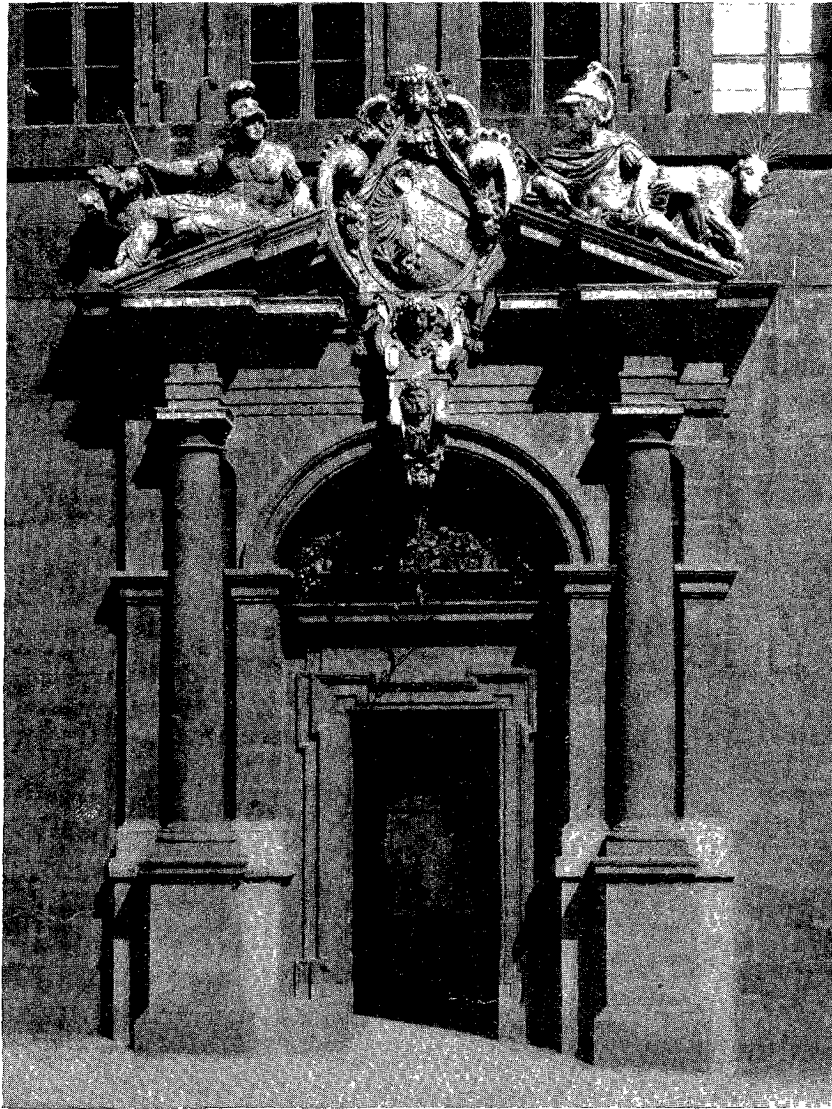


# The Advent REVIEW And Sabbath HERALD

WASHINGTON, D. C., THURSDAY, NOVEMBER 9, 1905



AN ENTRANCE TO THE NURNBERG (BAVARIA) CITY HALL

ON the first page of last week's issue there appeared a picture of another of these portals, and an article in the same paper called attention to the significance of the figures over the entrance. Over this portal will be found the figures of the leopard and the ten-horned beast of Daniel 7. These are certainly "powerful expositors of the prophetic Word."

# The Gospel Message

IN FOUR PAPERS

THE Special Message series of the *Signs of the Times* presents the leading features in the third angel's message, in brief, attractive form. Here is a partial list of the article titles:—

## *SIGNS of the TIMES*

NEARNESS OF THE END—*Mrs. E. G. White*  
SIGNS IN THE HEAVENS—*Prof. Geo. W. Rine*  
SIGNS IN THE EARTH—*A. J. S. Bourdeau*

## *CHRIST'S SOON COMING*

CHRIST WILL COME AGAIN; HOW? WHEN?—*Elder G. B. Thompson*  
WHAT CHRIST'S COMING MEANS—*Dr. B. F. Richards*

## *PROPHECY*

OBJECT OF PROPHECY—*Elder R. A. Underwood*  
PROPHECY MAY BE UNDERSTOOD—*Elder W. S. Sadler*  
IMPORTANCE OF PROPHECY—*Elder S. H. Lane*  
THREEFOLD VIEW OF PROPHECY—*Elder F. M. Wilcox and others*  
THE GREAT APOSTATE POWERS—*Elder A. T. Jones*  
A WONDERFUL BOOK—*Elder M. C. Wilcox*

## *The IMMORTALITY QUESTION*

CHRIST, OUR LIFE—*Elder Wm. Covert*

## *The LAW and the GOSPEL*

THE ETERNAL LAW AND EVERLASTING GOSPEL—*Elder W. A. Spicer*  
THE ONLY POWER THAT CAN SAVE—*Mrs. E. G. White*

## *The SABBATH*

THE BIBLE SABBATH—*Elder A. T. Robinson*  
THE FIRST DAY OF THE WEEK—*Abdiel*  
THE SABBATH CHANGED—*Elder J. O. Corliss*

## *The JUDGMENT*

THE INVESTIGATIVE JUDGMENT—*Mrs. E. G. White*  
BEFORE THE SUPREME COURT—*Elder F. C. Gilbert*

## *The SANCTUARY and 2300 DAYS*

THE SANCTUARY AND ITS LESSONS—*Mrs. S. N. Haskell*  
THE CLOSING WORK OF OUR HIGH PRIEST—*Elder W. N. Glenn*  
THE GOSPEL IN TYPE AND ANTITYPE—*Prof. J. A. L. Derby*  
THE GREAT CENTER OF THE SANCTUARY SERVICE—*Elder J. O. Corliss*  
PRIESTHOOD, TYPE AND ANTITYPE—*Elder E. J. Hibbard*

## *The SEAL of GOD*

ENCROACHMENTS ON FREEDOM—BEAST, IMAGE AND MARK  
—*Elder K. C. Russell*  
THE SEAL OF GOD—*Elder R. S. Owen*

## *BABYLON—ITS MEANING*

CHARACTER OF BABYLON—*C. M. Snow*  
PRINCIPLES OF BABYLON IN SUCCEEDING AGES—*Elder R. C. Porter*  
REFORMATION IN AMERICA—*Prof. J. A. L. Derby*

## *The THREEFOLD MESSAGE*

GOD'S GREAT PROTEST—*Elder A. O. Tait*  
A CHURCH RESTORED AND TRIUMPHANT—*Elder M. C. Wilcox*  
A MESSAGE OF PREPARATION—*L. A. Phippeny*

## *The OUTPOURING of the SPIRIT*

THE SPIRIT-FILLED CHURCH—*Elder W. A. Spicer*  
REQUISITE CONDITIONS TO A SPIRIT-FILLED CHURCH—*Elder A. G. Daniells*

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**SIGNS of the TIMES,**

Mountain View, Cal.

# 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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unto the Saints"**

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## Editorial

### A Difference

It is one thing to fear that the coming of the Lord may be near, and it is quite another thing to love his appearing. The things which are now happening in the world are troubling many minds, and the conviction is almost being forced upon observers of the signs of the times that the end may be near, but in view of this possibility there is a feeling of apprehension rather than of joyous anticipation. Only those who cultivate the fellowship of Jesus and prize his presence here will lift up their heads and rejoice when they see that their redemption draweth nigh. To them the coming of the Lord means a fuller realization of all that they have enjoyed in their vital union with a risen and ascended Saviour. Those whose hearts fail them for fear and for looking after those things which are coming upon the earth, but who do not accept Jesus as their refuge in this time of trouble, will be at last among that company who hide themselves "in the caves and in the rocks of the mountains," and who say "to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?" This is the time to learn to love the appearing of the blessed Lord by cherishing his presence with us here and now.

### Helping Others

WHEN we are almost overwhelmed with difficulties, and our faith is sorely tried, we may well remember that our

experience is not the only one of the kind, and that all about us are those who need help and encouragement. The shadow of death is in many homes, and a trouble worse than death weighs upon many hearts. There are calls on every side for that genuine Christian Help work which brings comfort to the distressed and renewed courage to those who are cast down. This is just the work which Jesus did. "He might have retained the glory of heaven, and the homage of the angels. But he chose to give back the scepter into the Father's hands, and to step down from the throne of the universe, that he might bring light to the benighted, and life to the perishing." "He that saith he abideth in him ought himself also so to walk, even as he walked." In bringing help to others we often dissipate our own troubles, and the comfort which we minister to others will comfort our own souls.

"There are lonely hearts to cherish,

While the days are going by;

There are weary souls who perish,

While the days are going by;

If a smile we can renew,

As our journey we pursue,—

O, the good we all may do,

While the days are going by."

### "Like Unto His Brethren"

THE first promise of the coming Deliverer who should vanquish Satan declared that he would be born of a woman, just as any other member of the human family. "I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel."

Through Moses the announcement was made of another prophet of whom he was the type. "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

Unto David the prophet Nathan foretold an everlasting kingdom, and assured him that his seed would sit upon the throne of that kingdom forever. These were the Lord's words: "When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever."

To the same effect the psalmist declared the purpose of the Lord: "I have

made a covenant with my chosen, I have sworn unto David my servant: Thy seed will I establish forever, and build up thy throne to all generations."

Through Isaiah it was distinctly prophesied that God would manifest himself in the flesh for the salvation of the human family. Here is one statement: "Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This was fulfilled in the birth of Jesus, concerning which it is said, "Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet," and the word "Immanuel" is interpreted as meaning "God with us."

Again, it was said through the same prophet: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace." That this prophecy had reference to the birth of Jesus is plain from the announcement which the angels made to the shepherds on that memorable night: "There is born to you this day in the city of David a Saviour, who is Christ the Lord."

So also in the epistle to the Hebrews, that divine commentary upon the plan of salvation as revealed in the sanctuary and its services, we have a clear statement concerning the humanity of Jesus and the purpose of his taking the flesh. We therefore quote at some length: "Both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the congregation will I sing thy praise. And again, I will put my trust in him. And again, Behold, I and the children whom God hath given me. Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not to angels doth he give help, but he giveth help to the seed of Abraham. Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation

for the sins of the people. . . . For we have not a high priest that can not be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin."

