Do not cast reflections on him, but ask, What have I done? If I have done wrong, I want this to be removed; for I have a gift to offer to

the Lord, and he has told me first to be reconciled to my brother.

When you have done all in your power to bring about a reconciliation, you have acted your part, and you can then offer your gift, knowing that it will be accepted by God. You will have removed a mountain of difficulty out of the way of your brother. It may be that the difficulty was really only a mole-hill, but it had been made into a mountain. When you remove the mole-hill, the mountain has gone.

This is the work resting upon us, and we are not to delay to do it. We can not afford to delay. We have much of this work to do, because we have left much undone. It is because of this neglect that the Lord of heaven is not glorified in our lives.

When this work is done, the disunion existing in the church will be cured, and the cause of God will move forward with power. When you see that which you think is wrong, do all in your power to correct it. Find out what it is that separates you from your brother, and plead for the unity that Christ has said should exist in the church. Love as brethren, and do the work appointed you. Then you will know the preciousness of Christ's words, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

As you seek for Christ with all your heart, and in faith, that you may reach a higher standard of righteousness, he may reveal to you a duty undone, a stumbling-block that you must remove in order that your brother may be relieved, and that you may advance in the right way. Your brother may be wrong, and you may be wrong; therefore come together as children of the same family. Work as earnestly to make things right as you will wish you had worked in that day when the judgment shall sit, and the books shall be opened, and every man shall be judged according to the deeds done in the body.

It is the neglect of this work that is standing in the way of our churches all through our conferences. When believers stand where Christ has said they should stand, when they clear difficulties out of the way by the very process that he has outlined, they will be greatly blessed.

On Sabbath morning I spoke in the church to a large congregation. I read from the first chapters of Revelation the messages given to the apostle John for the churches.

John had a message for the people in his day. But they became tired of hearing of Jesus, and of the character which, in order to be saved, they must perfect through him, so they tried to kill the faithful messenger. This plan being thwarted, they banished him to the lonely, rocky island of Patmos. They thought that by separating him from his fellow men, they would silence his testimony, and that he would live out the

remainder of his life in mournful solitude. But God was with the lonely exile, and opened to his view the glories of heaven, and the things that "must shortly come to pass."

John bore no uncertain message. "That which was from the beginning," he says, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

We have, as had John, a message to bear of the things which we have seen and heard. God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches. We need the Holy Spirit to kindle in our hearts the zeal and earnestness that were then seen among God's people. I thank the Lord that there are still living a few who can remember those days, and who know whereof they speak.

John continues: "These things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all."

The Lord does not want us to walk in darkness and perplexity. He desires us to know the truth as it is in Jesus, and wherever we go, to proclaim that truth. By word and deed we are to reveal Jesus to the world.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

"These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby we know that we are in him. He that saith he abideth in him ought himself also so to walk even as he walked."

My heart was made glad to hear of the unity and good cheer that prevailed during the council. I had a severe cold, and was not able to attend all the meet-

ings, but my mind was constantly exercised. In the night season scene after scene passed before me. I am so sorry that we are such dwarfs in the work of Christ, when such wonderful incentives are placed before us to encourage us to cultivate our powers to the very highest point of development. We are to grow. Christians are to grow up to the full stature of men and women in Christ. Our words and works are to bear witness to the world of what Christianity can do for human beings.

Every church should be a light in the world. If there is in your church a deadness, a stagnation, come together, as the disciples did before the day of Pentecost, and plead with God until you receive the light of life. Then let the light shine forth to those around you. Do not go on from week to week, from year to year, without knowing whether or not you are in the love of God. When Jesus went away, he promised to send the Holy Spirit, and we have a right to claim this promise. God wants us to work in the power of the Spirit. He wants us to be guided and controlled by the living, abiding principles that will keep us firm in the truth.

God has not placed us on the judgment-seat, to pronounce sentence against our brethren. There is only one Judge,—the One who died for us, who took upon himself our nature and all the infirmities of humanity, that we might stand on vantage-ground with God. Never are we to dissect the work or the character of another. Each one has enough to do to attend to the work that has been delivered to him. Each one is to bear his burden in the place in which he has been appointed to labor, doing his work with that perfection which will give character and influence to the cause of God. This is what the Lord expects of every conference president. This is what he expects of every worker in every line. Stand at your post of duty. When you act well your part, in your own place, there will come to you a freedom, a light, a power, that will enable you to endure as seeing him who is invisible.

Benefits Received in Faithfully Doing Periodical Work

D. T. BOURDEAU

WITH true consecration, and the Spirit of God to counsel, comfort, and strengthen, and to open the way before us, to prepare hearts, to remove obstacles, we shall not only succeed in disseminating present truth, but new faith and courage will spring up in our hearts, and we become a blessing to others. Opportunities will be opened to us that could come to us in no other work. We shall be drawn out in love for God and love for our fellow beings, and our appreciation of our papers and our other literature will be increased.

Reading the reports of the progress of the cause in the papers, we shall not

be as inclined to be narrowly shut up to ourselves and to a small locality in our views of the work, but shall have enlarged views, and shall be in a better condition to pray more intelligently for the laborers in the work in other lands. We will naturally be led to put our tracts and other works into circulation, which will open new fields for the living preacher and hasten the loud cry of the third angel's message.

Are not these results sufficient to lead us to enter heartily into this work? As one who has derived incalculable benefits from reading the REVIEW for nearly a half century, who has known it to be a great blessing to many others, who possesses the conviction that with the cooperation of its present readers it can be made a blessing to those who are not favored with its weekly visits, my heart palpitates with joy in view of the present movement for extending the circulation of our periodicals and other literature. God forbid that my attitude toward this movement be that of one who assents, but does not have his course in harmony with what he says. The writer has recently put forth special efforts to obtain subscribers for the REVIEW, and has enjoyed more than an ordinary measure of the Spirit of God.

The great object of all of our periodicals is the heralding of the second advent of Jesus Christ, and the needful preparation to meet that most important event. Each of these periodicals has its special mission to fill, yet the grand and all-absorbing object of all of them is the same. How inconsistent it would be on the one hand, to divorce the REVIEW from our other papers, and give all our attention to it! As well might we think of divorcing the good mother from her offspring who bear her noble character. The REVIEW inculcates love and respect for our other papers, and let us do the same. Good soldiers who stand at the front, bearing the brunt of war and doing important pioneer work, are honored; and so let us honor and support *The Signs of the Times*, for a similar reason, from a spiritual standpoint; also doing the same for *The Southern Watchman*, for the same reason, and for the weighty additional reason that it is struggling in a vast, important, and long-neglected field, to rise to that sphere of usefulness for which it was intended by Providence.

The REVIEW is emphatically our church paper. It deals more largely in matters pertaining to our interested believers than any of our other periodicals. It reports the progress of the cause more fully than our other papers, and should make its weekly visits to every family of believers in present truth, and every isolated, English-speaking Seventh-day Adventist should read it. It is all the preaching many of our people have, and it will not be improper to extend its circulation to persons not of our faith. It has been the means of leading many persons to God and present truth.

There is infinitely more at stake in pushing this campaign with our papers and other literature than there is in the present struggle between Russia and Japan; yet how much more enthusiasm is put forth to carry on and publish the latter than to carry on and publish the former! How many take secular papers in order to see what is going on in the far East, but do not take the REVIEW and our other papers and literature that tells us what the present Eastern struggle means when considered in the light of prophecy. The world's literature treats the present struggle in the East from a purely worldly standpoint, as if the present state of things was to continue indefinitely, and the Eastern war was merely a struggle between two powers for the supremacy. Let us learn lessons of wisdom from the enthusiastic sacrifice manifested in the war in the East, and be more than earnest in our campaign with regard to the coming of our adorable Saviour and glorious King, the Prince of Peace.

Eternal issues and consequences are involved in our attitude with regard to this campaign. We need power from on high,—the power of Endless Life to push that work assigned to us to a certain and final victory. But let us remember that this power and the latter rain will never come to those who fold their hands in idleness, and do little or nothing to publish the impending second advent, and warn others of the struggle that is coming upon the world. The power from on high and the special communion of the Holy Spirit are coming only to those who do something to labor for perishing men, as did early Christians on the day of Pentecost, and thereafter.

May God add his blessing to this important movement, until the voice of the message shall swell into a cry that shall be heard by all nations and all lands, and the work assigned to us shall close in glorious triumph. May it then be seen that we have well acted our part in carrying forward the work. Then may we find a shelter from the plagues of God's just wrath, and finally receive from the Saviour the "Well done, . . . enter thou into the joy of thy Lord."

The Measure of Success

JOHN M. HOPKINS

A SUCCESSFUL life—what constitutes it? With some it is the acquisition of wealth, with others it is position and fame, with others it is pleasure. Wealth, if properly used, is desirable. Position, if in the discharge of legitimate duty, is also right. Pleasure of a proper kind and to a proper degree, is also highly beneficial as a recreation—a rest from toil and weariness. But the unlawful use of either or all of these is harmful. One may be in possession of them all and live many years, and still his life may be, viewed from the correct standard, a wretched failure. Wealth will not always bring happiness, but when used

to bless the world, it is a means to success. But there have been thousands who were in possession of almost unlimited wealth; there are many who number their gold by the millions of dollars, yet whose lives are most unhappy, whose homes are places of strife, dissatisfaction, and unrest. Position is often fraught with danger, anxiety, criticism. Fame is a bubble,—exalted today, debased to-morrow. With even the most exalted, it can last only a few years at the longest. Of pleasure one becomes surfeited. It does not long satisfy.

But we repeat that wealth, and position, and fame,—a good reputation,—and pure pleasure,—all are desirable if rightly possessed and employed. All are gifts of heaven to be used for the blessing of the receiver and the world.

What, then, is the measure of success? What constitutes a successful life.

First, it is being inwardly a true man, a true woman. It is to be in possession of, and controlled by, a principle of righteousness and purity. It is to have a pure, clean heart, an honest, honorable aim and motive. It is to have, as the foundation stone of character, a high sense of honor and truth. It is to have an unyielding purpose to adhere to the right under every condition and circumstance in life, to firmly stand for principle even through the darkest hour, through the strongest temptation. And not this alone, not only to resist evil, but to press forward manfully, in the discharge of duty; and it matters not what one's station in life may be. The humble toiler, the woman or the man pressed by poverty, by trials, yet firmly seeking to go forward in the discharge of duty, however humble or menial it may be,—such is a successful life. Such is the true measure of success. To be possessed of a spirit of gentleness, of kindness, of sympathy and love, of helpfulness, to scatter sunshine and blessing all along life's journey,—this is success. Were each one to endeavor to bring a ray of joy and happiness into the life of some fellow creature every day, even if only by a kind word, a helpful deed, a cheerful smile, what an amount of good would be done during a life of threescore years.

Such a life would be like a stream of light and blessing. It would be indeed a successful life in this world, and such a life, if actuated by the Spirit of Christ, would run parallel with the life of God.

Glorious life! How may we attain unto it. The secret is, Christ in the soul. Such was his holy, blessed life. No sin stained his character, no wrong deed ever disturbed his peace. Love ruled in his heart, and moved by this, "he went about doing good," everywhere blessing humanity. And though he died upon the cruel cross, even his death was a victory over sin, a victory for principle and right, a noble triumph.

What the world might look upon as a defeat, might be indeed a splendid victory for the Christian. Even the loss of friends, of home, of life, for principles'

sake, would triumph, in vindication of righteousness. Eternity alone can tell the grand story of battles fought and victories won for principle. Scattered all over the earth are those whose lives are a glorious success. Unknown in the halls of fame, their names never appearing in the annals of earth's great ones, are men and women, noble in character, true as steel to right, principle, and duty. God sees them, he knows just where you live, my brother, my sister. Though isolated from all who are dear to you, all alone in trying to obey God's Word, perhaps bearing reproach, be of good courage, my brother; your name is written in heaven. That record is imperishable; and the life you are now living is but the stepping-stone to the glorious life in the kingdom of God. This is the true measure of success.

The Anvil of God's Word

LAST eve I passed beside a blacksmith's door,
And heard the anvil's vesper chime;
Then looking in, I saw upon the floor
Old hammers worn with beating years
of time.

"How many anvils have you had," said I,

"To wear and batter all these hammers so?"

"Just one," he answered, then with twinkling eye,

"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word

For ages skeptic-blows have beat upon;
Yet though the noise of falling blows was heard,

The anvil is unworn—the hammers gone.

—Selected.

Judge Not According to the Appearance

ELSIE A. BROWN

MR. J. R. MILLER, in his "Building of Character," says: "Even the things that seem to be failures and defeats in our lives, through the love and grace of Christ—if only we are faithful—will prove in the end to be successes and victories." Praise the Lord! Let the poor souls who, with human vision, see little else than failure in their experiences, take courage.

"The Desire of Ages" tells us that "Christ was constantly confronted with apparent failure. He, the messenger of mercy to our world, seemed to do little of the work he longed to do in uplifting and saving. Satanic influences were constantly working to oppose his way, but he would not be discouraged." What a mercy to us that he was not!

When we "consider him who endured such contradiction of sinners," we can but see that there was much less to encourage in his experience than in ours. What compensation did he seem to receive for having given up the glorious kingship of heaven, whose mighty, shi-

ning throng adored his name and did his bidding? Even those who by natural ties would have been expected to esteem him and do him honor, misunderstood, despised, and "received him not."