And it is further declared that the flesh which Jesus took and in which he was tempted, was the same as the flesh of the other members of the family, sinful flesh. Here is the direct statement: "What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh."

In the face of these plain statements of the Scriptures the question often arises whether Jesus did not have some advantage over us in the conflict with sin, and some are at a loss to understand how it could be otherwise since Jesus committed no sin even as a child, while other children are "brought forth in iniquity." It may therefore help some minds if we should give this matter consideration. In the first place, let us settle it that the statements already read are absolutely true, and that we shall not find any satisfactory explanation of a supposed difficulty by trying to modify the glorious truth taught in them. Jesus is a perfect Saviour because, having lived in our sinful flesh without sin, the Son of man, he has formed such a union between divinity and humanity that he is able to live the same life in us. "It is no longer I that live, but Christ liveth in me." "In that he himself hath suffered being tempted, he is able to succor them that are tempted."

Let us note, then, what the Scriptures say about Jesus and his being born into the human family. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us." Here we have the divine genealogy of Jesus. His appearance upon earth was not the beginning of his existence. In foretelling the place where his earthly career would begin, the prophet declared that out of Bethlehem should one come to be ruler in Israel, "whose goings forth are from of old, from everlasting." Jesus was both Son of God and Son of man, and as the only begotten Son of God he was with the Father "before the world was." He came to this world as the result of his own deliberate choice. It is true that the Father gave him to us, but it is also true that he gave himself for us. All this is set forth very clearly: "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men." He who existed in the form of God entered upon a new

stage of existence in the form of a man.

Before entering upon this new stage of existence Jesus committed himself to his Father's care, and trusted him to keep him even during his infancy and childhood. This is plainly declared in the twenty-second psalm, which is "prophetical of Messiah's passion." These are the words of the divine sufferer: "Thou art he that took me out of the womb; thou didst make me trust when I was upon my mother's breasts. I was cast upon thee from the womb; thou art my God since my mother bare me." Both the Son and the Father knew that the child Jesus would be exposed to the temptations of Satan, and that as a child subject to all the conditions of childhood he could be kept from sin only by the same provision which has been made for every child of God, but they accepted the conditions which sin had imposed upon the human family. "Into the world where Satan claimed dominion God permitted his Son to come, a helpless babe, subject to the weakness of humanity. He permitted him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss."

It was through being born of the Holy Spirit that Jesus entered upon his new stage of existence as the Son of man. Said the angel to his mother Mary, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God." Thus Jesus was born again by the Holy Spirit. So it must be with every child of God. Said Jesus to Nicodemus, "Except one be born anew, he can not see the kingdom of God." When one commits himself to God and submits to be born of the Spirit, he enters upon a new stage of existence, just as Jesus did. The failure to see the perfect parallel between the two experiences may arise from the fact that Jesus was a perfect being of an infinitely higher order before he was born of the Spirit as the Son of man, while we are already in the flesh as sinful beings before we are born of the Spirit. In the process of conversion we become as little children by being born again, and then our experience is parallel with the experience of Jesus, who was born of the Spirit. There is the same condition of weakness in both cases, and the same dependence upon the keeping power of the Father.

It was the experience of Jesus in being preserved from sin although dwelling in sinful flesh, by casting himself upon his Father, which has made it possible for any member of the human family to have the same experience in the same way. "The Saviour was deeply anxious for

his disciples to understand for what purpose his divinity was united to humanity. He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in him that he might be manifested in them. Jesus revealed no qualities, and exercised no powers, which men may not have through faith in him. His perfect humanity is that which all his followers may possess, if they will be in subjection to God as he was."

Instead of finding any occasion of stumbling because Jesus was kept from sin in his childhood, we ought to be able to see in this a wonderful testimony to the efficiency of the grace of God when we cast ourselves like helpless children upon his keeping power. Praise be "unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

### "Scientific" Study of Spiritualism

"WHAT shall we believe about spiritualism?" is a question considered in a recent issue of *Public Opinion*, by Mr. H. Addington Bruce. This writer devotes two articles to a review of the work of the Society for Psychical Research, covering a period of more than a score of years. Three hypotheses have been put forward by those who have taken note of what are called "spirit manifestations" to account for the same; namely, trickery, the agency of spirits, and "telepathy," the latter term meaning the transference of thought from one mind to another by some unknown psychical means of communication. The opinion is gaining ground, says Mr. Bruce, that "telepathy" is the hypothesis which most satisfactorily accounts for the phenomena under consideration, and which is therefore most likely to be accepted as the basis of such phenomena, by the outside world.

But what is "telepathy"? — Nobody knows. Nobody can explain it. It is a name used to designate a hypothesis. There is a hypothesis that thought may be transferred from mind to mind without speech, sound, sign, or writing, or any visible means of communication, and regardless of intervening space. To accept this theory as an explanation of the revelations given by spiritualist mediums it is necessary to believe that there is a certain "power belonging not to the ordinary but to the secondary consciousness—the 'subjective mind' or 'subliminal self;' that information conveyed 'telepathically' from one 'subjective mind' to another will remain latent until conditions are such that it can rise above the threshold of consciousness; and that such information may be retransmitted 'telepathically' by the

original percipient to a second percipient—the ‘medium’ for instance.” From this statement some idea may be gained of the heavy draft upon one’s credulity that is necessary on the part of those who accept a “scientific” explanation of the phenomena of modern spiritualism. People are prone to invent a term to designate some unknown force or some hypothesis relating to certain mysterious phenomena, and then make familiar use of that term as if it were an explanation of the phenomena, instead of a mere word to designate something entirely beyond the range of their knowledge. “Telepathy” is an explanation of this sort.

Through the Society for Psychical Research and other agencies the world is being stirred over the manifestations of modern spiritualism, and the former prevalent belief that they could all be accounted for on the supposition of fraud and trickery is losing ground. “It is useless,” observes Mr. Bruce, “to deny facts which can easily be substantiated. The problem is the interpretation, not the verification of these facts.”

It is certainly an excellent time for those who know the Scriptures to set before the people the Bible explanation of the phenomena of spiritualism, as the only explanation which has both reason and revelation for its support.

L. A. S.

### **The Prophecy Fulfilled**

THE message of God in New Testament times continually called attention to the fulfilment of prophecy. Fulfilled prophecy sets the seal of divinity upon God’s holy Word, and forces men to decision and action.

John’s voice in the wilderness was the voice so long foretold by the prophet. Jesus came saying, “The time is fulfilled.” Peter on the day of Pentecost declared to the multitude that they were beholding “that which was spoken by the prophet Joel.” Through all the New Testament story apostles were showing that events on earth were moving in exact accordance with the word of God by the prophets of old.

Wonderful as it is to behold prophecy fulfilling, more wonderful still the experience of acting a very part in the fulfilment of prophecy. Joining in this advent movement is more than merely joining a denomination that has much to say about prophecy. This movement, the very presence of this people in the world to-day, is the fulfilment of prophecy.

When the year 1844, according to Daniel the prophet, brought the hour of judgment, or the cleansing of the sanctuary, it was necessary, according to the word of another prophecy, that there

should be a movement in the earth crying out the judgment message to every people and tongue, continuing to lift up the standard of the commandments of God and the faith of Jesus until the end.

At the appointed time the world saw just such a movement. It has made Seventh-day Adventists a people, the burden of whose message is exactly the burden of Rev. 14:6-12. And this is the only movement the world has ever seen proclaiming such a message. No other people has ever professed to give that message. Here is the movement that is fulfilling prophecy. Solemn indeed the thought of being a part of such a work.

What this means is suggested by the words of Jesus concerning John’s work: “But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.” Matt. 11:9, 10.

John was more than a prophet; he and the message that he bore were the fulfilment of prophecy. It was the first advent movement fulfilling the words of the prophets of old, preparing the way of the Lord.

Now Christ is coming again, in glory. This advent movement that has made us Seventh-day Adventists is a mightier thing than the rise of a people preaching about prophecy and its fulfilment in history. The movement itself is the fulfilling of prophecy. This very people, in the work they are doing, “are for signs and for wonders in Israel from the Lord of hosts.” Isa. 8:16-18.

What a marvelous thing to be a part of the movement that is to bind up the law, seal the testimony, and prepare the way of the Lord as he comes with all his holy angels. We have followed no cunningly devised fables. All along, and in every department of this work, God’s hand has been seen fulfilling prophecy. As the message gathers strength and sweeps from land to land, the world will witness the fulfilment of the prophet’s word: “The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.”

The movement not only calls attention to the signs of the Lord’s soon coming, but it is itself the sign that the Lord is at the door. To be a part of the movement is to live a life that proclaims the coming King. To be a part of it is to have every aspiration of the soul and every power of the life at the stretch to send this message flying, like an angel in the midst of heaven, to every nation and kindred and tongue and people. Again, “the time is fulfilled, and the kingdom of God is at hand.”

W. A. S.

### **My Visit to the European Field Ireland**

FROM Scotland, Brethren Conradi, Andross, and Dail, and the writer went direct to Belfast, Ireland, to attend the general meeting of that mission field. Here Brother W. C. Sisley joined us, having come from London. The most of the Sabbath-keepers in Ireland attended this meeting. Our cause has been established many years in Ireland, but there are not many more believers there than in Scotland, where we have only recently begun our work. No doubt the experiences through which the Irish people have passed because of the influences of the Roman Catholic Church make the work more difficult in Ireland than in any other part of the British field. But nowhere in that field is there to be found a warmer-hearted and more loyal, intelligent band of Seventh-day Adventists than in Ireland.

The meetings were held in a public hall, and continued each day, with only two short intermissions, from half-past nine in the morning until nine o’clock at night. A deep interest was manifested in the Bible studies. As we reviewed some of the fundamental doctrines of our message, they appeared more harmonious, and more thoroughly invulnerable than ever before. The presence of the Lord was very manifest in that little hall as we studied and prayed together. This united our hearts as members of one family. It was hard to part from these dear believers, who are so earnest and warm hearted in this cause. But it was a source of much satisfaction to know that they are not only firmly established in the doctrines of the message, but that they are vigilant in their efforts to reveal these truths to others.