And those whom his most earnest efforts seemed to gain, were but a tiny handful of what men would term, the refuse of the earth,—poor, unlearned men of no reputation whatever. Truly, "his mission seemed to call forth little response."

And we read further, that, at the last, even the Father, with whom the plan for the salvation of men had been laid, viewing him, burdened with the sins of the guilty world, seemed to turn away his face in disfavor. O where could he look for consolation? Surely, every refuge seemed to fail him! What wonder that the poor heart broke! We learn from "Testimonies," Vol. II, page 209, that "he could not see through the portals of the tomb. Bright hope did not present to him his coming forth from the tomb a conqueror, and his Father's acceptance of his sacrifice."

In view of these things, shall we who now for a little time must seek, amid the last-day perils of this wicked world, to gather out a remnant of such as shall be saved, loose heart and courage,—we who by faith can look beyond present weariness and disappointment, to the life which, freed from the power of sin, shall know the joy of being satisfied, and shall measure with the life of God?

"Winter made ready for the spring
By months of struggle and suffering;
And the victory won from the mortal strife

Strengthens the fiber and pulse of life.
How if the earth in its chill despair
Felt that the fight was too hard to bear?
Where were the bloom and the vintage then?

Where were the harvest for hungering men?"

O may the dear Lord in his mercy sustain us in our weakness until the battle shall have been fought and the victory won!

The Enduring Memorial

W. E. HASKELL

WHILE humanity in sin has been drawing away and separating from God, he, in love to man, has been continually reaching out to reconcile and to restore the lost unity. He is constantly expressing in innumerable ways his desire for renewed companionship.

1. Unto what does he call us in the life of faith?

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." 1 Cor. 1:9.

2. How highly does he prize this privilege?

"Who for the joy that was set before him endured the cross, despising the shame." Heb. 12:2.

3. What was this joy?

"Who died for us, that, whether we wake or sleep, we should live together with him." 1 Thess. 5:10.

So love not only wills the highest good of the ones loved, but longs for companionship with them. Infinite creative love, though in the highest degree complete and independent in itself, could not rest satisfied in itself alone, but must create those upon whom to bestow, and from whom to receive, that fulness of love that binds in closest fellowship and highest joy.

Thus creation itself is an expression of the love of God; and the Sabbath is a sign, a memorial, of that creative love which longs for and rejoices in companionship with his people.

The enduring, unchanging memorial is a sign of the enduring, unchanging love of him who "having loved his own, . . . loved them unto the end."

Let us notice the important place that the Sabbath occupies in our progress in the present, and in our preparation for the future.

4. How is the Sabbath to be kept?

"Remember the Sabbath day, to keep it holy." Ex. 20:8.

5. Who first made it holy?

"Wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:11.

6. How does the Lord make anything holy?

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush. . . . God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Ex. 3:2, 4, 5.

The Lord makes things holy by his presence in a special manner, making a difference between that wherein his presence is specially manifested and other places or things.

So Christ blessed the Sabbath by placing his presence in the day for man, in a special manner, thus making it holy, making a difference between it and other days.

The sinner in repentance may come to Christ on any day, at any moment, and receive pardon, peace, and the blessing of his presence.

The Christian may continually, and at any time of need, receive a larger measure of his blessing. But over and above and in addition to all this, there is a Sabbath blessing and manifestation of his presence, that comes at no other time, that we can receive in no other way, that makes a distinction, a difference, between the Sabbath and every other day.

On the Sabbath we have the privilege of a double blessing, a double measure of his presence.

7. What did the Lord do on the Sabbath?

"And he rested on the seventh day from all his work which he had made." Gen. 2:2.

8. What kind of rest was this?

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord,

the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. 40:28.

"And God saw everything that he had made, and, behold, it was very good." Gen. 1:31.

"And on the seventh day he rested and was refreshed" (greatly delighted, one version). Ex. 31:17.

It was spiritual rest, satisfaction and delight in his work, and especially in man and in companionship with him.

9. What kind of rest, then, should ours be, to be true Sabbath observance?

"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. . . . There remaineth therefore a rest to the people of God. Let us labor therefore to enter into that rest." Heb. 4:4, 5, 9, 11.

Our rest should be the same,—the Lord's rest; spiritual rest.

10. What gives this rest?

"And he said, My presence shall go with thee, and I will give thee rest." Ex. 33:14. Christ's special presence in the Sabbath gives a special and increased rest of soul to all who recognize and receive it by faith.

11. So what will the Sabbath be to those who truly enter into the Lord's rest?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a *delight*." Isa. 58:13.

12. But what will they find in the Sabbath that makes it a delight?

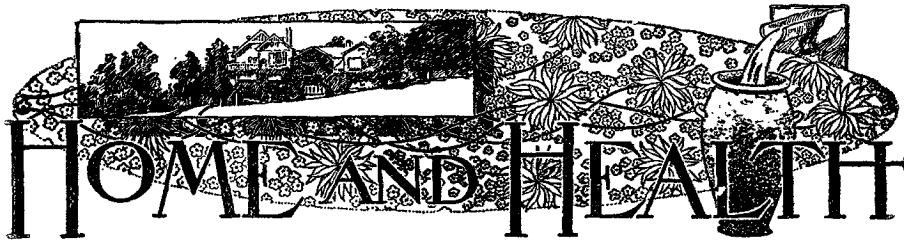
"Then shalt thou delight thyself in the Lord." Isa. 58:14.

Thus we see that the Sabbath is a double sign. On the Lord's part, it is a sign of his love and delight in us. On our part, its true observance is a sign of our love for and delight in him.

This makes the Sabbath of vast importance, for the degree of fellowship that we have with Christ, and of delight in his presence, is the real measure of our progress in the Christian life. True, loving companionship with him is the supreme test of our fitness for eternal companionship with him in the kingdom of God.

When we know the Sabbath in its true significance, it becomes as it were a spiritual thermometer. The way we treat it is a sign to the Lord of our spiritual condition, of our progress or backsliding, of our fitness or unfitness for eternal companionship. Our attitude toward it, then, is, in reality, our attitude toward Christ himself. If the Sabbath is irksome, or a burden, so also would the presence of Christ be, even in heaven itself. If we ignore or forget it, so also would we him. But if we long for a closer walk with the Lord, with what glad, eager expectancy and delight will we hail the approach of the day that makes possible a more intimate union, that opens to us a new, deeper, higher, truer companionship with him.

(To be concluded)



Tides of the Year

THE Spring-tide has a merry ring
With song-birds flitting near,
With forest decked with virgin flowers,
With garden roses dear;
With trees abloom in loveliest dress
And nature all astir —
'Tis Heaven's creative hand to bless
With earth a worshiper.

What gladness comes with Summer-tide,
Far-reaching out meanwhile,
Its skies but frown to bless the earth,
To wear a rainbow-smile;
Its wealth of early fruitage gives
To life a hearty zest;
Its days, though long, seem far too few,
For we by them are blest.

When Autumn-tide would show her
hand,
Queen of the garnering time,
She, too, can ply a magic wand
Like womanhood in prime.
Though sober clad, what tints are hers
Of delicacy rare!
The fading leaf has charms though brief;
We love the Autumn air!

Should leaden sky and murky cloud
And keen night-frosts betray
The secret that all seasons must
To Winter-tide give way.
O'er seeming waste of drift and snow,
Fantastically bright,
There's yet a power to fascinate,
A wintry cold delight.

— James Mac Arthur.

Rational Health Reform*

G. H. HEALD, M. D.

1. Its great object.

"Let it be ever kept in mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body."

2. Two classes who misrepresent health reform.

"Two classes were presented before me: First, those who were not living up to the light which God had given them. They started in the reform because somebody else did. They did not understand the system for themselves. There are many of you who profess the truth, who have received it because somebody else did, and for your life you could not give the reason. This is why you are as weak as water."

"Another class who have taken hold of the health reform are very severe. They take a position, and stand stubbornly in that position, and carry nearly everything over the mark."

"There are some who go to extremes. They must eat just such an amount and

just such a quality, and confine themselves to two or three things."

3. Important to remember.

"People can not all eat the same things. Some articles of food that are wholesome and palatable to one person may be hurtful to another. So it is impossible to make an unvarying rule by which to regulate one's dietetic habits."

4. The consistent course.

"Those who advocate unpopular truth should be most consistent in their lives, and should be extremely careful to shun everything like extremes. They should not labor to see how far they can take their position from other men, but otherwise, to see how near they can come to those whom they wish to reform, that they may help them to the position which they themselves so highly prize."

"We must go no faster than we can take those with us whose consciences and intellects are convinced of the truths we advocate. We must meet the people where they are. Some of us have been many years in arriving at our present position in health reform."

"Changes should be made with great care; and we should move cautiously and wisely. We want to take that course which will recommend itself to the intelligent men and women of the land."

The Teeth of Our Children

D. H. KRESS, M. D.

"THE teeth of the rising generation was the concern of a deputation from the educational committee of the Dental Association, which recently interviewed the New South Wales minister for public instruction. The deputation was introduced by Mr. Broughton, M. L. A., and was comprised of Dr. Arthur, M. L. A., Dr. Lever, Dr. Henry Peach, and Mr. Martin, the general secretary of the A. N. A. The deputation made three requests: First, that competent dentists should be permitted to make an examination of the teeth of the school children, and make a report on the matter for the information of the department, and also with a view to having those children whose teeth were defective treated at the Dental Hospital. They were also asked that a song which they produced, and which has teeth for its romantic theme, might be sung in the schools, this being, they contended, a very effective way of impressing certain desirable precepts about the care of the teeth on the juvenile mind. In addition they asked that an essay which they had prepared should be embodied in the reading books."

At Strassburg, in Germany, from

July, 1900, to Jan. 31, 1901, a systematic examination was made of the mouths of all children attending the communal schools, the ages being from six to fourteen years. Ten thousand and five children were examined, among whom only 430 had completely healthy mouths (4.29 per cent), 9,575 possessed among them 102,456 bad teeth, 51,219 being missing, most having already been extracted because of decay.

The causes of dental decay are many, but there is no doubt that the use of flesh foods, both directly and indirectly, is responsible for a large percentage. Small particles of meat get between the teeth, and encourage the growth of destructive germs. It is well known that the same germs that cause decay of flesh also cause decay of bone, and, therefore, destroy the teeth. It is necessary that the mouth should be kept entirely clean, and free from fragments of flesh foods, and this can be most easily accomplished by putting nothing of the kind into the mouth. The sound teeth of our ancestors may be attributed to the fact that their habits and food were of such a nature as to build up healthy bones and sound teeth. The Japanese and Chinese, who live largely upon rice and other grains and fruits, give us a remarkable example of constitutional preservation of sound teeth. The absurdity of the theory held by a thoughtless few, that flesh food is necessary to supply the system with bone-making material, is shown by Thoreau in referring to the farmer, who says: "You can not live on vegetable food only, for it furnishes nothing to make bone with, walking all the while he talks behind the oxen, which, with vegetable-made bones, jerk him and his lumbering plow along in spite of every obstruction."

Seldom do we see or hear of swollen cheeks, or the formation of abscesses due to decay of teeth, among the animals that are left free to select and eat the foods furnished by the vegetable kingdom. Dental decay is also uncommon in countries where people live upon the products of the earth. This is conclusive proof that all the elements needed by the human system are stored up in these simple foods. It is a peculiar fact in highly civilized countries that where meat eating is common, dental decay prevails. This is not wholly due to the lodgment of flesh between the teeth, forming culture beds for the bone-destroying germs, but it is due principally to the fact that the flesh foods themselves are deficient in bone-forming elements. A little thought will convince the most skeptical of this. After the vegetarian animal has eaten the food containing both muscle and bone-forming elements, the food is digested and absorbed; the bone-forming elements are then stored up as bone in the creature, while the muscle-forming elements are stored up as muscle tissue, or beefsteak. Beefsteak contains, therefore, only the muscle-forming elements, and must be deficient in bone-forming elements.

* Quotations are from the writings of Mrs. E. G. White.

But, says one, are not the bones of the flesh eaters as large as the bones of vegetarians? — Yes; but they lack something. The one who lives largely upon meat may have normal-sized teeth or bones, but they are of an inferior quality, and readily decay. In countries where dental decay is common, hip-bone diseases and other bone diseases are also common. It is the quality of the dental structure that is at fault. Teeth decay for the same reason that fruits decay. The decay does not depend upon the size of the fruit, but the quality. When fruit decays, we recognize that it is of little value merely to fill the decayed cavities of the fruit; we conclude that the tree is poorly nourished, or some needed element is lacking in the soil. The intelligent gardener recognizes this, and begins to dig around the tree, and adds to the soil the elements that are lacking to properly nourish the tree. This is the only way to improve the fruit. When dental decay is present, it is because the bone-forming elements are deficient in the food. To remedy this evil it is necessary to go about it just as intelligently as does the gardener. We must put into the food that which is lacking. Until this is done, dental decay will continue in spite of the multiplication of dentists, and vigorous use of tooth brushes, pastes, and powders.

Dr. Winters says:—

“One of the most unfortunate evil consequences of an early and liberal meat diet is the loss of relish it creates for the physiological foods of childhood — milk, cereals, and vegetables. Meat, by its stimulating effect, produces a habit as surely as does alcohol, tea, or coffee, and a distaste for less satisfying foods. The foods which the meat-eating child eschews contain in large proportions certain mineral constituents which are essential to bodily nutrition and health, and without which the processes of fresh growth and development are stunted. These mineral constituents can not be introduced into the system in an assimilable form except in organic combination with an albuminous molecule; and in such combination they are found in sufficient proportion to meet the child's needs only in certain vegetables, fruits, and cereals.”

Her Company Voice

“Who is that in the parlor, Nellie?” asked the little sister.

“Nobody but mama and Fred,” replied Nellie.

“O, yes, there must be some one else,” rejoined the little girl, “for mama has her company voice on.”

It was a little squib under the heading of “Fun,” which a member of the family read aloud from the paper. The circle about the table who heard it smiled, and one said, “That's a good joke.” But a more thoughtful member turned it over and over in her mind. She was the mother, and she admitted to herself that it was more than a joke — that in many

instances it was sober truth. It came home to her heart with great significance; for she acknowledged to herself that “company voice” was entirely too often put on when in the presence of those outside the home circle. We wish to appear at our best before those whose good opinions we desire to gain. But with those who love us, how often we speak in irritable, harsh, quick tones.—*Susan Teall Perry, in the Evangelist.*

Eat More Fruit and Less Meat

AN eminent authority says, “If you want to live long, retain your youth, and increase your brain tissues, eat plenty of apples. They are rich in phosphates. Phosphoric acid is probably the nearest approach to the ‘elixir of life’ known to the scientific world.” Ripe, raw apples contain more phosphates in proportion to their bulk than any article of food, fish not excepted. They are also a sedative, and when eaten in the evening, have a tendency to induce sleep. The apple eater's brain is clearer and his nerves steadier than the beef eater's.

A physician of many years' experience and observation, states that he doubts if a healthy adult, or a normal child past infancy, could eat enough fresh, ripe peaches to produce illness. He explains that they act directly upon the liver and kidneys, carrying off dangerous secretions by exciting these organs gently to the discharge of their proper functions. They cool the blood and nourish the whole system.

The grape is another nutritious food. Its digestibility and value can be estimated by the fact that physicians order unfermented grape juices in cases of typhoid fever. It is a common occurrence to see farmers' wives who are “tired out” and “run down” by the hard work of summer, regain their vigor when the grapes are ripe. “Wait till the grapes ripen,” as one farmer's wife replied, “and I will be myself again.” She knew by experience that the grapes were her cure. We read about the “grape-cure” in some European countries. In some parts of Germany, France, and Switzerland, schools are dismissed for ten days or a fortnight, and the larger part of the population lives in the vineyards. They eat all the grapes they can devour, the only accompaniment being bread. This diet for a few weeks would surely do the average family good. Good white or brown bread, with butter and grapes, would supply all the needs of the body.

I imagine that I hear some one remark, “How does it come that most of the sickness comes when fruit is ripe, more especially among children who are always eating fruit?” This sickness is not caused by eating fresh, ripe fruit, but green apples, spotted peaches, stale plums, and unripe pears. For example, oranges are wholesome and very easily digested, but an unsound orange contains absolute poison. There are cases

of death caused by eating rotten oranges.

Fruit cooked wholly without sugar, and sweetened while hot, makes a very palatable dessert. Fruit desserts are more economical than pies and puddings, even without taking doctors' bills and drugs into account.—*Ohio Farmer.*

Golden Silence

AMONG the heedless brutalities of daily life is a habit of brusque and indiscreet candor. “What a hideous bonnet you have! pray, where did you get it? You look like a fright!” I heard one sister say to another, and I felt most indignant. The bonnet may or may not have deserved the comment; that was a matter of preference; but the young woman capable of so rude a remark should have been made to wear a penitential sheet, with holes for her eyes, until she had learned better manners. “You are looking very ill,” if repeated often enough, will make even a well person a temporary invalid; and where disagreeable truths will do no good, and no principle is involved in their expression, it is best not to utter them. Silence is sometimes — not always, but often — golden.—*Selected.*

A Gallon a Day

AT a very early date *samurai* (Japanese nobles) discovered the value of drinking a very considerable quantity of cool, pure water in every twenty-four hours. The amount consumed to-day by the average disciple of *jiu-jitsu* (physical training) will reach the gallon mark. Ice water was not known to the ancient Japanese as a summer beverage. It is not in favor to-day. All that is required is that the water shall be cool enough to be agreeable to the taste. Summer drinks, composed of shaved ice covered with fruit sirups, have crept into the life of the larger Japanese cities, but their use is not extensive, and the student of a *jiu-jitsu* school will have none of them. He is better taught.—*Hancock's “Japanese Physical Training.”*

A Song in the Heart

KEEP the sunshine of a living faith in the heart. Do not let the shadow of discouragement and despondency fall upon your path. However weary you may be, the promises of God will, like the stars at night, never cease to shine, to cheer and strengthen. The best harvests are the longest in ripening. It is not pleasant to work in the earth, plucking the ugly tares and weeds, but it is as necessary as sowing the seed. The harder the task, the more need of singing.—*Royal Path of Life.*

I AM glad to think
I am not bound to make the world go
round,
But only to discover, and to do,
With cheerful heart, the work that God
appoints.

—*Jean Ingelow.*

THE WORLD-WIDE FIELD

The Shang-t'ai Mission, Honan, China

H. W. MILLER

ONE year has swiftly glided by since we arrived in China, and we are glad to report that at this time we have four mission stations in Honan, instead of



THE SHANG-TSAI HSIEN MISSION

one. Until the first of September, 1904, we remained at Sin-t'ai Hsien, where we were engaged in the study of the language, devoting a portion of our time to examining and treating the sick, and conducting a few meetings during the last three months.

Owing to our small corps of workers, and the large number of cities yet unentered, we decided that the time had come when we should open other stations, dividing our force. We would thus be able to occupy two new stations. "There is that scattereth, and yet increaseth." What we regret most is that there are so few in this field to scatter. At present we have only two workers in a station, and are able to supply only four cities. If we had a hundred workers, and placed two at each mission station, we could not supply every city of Honan, with its twenty-two million inhabitants. And Honan is only one of the eighteen provinces of China. We have simply begun work in China. Enlarged plans must be laid for carrying the gospel to this great empire, which holds one fourth of the population of the world.

While conditions are most favorable for missions in China of any time during the last half century, still for us to find a suitable location in a strange city was not an easy task. And should success depend on our efforts alone, the result would be failure. But we have the same

merciful God here to help us in time of need.

In the first place, there are very few houses for rent, as China is very densely populated, there being four hundred and fifty people to the square mile in this section. Another difficulty is to find the real landlord, as nearly every piece of property belongs to three or four persons, and as many more claim an interest. It is important that the renter secures the consent of all, else the slighted will have what the Chinese call *Seng-ki* which means that the so-called injured party would station himself in front of the renter's place, in the most conspicuous location, where he would remain for a day, or until taken away, and at the top of his voice be heard reviling and cursing the

landlord and the renter, and making numberless threats. Such an affair would certainly be avoided by a missionary.

To this is added the difficulty of dealing through middlemen, which are about as numerous as the landlords. A Chinaman will seldom do business face to face. Therefore, he has a spokesman, who communicates his terms to another middleman, who is supposed to be the spokesman of the renter, the renter, in turn, communicating his terms to his middleman. In nine cases out of ten, these middlemen will misconstrue the statements, in order that a small purse may fall to them. Our being even yet hampered in the language, would give the men a good opportunity to attain their object. And it is safe to say that a Chinaman almost always takes the chance.

Of the few places for rent, only a small number can be secured by a for-

eigner, as in a place which foreigners have not entered, the natives are very superstitious. If there happens to be a grave of an ancestor on the property, it is impossible to rent, buy, or lease. So what the foreigner usually finds at his disposal is the property of an opium-smoker, who has sold every available article and made no repairs, and, in order to get more money, will rent to a missionary. But such places are usually undesirable.

A captain can not steer his vessel in a storm unless it is in motion. God asks us to move, and he will direct. Leaving our Sin-t'ai station, we traveled seventy-five miles northward, through the most densely inhabited portion of the Great Plain. On account of the extreme heat, we did most of our traveling at night. Arriving at Shang-t'ai Hsien, the teacher we had sent before met us, accompanied by a friend who is a native of this city. He had called upon me several times at Sin-t'ai Hsien, where we first became acquainted with him. He expressed himself as greatly delighted with the idea of having a mission in his home city, and said he knew of a place which could be secured.

Mrs. Miller and I were much pleased with the city, as it was located in a region densely populated; and, being only twenty miles distant from the railroad, we shall be enabled to transport our supplies much more cheaply than formerly, which will be quite an item when we are enabled to start the printing work. Considering it from all standpoints, the location and city met our expectations.

I told the teacher and his friend that we would go with them and look at the place which they had found, as our past experience has convinced us that a Chinaman's and a foreigner's ideas of a



A STREET SCENE IN SHANG-TSAI HSIEN, LOOKING NORTH FROM THE MISSION

suitable location are often at variance. But they quickly replied that it would be a mistake for me to look at the place; for then the landlord would learn that I wanted it, and they were afraid he

would not be willing to rent to a foreigner, and if he were, would ask a large price. Then they suggested their plan, which was for them to rent the place, and after the contract was signed, turn it over to us. They would state the terms to us as the landlord stated them, and we could decide what we would do.

These men seemed very sincere, and to them this was the best plan, as the Chinese idea of a business contract is after this order. Unless a contract is as crooked as a serpent, it is not Chinese legality. We informed them that securing a place in which to live was not our principal object in coming to Shang-t'ai, but, instead, to gain the people's friendship. Moreover, we told them that if our God desired us to locate here, he would give us the place by all fair means, and we wanted it on no other terms. Their countenances changed, as they could not understand how God could change the heart of the owner.

We then asked them to go to the owner with the message that we had come to this city to establish a mission where the sick could be treated, and where the gospel would be preached, and if we should rent his property, it would be used for that purpose. The landlord replied that our being foreigners made no difference to him, and that we should come and see the property, and if we desired it, it was for rent.

On looking over the compound, we were surprised to see how well it was adapted to our work. It had a large five-room front facing on the principal street, a picture of which we enclose. Two of these apartments would make excellent rooms for a dispensary, and the other three for a street chapel. Just back of this building, and extending at right angles to it, are two rows of buildings similarly constructed. The foremost rooms on either side will answer nicely for a boys' and girls' school. These rooms are the same size—fourteen by thirty feet. To the rear of these are good living-rooms for two or three families, besides room for the printing-press.

The houses are all of brick, except one. And it will not require a large amount of repair to put them all in order. We were able to rent this place for fifty dollars a year, which was less than we had hoped for. We have the privilege of renting it for ten years. The landlord pays for part of the needed repairs. He also expressed himself as glad to have this property put to such use, and desired to attend our meetings.

The fact that the property was vacant, and that we were able to do business with one man, and that directly, and the rapidity with which we secured it, were marked evidences to us that God had gone before and prepared the way; and we are glad to take charge of the mission in this new field, knowing that so far God has led. We pray that as the work goes forward here, we may continue to see the hand of God leading in a clear and definite way.

Since moving here we have been living in one room, while the remainder of the compound is being repaired. We have had inquirers calling on us daily, and the meetings held have been well attended. On every hand we have seen nothing so far but a friendly spirit from the officials, business men, and citizens. There is a demand for a boys' and girls' school at once; and we should soon set our printing-press in operation. To accomplish this, we need more workers. The very fact that God has prepared a place to receive new missionaries is evidence to us that more are coming soon. One million a month are going to their graves without a knowledge of the true God.

Shang-t'ai Hsien, Honan, China.

Kolo Mission, Basutoland

MRS. J. A. CHANEY

We arrived at the mission May 25, and are quite well and contented. We find the climate good, and thank the Lord that we have been called here. There have been many frosty nights, with bright, sunny days.

Since our arrival we have been very busy. We have had thirteen or fourteen regular meetings a week, besides a number of others held from time to time at the kraals. The regular early morning meeting held at the church has an average attendance of about fifteen. At this meeting we have singing, Scripture reading and study, and a season of prayer, in which a number take part. Wednesday evening we have the regular midweek service. Thursday there is a regularly appointed women's meeting. This meeting is held for the study of health principles, sewing, etc. Friday evening we hold a service at the church at sunset, when we usually give a portion of the time for testimonies. Sabbath morning we have the Sabbath-school, followed by preaching service or a Bible study. Sabbath afternoon we go to the home of Sister Kalaka, where we have a study of the Sabbath-school lesson. This is well attended, and frequently some are present who are not of our faith. Our Sabbath-school held at the church is following the lessons from the *Youth's Instructor*. We are also continuing the studies in the *Little Friend*.