The business proceedings passed off very harmoniously. Arrangements were made for more effective missionary effort by the members, and to increase the tithes and offerings of the field. A hearty and unanimous request was made for the General Conference to send a consecrated, wide-awake minister to Ireland to take charge of the work. The officers of the committee are endeavoring to provide such a leader for that field, but so far without success. This is a call that surely ought to be gladly responded to. I would be glad to hear from any minister whose heart may prompt him to answer this call from Ireland.

Some time was spent during our visit to this field in searching for a country location for the sanitarium work which has been carried on in Belfast during the last three years by Dr. J. J. Beff. Some beautiful places were inspected, but final decision was not reached. It seems evident that our medical work can



be as great a blessing in Ireland as in any part of the British field. The medical workers there desire and deserve our co-operation and prayers. And this is true of all our workers in that field. While the growth of the cause is slow, the work is not cheerless and dismal. There is something about it that is uplifting and encouraging. This meeting left a warm place in our hearts. This message is exactly what Ireland needs. It has brought great blessings to those who have received it, and it will prove a blessing and an inspiration to many more who will yet take their stand for it.

A. G. DANIELLS.

### Strife

THIS world is full of strife. Strife is characteristic of the world. It is one of the fruits of the flesh, a natural exhibition of the carnal mind. "The wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57:20, 21. The world is not growing better in this respect. The spirit of the times is not one of peace, but of haste, impatience, of grasping after wealth at the sacrifice of integrity and human rights. All this genders strife, which is especially marked to-day in the industrial world. There are peace congresses, and men talk hopefully of a coming era of universal peace between the nations; but while there may be international peace, based upon the cost and general inexpediency of war, there are no signs of a coming era of peace based upon brotherly love, short of the coming of the Prince of Peace to set up his universal kingdom in the place of the kingdoms of men.

Strife being characteristic of the world, it is evident that the absence of strife should be characteristic of the church of Christ, of those who are not of this world. In the place of the spirit of strife, which is a great evil to its possessor, the Christian has the blessing of peace, peace which comes from God himself, and which nothing can disturb. Without this peace there can be no true or lasting happiness. It is a prize earnestly to be sought and carefully treasured. But it requires constant effort on the part of the Christian, in this time especially when intensity is taking possession of every evil agency of the world, not to be drawn into the current and partake of the spirit of impatience and strife with which he is constantly brought in touch.

It is very easy to present the message of divine truth for this time in a controversial way, which is itself provocative of strife. It seems the natural way to present a truth which contravenes the doctrines and practises of men in many important points. Yet here of all places

it is essential to have a heart ruled by peace. The truth has little to gain from strife and contention. Men are not converted by controversy. An important admonition, which is too often lost sight of, is given in 2 Tim. 2:24-26: But "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." Much has been lost to the cause of Christ in the past by failure to heed this admonition. The power of the truth is not so much in its logic, as in its beauty. The mind may be convinced by argument, but the heart is won by seeing that which is greatly to be desired. Multitudes acknowledge the truth, but few obey it; but this order of things will be changed when the beauty of the Lord is seen upon those who proclaim his truth, and in the words which they speak. Let us study to present the truth in the full beauty with which its Author has invested it.

L. A. S.

### Taking the Blessing Home

THE Lord told the man whom he healed at Gadara to go home to his friends and tell what great blessings he had received. Thank God, the blessings of the camp-meeting season did not end with those meetings. Every blessing came from heaven, by the Spirit and the Word, and the same Word and Spirit are with the seeker at home. And by witnessing to friends and neighbors of the great things done for the soul, the blessings are only multiplied.

Here is a word from Elder Rickard, of Quebec, concerning the experience of a brother and his wife whom the Lord blessed at the camp-meeting, bringing them into line again after years of wandering. He says:—

Brother and Sister —, who had not kept the Sabbath for fifteen years, were baptized at the camp-meeting, and returned to their home and told of their experience. The family at home consisted of two sons and two daughters and a daughter-in-law. After talking over the rich blessings they had received and praying with the family, they all decided to obey. All came nine miles to the Fitch Bay church the first Sabbath after the return from the camp-meeting. Last Sabbath I baptized four of the family. I trust the good spirit of that camp-meeting may work until the whole conference is leavened with its power.

It is an illustration of the power of the testimony that the forgiven soul may bear to his fellows. That which we have seen and felt of the blessing of God in our own hearts, that let us tell to others at home and abroad.

w. A. S.

### Where the Papacy Is Supreme

It is fair to judge a tree by its fruits; it is fair to judge a church by the lives of those whom it owns as its orthodox members. By this rule of judgment what must be said of that church which dominates the people of South America? On this point Dr. H. K. Carroll says, in the *Northwestern Christian Advocate*:—

No one who visits that beautiful and interesting section of the world can bring away with him a favorable impression, either of the moral or religious condition of the people. The Church of Rome is everywhere supreme, it is everywhere the church of the classes and the masses; but nowhere does it seem to have any elevating influence. The morals are frightfully low, superstition rules all, and to be "a good Catholic" does not generally mean anything more than devotion to the rules and customs, the rulers and interests of the church. There are lovely Catholic people just as there are lovely pagans. The priests are rarely "ensamples to the flock." . . . Illiteracy and superstition are wide-spread, while illegitimacy, gambling, and many other immoralities extend their baneful influence through all grades of society. The Spanish race can never rise to eminence and power until it is emancipated. If the Church of Rome could only be made to see its opportunity, it could assist in the work of liberation; but it must first heal itself, it must first cast the beam out of its own eyes, and of this I see not the faintest shadow of promise. It has all the advantages that state connection can give, and large sums of money are placed at its disposal. It has magnificent cathedrals and churches, and numbers the rich and influential in political and social circles. It might mold the lives of great and small and make them worthy of the Christian name; but it either can not or will not assume such an obligation.

The hope of the millions living in this "dark continent" of the western hemisphere, says Dr. Carroll, is the pure message of the everlasting gospel, for which, he believes, the people are ready. There is no message which is so well suited to the needs of the people of papal lands as that gospel message which has been entrusted to Seventh-day Adventists, which so specifically calls for a reform from papal errors of belief and practise, warns against the worship of the papacy and the reception of the "mark" of that power, and protests against every papal principle and tendency in the Christian church. Loud indeed is the call to this people from South America. Dr. Carroll says:—

The hope of Spanish America is in evangelical Christianity. It needs the gospel, the gospel preached by men of holy life and character. It needs the church divorced from politics and the state treasury; of simpler organization; without prelate or priest, monk or nun; with services not in an unknown tongue, but in the tongue understood by the people; with no confessional to debauch the mind of the young; without images to materialize the spiritual faculty, and with no cult of the virgin and of the saints.

Are the people ready for evangelical Christianity? I believe they are. Not consciously so, for they are intensely prejudiced against Protestants and the *evangelicos*. The priests fill the minds of the masses with misrepresentations, and they believe that the Bible is a dangerous book, and that Protestants are very bad. But contact with evangelical preachers and people dissipates these prejudices, and the hearts of those thus enlightened are ready for the gospel seed.

L. A. S.

### Financial Responsibility

ONCE more we call attention to a matter which has already been mentioned in the REVIEW AND HERALD—the relation which the General Conference, unincorporated, the General Conference Corporation of Seventh-day Adventists, a corporation, and the General Conference Association of Seventh-day Adventists, a corporation, sustain to the various organized agencies operating as Seventh-day Adventist enterprises.

At the late session of the General Conference held in Washington, May 11-30, 1905, the relation which the General Conference, with its corporations, should sustain to other organizations created in various parts of the world was discussed, and the following preamble and recommendations were unanimously adopted:—

*Whereas*, The growth and extension of our denominational work has become so varied and extensive that it is impossible for the General Conference, either in itself or through its committee, to familiarize itself with the needs of the cause in every place; therefore,—

*We recommend*, (a) That the General Conference assume no financial responsibility whatever in any institution, corporation, or enterprise, planned and started in the various parts of the world without the direct action of the General Conference or the General Conference Committee.

(b) That all parties loaning money to such enterprises should satisfy themselves as to the security before making such loans.

It will be readily understood that the General Conference can not familiarize itself with the workings of all the operating agencies that may be created by various persons or combinations of persons who represent working organizations in our denomination.

The General Conference wishes to announce to everybody, everywhere, and for all time to come, that it assumes no financial responsibility in any wise whatsoever for any moneys borrowed by any organization or corporation that assumes the name of "Seventh-day Adventist," or that assumes any other name, purporting to be carrying forward work represented by our denomination, outside of the corporations known as the General Conference Association of Seventh-day Adventists, and the General

Conference Corporation of Seventh-day Adventists.

The reason that we reiterate this matter, is because of a communication addressed to the vice-president of the General Conference, asking advice in regard to loaning money to the American Medical Missionary College, a corporation of Battle Creek, Mich., or transferring notes held against the General Conference Corporation to the American Medical Missionary College, taking in lieu thereof the notes of the American Medical Missionary College.

The General Conference Committee wishes to state to our people everywhere, that the General Conference is not responsible in any way for the management, control, or direction of the affairs of the American Medical Missionary College, and that all individuals loaning money to it must look to that corporation for satisfaction therefor, inasmuch as the General Conference Corporation of Seventh-day Adventists, or the General Conference Association of Seventh-day Adventists, or the General Conference unincorporated, is not, and will not be in any way, responsible for any obligations contracted by the American Medical Missionary College.

It is necessary that our people should understand where financial responsibility begins and ends. It is impossible for the General Conference to finance the various enterprises that may be created, or to be in any way responsible for any money that may be tied up in any institution or enterprise whatever, outside of those for which it is directly responsible by the direction of the General Conference itself or the General Conference Committee. All persons, therefore, intending to loan money to enterprises, must satisfy themselves as to the security, and must assume all responsibility in making the loan.

This principle is not enunciated with any unfriendly feeling to various enterprises, for many that are formed are necessary for the advancement of the cause of God, but it is a distinct declaration to all our people, and to the world as well, that the General Conference of Seventh-day Adventists, or any of its corporations, is not and can not be held responsible for the finances of the various institutions and corporations directly or indirectly connected with the work of this denomination, except as already stated.

Every enterprise launched for the advancement of the third angel's message, in harmony with the spirit of this message, and laboring for its upbuilding, has the sympathy and co-operation of the General Conference. While this is true, it must be definitely understood that this does not involve any financial responsibility in any way for the obligations of the various enterprises.