We hold three evening meetings each week with our English-speaking brethren, Murry and Spokane Kalaka, endeavoring to assist them in their effort to become fully established in the truth, and better prepared to engage in the Lord's work. We have been having some precious studies in Christian education, which has not been carried on in our school before. Mr. Chaney and I both expect to assist in the school. Mr. Chaney met two young men at Mafeteng last week, and invited them to our school, and a few days ago they came on foot, twenty miles, to inquire more fully regarding the school, as Mr. Chaney had had no interpreter while

speaking with them before. We hope to awaken a real interest here, and make this a training-school for workers. Please pray for our success. About two weeks ago one of our number, an elderly woman, was laid to rest until Jesus shall call her home. We had given her some treatments; but she was very old and feeble, and had been ailing for some time. Mr. Chaney made her a neat casket, and she was laid away in the little native cemetery a short distance from here. The Lord blessed in conducting the funeral service, and we trust hearts were touched who know not God. There were two or three chiefs present, and a large number of strangers.

On Sunday, eight days ago, Mr. Chaney took with him our interpreter, Murry Kalaka, and went out to spend the day in the kraals, laboring with the people for the salvation of souls. I took Spokane Kalaka to interpret, and went on the same mission to other kraals. We all had a blessed day. One of the chiefs referred to before, who has been attending our meetings, was led to give his heart to the Saviour. This brought great rejoicing to our hearts. Chief Jacob was a great drinker, and the temptations for such are especially great in Basutoland.

At one kraal I visited, there were about twelve present at a meeting, although it had not been announced. Among these was a chief of the Basutos. But, best of all, there was present the Chief of all chiefs,—the Lord himself,—and hearts were touched at his presence. Before leaving, I told them of our school, and its plan and object. The chief seemed pleased with the plan, and said he would use his influence to get the people to attend.

From there we went to another kraal where a very old couple lives. They said they were not Christians, but wished to be, and much desired a changed heart, but that they had been waiting for years for God to change their hearts, and they had not seen him do it yet. When I asked them to give their hearts to him, they said they did not see how they could give him their hearts when they could not see him take them. But after showing them the promises of God, and giving them illustrations of accepting and giving without seeing in this world, the old woman laughed with joy, and said, "I see it now." It was with joy that we saw these two surrender their hearts to the Saviour by faith in his word. The woman seemed too full of joy to control her feelings. She said that years ago she and her mother had decided to seek the Lord in prayer, but that when she began to pray, she heard a strange noise about her head, and that she had been afraid to pray ever since. Pray for these.

Entiela, son of the woman who died, has given his heart to the Lord, also. I had visited his mother at his place, and had prayer with them, and talked with him. After his mother grew worse, we visited her, administering to both body

and soul, although there seemed little that we could do. At this time he began to attend our meetings, and gave his heart to God. He had attended some of Brother Freeman's meetings some time ago. He gives evidence that his conversion is genuine, and seems very earnest. His wife had formerly opposed our people; but she told me, voluntarily, that her husband was such a changed man since he gave his heart to Jesus, that she was glad he became a Christian. She said she was going to attend our meetings now.

About two weeks ago I took Spokane as interpreter, and walked around the mountain to see one of our girls. After we had walked for one hour and a half, two native men overtook us, and informed us that the girl was not at home. After a few words, the way opened for a talk concerning divine things. From the place where we stood on the mountainside, we had a beautiful view across the valley of the rugged mountain ranges and peaks beyond. I asked them to sit down with me on some stones near the edge of a high bluff while I told them of the beautiful earth made new. We sat there for about forty-five minutes as we studied these things from the sacred Book, and it made my heart leap for joy as I saw their intense interest. One man said he was going to come to our meetings. Some days after, he met Murry, and told him of our study, and said he would attend services at our church.

It is precious to meet souls who are hungry for truth. There is so much to be done, but so few to do it! We have found much necessary work to be done on the little mission farm, as well. Mr. Chaney has been very busy, endeavoring to get things in proper shape. The little house of three rooms is built of sundried brick, and plastered inside and out. It has no floors except the earth, and this we have found necessary to work over, leveling it, filling in, etc. There is a rough shed with thatched roof, attached to the house just at the kitchen door, for the mission cart, which Mr. Chaney expects to take down as soon as he can get another built for the cart.

The soil on the mission grounds has had only a very light surface cultivation, and very near to the surface is a hard subsoil, which will prevent almost anything from growing, and it will take a great deal of hard work to get it into a condition to raise anything on it. The trees that have been set out are badly stunted.

The place, of about eight acres, is surrounded by a stone wall, or fence, with many other stone fences partitioning it. The water is quite a distance from the house.

The Lord blessed our efforts in Bloemfontein, where we stopped on our way here. Mr. Chaney delivered books to the value of about one hundred and ten pounds, and received orders for a few more, which are not yet delivered. I

sold five hundred and fourteen copies of the *Sentinel* and twenty-five books, and gave fifteen Bible readings. The profits on the books Mr. Chaney sold were sent to the South African Union Conference, to be applied on the Basuto Mission. The profits of the *South African Sentinel* were sent there also, for the benefit of the printing work.

We are much interested in the Washington work, and thank God with you for his directing hand.

Thanks From Japan

[AFTER a talk on Japan by Dr. Myrtle Lockwood, at the College View council, a collection was taken for the first Japanese church, which the Kobe believers were endeavoring to build. The doctor secured other offerings for this purpose at other places also. It is for this special help that the thanks are expressed. In the meantime, twenty-five dollars more has been given by the Boulder Sanitarium family, who made up the offering Thanksgiving day. It will be seen that our brother expresses himself in a foreign tongue, but we print his letter as received.—MISSION BOARD.]

I wish to express thanks to brethren in America for your great kindness to send us help to build the church in Kobe. When our church organized last January, we had meeting in small rented room. Soon more members join, then too small, so rented larger room. But large room cost much money, so we began to hope for own church building; but this cost much money also.

We prayed to God often, and Dr. Lockwood and I often counseled together, What shall we do? At last a carpenter brother found a building which we can buy for two hundred fifty yen [a yen is fifty cents]. We thought good, but owner break promise, so we can not buy. Then we called church meeting. Some thought we are small number and poor and can not build, but when they find seventy yen given, they encourage, and give until we have one hundred twenty yen, also promises for twenty-two yen every month until all paid.

When I went to Korea, building just beginning; but when I came back, all finish, and we had dedication while Elder Field was with us.

We thought the building should cost about four hundred yen, but cost more than five hundred fifty, and it seemed like it must be long, long time before we could pay all.

But when letter came from Sister Lockwood with money from American brethren, we are very glad and happy.

It cause much wonder among other churches that seventh-day people build so soon, and have so many members in short time. I wish to say much, but can not express very well, but will remember your kindness forever.

Your brother in Christ,

H. KUNIYA.

Mission Notes

THE Church Missionary Society is about to build and equip, at Khartum in the Sudan, a girls' school, in memory of General Gordon.

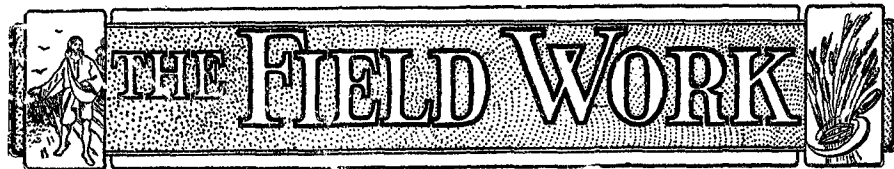
A MISSIONARY of the Presbyterian Church of England describes ten days' touring among the villages near Chiang Hoa, Formosa, and adds: "It is a great comfort to be able to roam all over a heathen country, and yet seldom be more than a mile from a Christian dwelling." The progress of the kingdom is emphasized by this sentence.

PRESBYTERIAN missionaries report that in Japan, Buddhism is studying and adapting Christian methods, forming Young Men's Associations, establishing great schools, inviting Christians, and even missionaries, to take place among the lecturers to the students. The Buddhists are hoping to capture the secret of the energy and the power of Christianity. When they have found the secret, they will no longer be Buddhists, but Christians.

AN old and influential Japanese priest is said by Mr. Schumaker (A. B. M. U.) to have discussed in a temple lecture Christian work for women in Japan. "In Tokyo," he said, "there are about seventy-five girls' schools. Of these, about fifteen are Christian, and only one is Buddhist. Mark well my prophecy that in forty years Japan will become Christian!" The man may have spoken as foreseeing calamity, but few who watch Japan can doubt his foresight.

PRINCE RAMAZAN, one of the relatives of the native king of Toro, Uganda, Central Africa, is a boy of fifteen, and a Mohammedan. Because the Mohammedans of that region are very ignorant, a Christian lad has been employed to teach him to read and write. This has led the prince to write to the prime minister of Uganda, asking to be educated as a Christian. His letter contains this passage: "This is a very bad religion; it is a religion of death. I want to become a Protestant, and join Mr. Hattersley's school for chiefs." The boy wants education; he may find Christ.

A BAPTIST missionary in Japan tells of a scene before the communion table, when a Japanese Christian, with strong emotion, insisted on confessing a sin before he would partake of the Lord's supper. The sin was this: "In the rush and hurry of wheat harvest and of setting out rice plants, my mind was distracted with the work, and for two days I did not take time to compose it to think upon the loving-kindness of my Lord. . . . That I should have been so ungrateful overwhelms me with shame and confusion of face." Missions are worth while when they bring to us from converts in the far East words that stir the secret springs of our own life.



THE FIELD WORK

Samoa

APIA.—Lately I have had quite good success in scattering our literature. But the people are very slow to act upon truth. I have ordered twenty-five sets of the *Signs* Gospel Series, to circulate among the white people, and I hope and pray that some souls may be awakened by those stirring articles as I scatter them among the people.

The Lord has been good to us. So in the midst of all our experiences we have much for which to be thankful.

W. E. FLOODING.

Mexico

TACUBAYA.—Many omens point to the onward march of the work here. That we have a humble building of our own, free from debt, which serves us for a depository and printing-office, is something for which to be thankful. Our little press and outfit of type dedicated to the putting forth of God's truth, is another blessing.

We have five or six persons ready to join the little church here at Mexico City. In a few days we hope to arrange for their baptism. These are all Mexicans except one. About half of this number are clearly the result of Brother Kelley's Bible work. Personal work is the thing necessary to bring this people to a stand for the truth.

GEO. M. BROWN.

Southern California

SAN DIEGO.—At the beginning of 1904 we took up the church work in San Diego, and have remained here during the year, with the exception of about two months spent at San Pasqual and Escondido. Thirty-one have signed the covenant, thirty-seven have been baptized, and twenty-four added to the church. This does not include those who have united by letter from other churches.

At the close of the year the San Diego church treasurer's books showed that three thousand dollars had passed through her hands. This was tithe and offerings for the various branches of the work, and is four hundred and fifty dollars more than was received in any previous year. It was given by about one hundred members. Most of these are women, and nearly all are poor in this world's goods. This does not include the five hundred and fifty dollars pledged to aid in completing the new sanitarium at Paradise Valley. About half of that has already been paid. A church-school building has been erected, and school is being held in it, but there is quite a debt on that yet.

One thousand sets of the special number of *The Signs of the Times*, *Southern Watchman*, and *Life and Health* have been taken, and at this writing all have been disposed of but twenty sets. Quite a proportion of these have been sold, others given away, and the rest are

being loaned. Some of the members have employed their spare time in holding Bible readings, with much benefit to themselves as well as to those with whom they read. We have just received five hundred sets of *The Family Bible Teacher*, with which to begin the new year in continuing the work of warning the world of that most solemn of all events, the soon coming of Christ.

F. I. RICHARDSON.

Tonga Islands

ON my recent trip among the islands, I spent four weeks in the Tongan group. Though the number of believers is small, a good work has certainly been done for them.

The value of the work done in a field can not always be computed by the number who profess to accept the truth, but by the transformation of life revealed in individuals, and by the unity and love existing between members of the church. While all has not been accomplished that could be desired, there is much to cause gladness of heart.

Thus far, most of the believers in Tonga are white people. Most of the natives are professed Christians, and in the past very few have had any interest in present truth. Sins of every description are practised without restraint. For a few months past, however, Pastor Butz has been holding native services in the church at Nukualofa, evenings after the Sabbath. I had the privilege of speaking several times on the second advent and the judgment. The church was well filled with students from the government school and others.

A native man was baptized some months ago, and has made good spiritual progress. A good interest seems to be springing up among them. During my stay, a sister who came from Norway several months ago, was baptized by Brother Butz. While waiting in Sydney for the steamer to Tonga, she attended a service conducted by Brother Woodford on the domain, but could not understand a word of it. Soon after reaching Tonga, where she was united in marriage to one of the new converts, she accepted the truth with rejoicing.

Several young natives from the cannibal islands of New Britain have been attending the meetings, and show a real interest. A young colored man from the West Indies became impressed with his need of salvation, and attended the evening services. One Sabbath he came twelve miles to attend our meeting. A few days later Brother Butz and I visited him at his home. He told us he wanted to be a Christian, but did not know how. When we told him how to receive Christ, he unhesitatingly accepted him. Tobacco had been put away, as the result of a dream given him, before we met him. Other reforms were accepted without question. He gave me an order for *The Signs of the Times* and a Bible.

Our brethren at Nukualofa have

erected a mat schoolhouse, and are anxiously waiting for a church-school teacher. Several outside children wish to attend our school.

Our brethren are generally faithful in paying tithe and making offerings. Their annual gifts of this kind will probably reach seventy-five or eighty pounds. Love and harmony exist among them, and the prospects for a good work in the group were never brighter.