I. H. EVANS, *Treasurer*.

### Note and Comment

LATEST advices from Russia point to the conclusion that the long-deferred day of popular liberty has at last dawned, and that the people of that country are henceforth to have constitutional government. This is really a triumph of Protestantism over the papacy, for it was the Russian orthodox church, the Greek Catholic, which held most strongly to the old despotic regime, and it is the essence of Protestantism that people should be free to think and to believe for themselves, and to govern themselves, subject as citizens only to such laws as are necessary to safeguard natural rights. With the passing of autocratic rule in Russia a change comes which means much for future religious development and the progress of the gospel message in that vast section of the world.

AMONG five great evils enumerated by Cardinal Gibbons as the chief ones by which society is at present confronted, he mentions "the desecration of the Christian sabbath, which tends to obliterate in our adult population the salutary fear of God and the homage we owe him." From this and similar statements which come occasionally from leading papal spokesmen, it is evident that Catholics will be ready to join hands with Protestants in the movement to enforce Sunday observance, when the opportune moment arrives for such a union of the forces supporting that institution. There is no visible means other than legislation by which it is proposed to arrest the tide of Sunday desecration; and when Catholics speak of the duty of checking this alleged evil, they have reference to the use of the civil power to enforce upon the people this institution of the papal church.

"THE general staff of the United States army," says the *Northwestern Christian Advocate*, "is said to be perfecting plans for the increase of the country's military forces, providing for the creation of two or three lines of reserves, one being a 'regular reserve' of forty thousand men, and the other a 'national reserve' of one hundred thousand men. Both bodies would be under the control of the national government, subject to the call of the President at any time for service either at home or abroad. The scheme in its entirety would place at the national government's disposal for foreign service at least two hundred and forty thousand soldiers, every one of them a man who had received military training." There is much more probability, in view of the prevalent industrial disturbances, that this strong army would be used for service at home than that it would be required abroad.

# The Call of the Hour

Brief Messages From Conference Presidents

## The Issue Pressed Upon Us

NEVER before in its history has this country been blessed with more abundant harvests than is the case this year. Surely nature, with lavish hand, has been bestowing her best gifts in nearly every part of the land. The growing and ripening fields of grain have been graciously protected from damaging frosts and destructive storms, while in many parts of the country the farmer smiles through the copious autumn showers, foreshadowing next year's harvest.

How fitting, at the close of such a season, that a special time be set apart to express our gratitude to Him who gives us "rain from heaven, and fruitful seasons, filling our hearts with food and gladness." How fitting that our expressions of gratitude should be accompanied with free-will offerings. "What shall I render unto the Lord for all his benefits toward me?"

The next occasion for making special offerings to the foreign mission work will be during the "week of prayer." It is none too early now to begin to think and plan for the occasion. That which we think the most about comes to be of the most importance to us.

Think of the hundreds of workers who love home and native land just as much as we do, who have responded to the Master's call, and are laboring in distant parts of the earth. Think of the open doors, from which has been heard repeatedly the "Macedonian cry," and of the Mission Board, which was compelled to refuse so many of these calls during 1905. Think of the millions of honest souls, nigh and afar, whose ears have never yet heard the sound of this blessed message. Think of the fact that sixty-one years of the generation that is to witness the accomplishment of this work are already in the past. Think of these things, dear brethren and sisters. Make them the theme of conversation in the home. Make them the subject of special mention, frequently, at the season of family worship. Let earnest prayers be offered that the Holy Spirit may revive the true missionary spirit in the hearts of all our people, prompting them to make liberal offerings.

This matter is worthy of our highest and best thought. If we will give it the attention it deserves, the coming week of prayer will prove the richest season of blessing ever experienced in the homes of this people. The hearts of all who participate in this movement will be drawn closer to Him who gave himself and all he possessed, "to seek and to save that which was lost." The hearts of our youth and children will be bound to this message in ties that all the

fascinating charms and allurements of this world can not sever.

Let me, in the name of the blessed Master, appeal to our dear people to make the coming week of prayer a glad "surprise" in our homes, to the Mission Board, to our laborers in far-away lands, to those who are longing to go to foreign fields, and through them to many hungering souls who are waiting, amid the moral darkness with which they are surrounded, for the light of the third angel's message to shine upon them.

A. T. ROBINSON, of *Nebraska*.

## In This Generation

If we as a people have no definite message for the world, then we have no good reason for our denominational existence. But if we have a definite and pointed message to bear to the world, then we have good reason for our existence, and the Lord of that message will hold us to a strict account for the use we make of that message. Beyond the shadow of a doubt we have such a message, and it can be summed up in these few words: Christ will come, and the work will be finished, in this generation. According to Matthew 24 "this generation" is quite far advanced in point of time, hence the important and timely message to "rise and finish the work." Thanks be to God for the assurance that "there shall be delay no longer."

B. F. PURDHAM, of *West Virginia*.

## Infinite Riches on Demand

WHAT a cause of thanksgiving it should be to each one of us that the Lord has given us another year of life, with its many opportunities and blessings, and that we are so near to another annual feast—"the week of prayer"! During the past year many dear souls have accepted the message and joined our ranks, even in dark lands across the seas. Thus there are more lovers of this message than ever before to unite in this special season of seeking God.

I have more than once asked myself the question, Will this coming week of prayer be more longed for, more appreciated, and more sacredly and thankfully observed when it comes, by those who have accepted the advent faith the past year, than by us who for years have known this last great message? Doubtless every one of us would feel quite sensibly the loss of even a ten-dollar note. Can one of us knowingly and willingly or carelessly lose our right to the notes on the bank of heaven—of infinitely greater value—which are "awaiting our demand and reception" during the week of prayer? How much better for us to reach for and hold the heavenly note, and freely give the United

States note, in the name of God, for the doubling of the work in the earth the coming year? The issue before us is too great, the loss too infinite, to allow us to think of failure! Let us, therefore, as never before, make the determination of the whole-hearted Joshua, "As for me and my house, we will serve the Lord." We will see that this coming week of prayer shall mean more, and be more to us, than any like season in past years. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

A. E. PLACE, of *Central New England*.

## Time to Seek the Lord

"It is time to seek the Lord, till he come and rain righteousness." "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."

The keynote of the coming week of prayer will be the finishing of the work. The time has come for the reign of righteousness and for God to favor Zion. For years God's faithful ones here and there have been, during the week of prayer, crying to God for a revival of the work.

We believe that God is working mightily, and what we have seen and heard is but the cloud like a man's hand in token of that which is to follow. We are convinced that the call for the week of prayer, December 9-16, has been wrought out by the Holy Spirit. Surely as we look around us and see the spiritual dearth and the world's great need, we can but feel the need of prevailing prayer! What is needed? Is it not that we prevail with God for more of the convincing, converting, saving power of the Holy Spirit? O that God may mightily and speedily bring his people into such oneness with himself and with one another that the very flood-gates of heaven may be opened in answer to their united cry for his righteousness and for liberal gifts with which to forward the work!

Shall we not more than ever before take upon our hearts the sins of God's professed people, and weep and pray for Zion? Come, beloved, let us covenant that for Zion's sake we will not hold our peace, and for Jerusalem's sake we will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

"Ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth."

L. F. STARR, of *Iowa*.

## Seek His Face

ANOTHER year is almost in the past; another week of prayer is just before us. The Lord has been very kind to us in Wyoming during this the first year of our existence as a separate field. The coming week of prayer should be a time for special seeking of his face and favor for an outpouring of his Holy Spirit and a fresh baptism of his power. We need



this, dear brethren, in order to keep pace with the rapid advancement of the third angel's message. As the Lord has greatly blessed us in basket and in store, let us remember the great and needy fields, and be liberal in our donations. In view of the fact that the Lord has given us such a bountiful harvest, the donations should be largely in excess of last year's.

J. H. WHEELER, of Wyoming Mission Field.

### The One Most Needful Thing

THE coming week of prayer and what it should mean to Seventh-day Adventists this year is a question that should appeal to us with greater force than any similar event of the past. Called as we are to give to the whole world in one generation the most solemn message ever committed to mortal man, there is a demand for greater earnestness on our part than has ever yet characterized our work.

I do not mean by this to cast reflections upon the consecrated laborers of the past who have studied and prayed and labored hard to unfold the glorious truths we now have all arranged in one grand system. God did bless the faithful pioneers of this message, and is still blessing the efforts of his people. But I would like to ask, Has the spirit of devotion, consecration, and sacrifice grown in intensity with the passing years? Are we standing to-day equipped for the service our times demand of us? Do we really believe that the end of all things is at hand? And are we revealing this faith to the world in a convincing way? These are serious questions.

It seems to me that the one thing most needful in the prosecution of our work now is the baptism of the Holy Spirit. While our proofs are clear and the arguments convincing, we fail to realize from the efforts put forth the results that should follow. It is true that by the written Word we can convince men of sin, but we greatly lack the convincing and converting power to bring men back to God. Why is this lack? We have been told that "the power of the Holy Spirit awaits our demand and reception." The trouble, then, is with us, and not with God. Because of the unfitness of the human instrument, the power is withheld lest the work should be marred, and the cause suffer a greater loss.

Brethren and sisters, how long shall we hinder the progress of the cause we profess to love? Should not the coming week of prayer mark a new era in the history of our work? What greater blessing could come to us and to the cause of God than the baptism of the Holy Spirit for service? This would bring with it every other essential to a speedy close of the message, and secure for us a part in the final triumph. *For this let us pray.*

H. H. BURKHOLDER, of Ohio.

## General Articles

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

### Toil and Rest

O LORD, I lay my idols down  
At thy dear feet,  
And toil through life from cross to crown,  
Though rest is sweet.

I do not ask that thou wouldst make  
That cross a toy,  
Nor that my weary heart should find  
My toil a joy.

Thou hast not said my burdens great  
That press me so,  
Nor that my crosses' galling weight,  
Should lighter grow.

But thou wilt help me in the toil  
Till work is done,  
The tempter's every effort foil  
Till victory's won.

Then I shall see in clearer light  
That it was best  
To be with Jesus day and night,  
In toil and rest.

—Duncan J. McMillan, D. D., in N. Y. Observer.

### Lessons From the Life of Solomon—No. 9

#### The Ark of the Covenant

MRS. E. G. WHITE

BEYOND the inner veil of the wilderness-tabernacle built in the time of Moses, was the holy of holies, where centered the symbolic service of atonement and intercession. In this apartment was the ark, a chest of acacia wood, overlaid within and without with gold, and having a crown of gold about the top. It was made as a depository for the tables of stone, upon which God himself had inscribed the ten commandments. Hence it was called the ark of God's testament, or the ark of the covenant, since the ten commandments were the basis of the covenant made between God and Israel.

The cover of the sacred chest was called the mercy-seat. This was wrought of one solid piece of gold, and was surmounted by golden cherubim, one standing on each end. One wing of each angel was stretched forth on high, while the other was folded over the body in token of reverence and humility. The position of the cherubim, with their faces turned toward each other, and looking reverently downward toward the ark, represented the reverence with which the heavenly host regard the law of God, and their interest in the plan of redemption. Above the mercy-seat was the Shekinah, the manifestation of the divine presence; and from between the cherubim, God made known his will.

Throughout the times of Moses and Joshua, and of the judges and kings of Israel, the ark of the covenant was re-

garded as a symbol of God's presence among his people. It was the ark that led the way for the hosts of Israel when they crossed the Jordan and entered the promised land. Surrounded by a halo of glory, the ark was borne around the walls of Jericho by priests clad in the dress denoting their sacred office. During the conquest of Canaan, Gilgal was the headquarters of the Jewish nation and the seat of the tabernacle. Afterward, Shiloh, a little town easy of access to all the tribes, was chosen as a place most suitable for the tabernacle of the congregation.

The ark remained at Shiloh for three hundred years, until, because of the sins of Eli's house, it fell into the hands of the Philistines, and Shiloh was ruined. Through the providence of God, the ark was returned, uninjured, to the Israelites, and was placed in the house of a Levite at Kirjath-jearim, nine miles distant from Jerusalem. There it remained for many years, until David, at the head of a triumphal procession, with sacrifices, and dancing, and music, brought the ark to Jerusalem, and deposited it in the tent that had been prepared for its reception.

### The Transfer of the Ark to the Temple

After Solomon had finished building the temple, he assembled the elders of Israel, and the most influential men among the people, to bring up the ark of the covenant of the Lord out of the city of David. These men consecrated themselves to God, and, with great solemnity and reverence, accompanied the priests who bore the ark. "And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. And King Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude."

Solomon followed the example of his father David. Every six paces he sacrificed. With singing, and with music, and great ceremony, "the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above."

A most splendid sanctuary had been made, according to the pattern showed to Moses in the mount, and afterward presented by the Lord to David. In addition to the cherubim on the top of the ark, Solomon made two other angels of larger size, standing at each end of the ark, representing the heavenly angels guarding the law of God. It is impossible to describe the beauty and splendor of this sanctuary. Into this place the sacred ark was borne with solemn reverence by the priests, and set in its place beneath the wings of the two stately cherubim that stood upon the floor.

The sacred choir lifted their voices in

"WHERE faith begins, anxiety ends;  
Where anxiety begins, faith ends."

praise to God, and the melody of their voices was accompanied by all kinds of musical instruments. And while the courts of the temple resounded with praise, the cloud of God's glory took possession of the house, as it had formerly filled the wilderness-tabernacle. "And it came to pass, when the priests were come out of the holy place; that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord."

#### A "Shadow of Heavenly Things"

Like the earthly sanctuary built by Moses according to the pattern shown him in the mount, Solomon's temple, with all its services, was "a figure for the time then present, in which were offered both gifts and sacrifices;" its two holy places were "patterns of things in the heavens;" Christ, our great High Priest, is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the "seven lamps of fire" and the "golden altar," represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened," and he looked within the inner veil, upon the holy of holies. Here he beheld "the ark of His testament," represented by the sacred chest constructed by Moses to contain the law of God.

In the ministration of the earthly tabernacle, which served "unto the example and shadow of heavenly things," the holy of holies was opened only upon the great day of atonement, the typical day of judgment, set apart for the cleansing of the sanctuary. Therefore the announcement, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament," points to the opening of the most holy place of the heavenly sanctuary, at the end of the twenty-three hundred days,—in 1844,—as Christ entered there to perform the closing work of the atonement. Those who by faith followed their great High Priest, as he entered upon his ministry in the most holy place, beheld the ark of the testament.

The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give to every one that

asketh them a reason for the hope that is in them.

We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin, by humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin, and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged in by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet he will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Every one must be tested, and found without spot or wrinkle or any such thing.

Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For more than sixty years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition, "Watch and pray: for ye know not when the time is." "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. At that time, Christ will declare: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

The righteous and the wicked will still be living upon the earth in their mortal state—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. "So," says the Saviour, "shall also the coming of the Son of

man be." Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men.

"Watch ye therefore, . . . lest coming suddenly he find you sleeping." Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments,—it may be in that hour the Judge of all the earth will pronounce the sentence, "Thou art weighed in the balance, and art found wanting."

#### Former Experiences Recalled

A. F. HARRISON

SOME time has elapsed since I have written anything for our dear old REVIEW, but my burden for the work here in this great Southern field leads me to hope that some one is anxious to know more of how the message is progressing here.

It was the first of December, 1888, almost seventeen years ago, when the General Conference placed a company of canvassers in Shreveport, La. We were mostly sent from Kansas.

It was a splendid time to sell books, and in one year we sold 2,300 volumes; 1,700 of these were "Bible Readings," and 600 "Marvel of Nations." We were all enthusiastic, worked hard, and put in good time. Little did we think that we should be here so long. No, indeed! we were all sure that in a few years at most the Lord would come, and we should all go home. I thought every other Seventh-day Adventist felt just the same way, and I know there was much praying and working. Why, at that time there were one thousand canvassers scattered in different parts of the world, and almost a million dollars' worth of books was sold each year. Here in this Southern field a tithe of all the Sabbath-keepers, counting men, women, and children, were engaged in the work. Had we kept on at this rate, what might have been accomplished! But a sad change has come.

There is not the burden for souls there once was. A spirit of worldliness seems to have crept in. I wonder if it is so in other places. Let me see, in "Early Writings," page 128, we find these words: "I saw that Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing, and keeping all the commandments of God. Satan told his angels that the churches were asleep. He would increase his power and lying wonder, and he could hold them. 'But,' said he, 'the sect of Sabbath-keepers we hate; they are continually working against us, and taking from us our subjects, to keep the hated law of God. Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things,

we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it."

After this conference between Satan and his angels, I wonder if they were slow to begin their work. Did they engage in a more lucrative business for a time?—I think not. I can imagine each one selecting his victim, and going about his deceptive work with much care and skill.

Are you one of those who are being bound? Can you feel the meshes of worldliness drawing closer and closer about you, and your love and zeal for the truth leaking out? Have you thought many times that you would break loose and enter some branch of the Lord's work, but soon gave it up and settled back in ease, to be more closely bound? There is only one thing that will loose us, and that is the power of God coupled with a real love for this truth and a desire to see the Lord come. O that some would break the ties that bind them, and come to this needy field and help us! Crops are comparatively good, and there is nothing in this mild climate to hinder the sale of many books. The people are kind and hospitable, and treat strangers with kindness and courtesy. A good, energetic worker can work the year round here with but little inconvenience. Can not a good, strong corps of workers from some of our old conferences come and sell as many books as did the laborers who came in 1888? I will be glad to correspond with all who will come, and will gladly do what I can to help them get located and started in the work. Now is the best time of year to take orders and deliver books.

Graysville, Tenn.

### Co-operating With Rome

GEORGE W. SPIES

WHEN Rome held her national temperance convention at Wilkesbarre, Pa., in August, the daily papers had much to say of the wide-spread influence of that event in favor of temperance. Rome suggested "co-operation with non-Catholic organizations to secure and enforce" temperance legislation, and counted much upon it.

How well the so-called Protestant forces have since co-operated with Rome in enforcing such legislation, is shown by the following facts: In Wilkesbarre, where the convention was held, scores of arrests have been made for selling liquor on Sunday; in Schuylkill County, on the south, one hundred and fifty saloons have been closed, and nearly one hundred arrests were made, for Sunday selling; and in Lackawanna County, on the northeast, over two hundred arrests have been made for selling liquor on Sunday.

Thus in less than three months from the time that Rome called upon non-

Catholics to co-operate with her, about three hundred arrests were made in the three adjoining counties referred to; and the end is not yet. Surely Rome must be highly gratified with the success of her temperance scheme, and with the eager co-operation she is receiving from the various "Protestant" denominations in enforcing temperance legislation, which makes so prominent the "mark of the beast," the badge of Rome's authority.

Harrisburg, Pa.

### "Be Ye Also Ready"

T. E. BOWEN

AT the close of that wonderful prophetic discourse recorded in Matthew 24, when Jesus briefly reviewed beforehand the history of the world and the church to the close of time, he said to his people who should then be living, "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

We shall not attempt to say whether or not this exhortation applies to the actual appearing of the Son of God in the clouds of heaven with all his glory. It may refer to this occasion, but before this day of actual revealing will pass a day that will, if possible, be of greater consequence to the church than that day of the awful appearing of the great God and our Saviour in the clouds. This day is the day when the door of mercy shall close, the day when man's probation ceases, and our Lord rises from his mediatorial work in the holy of holies on high.

Then even back of that *last* day that forever fixes the destiny of every soul, comes a day that to us as individuals, those who constitute the remnant,—believers in the third angel's message,—will certainly be the day of all days. This will be that day when your name and mine come before that heavenly court (in which no mistakes are made) to determine the worth of character. When in the balances of the heavenly sanctuary our lives in their entirety are weighed by the standard of God's Word, my brother, my sister, much will depend upon the decision of that solemn hour. Christ in foreseeing what it would mean to us, warned us beforehand by saying, "Be ye also ready."

But that which makes this exhortation still more forcible is the truth that this important day may come and we know it not. There is no record that there will be a blowing of trumpets to warn us. No, the solemn message is, "Be ye also ready." This denotes a condition of readiness. Not "say" ye are ready, but "*be*" ready; for this hour comes at a time "*ye think not*." That day may be one when the common things, such as have before occupied us, shall engage our attention. Nothing particularly unusual may happen here, and yet our case may be decided for life or for death. This is certainly no idle pen-picture. That day to us will surely come.