Brother Butz is planning to get out some needed native tracts. He will also hold meetings in adjoining towns and in other islands of the group.

E. H. GATES.

California

LONG BEACH.—After quite a lengthy series of tent-meetings in this place, we organized a church of thirty members. These were mostly composed of those who have moved here from different places; some had been so long severed from their church relations that they had almost lost their identity as members of the body, and some were in a backslidden state.

The Christian denomination kindly granted us the use of their baptistery, where we buried three willing souls with their Lord in baptism.

While we have seen but little results in the way of new converts, yet we have seen backsliders reclaimed, wanderers brought back to their Father's house, and all rejoicing that they have a home where they can meet with God's people on the Sabbath day.

We held our week-of-prayer services in the tent, with good results. The attendance was good, and the readings were much appreciated by all.

Since the organization, which took place November 27, the little company here, who are all in limited circumstances, have pledged and paid in for different branches of the work as follows: First and second tithe, \$162.98; Christmas offering, \$56.42; for southern field, \$21.16; and for church supplies, \$10.05, making a total, in a little over one month, of \$249.61. This does not include a pledge of the Sabbath-school of forty dollars for the purpose of furnishing a room in the Glendale Sanitarium; neither does it include a sister's gift of a house and lot, worth about five hundred dollars, for the purpose of building a house of worship, nor that of another sister, who has donated a lot on which to erect the building.

So we hope at no distant day to have a place of our own where we can invite the citizens of Long Beach and the ever-increasing tourists to hear the last warning message to the world.

We now hold our Sabbath meetings in the Long Beach Business College building, corner First and American Avenue.

J. F. BALLENGER,
S. T. HARE.

Week of Prayer in Rarotonga

I AM glad to be able to send a good report of our week-of-prayer meetings, June 4-11, in Rarotonga. Our brethren here do not seem to have been acquainted with our annual meetings before; however, they were well attended, and strangers came in every evening. We feel sure that the prayers of our brethren

ren elsewhere were a blessing to us here. Our Maori brethren are in need of your prayers. While often almost defeated in their trials, victory has been given them in the end.

They do not possess much silver and gold, and they do not understand the blessings of giving freely; but we introduced the little envelopes to them, and asked them to listen to what the Lord would tell them to do with them.

When the Sabbath meeting came, some of the little children led with their gifts, and soon every one, young and old, was eager to put something in the envelopes. There was a fear among them of being left out, so they brought them to the desk. Thus it was fulfilled again, "A little child shall lead them." How happy they all were as they gave!

I had a large pile of envelopes in my hand. They were not heavy with gifts, but they were with principle. God had set a high value on them. The "giving" seed had been sown, and it brought joy among us. The more such meetings we have, the better.

Three have recently been baptized here, and we trust the good work will go on. A church-school has recently been started at Titikaveka, where our new church building is, and where most of our brethren live. Not having a schoolhouse ready, we began in one end of the new church, which is not yet dedicated, expecting soon to put up a neat Maori house for the school, and another for the teacher. Accordingly, Sister Gooding moved there, and opened school without delay, in the meanwhile lodging in a hut near by.

This quick move and willingness to put up with inconveniences in our work shows a true missionary spirit, and Sister Gooding is meeting with success in her school work. The teacher's house has just been finished, and is much admired by the natives. It is a Maori hut, put up by themselves, but in accordance with health principles. This in itself is an education to them, as they see what a comfortable, neat home can be made from material growing about them, and that a white missionary is not above living in one.

The natives' ambition is to have a house like the white man's, with an iron roof, windows, etc. But the heated roof, closed doors and windows, are not conducive to the poor Maori's health. He is better off in his low hut with "raw" roof and stick walls, and a good breeze blowing through night and day, could he be persuaded to throw aside his pride. Let us not take away their simplicity, but improve upon it.

We hope soon to put up a schoolhouse after the same style; after that the church dedication will take place. The school at Arorangi continues. We are all of good courage. Praise the Lord.

G. F. JONES.

[Since writing the preceding report Brother and Sister Jones have gone to Singapore to labor.—ED.]

SISTER PARKER writes from their mission station in Fiji that a man and his wife from the island of Cikobia, twelve miles from them, had come to study for the ministry. This man is a skilled workman in wood, and gave up a good position for the work's sake. With this family came the son of the chief of

Cikobia. This young man is blind. He is taking Bible lessons, has a wonderful memory, and seems consecrated to the Lord's service.

THE week of prayer was observed in Norfolk Island, and those who attended the meetings were much blessed. Although money is scarce on the island, all gave something to the collection for missions, including those who did not attend the meeting. The total amount given was £2 5s. 2d. Sister Belden expresses much gratitude for this season of blessing to the church, and the desire on the part of all to have some part in the annual offering. She says, "There may be some souls found in the kingdom of God as the result of this little offering from Norfolk Island."

Why the Sunday-Law Agitation Is Permitted to Come to the Front

WE fear that many of our people do not fully appreciate the significance of the present movement to secure State and national Sunday laws, nor understand the providence of God in permitting this matter to be pressed to the front. The following word, which came to us eleven years ago, is especially applicable at the present time:—

"An effort is now on foot to enforce the observance of Sunday, and while the Sunday question is coming to the front, an opportunity is given to present to the world the true Sabbath in contrast with the false. The Lord is far ahead of us. He has permitted this Sunday question to be pressed to the front, in order that the Sabbath of the fourth commandment may be presented before legislative assemblies. The leading men of the nation are to have their attention called to the testimony of God's Word in favor of the true Sabbath. If the testimony does not convert them, it is a witness that will condemn them. The Sabbath question is the great testing question for this time."—*Review and Herald, Feb. 7, 1893.*

Let all study this very carefully, for it shows not only why God permits the Sunday-law question to be pressed to the front, but what our duty is in regard to the movement. The agitation for Sunday laws is permitted in order that the Bible Sabbath may come to the front, and its claims be presented before the world, especially before the lawmakers and those in high positions in the land.

Every movement for a Sunday law, whether municipal, State, or national, presents such an opportunity. Suppose, then, we treat these movements with indifference; what are we doing?—We are passing by opportunities to present the message for this time; for the Sabbath truth is the central feature of that message. This is the great, testing truth for this time.

Movements of this kind exist at the present time, not only for national Sunday legislation, but in many of the States, such as Pennsylvania, Wisconsin, Illinois, California, and others. What are we doing, brethren, to meet these issues? What should we do? and how shall we do it?

Circulating petitions is one good means by which to call the attention of the

people to the questions involved. Rightly carried on, it will not only lead to a knowledge that religious legislation on the part of civil government is wrong in principle, but to an investigation of the Sabbath question, and so to the knowledge that Sunday is not the true Sabbath.

Appropriate literature setting forth the principles and the truth involved, should be scattered far and wide. Let every Seventh-day Adventist secure and read a set of the four religious liberty leaflets just issued, entitled, "Principles Too Little Understood," "Sunday Laws," "The Logic of Sabbath Legislation," and "The Civil Sabbath." After reading these, ask yourself if they would not be good reading-matter to place in the hands of the people just now, especially wherever the petitions are circulated, and where there is an agitation for Sunday legislation or the enforcement of Sunday laws already in existence. Then order a supply. The price of these is thirty-eight cents a hundred for each of the first three, and fifty-five cents a hundred for the fourth.

The leaflet "Sunday Bills Now Before Congress" is another good document to circulate just now, and will be so until the bills are passed, or until the adjournment of Congress next March. The price of this is fifty cents a hundred.

The "Open Letter" to the Washington ministers, which has just been issued in tract form by the Review and Herald Publishing Association, should be scattered everywhere. It has made a stir in Washington, and will be read with interest by the people all over the land. Many of our people who have read it think it the best thing we have ever published on the Sabbath question, particularly so because of the special circumstances connected with it. Just now is the time to give this a wide circulation. Millions of it ought to be scattered within the next few weeks. This can be had for forty cents a hundred, or \$3.75 a thousand. Many of our brethren would do well to invest largely in this.

We hope that our church officers and our people everywhere will awake to their present opportunities to do good, effective work. Circulate the petitions. This is the work the Baptists and Presbyterians carried on vigorously for many years in an early day in Virginia, which finally resulted not only in securing religious liberty in Virginia, but set the example for the new nation, which soon after arose. Let this good work go on as long as it is permitted. The Constitution of the United States says that "the right of petition shall never be denied."

Get up a tract fund, secure a good supply of tracts, scatter them, and give the people something to read. Make a stir. Millions of people are in favor of Sunday legislation who as yet know nothing whatever of the principles or real issue involved. God has given the light to us. Let us give it to the people. Thus we may hasten the work, and, with the fruit of our labors, soon see the King in his beauty, and share in the life eternal.

W. A. COLCORD.

Does It Pay to Canvass?

ALTHOUGH this question is asked audibly by but very few, yet from the lack of canvassers, it is evident that

many ask and answer it in the negative, with very little thought as to the value of the salvation of precious souls for whom Christ died.

I am sure that many who read these lines will be glad to know that it does pay to canvass when we engage in the work with a heart full of love. It pays because it always pays to obey the Lord, and through the spirit of prophecy he has told us that there should be one hundred canvassers where there is now one. It pays because what we need most of all now is a closer walk with Jesus, and all with whom I have ever talked on this subject say that their canvassing experience is the best, for character building, of all their experiences in life.

While it seems that there has been very little done in the Western Oregon Conference the past six months, yet that little has paid remarkably well from the standpoint of the salvation of souls. To my own personal knowledge there have been eleven who have taken their stand for the truth as the result of the work of one canvasser in this conference. Brother Ford Dodds writes us from The Dalles of a family of six who are rejoicing in the truth as a result of his faithful work. These are only a few of the many reasons why the canvassing work has paid in this conference the past six months. Those who are doing this work are of good courage, and are determined to press on.

We fully expect that the canvassers' institute to be held in Portland, February 1-15, will be well attended; that thorough work will be done; and that, as a result, a large number of books will be placed in the hands of earnest seekers for truth this year, and eternity alone will reveal what good will come from such work.

F. E. FAIRCHILD,
State Agent.

"The King's Business Requires Haste"

My acquaintance with the work in Washington began in June, 1890. Our work in this city had been started but a short time. What do we see to-day?—The principal papers of this city are publishing the Sabbath truth as the leading topic of interest. Seventeen columns of matter have been published in the Washington papers since December 26. The larger part of this has been most favorable. This city is deeply stirred over the Sabbath truth. While the world is moved with the spirit of feverish intensity, shall not we receive from above a baptism of such earnestness in finishing the Lord's work as we have never known before?

A spirit of intense activity has taken possession of the people of the world. We see thousands wholly engaged in the rush for wealth or pleasure. Shall we, with the mighty work and the short time before us, be less diligent in the Master's service? Are we to be among those whom God can use in finishing the work, and cutting it short in righteousness? "A short work will the Lord make in the earth."

There are to-day many calls for means and service, but "God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work."

By his grace may we not do great things in the sale of "Christ's Object Lessons"? Even a small effort put forth by many in the fear of God will accomplish great results. The truth may be placed in thousands of homes, our colleges freed from their heavy burden of debt, the general cause of education greatly enlarged, and a new vital energy imparted to those who take part in this good work.

During the gathering of the General Conference Committee in College View last September, some time was given to a study of the work to be done in the future with "Christ's Object Lessons." There seemed to be a general belief that God would have us continue the work with energy and courage. Elder Daniells made the following remarks and suggestions:—

"I believe that the work that has already been done with 'Christ's Object Lessons' has put us in a position where we can now reap the best results from the enterprise. The popularity that has been given to the book, and what has been demonstrated in its sale, indicate that a strong effort now will bring better returns to the institutions to which the book is dedicated than ever before. When we first took hold of the work, it was an experiment; we knew not what could be done. But the fact has now been fully demonstrated by thousands of people that the book can be sold, that people who have never sold books before can sell it, and that the book is appreciated by those who secure it.

"Now, brethren, why can not our people in this country dispose of one hundred thousand copies of 'Christ's Object Lessons' every year? That would be less than an average of two books for each church-member. I believe that we as a people, without any further large outlay of tithe or of labor by our conference workers, could, from the sale of this book, bring to our institutions one hundred thousand dollars a year to pay off their indebtedness and do aggressive work. If we take advantage of the ground already gained, and move forward a little each year, the returns will be a great help to our institutions."

Reports from several of our conference presidents show that there are many books taken by churches and individuals that have not yet been disposed of, and that an earnest effort should be put forth to place these in the hands of the people for whom they are designed. The good reports of what has been accomplished should lead all to be of good courage, and press forward steadily in the work.

One fact has been demonstrated by some of the experiences that were related,—that is, that this work has done a vast amount of good in training young people for service. Some whose life of missionary activity began with this book are now conference laborers, and are entering the work in other lands. It was also shown that the churches and individuals that had sold their quota some two or three times over are the ones who are most ready to sell this book yet.

While the effort had cost us something,—the time of conference laborers has been devoted to it, and means from the conference treasury has been expended,—yet the belief seemed to pre-

vail that this money and effort have been well expended. The presentation of truth in the book has been a potent factor in removing prejudice from many minds, and opening the way for further investigation of the message for this time. Liberal souls have been brought into the truth, and churches have been organized in various places, as a result of the work with this book.