Is it not, then, very important that we

carefully study the motives of our hearts, the tenor of our lives, right now? These precious hours are golden. It is not the great events of the future which should engage our attention so much as the fact that we are now in the time of judgment. Probation's hour gone, and the door of mercy shut, will reveal that many who have passed as sincere believers in this message have been so only in name. The oil of character found only in Jesus Christ had not been obtained, and the hour of trial having struck, their lamps begin to go out, and frantically they begin to knock upon a closed door, seeking in vain for admittance to the marriage feast.

Well does Satan know the worth of these days of probation to souls; therefore he exerts himself with all his power to bewitch not only the world, but believers in the third angel's message, with some allurements until the day of mercy is over. "The time in which we live is a time of intense excitement. Ambition and war, pleasure and money making, absorb the minds of men. Satan sees that his time is short, and he has set all his agencies at work, that men may be deceived, deluded, occupied, and entranced, until probation shall be ended, and the door of mercy be forever shut."—*Testimonies for the Church*, Vol. VI, page 31.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." If we are not overtaken and surprised, as one whom a thief visits, we must vigilantly "watch," for with a muffled tread this solemn day is fast approaching, and it is important that we "be ready."

It is no time now for becoming bewildered and lost in money-making schemes, in the drowsiness of excess in cares of this life, in foolishness and pleasure-seeking. It is high time that we awake; for our salvation is nigh at hand. The world soon will be appalled with the falling judgments of God, but should we?—Ah! no. Instead we must be prepared to give others the warning of these things coming on the earth, and as we do this, we shall keep ourselves alive to the responsibilities and perils of the hour.

When the last day of mercy dawned for the world in Noah's day, the people heard from his lips the most solemn entreaty they ever heard to come into the ark and be saved. It was while he was thus engaged that God bade him go into the ark. "As the days of Noe were, so shall also the coming of the Son of man be." "Be ye also ready."

Rome, N. Y.

AFTER such an expression as we find in Col. 1:11, "Strengthened with all might, according to his glorious power," we might expect to read, "Unto the working of some miracle," or, "To the accomplishing of some great work;" but it is, "Unto all patience and long-suffering with joyfulness."—F. S. Arnot.



### Profit and Loss

If you sit down at set of sun,  
And count the acts that you have done,  
And counting, find  
One self-denying act, one word  
That eased the heart of him who heard,  
One glance most kind  
That fell like sunshine where it went,  
Then you may count that hour well  
spent.

But if, through all the livelong day,  
You've cheered no heart by yea or nay;  
If through it all  
You've nothing done which you can trace  
That brought the sunshine to one face;  
No act most small  
That helped some soul, and nothing cost,  
Then count that day as worse than lost!

When we have done the best we can  
To help uplift our fellow man,  
To ease his load of care and sin,  
Yet all in vain, we may begin  
All human nature to deplore—  
But not before!

—Katrina Trask.

### The Kindergarten at Home

To the mothers whose little ones come with the oft-repeated questions, "What shall I do?" "What shall I play?" let me whisper a few words of help. Children are always active, always seeking employment when left to themselves, and they should be given some busy work which will turn their thoughts into right channels and strengthen their little minds. This *right kind* of busy work they are given in the kindergarten schools, but there are hundreds of children who can not attend these schools, and it is the mothers of these little ones who will be helped by these suggestions.

We all agree that children should be happy, busy, and orderly; but how to make and keep them so is a question which many mothers find hard to solve. Pin your faith to the kindergarten, and you will not be disappointed in the results of this system. Mothers with the care of the household upon them can not give their children the time and attention in this line that they would receive in a kindergarten school, but they can give them suggestive answers to their question, "What can I do now?" A few minutes spent in showing the children how to do something along the right lines will be considered well spent when mama sees the little ones happy and busy for hours.

For instance, nearly all the tiny girls want to sew "just like mama." It takes but a few minutes to perforate, by running through the sewing-machine (with the longest stitch and no thread) objects on the advertisement cards so freely dis-

tributed, or the outlines of chairs, stools, tables, lamps, cups, fruit, flowers, animals, etc., drawn on stiff paper and perforated. Then you have the sewing cards which are used in the kindergarten. Sets of these cards can be bought, together with colored threads, but the home-made ones answer every purpose, and can be made simple or complicated, to suit the ability of the child. After the cards are ready, take bright-colored thread and a blunt needle and teach the children to backstitch the outlines, or let them go in and out all around the design, then go back and "shut up the gates," as some little ones say.

Good results in teaching the alphabet and figures have been obtained by having the letters and figures on these cards. It impresses the forms on the mind, at the same time giving the child pleasure. When the children become proficient in following the straight lines, they can be taught to make the alphabet in cross stitch, and then it will be a proud day when the little miss marks mother's towels. It is surprising how quickly they will learn to thread the needle, make the knot, and fasten the ends; and not only this, but a few remarks dropped now and then about their work will train them to observe form and color, and help them later on in the work in school. —L. Arnet Shiffert, in *Good Housekeeping*.

### The Art of Growing Old Gracefully

Do not speak mournfully of old age. It is beautiful. Welcome the snow. It is the emblem of rest. It is but a temporal crown which shall fall at heaven's gates, to be replaced by an eternal one.

Most people have a dread of growing old. They regard old age as a dreary season, admitting of nothing that can be called pleasure. They look forward to it as in the autumn we anticipate the approach of winter, but winter terrifies us only as we think of it afar off. When it arrives, it brings with it different enjoyments which are none the less pleasant than those of other seasons.

In like manner old age, frightful as it may seem to the young, has no terror to those who experience it, but they find it abounds with consolations and compensations never dreamed of as they viewed it from a distance. The illuminated faces and hoary heads resemble one of those pleasant days in winter in our boyhood days in the country, when a bright sun darted its beams on a pure field of snow. It has been beautifully said: "If one can grow old gracefully, can ripen like an apple which is ruddy with sunshine

and dew, and at last drops into the basket of the fruit gatherer, then the sunset of life is more beautiful than its sunrise."

How to grow old gracefully! Observe these simple rules:—

Accept the inevitable fact that you are growing older every year. To become old is not necessarily to grow "old." There are young old people as well as old young people. Don't brood over the past. It is gone. Let it go. The only proper use of the past is to get a future out of it.

Take hopeful views. Have eyes only for the pleasant things. Think of all the blessings which have come into your life on so many bright days.

Syndicate your sorrows. Organize a trust; control it yourself, and keep every one from getting any of your misery.

Some people study their lives with a microscope, and then throw enlarged views of their misery on a screen, and lecture on them.

Live a useful life. Do something for somebody. Do it now.—*Dr. Madison C. Peters.*

### The Bicycle and the Heart

DR. BEYER's investigation of the influence of bicycling on the heart has convinced him that the bicycle has a specifically injurious action on that organ. The heart in the young is particularly subject to this deleterious influence on account of the unfavorable conditions of the blood pressure in youth. Hypertrophy of the heart and nervous heart disturbances are the typical bicyclist's affections.

It has been found in Germany that the number of cases of acute articular rheumatism among the recruits has materially diminished of late years, while the number of heart affections has tripled. In one army corps, out of two hundred and thirty-three recruits with various heart affections, forty-one had been bicyclers, as also nine of the eighteen patients with hypertrophy of the heart, and eight out of the thirty-seven patients with nervous irregularity in the heart action. In another corps the proportion was 37.5 per cent in two hundred and ninety-three cases of heart affections, with twenty-three out of the fifty-two cases of hypertrophy and nine out of the twenty-two of nervous irregularity. He found further that among these recruits those who had previously led a sedentary life formed the largest contingent of heart affections among bicyclers. On Sundays and holidays they took long bicycle trips, with overexertion of the heart. Next in number were the workmen who rode the bicycle to and from work. The exertion after the fatigue of the day's work caused overexertion of the heart. The recruiting officers attribute the increase in heart-disease among the young men to the lesser hardness of youth in our day and to the epidemic of influenza. Beyer suggests that unwise or immoderate bicycle riding is a third and no less important factor.—*N. Y. Christian Advocate.*

# THE WORLD-WIDE FIELD

## British West Africa

D. C. BABCOCK

THE colonies and protectorates in west Africa belonging to Great Britain are Gambia, Sierra Leone, Gold Coast, Lagos, and Northern and Southern Nigeria, and are found within the area of five to fourteen degrees north latitude and fourteen degrees east longitude to seventeen degrees west longitude.

### Gambia

Gambia, the smallest of these colonies, derives its name from a large west African river, which empties into the Atlantic Ocean at a point fourteen degrees north latitude and seventeen degrees west longitude.

The colony and protectorate consist of the island of St. Mary, British Kombo, Albreda, The Ceded Mile, and McCathy's Island, situated between the falls Barraconda, and Bathurst, the capital, a distance of one hundred and fifty-three miles. The protectorate, however, extends up the river two hundred and eighty miles from the mouth.

While all these colonies are considered extremely unhealthful, yet it is remarkable to note the vast difference in their climate and temperature. Gambia lies about four hundred and fifty miles to the northwest of Sierra Leone. The temperature ranges from fifty-eight to one hundred degrees Fahrenheit, while in Sierra Leone it varies from sixty-seven to ninety-six degrees. The rainfall in Gambia is from July to October, and averages fifty-seven inches, while in Sierra Leone the rainfall is from one hundred and fifty to two hundred inches annually.

It is said that in Bathurst, the capital of Gambia, the temperature often varies thirty degrees in twelve hours. The rainy season in Gambia is considered very unhealthful, hence our work in that colony must be carried on from November till June.

April is regarded as the most pleasant and healthful month of the year. Gambia, though small, is a good trading point, and I am informed that there is plenty of money in circulation. We are anxious to send a good canvasser there as soon as one can be found. As the colony is almost surrounded by French territory, it will be necessary to handle some French books with our English.