Success is largely dependent, not upon the few who are placed in positions of responsibility, but upon the united, persevering efforts of many earnest, self-sacrificing servants of God.

J. S. WASHBURN,
Sec. of Relief of Schools Committee.

"Every One Said to His Brother, Be of Good Courage"

"So the carpenter encouraged the goldsmith, and he that smootheneth with the hammer him that smote the anvil, saying, It is ready for the soldering; and he fastened it with nails that it should not be moved."

In response to inquiries with reference to the progress of the work with "Christ's Object Lessons" in various parts of the field, we are receiving many words of encouragement. That others may have the benefit of these cheering words and encouraging experiences, we print with this a few extracts from letters received, showing what has been accomplished by some who have gone forth in humble faith to work for the Master with this good book.

From the Western Oregon Conference the good word comes: "Our quota was between ten and eleven thousand dollars' worth of the books, 8,304 copies. About eight thousand dollars of this amount, or a little over, we have received from the efforts put forth thus far, and it has been applied on the college indebtedness. Our purpose has been just what it is now,—to stay by the work till it is done. We will do all we can during the coming month to enlist the churches and companies in the special effort for the sale of the book."

One brother "was feeling a burden to take up the canvassing work when 'Christ's Object Lessons' came to us. Finally he decided to ask the Lord for a test, promising that he would enter the canvassing field if, in one day, he could sell six copies of 'Christ's Object Lessons' and three smaller books. During his first day's work, he sold eleven copies of the former and five of the latter, sixteen in all." This brother is now a State canvassing agent.

At a meeting held in College View last September, the president of the West Michigan Conference, in speaking of the campaign with "Christ's Object Lessons," said:—

"One of the most interesting features of this work to me is this: Last summer, while our ministers were engaged in tent work, constant calls were coming from the churches that had been most active in selling 'Christ's Object Lessons' for a minister to come and baptize converts. During the months of July, August, and September I had the privilege of baptizing nearly one hundred persons, the greater portion of whom had been reached through the work of the churches with that book. In one place

a class leader of the Methodist Church had been very active in fighting Adventists; but he was reached through this book, and I had the privilege of baptizing him."

This addition of new church-members as a result of the work with this book is illustrated by the experience of one of our brethren in Wisconsin. This brother, "who was selling from a book wagon, did much of his pioneer work by selling 'Christ's Object Lessons.' In one neighborhood where he thus worked, a Sabbath-school was organized, and Bible readings with the people followed. Later came conversions and baptisms, and at this writing no less than twelve persons have become members of the church to which this brother belonged. He has sold more than four hundred copies of 'Christ's Object Lessons.'"

There is no limit to the results that may be obtained by continuous, earnest, united effort, put forth in the work of the Lord. A special warning, however, is given us that we become not weary in well-doing. To those who heed this warning, the promise is sure that "in due season we shall reap, if we faint not."

Shall we not, then, increase our efforts in every good work to which the Lord has called us as individuals and as a people?
W. C. WHITE.

The One Hundred Thousand Dollar Fund

AMOUNT previously reported..	\$52,356	54
James Schee	100	00
South Dakota Conference ...	91	13
F. W. Johnson	50	00
Mr. and Mrs. R. M. Rockey..	48	00
Healdsburg (Cal.) church ..	40	23
Artichoke (Minn.) church ...	39	00
Santa Cruz (Cal.) church ...	27	47
Berkeley (Cal.) church	25	00
A sister in Christ	25	00
E. F. Horning	24	60
"Leipzig, Germany"	23	50
E. D. and M. J. Post	20	00
J. D. and Rosa Robinson	20	00
F. H. Davis	15	00
Miss N. Guerin	15	00
Valencia St. church	14	70
A. P. Lager	10	00
William Garrahan	10	00
Mr. and Mrs. Moses Willson	10	00
Mrs. S. C. Pharris	10	00
B. F. Bradbury	10	00
A. E. Devereaux	10	00
Mrs. I. Cooper	10	00
J. H. Ocker	6	25
Arroyo Grande (Cal.) church	6	00
Mrs. Thomas	6	00

FIVE DOLLARS EACH

Mr. and Mrs. J. H. Abell, Mrs. A. Vuillemier, Mr. and Mrs. Aubrey James Wright (Central Africa), C. S. Drury, Roy W. Day, C. Rasmussen, Mrs. M. J. Hayes, Mrs. Martha Carr, J. M. Johnston, Avis Jeffers, Karl Jeffers, T. A. Zoller, Mrs. W. T. Hamilton, Mrs. Alice Graham, Sarah L. Mead, L. L. Mason, John Swendsen, Mr. and Mrs. James Hawkins, Mrs. A. Cummings, Sue M. Andrews.

Mrs. Stanton (England), \$4.87; Mrs. Porter (England), \$4.87; Amboy (Minn.) church, \$4.75; Alameda (Cal.) church, \$4.60; Mrs. A. E. Gurney (collector), \$4.50; Charleston (Ill.) church, \$4.10; Mrs. L. S. Bussard, \$3.50; A. E. Connor

(Central America), \$3; Mr. and Mrs. Derosia, \$2.50.

FOUR DOLLARS EACH

Mrs. Wein, Mrs. Emma Christesen, Mrs. A. Hopper.

TWO DOLLARS EACH

D. B. Heekert, Matthew Gaines, Mrs. Bowman, Melissa Cookendorfer, Adolph Shenk, J. R. Lee, Ammy W. Welsh, L. B. Stull, Lydia A. Legg, Hobart Blanchard, J. T. Nelson, Mary Hopper, Mrs. Emma Ross, H. R. Kitto, Gotlieb Bauerly.

\$1.50 EACH

Nathaniel Twombly, Hildebran (N. C.) church, Laura Beamer, Woodburn (Ill.) church.

Decatur (Ill.) church, \$1.55; P. C. Poley (England), \$1.22; J. West (England), \$1.22; I. L. Gamble, \$1.25; H. L. Gamble, \$1.25; B. B. Johnson, \$1.15; J. Comins, \$1.02; Dorothy Aleatha Loose, \$.92; E. W. Stowell, \$.90; Hanford (Cal.) church, \$.65; G. Hodgson (England), \$.61; George Golder (England), \$.61; Vera Johnson, \$.20; Lawrence Bee, \$.10; Felsia Bee, \$.10; Mrs. O. F. McDonald, \$.10; a friend, \$.06.

ONE DOLLAR EACH

Mrs. Mary Meyer, Mrs. R. Leo, Mrs. T. Alsberge, Lillian Urquhart, Mrs. Martha Wilson, Mrs. Baldwin, Mrs. Schnepf, Mrs. Martin, Mrs. Choffin, Mrs. Varin, Cicero A. Drake, a friend, Mrs. Levy McAvoy, a friend, W. C. Meredith, Jennie Drury, W. H. Warren, Mae Twombly, Lizzie Howard, A. L. Caldwell, Joe Drury, Mrs. A. J. Davis, T. B. Ruggles, Mr. and Mrs. G. Bucy, G. H. McCoon, E. Menzel, Mr. Novak, Susannah Wilson, Mrs. S. E. Jeffers, Mrs. C. M. Lyman, A. J. Gormley, C. F. Piper (Canada), T. H. E. Harrington, Mary R. Hewson, Mrs. E. J. Hewson, Betsy Hewson, George O. Groll, Charles A. Hengever, Mrs. Ambrose, A. F. Tenney, Mrs. Sarah S. Campbell, Mrs. S. A. Speck, C. Jensen, Mrs. Priscilla Jessup, D. and E. Montgomery, Jannettie Page, Mrs. L. M. Wilbourne and mother, Mary Ellis, William Eddington, Sister S. C. Coulter, Sister Morris, Mrs. C. Jacobson, Mrs. Charles Damon, a friend, Mrs. Mary Gould, Jacob Bricker, Mrs. Mary E. Mericle, L. F. Nelson, Mrs. George Pyle, Fred Trampy, Ferdinand Johnson, Abbie A. Ham, J. A. Johnson.

FIFTY CENTS EACH

Mrs. Lillian Broome, Mrs. E. J. Tarrant, Mrs. W. E. Hubbard, Allen Boynton, Mrs. A. Boynton, Mrs. H. H. Smith, Mrs. A. M. King, Mrs. Stella A. Malloney, Mrs. Irwin, Mrs. M. Tustin, a friend, P. C. Manley, a friend, R. Lindmueller, Mary E. Frame, Mrs. J. W. Greene, Amy Rawlinson, E. J. Bee, Annie Bee, M. A. Johnson, E. Robinson, M. C. Roby.

TWENTY-FIVE CENTS EACH

Rose Palmer, Bessie Doty, G. W. Witter, Mrs. M. E. Kirkpatrick, J. R. Martin, R. P. Hightower, E. W. De Forest, A. G. Sears, F. M. Hammond, C. P. Catron, Mrs. Allen Baines, M. G. Feynson, Mrs. J. A. Taylor, E. V. Orrell, Dora Pritchard, Sam Pritchard, Delphia Buck, Mattie Mead.

FIFTEEN CENTS EACH

Mrs. M. E. Milton, W. O. Paull, Mrs. J. B. Benker, Mrs. Bennington, Mrs. R. S. Smellie.

Almira J. Burgert	\$	10	00
Mrs. Mary J. Lamont		10	00
Lars Hansen		25	00
C. J. Rider		50	00
F. W. Mace		100	00

Total reported\$53,495 27

A further list will follow.

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

Field Notes

THE enrolment of pupils at the Keene Academy, Texas, is now 109.

A NEW church building was dedicated at Chunchula, O. T., December 11.

TWENTY teachers are now employed in teaching church-schools in the Texas Conference.

A CHURCH-SCHOOL was opened at West Cooper, O. T., November 1, with an attendance of thirty-eight pupils, which has now grown to fifty.

A CHURCH-SCHOOL of thirty-six members is progressing in Kansas City, Kan. It is stated that about half the pupils are not of Adventist families.

A NEW church building at Knoxville, Tenn., is nearly completed, the first meeting in it having been held on the last day of the week of prayer.

BROTHER GEO. L. BUDD says in a report from Senjen, Minn., where he has been laboring for several weeks: "Five have already begun to keep the Sabbath, and others are deeply interested. . . . There are calls coming in from every side for me to come and hold some meetings."

"It is interesting," observes the *Atlantic Union Gleaner*, "to note how many more canvassers were in the field the last week in December, 1904, than reported for the corresponding week in 1903." There must certainly be a revival of the canvassing work before the last warning to earth's inhabitants can be fully given.

THE Iowa *Workers' Bulletin* records this interesting item: "A little girl in northeastern Iowa, who is only ten years of age, and whose mother is just now receiving readings and coming into the truth, is setting an example of enthusiasm and love for the cause that many of us who have been long in the way would do well to imitate. During the holidays she solicited offerings for missions, and, as a result, received \$1.02."

A TRACT of forty acres of land near Devall Bluff, Ark., has been purchased by the Southwestern Union Conference, on which the first Seventh-day Adventist church building for colored people in that State has been erected. A church-school will be established there, and a larger church building is contemplated. The conference expects soon to purchase two new tents for use in preaching among the colored people, one to be used in Arkansas and one in Texas.

Christian Education

Conducted by the Department of Education of the General Conference.

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

Laborers Together

It may be well again to call the attention of our teachers to the importance of their writing for the Educational Department of the REVIEW. As workers in educational lines, we must help one another. Every one who has a good experience in any feature of school work, no matter of what grade, should not hesitate to tell of it; for it will certainly be of benefit to others. Our teachers should also be free to ask for help and suggestions where they feel in need. These reports and inquiries will certainly produce good results, and will often help where most needed. In addition to these matters, many of our teachers and ministers will often have most excellent thoughts upon educational matters while engaged in study; these should be given to others. A little time spent in preparing and writing out these for the benefit of others will be a help not only to those who read them, but also to the writer. But be brief. The articles for this department of the REVIEW ought not to exceed two type-written pages. If they are longer, they should be divided, and properly this should be the work of the writer. So help to keep this department of the REVIEW full of valuable matter for all our educational workers.

Send all matter for the Educational Department to Frederick Griggs, South Lancaster, Mass.

Bible Teaching—No. 3

Subject Matter

IN regard to the matter to be studied in the Bible classes of our academies and colleges, I have this suggestion:—

3. Let the pupils be thoroughly grounded in Old and New Testament history before taking up Bible doctrine as such in regular class work. Let our young people take the Bible as it was given, without any manipulations on the part of the teacher. Without this thorough grounding in the Bible story, our young people can not study Bible doctrine in its proper setting, nor can they even understand many of our sermons. Many of the terms which we use are not comprehended by, or mean very little to, the young people who have not studied the Old and New Testament history story. Such expressions as "the time of Jacob's trouble," "the God of David," "the house of David," "the prophet of sorrow," "the cedars of Lebanon," "the latter rain," "the synoptic gospels," "the day of pentecost," are examples.

A recent writer says: "Topical study alone has a tendency to degenerate into a mere human commentary of the Word, hence will not bring the desired results. The studying of selected texts is similar in process to extracting from a bean the germ of life, and planting it. Possibly it might gain an existence from the soil about it, but the probability is that it would die for want of nutriment in the proper form. Surrounded by plant food, it would still be too weak to make use of

it. Christians may be indoctrinated, and yet fall, because not versed in the Bible as a whole. Doctrines should be taught in their proper setting. It is true that Christ opened all truth to his followers."