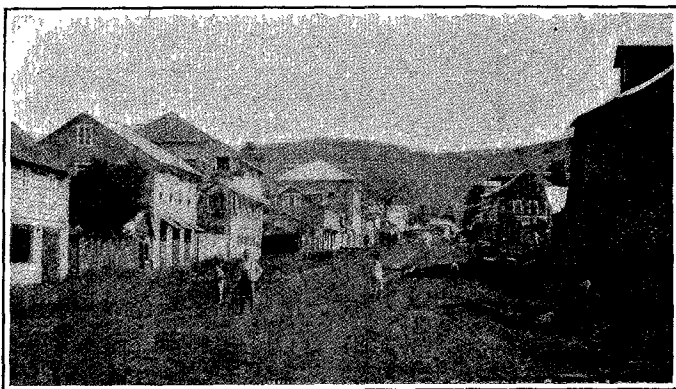
### Sierra Leone

This colony lies between six and ten degrees north latitude and ten and fourteen degrees west longitude, about four hundred and fifty miles to the southeast of Gambia. Sierra Leone has a coast line of two hundred and ten miles, and extends into the interior about three hundred miles. For many miles from the coast, back into the interior, the

country is quite mountainous, often rising to a height of two thousand five hundred feet above sea-level.

Freetown is the capital, and is situated at the foot of the mountain four miles from the mouth of the Sierra Leone River. It has the best harbor in west Africa, and presents a good appearance on entering. Miss Kingsly, however, says, "It makes the best appearance when one is leaving Sierra Leone." There have been many decided changes since Miss Kingsly wrote her "Travels in West Africa," and in many respects Freetown is far in advance of what it was at that time. There are many other towns and villages in the colony, among which we might mention Waterloo, with three thousand inhabitants, and Banthe on the island of Sherbro.

I was much surprised to find the Eng-



WILBERFORCE STREET, FREETOWN, SIERRA LEONE

lish language more generally spoken in Waterloo than in Freetown. There are some who speak very good English, and many who speak what is called "trade English."

Sierra Leone has been occupied by the British for more than one hundred years, and the city of Freetown derived its name from the use of it by the British as a point to liberate the slaves, while the slave trade was being suppressed along the west coast of Africa. The government also brought to this colony many of the colored people from Nova Scotia, about the year 1792, and a Methodist church was soon after organized. Now religion of almost every form may be found in Sierra Leone. Of this we will say but little at this time, but Mohammedanism, Catholicism, Protestantism, and heathenism in many forms exist.

I was never more forcibly reminded of Paul's visit to Athens, recorded in Acts 17, than I have been since reaching this colony. Never had I felt so much the need of that power found only in Christ as I now feel. In America or other professed Christian lands, we may talk about the message, and mentally convince people of this truth, but here in this dark

continent we must know a present Saviour, his abiding Spirit, his love for perishing humanity, or our efforts will avail nothing. The city of Freetown has a population of about sixty thousand, and probably not more than twenty per cent of these profess Christianity.

From our mission house we can look across the Sierra Leone River, and see a country where no missionary society has been successful in bringing souls to Christ, although missions have been long established in this colony.

If I did not realize to some extent the power there is attending this message, I would ask the Mission Board to return us to our home land at once. If I did not fully believe that this work will finish with this generation, and not be continued in future generations, I would surely ask to be permitted to step aside, and not bear the heavy weight of this great work; but believing that God has providentially brought us to this needy field, that the work must be completed in this generation, that our God has every necessary means to carry forward this great work, and that he has entrusted that means to his dear people, we are

sure there will be no lack as we begin to rear the banner of truth in this distant land.

As I take a view of the Great Sudan in west Africa, reaching from the Sahara Desert on the north to the Gulf of Guinea on the south, from the Atlantic Ocean on the west to Lake Chad on the east, not even half-way across the con-

continent, and when I think of the millions in this densely populated region, containing more than half the area of the United States, and so few workers, my soul cries out, "Who is sufficient for these things?" The Lord has promised, "I am with you always, even unto the end of the world."

In a small way, we are opening up the work in Sierra Leone. We believe the Lord has directed in this, and we are much encouraged already, and can see the hand of the Lord going out before us. Efforts have been made in the past by Brethren Sanford and Hale, and others, but the climate has caused them to return home, and thus the work was greatly retarded.

I felt very sad as I read one letter from Brother Hale, in which he made reference to his earnest desire to see the work in west Africa go forward, and how he felt his health might have been spared if he could have had money to erect a comfortable mission house in which to live. The help was too late, but his life was mercifully spared.

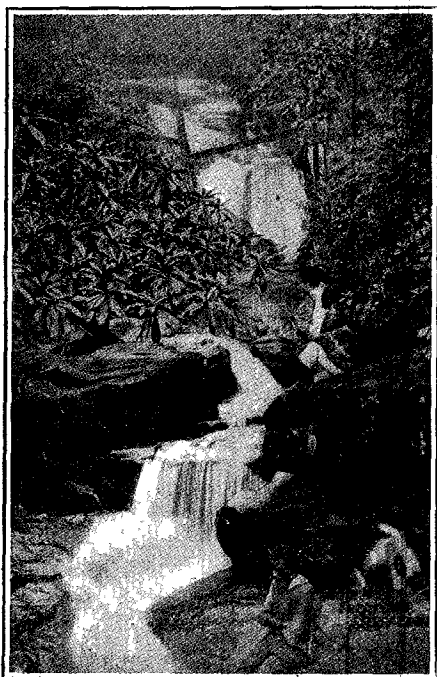
We have every reason to believe that Sierra Leone will be the healthiest and most convenient place in west Africa to



start our work, that God will direct our steps in every undertaking to establish it, and that the Lord will open the hearts of our dear brethren and sisters in behalf of the work in this great field.

We have no time to waste; something must be done for this vast field, and the sooner we establish our work permanently, the better it will be. We have rented a suitable building for our present demands, in the very heart of the city, and on one of the best streets. The location is all we could wish for city work, but rents are very high. Our plan of work is to start at once a Bible training-school for young men and women, suitable for our field work. It is evident to me that our only hope in reaching this vast field is to prepare native young men and women to go into the interior, and bear the glad tidings to their own people.

There are many reasons for this con-



WATERFALL, FREETOWN, SIERRA LEONE

clusion. The efforts our people have made in the past, in west Africa, proves that few from the United States or Europe can endure the climate of this coast, and the cost of transportation of laborers is high.

My prayer is that the work of training native laborers may not be retarded before the few foreign workers in the field are compelled to return on account of failing health. At the present our health is good, and we are deeply impressed that we should begin the training of workers at once.

Although we must begin in a very small way, by renting, as we have already done, we shall soon need increased facilities in the way of land in the country, and a suitable building for our work, so that expenses may be kept down and advantages gained in training workers outside of the city. The land will cost us very little, but building material is high. Pitch-pine lumber in the rough costs fifty-five dollars a thousand feet.

There are properties that can be secured, suitable for our work, out of the city. It seems to me that if we can get a place where we can begin work soon, at a reasonable cost, it will be better than to wear our lives out under a tropical sun and in such a climate as this by trying to build.

A property just outside the city has been offered by a woman who began building two years ago. She put up the walls of a large stone building, got the roof on, and for lack of means was compelled to stop. A property like this could soon be fitted up, and we could get to work. This is probably one of the unhealthiest fields in the world, and while our workers are enjoying health, no time should be lost in making proper provisions to raise the standard of truth, and at the same time preserve our present vitality.

I feared for Brother Hyatt when I first met him here. He looked as if his health was much impaired, but it has improved a great deal since we arrived, two months ago. Sister Hyatt's health is quite good. For this we are very thankful.

We greatly need the prayers of our dear people, that the health of the workers be preserved, and that the message may go with power in this dark field. In our next we will consider Gold Coast, Lagos, Northern and Southern Nigeria, and Liberia, which joins Sierra Leone on the south.

*Freetown, Sierra Leone, W. A.*

### News From Haran—1

Z. G. BAHARIAN

HARAN is the country at the east of the Euphrates River, where our father Abraham dwelt for some time, and where Jacob served Laban about twenty years. To this historical land the Lord brought us, that the principles of Christianity and those of the world might fight a decisive battle before all the world. It was fought as completely as a battle could possibly be fought, and the victory was on the side of our message, for the glory of God. On June 8, near sunset, the doors of the jail were opened, and we were set free, glorifying the God of the promises. We were four in number—three workers and one lay member.

I shall try to give a brief but full story of our experience, to strengthen the hands of my fellow workers and of our people. The controversy began with Brother E. Ayyazian's going to Ourfa (Haran) in the summer of 1903. As soon as he reached there, young people began to call on him to hear the word of God, and soon a young man began to keep the Sabbath. The Armenian bishop sent a priest to him, to bring him back into the fold, but he was not convinced. Then the bishop's anger was kindled against Brother Ayyazian, and he betrayed him to the government, as an insurgent. He was immediately arrested, his room was searched carefully, and then he was presented to Montassariff, the ruler of that district, who proposed

to him that he quit preaching the gospel. On his refusal, the ruler committed him to the general attorney, who tried him, to find some political fault in him. Though finding nothing, he accused him as an insurgent, for the following reasons:—

1. He himself is saying that he is going about preaching Sabbatarianism; surely his real purpose is to create insurrection against the government.
2. Their president—Brother Baharian—also has been arrested in Constantinople, while preaching to the people.
3. He is corresponding with Brother Baharian, through the British post-office.
4. He is corresponding with some at Hadjin, a source of insurrection.

The general attorney sent his accusation to Aleppo's council of accusation, to be approved, which was easily done, and returned to Ourfa in four months and a half. Then began Brother Ayyazian's trial before the legal court, which is composed of a president judge, two Moslem members, and two non-Moslem members. After a few trials, it was seen that the accusation was false, and Brother Ayyazian was to be justified. Just at this point the general attorney proposed that the trial be postponed, because Alexan Buzugherian and Garabed Bakalian had been arrested at Adana, and were on their way to Ourfa, and their books and written matter had already arrived, in which something might be found against him also. The cause of the arrest of these brethren was their writing to Brother Ayyazian letters of comfort, which were read by the general attorney, who accused them also of insurrection, and who, counseling with the general attorney at Aleppo, commanded their arrest and conveyance to Ourfa, together with their books and written matter to be found at their homes. As Brother Ayyazian's trial was about to close, these books and letters reached Ourfa, and his trial was postponed. The brethren also soon arrived, and were put into the same jail.