Definite Outlines

As to the method of instructing the young people in our schools, unless it be those in the junior and senior years of our colleges, let me suggest that,—

4. There should be definite and systematic outlines for the student to follow. In our text-books on other subjects we have definite directions as to how the student is to proceed in order to acquire the knowledge desired. Step by step he is led along according to the laws of his own mind; he learns system, and his power to think accurately is increased. If in Bible study we say to the class, "Take the next chapter," or, "Study the subject of the sanctuary," and give no explanations or directions as to how the student is to proceed, he becomes discouraged, and thinks the Bible a dull book. Definite directions and definite assignment of the lesson is one of the fundamental laws of pedagogy.

M. E. KERN.

Useful and Lasting Education

THE essential things to learn in getting an education are those which will be used most, and will last longest. The Christian in his life-work will more frequently appeal to the Bible for information, consolation, and admonition than to any other source. His feet are guided by the light of the Bible, from the beginning of his day until he takes the latest tottering steps in the shades of its evening. From the dawning of his morning till the setting of his sun, the divine promises of the sacred oracles furnish him with grace and joy. Should not the Word of God, therefore, be the basis and the stay of his learning? Should he not devoutly study every word on all its leaves, and seriously ponder the bearing of all it says?

Does the reader ask for other reasons why this strong ground is taken? A partial answer is found in the following statements and propositions: From the Bible man learns the origin of himself and the purpose of his existence. In it he is told the truth about the creation of our world, and the place it is destined to fill in the great plan of the universe. Only in the Bible can he learn the foundation truth for all things which he can ever truly know, or safely be, or do.

That which he gets from the Word of God not only serves him here, but its effect abides with him during the eternal ages. Should the student who has made God's Word the basis of his education in this life, be given a home with the redeemed in the eternal kingdom, he will there proceed with his studies on the same basis that he prosecuted his school work here.

All the error he may have imbibed, from whatever source, must be eliminated before he is in full possession of a true education. It is possible that some of the redeemed of Adam's race may have to unlearn many things after they have reached the school of Eden restored. If students now would constantly heed the admonition of the Great Teacher which says, "Learn of me," they would be

spared the effort required in trying to learn many things which are not true. They would avoid the danger of being poisoned by drinking from the many polluted pools provided by schools of infidelity. The youth are easily caught in the snares and pitfalls of the enemy. Infidel seeds readily grow in the soil of unconverted hearts, and this makes it altogether unsafe to expose their minds to the planting of tares.

The only safe course for parents and guardians to pursue is to bring up their charge in the nurture and admonition of the Lord. The student is unsafe who does not know by personal experience that Jesus is "the Way, the Truth, and the Life." He needs the gift of the Holy Spirit to seal to him the truth of every lesson which finds an abiding-place in his mind. The learner who is not moved upon by the divine Mind can not know the truth.

Many try to maintain a kind of agnosticism, therefore are never certain of anything. With these, all things which they try to know are tested by a baseless philosophy which makes nothing sure. What, then, can they know? How can they believe when their reasonings are constantly increasing their doubts? Can they become Christians without believing? How can they find wisdom when this searching leads them away from the only place of its hiding?

It is true that infidel authors and higher critics (?) give much that would be excellent if placed in its primary relation to truth, but it is quite unsafe to go to these to learn the truth. The angler places the most tempting food before the fish which he wishes to take, but the hungry fish that swallows the coveted morsel, soon feels the barbed point of the cruel hook. Because of the hook in the food, some of the wary among the finny tribe have learned to swim shy of the allurements when hunting for food. So should the seeker after truth be very circumspect as to the setting in which he receives a choice thought.

When asked to locate the place of wisdom, the patriarch Job said that he could not find it in the rivers, nor the rock, nor the floods. It was not concealed in the seas, nor found in the ocean's depths. It could not be secured with merchandise, nor bought with gold or precious stones. But "God understandeth the way thereof, and he knoweth the place thereof." "And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:23, 28. As stated by David, "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments." Ps. 111:10. God's servant Moses said, "Keep therefore and do them [the commandments of God]; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."

These are the things to be taught to our sons and daughters. "Teach them thy sons, and thy sons' sons; specially the day that thou stoorest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all

the days that they shall live upon the earth, and that they may teach their children." Deut. 4:9, 10. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7.

Paul, in speaking to Timothy of the excellencies of the Bible, said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." It was upon this Word that the mother of Timothy found a basis for her education in the days of her childhood, and being brought up in this way, she felt it best to train her son to follow in the path which she had trod. His early education placed him in the way of the Lord, so that in him the great apostle found most excellent help for the Christian ministry.

Thousands of young people in this generation, trained in Bible lore from their infancy, are needed to give the third angel's message to the world. Our schools exist for the purpose of doing this kind of work. The Lord wants it done thoroughly, and done quickly.

WILLIAM COVERT.

Current Mention

— Dispatches from Geneva, Switzerland, report a recent severe storm in the Alps, during which twenty-four persons lost their lives, fourteen of these being in the St. Bernard Pass.

— A dispatch from Berlin states that nearly 100,000 miners of the Westphalian district have struck. A meeting of union leaders will be held to determine whether the strike shall be made general.

— The members of the Danish cabinet have resigned, and King Christian has requested the ministers to carry on business until their successors are selected. The king has invited M. J. Christensen, late minister of public instruction, to form a new cabinet.

— A dispatch from Tangier, Morocco, reports that fierce fighting has occurred between Kabyle tribes in the neighborhood of Alcazar, whence burning villages are visible. Refugees report that many tribesmen have been killed or wounded. There are grave fears at Alcazar that the victors may attempt to sack that town.

— Private advices received from missionary sources, state that an uprising of natives has occurred in the Kongo Free State. The focus of the troubles is in the upper reaches of the Kongo River, where it is reported all the whites have been murdered. Catholic missionaries and missions are said to have suffered especially.

— A case is pending in the United States Supreme Court which will determine whether the Isle of Pines, near the southern coast of Cuba, is the property of Cuba or of the United States.

Parties having property interests in the island are bringing strong pressure to bear on the government to retain it as United States territory.

— An attempt of the State of Iowa to prevent the introduction of liquor from other States by declaring it a local transaction, where the express company which transported it collected the charges therefor on C. O. D. orders, was recently overruled by the Supreme Court, which held the Iowa law to be an infringement by the State of the power over interstate commerce possessed by Congress alone.

— A bill to incorporate the American National Red Cross was passed by Congress, December 19. The present charter of the Red Cross is repealed by the bill, and the new society is given the sole right to use the emblem of the order, the Greek cross. The body is to be governed by a central committee of eighteen members, and the president of the United States is given authority to appoint the chairman. Clara Barton, former head of the society, is among the incorporators. The departments of State, the Navy, War, Treasury, and Justice are also represented by one man from each department selected by President Roosevelt.

— A telegram dated at New Orleans, January 4, says: "It is announced from places in Texas and Louisiana that plans have been perfected for the reduction of the cotton acreage for next year and future years. The plans are the result of conferences between the farmers and the bankers and merchants. The farmers will agree to reduce acreage, the understanding being that those who do not will receive no financial assistance from the banks or merchants, without which few farmers can carry on their operations successfully. The reduction proposed is fifteen per cent under the acreage of 1903. There will be a large increase in the acreage in wheat, corn, and oats in northern Texas, and a boom in the truck business."

— By the capture of Port Arthur, Japan has come into possession of a large amount of property for military uses, notwithstanding the destruction wrought by the siege. A list of such property taken includes the following: permanent forts, 50; guns, 546, of which 54 are of large caliber, 149 of medium caliber, and 343 of small caliber; cannon balls, 82,670; powder, 30,000 kilos; rifles, 35,252; horses, 1,920; battle-ships, 4 except "Sevastopol," which is entirely sunk; cruisers, 2; gunboats and destroyers, 14; steamers, 10, etc., besides small steamers, 35 of which will be serviceable after little repairs. The Japanese army facing General Kuro-patkin's forces has been re-enforced by 368 siege guns recently used in the investment of Port Arthur, and also by 32,000 infantry, making a total of 388,000 men, with 1,245 guns. Reports from St. Petersburg state that the Russian government seemingly is about to make the irrevocable decision that prestige abroad and the situation at home necessitate the continuation of the war till peace with dignity is possible. Beyond this point, however, confusion exists, especially regarding the immediate development of the interior

situation. Emperor Nicholas is still apparently vacillating as to whether he shall allow M. Witte full sway, in the meantime declining to permit Prince Sviatopolk-Mirsky to retire. Conflicting reports continue to be received relative to the recall of the Russian Baltic fleet.

NOTICES AND APPOINTMENTS

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.

Business Notices!

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

FOR SALE.—Several desirable small farms near Franklin, county seat of Simpson Co., Ky. Fine country. We desire that a few families of consecrated Adventists settle here to live the truth and help build up the church. For particulars, address J. H. Foster, Franklin, Ky.

WANTED.—Man with family, to work a 160-acre farm and nursery in central Minnesota, on shares or for wages. Must be Sabbath-keeper; must have two large boys who can work; must know how to farm. References required. Address C. Pelmulder, Grant City, Iowa.

FOR SALE.—General store at Franklin, Ky. Would take good property for part payment. This store has been doing good business for three years. Good reasons for selling. New Seventh-day Adventist church building in city. For particulars, address Miss Verna Stone, Franklin, Ky.

FOR SALE.—40 A. good land, 3 mi. from Charlotte, Mich., near S. D. A. church and school; excellent orchard, also pears and small fruits; three A. of timber; fair buildings. Price, \$2,000; \$300 down, rest on long time at six per cent int. Address M. Taylor, Charlotte, Mich., R. F. D. 8.

FOR SALE.—On Waldrous Ridge, 5 mi. from Southern Training School, Graysville, Tenn., 57 A., 22 A. cleared, fenced, and cross fenced; 500 fruit-trees in bearing; 5-room house, new barn, etc.; good water; church-school privileges. Terms, \$450 cash. Reason for selling, a desire to give all my time to the canvassing work. Address J. C. Rice, Brayton, Tenn.

Publications Wanted

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

Addie B. Hodapp, 524 North Ewing St., Seymour, Ind., REVIEW, Instructor, Signs, Watchman, etc., tracts.

Esther Wilkerson, R. F. D. No. 1, Lowry, Va., Signs, Life Boat, Instructor, Little Friend, tracts.

Obituaries

MARTIN.—Died Dec. 13, 1904, Alfred Martin, aged 52 years, 11 months, and 10 days. Brother Martin was a member of the Connellsville (Pa.) church, and is greatly missed by that little company. His life was a living witness for the truth. At the funeral comforting words were spoken by Pastor Burgess (Lutheran), from Romans 8.

W. M. ROBBINS.

KEISER.—Died in Prattville, Dec. 23, 1904, Herma Zene Keiser, son of John and Mina Keiser. The deceased was born in Prattville, Sept. 4, 1890, and met his death in an accident while working in a sawmill. He was baptized and united with the Seventh-day Adventist Church when he was nine years of age. He was laid to rest with the hope that, when the Life-giver comes, he will rise in immortal beauty. Words of comfort were spoken by the writer, from John 11:25.

JOHN O. STOW.

MARSHALL.—Fell asleep in Jesus at Fair Haven, Minn., Mrs. Lilly Marshall, aged 33 years, 8 months, and 2 days. At the age of fourteen she gave herself to the Lord, and soon after united with the Seventh-day Adventist Church. She was always a faithful servant of the Master, and fell asleep in full assurance of awaking in the first resurrection to meet faithful loved ones. The last words to her husband were, "Be faithful in the work; for all that you do will hasten the day when I can awake."

E. W. CATLIN.

HORTON.—Died Dec. 17, 1904, of cancer, L. C. Horton, aged 57 years and 4 days. About six years ago, at Guthrie, Kan., under the labors of Elders Knight and Russell, he and his wife became interested in present truth. Later they united with the Jerome Seventh-day Adventist church, of which he was ever a faithful member. He leaves two sons, two daughters, and several grandchildren to mourn their loss. Funeral services were held in the M. E. church at Healy, Kan., words of comfort being spoken by the writer.

WILLIAM H. BROWN.

TRIMBLE.—Died in Jackson, Mich., Dec. 12, 1904, Sister Franna B. Trimble, aged 39 years, 5 months, and 23 days. Her death was the result of a nervous shock due to a surgical operation. Sister Trimble was a member of the Seventh-day Adventist Church, an exemplary and conscientious Christian. Her kindred mourn their loss, as do also the household of faith, who miss her helpful presence, but expect to meet her at the resurrection of the just. Words of comfort and hope were spoken by the writer, from John 11:25.

JOHN O. STOW.

COLE.—Died at Omer, Mich., Dec. 17, 1904, Mrs. Samantha U. Maxson Cole, aged 79 years, 6 months, and 7 days. Sister Cole was converted at the age of sixteen, and united with the Seventh-day Baptists. In 1866 she accepted the truths of the third angel's message, uniting with the Seventh-day Adventist church of Mile Hill, N. Y., later becoming a member of the Battle Creek church, to which she belonged at the time of her death. She fell asleep with a strong unyielding faith. Words of comfort were spoken by the writer, from 2 Sam. 14:14.

O. MONTGOMERY.

SCOTT.—Died in Marshall, Mich., Dec. 21, 1904, Mary A. Scott, aged 83 years. She was born in Oxfordshire, England, but came to this country while a child. She accepted present truth under the labors of Elder Frisbie forty-six years ago, and remained a faithful adherent to the faith. Her husband and two sons and their families are left to mourn her death. The church at Convis was well filled at the funeral service by loving friends and neighbors anxious to pay a last act of respect to one whom they all esteemed for her Christian character and worth.

G. C. TENNEY.

FULTON.—Died in San Diego, Cal., Nov. 22, 1904, of tuberculosis, George Fulton, aged 73 years, 4 months, and 11 days. About twenty-six years ago Brother Fulton became established in the third angel's message under the labors of Elder A. T. Jones, in the State of Oregon. He remained true to his early convictions, and fell asleep in Jesus. He leaves a companion, three sons, and one daughter. Words of comfort and hope were spoken by the writer, from Isa. 25:7-9.

B. FRANKLIN RICHARDS.

CAPMAN.—Died near Nashville, Tenn., Dec. 24, 1904, Sister Flora Capman, aged 48 years, 4 months, and 7 days. She had kept the Sabbath from her childhood, and at the time of her death was a member of the Milton Junction (Wis.) church. After a sickness of only a few hours, she peacefully fell asleep. She was brought to her mother's home in Whitewater where we laid her to rest in Oakhill Cemetery. She leaves a husband, daughter, mother, brother, and sister, besides many friends and relatives, to mourn their loss. Words of comfort were spoken from John 14:1-3.

C. W. OLDS.

BOWLES.—Died at his home in Redlands, Cal., Dec. 4, 1904, J. A. Bowles, aged 78 years and 10 months. Brother Bowles was born in St. Louis County, Mo. In middle life he gave his heart to the Lord, and about six years ago he heard present truth, and accepted it with all his heart. He was a very faithful man, and we can truly say that he held his property ready at all times for the service of the Lord. All that was not a necessity for home use, went freely into some branch of the cause. He wished his funeral to be simple and without formality, as had been his life.

CLARENCE SANTEE.

RAINEY.—Fell asleep in Jesus, at Danville, Va., Dec. 7, 1904, Dollie Rainey, aged 34 years, 6 months, and 27 days. She received present truth about seven years ago under the labors of Elder M. S. Wooding, and became a faithful worker in the truth, and also clerk of the church. She did all she could to advance the Lord's work. A husband, six children, and three sisters are left to mourn their loss. She died with a firm hope of a part in the first resurrection. Words of comfort were spoken by Brother Charles Wooding, from Job 19:25, 26.

M. S. WOODING.

KELLOGG.—Nancy J. Kellogg, *nee* Chappel, died Dec. 8, 1904, aged 58 years, 7 months, and 27 days. She was born in Sutton, Canada, and in childhood united with the Christian Church. She and her husband, Edward B. Kellogg, soon after their marriage, in Richford, Vt., were baptized, and united with the Seventh-day Adventist Church, in the fellowship of which she remained throughout life. In 1880 they moved to Dakota Territory. About seven years ago she was afflicted with internal cancer. Medical skill prolonged her life for some time, but after extreme suffering she fell asleep in Jesus. She ever rejoiced in the Christian's hope, and in her affliction it was especially dear to her. Hers was a life full of faith, love, and good works. She leaves a companion and four children. Funeral services were conducted by the writer.

F. L. PERRY.

STREET.—Died at the home of her son, Capt. H. L. Street, in Washington, D. C., Nov. 19, 1904, Mrs. Phoebe Street, aged 82 years and 11 days. She was baptized at the age of eleven, and was for forty-three years an earnest, faithful member of the Baptist Church. She was married in 1843, and went with her husband to California with the early settlers of that State. Mr. Street was for many years a well-known lawyer in the town of Sonora. The family moved to Washington in 1886. In the summer of 1890, through the efforts of Sister Julia Parmele and the writer, Sister Street, her daughter-in-law, and granddaughter, now the wife of Elder Volney H. Lucas, accepted the truth as taught by Seventh-day Adventists, and united

with the church in Washington. She died very suddenly and unexpectedly, but we have the most perfect assurance that she has fallen asleep in Jesus. She leaves one son, four grandchildren, and seven great-grandchildren, and many friends to mourn their loss. Words of comfort were spoken by the writer at the Memorial church, from Job 5:26.

J. S. WASHBURN.

WAGNER.—Sister Wagner, *nee* Wildschmitt, fell asleep in Jesus, in Hildebran, N. C., Dec. 8, 1904. She was born in Bavaria, Germany, Oct. 29, 1834, and came to America in 1851. The following year she was married to F. W. Knohl, and removed from New York City to Wilmington, N. C. Three children, by this marriage, sleep with their father in Wilmington, and one remains to mourn her loss. In 1867 she was married to Dr. Herman Wagner, of New York City, whose death, sixteen years later, again left her a widow. Having suffered from bronchial catarrh for many years, she came to Hildebran with her daughter, seeking a milder climate. She was born and raised in the Catholic Church, but attended Protestant services after her marriage. Eight years ago she heard and accepted the truths of the third angel's message. Though she never joined the church on earth, yet her quiet, peaceful, honest life testified of a heart that trusted in God. Funeral services were conducted by the writer.

ALBERT CAREY.

HALL.—Died at Graysville, Tenn., Nov. 14, 1904, Elder C. A. Hall, aged 57 years. He was born in Vermont in 1847. At nine years of age he went West, and his boyhood days were spent in Michigan and Wisconsin. In 1870 he married Miss Emma Fairfield. To them were born six children, all of whom survive their parents. Soon after their marriage, Brother and Sister Hall united with the Congregational Church. About 1883 they accepted the views of Seventh-day Adventists. He served his home church as elder for several years, and in 1888 he was elected president of the Kansas Conference, in which capacity he served the cause for five years, when he was obliged to lay down some of his burdens on account of ill health; nevertheless his ministerial work was continued. In 1896 the Mission Board sent him as a missionary to Jamaica, where, six months later, his companion was laid to rest. In 1898 he married Miss Anna Agee, who for years had been a Bible worker and teacher. To them two children were born. Eighteen months later, after nearly five years of service in the foreign field, he returned to America, partly on account of declining health, and partly to attend to the education of his children. Subsequently he served as president of the Georgia Conference. In 1870 he and a fellow workman fell from a church steeple, the scaffold giving away. His companion was instantly killed, and his ill health dated from that accident. Finally, after thirty-four years of suffering from physical weakness, he gave up his public ministry, and settled on a fruit farm near Graysville. Last February his illness was aggravated by an attack of *la grippe*, from the effects of which he never recovered. In April he took to his bed for the last time. During the months of his final illness his sufferings were far more intense than men are generally called upon to bear, yet he was singularly patient. Owing to his long-continued suffering, he welcomed the final rest, which seemed like heaven's benediction. The autopsy showed unusual cause for suffering, disclosing a cancer which had spread until it had involved nearly all the vital organs of the body. The loss to the cause by the death of this dear brother is not less severe because it was long expected. The funeral service was held in the Graysville church, November 15, and was attended by a large number of friends and neighbors. Four of Brother Hall's children have served the cause of truth in various capacities, and his bereaved wife and children have the sympathy of all who know them.

J. E. CALDWELL.



WASHINGTON, D. C., JANUARY 19, 1905

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

DURING the last year the British field added twelve churches, four each in north and south England, and two each in Scotland and Wales.

ONE reader sends fifty dollars for the annual offering, saying: "I do not belong to the Seventh-day Adventist Church, and do not know of any one that does. I never felt more the privilege of sending a donation to your Mission Board."

ELDER L. R. CONRADI has returned to Europe from his visit to Turkey. He reports progress in the work of Dr. George, superintendent of the field, but our leading Armenian worker is still under arrest. Pray for the work in Asia Minor, the field of ancient apostolic labor.

A TRACT of land containing two hundred acres, lying twelve miles southwest of Salamanca, in Cattaraugus County, has been secured by the brethren of the New York Conference, upon which they will erect buildings for an industrial school. "The school building will be planned to accommodate not less than forty. The dormitories will be small, planned on the cottage idea." Work on the buildings will be begun as soon as the funds are provided.

REPORTS from those who have used the holiday collecting cards for missions are beginning to come in. Some who have used the cards among neighbors, and even strangers, report from a few cents to two, five, eight, or ten dollars collected on a single card. Men of the world have expressed thankfulness for the privilege of giving to missions. One church officer writes: "To be plain, I did not know what to do with the cards. But I gave them out, and one young sister brought in \$8.55. I was surprised indeed. Now speed the good work."

FROM the publishers, the Southern Missionary Society, there comes a copy of an attractive little book, "Practical Primer for Home and School." It combines the word method and the sentence method in reading and writing, with the addition of "Busy Work" for every lesson, and so leads the little child along pleasant paths of knowledge, rather than over the old rough road. The subject-

matter of the lessons does not simply furnish combinations of words for practise in reading, but it teaches Bible truths, and thus connects the reading lesson with Bible study. The book is fully illustrated, including many colored pictures and outline copies for drawing. It will doubtless find a place in many homes and church-schools.

THE Washington fund, which was mentioned in our last *Eastern Tidings*, has reached rupees 1,100 (\$352). This is very encouraging. There is still opportunity to give. One of the three lacs to be raised has been collected; two more yet remain. [A lac is one hundred thousand rupees. Three lacs make one hundred thousand dollars]. Our people in all parts of the world are giving liberally to build up the work in Washington.—*Eastern Tidings (India)*, October, 1904.

IN the "Ninth Annual Announcement," just received from the Avondale School for Christian Workers, located in Cooranbong, New South Wales, we find the following paragraph: "Since the beginning of the campaign for the sale of 'Christ's Object Lessons,' £3,026 15s. 11d. (about fifteen thousand dollars) has been received, and applied on the indebtedness. For several years past, the school has come out with a credit balance, which is represented by the enlargement of the industrial departments, and the increase of facilities for conducting the regular class work. A good financial gain has been made during the year just closed." The Avondale School is to be congratulated on its financial record, as well as upon the fact that during the last school year it has had "the largest attendance in the history of the institution." It is interesting to learn how the students are spending their vacation. Here are the facts: "Out of one hundred and twenty of the more mature students, forty-five are working in the different departments of the school during the vacation, with the view of gaining a credit for further schooling. Thirty-five have gone to their homes, most of whom expect to return. Seventeen are engaged in the canvassing work. Three will teach church-schools. Three have gone as island missionaries. Five have entered the nurses' course at the Sydney Sanitarium. Two young men have entered conference work, and will assist in tent-meetings. One has taken up accountant and stenographic work. The few remaining have entered various unclassified departments of our work." This report indicates that the institution is true to its name,—a training-school for Christian workers. The usual general information is contained in this announcement, and its typographical appearance is a credit to the "Avondale School Press," whose imprint it bears.

Washington, D. C.

THE agitation in Washington on the subject of the Sabbath continues. The meeting Sunday evening, January 8, in Pythian Temple was in some respects the most encouraging I ever attended in this city. Elders George B. Thompson and Luther Warren were the speakers, and with unusual freedom and earnestness they sent home the glorious yet terrible truth of the Sabbath and of the United States in prophecy. A meeting was also held at the Memorial church, Wednesday night, and the church was well filled. The address was on the subject of the signs of the nearness of Christ's coming. The glorious old truths of the advent are coming with fresh light and power.

We are thankful to see that we have received \$53,495.27, leaving but \$46,504.73 to be supplied before the eleventh of May, when the General Conference will meet here. Shall we not make a determined and a united effort to close up this work by that time? There are donations of one thousand dollars, we feel certain, which will be sent to effect this purpose. Many now are giving a stated amount each week or month, and promise to continue regularly until the whole fund is raised. Will you not join this number of regular contributors? If so, please send me your names at once, stating amount.

The following letter from an aged brother in Manitoba, who sent two hundred dollars, will be read with deep interest:—

PORTAGE LA PRAIRIE, MANITOBA,
Dec. 22, 1904.

DEAR BROTHER: I duly received yours of the eleventh in reply to my note of the first, in regard to contributors to the fund for the Lord's work in Washington. . . . I do hope that every one of our brethren will do his very best to give what he can, and as soon as he can. The message is to the world, and we are not to leave it all to the more immediate worker, whom the Lord has so wonderfully raised up, and to whom he has given the assurance, "Lo, I am with you all the days, even unto the end of the age." May he give us grace to do our part. . . . I wish I could do more, but I am old and lame, and have little strength to be of service. I am nearly eighty-three, yet I hope to see a mighty work. Surely it is the time of the latter rain, and the prayers of God's people, I believe, will bring answers that will gladden the hearts of all his waiting ones. I have not the means of doing more at present, but my heart is with you all. My prayers for the workers and the prosperity of the work everywhere go up daily, and I give my sincere thanks for the many tokens we have that our God is doing a mighty work, and for the evidences that the Lord is at hand. May we be ready.

Yours in Jesus,

J. S. WASHBURN.