But this was not all. I also had written a letter to Brother Ayyazian, from Constantinople, when I heard about his imprisonment. This letter also was read first by the general attorney at Ourfa. He accused me as the head of these insurgents, and planned my arrest also. But by the good providence of God, I had already been arrested, and sent to Aintab. Four months after my arrival at that place, before my family started to come to me, I was arrested there, and sent to Ourfa. When my family arrived at Aintab, they found that I had been sent to Ourfa. Now we were four—Brethren Ayyazian, Buzugherian, Bakalian, and myself. I learned that Brethren Buzugherian and Bakalian had already been there five months. During this time, some English papers found with Brother Buzugherian had been sent to Aleppo, to be translated into Turkish, and returned. Then the general attorney sent his accusation against them to Aleppo's council of accusation, just a few days before my arrival at Ourfa.

As soon as I reached that place, the same charge was made against me. We waited there five months and a half for the return of our accusation from Aleppo. At last it was returned, Jan. 2, 1905, being fully approved by the council.

#### A Bible School

While awaiting the return of our accusations, we held a Bible school in jail. God had permitted us to have our Bibles. Brother Buzugherian also had an English New Testament, an English grammar, and an English dictionary. At once we began our course of studies. Our daily program was two studies from the Bible, and two in the English language. God was with us, and blessed us. For many years we had been planning such a school, but never had succeeded. We thanked God that he gave us such a school in the jail. We studied the letters to the Galatians, and Hebrews, the first epistle of Peter, the books of Daniel and Revelation, the four books of Kings, and the books of Ezra, Nehemiah, and Esther, and others. We studied the principles of church and state. So we were made ready for our trial. We also prepared several lessons, which we sent to the churches.

Aintab, Turkey.

#### Mission Notes

THE twenty-four German missionary societies have about 1,000 missionaries in 615 stations; 2,500 schools, with 120,000 scholars; and about 460,000 professed Christians, of whom about 20,000 were baptized in 1904.

THE Japanese Educational Department is calling on the Y. M. C. A. to supply English teachers for the middle schools of the empire. This shows that Japan has tested one more Christian institution, and found it good.

THE American Board of Commissioners of Foreign Missions has recently received a legacy of twenty-seven thousand dollars from the estate of a Mr. Aslan Sahagian, an Armenian gentleman of Yonkers, N. Y. Mr. Sahagian was born in eastern Turkey, almost seventy years ago, coming to America when about thirty years of age. Although never openly allied with the Christian church in Turkey, he recognized the blessings which he himself and his people had received from the labors of missionaries in his native land, and gave a large proportion of his property for this purpose.

THE British government has lately issued a "Blue Book" on the condition of the native races in South Africa. The book contains the details of a study of these races in all the provinces of South Africa by a commission of hard-headed laymen appointed by the government. It recommends among other things recognition of the utility of the work of the churches which have undertaken the duty of evangelizing the heathen, declaring that the weight of evidence shows improved morality among the Christian section of the native population.



#### Virginia

NARUNA AND DANVILLE.—October 13-20 it was my privilege to be at Naruna to visit and hold meetings with the believers, and to organize a church of nine members. An elder, deacon, clerk, and treasurer were elected. Probably all remember Elder C. B. Rule's experience at this place a little more than a year ago, when he had to flee as described in Matt. 10:23. Since then the brethren and sisters have quietly gone about their own business, working the six days and resting the seventh. As a result, their enemies have become ashamed. Now the brethren are planning to build a church, and we believe that before long others will be added to their number.

The interest which has resulted in the organization of this church was awakened by a brother and his wife who moved out of the city onto a farm, living the truth, and making a home for ministers to come and hold meetings with them.

At Danville I visited our colored church, and held meetings with them October 20-24, much to their pleasure and profit as well as to my own. I found them very ready to receive the message. They have had some apostasies in the past, but those who remain seem to be growing in grace, and manifest a commendable spirit, although in need of more instruction.

At both of these places subscriptions were taken for the REVIEW, *Signs, Life and Health, Gleaner*, and Signs Leaflets. While only a small beginning was made, we hope for a large work.

H. J. FARMAN.

#### Japan and Korea

THE work continues to prosper in these fields. A few weeks ago Brethren Burden and Okahira visited the little church at Wakamatsu. At this time five were baptized, and plans for the advancement of the work were considered.

Of late we have planned a sort of Bible institute here in Tokyo for some of our younger workers and interested believers. Daily classes in Bible and English are held; also in Japanese language study for the benefit of the Korean brethren present. We have had two of our young men from Wakamatsu come to attend this institute for a month or so. We believe that this effort will be an encouragement and help to all concerned.

During the past summer we have made a beginning in the work of doing our own printing. A good hand press has been secured, and a good beginning made in equipping an office with type. We are not attempting to print our monthly paper yet, but are printing the Sabbath-school lessons, and shall be able to publish various tracts. One of our Korean brethren has translated two of our tracts into Korean, and we expect soon to publish these from our own press. This will add another language to the list of

tongues in which present truth is being published to the world.

On the eighth of October our new force of workers arrived at Yokohama. These are Dr. Emma A. Perrine and Sister Bessie Young for the work in Kobe, and Elder W. R. Smith and his wife for Korea. While we welcome these workers to a share in our labors, we ask the prayers of our brethren that their efforts may be richly blessed of the Lord.

F. W. FIELD.

#### In New Mexico and Arizona

I LEFT Kansas City, Mo., October 8, with my aged and invalid father, bound for California. We stopped at the city of Albuquerque, N. M., where he will stay a few months in that high, dry, bracing air, and mild, sunny climate, till I can do some work that I had planned in New Mexico and Arizona, which I had begun in August. The Lord is blessing my work in a wonderful way. In the first week our dear Father above gave success to the extent of about ninety orders for books, helps, etc., besides many orders for small books, or about \$250 in value. One day in a town in New Mexico in less than three hours I was favored with twelve orders for "Christ's Object Lessons" in addition to other orders. Many of my orders are for that good, heaven-sent book, "Patriarchs and Prophets," also "Christ's Object Lessons." It is wonderful how, in answer to prayer, the Lord opens the way to place these most important works in the homes of the people. "He never disappoints those who come to him or trust in him."

The spirit of prophecy tells us that the three special books the Lord wants sold now are "Patriarchs and Prophets," "Great Controversy," and "Daniel and the Revelation." Light, power, and blessings are found in obeying this word. The work is to make advancement, for it will soon be cut short in righteousness.

WALTER HARPER.

#### The Work in Fiji

FIJI, with its eighty inhabited islands, presents an interesting field for missionary effort. Not only for Fijians is it an important center, but as there are so many Polynesians here, it is sure to become an important training center. The Lord has signally helped in getting the work established among the natives of this group, and we believe that God will choose young men from among our natives, who can be entrusted with the work in the regions beyond Fiji. It has been decided that we should have a good training-school in Fiji to work toward this end. We hope to enlist the sympathy of our brethren who are far away, in behalf of our work here.

Not far west are many millions in terrible darkness. Some are in abject heathenism, and we must carry the gospel of Christ to them, and warn them of the events just before us in the closing of

earth's history. We all feel anxious to see the work here advance, and we hope that some whose interest is aroused will aid us.

J. E. FULTON.

### The East Caribbean Conference

THE third annual session of the East Caribbean Conference was held in Georgetown, British Guiana, South America, July 19-26. This conference covers such an extent of territory, and is so cut up by the great salt sea, that it is impossible for all the churches to send delegates to the annual sessions. We, therefore, have to hold our sessions in the leading cities, and transact our conference business largely with the local believers and conference laborers.

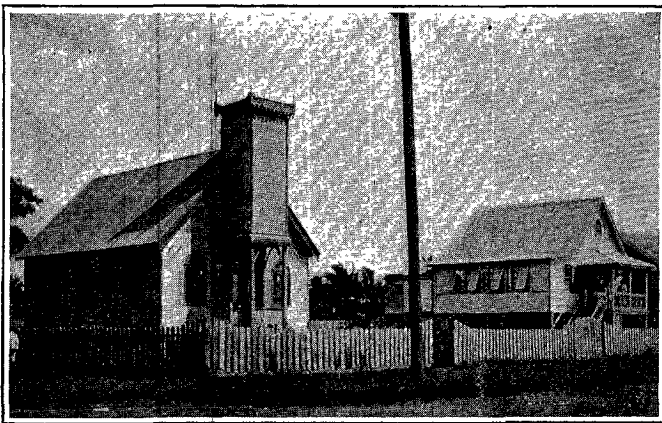
At the present time there are six American missionaries and ten native laborers on the conference pay-roll. Several canvassers are also doing faithful work. Elders Haysmer and Babcock were withdrawn from our field at the last General Conference, and we missed them from our counsels and in laying our plans for the coming year. It seemed impossible for us to meet the demands of the situation with our present force.

The reports of the laborers from the different fields were full of courage and hope, and all spoke of progress. One hundred and fifteen were baptized during the year. Thirty-six Sabbath-schools were reported, with a membership of over nine hundred. The Arima, Trinidad, church was voted into the conference organization. Not only was this church organized during the year, by Elder

W. A. Sweany and his wife, but a church building was also erected and dedicated. Elder Sweany brought a good report of the work there. It is difficult for those in temperate climes to realize the almost absolute necessity of a meeting-house of some kind in connection with our churches and companies in the tropics. We can scarcely obtain halls, schoolhouses are unavailable, ordinary houses are usually either too small and of a temporary character, or are so expensive as to be beyond our reach. The consequence is, our people are usually left without any suitable place of meetings until something can be erected. As wages are very low, and our people as a rule are poor, the building of a meeting-house is a great proposition for them. The usual cost is not more than four or five hundred dollars, yet but few of our companies can raise more than half that amount. How necessary it is for some one to step in and lift a little with these companies, so that the work may be made permanent, and not ravel out. There are many of our people in the North who could cut down a little in their expenses, dispense with extra trimmings, or buy less expensive furniture, and donate to the church-building fund for the mission fields, and thus as-

sist the overburdened toilers in the pioneer fields, give stability to the work, and at the last have a share in the sheaves brought in at the harvest home. We now have twenty-one churches and meeting-houses in our conference, and six more are needed at once. Who will help us to lift the burden?

The report of the publishing work was truly encouraging. We are still issuing seven thousand copies a month of the *Caribbean Watchman*, and our people are selling them from door to door. We have also issued five thousand copies of *The Family Bible Teacher*, as well as other tracts and conference printing work. Our new outfit, consisting of a small job-press and the necessary type, borders, and other accessories, costing eight hundred and fifty dollars, has been purchased, and only a little more than one hundred dollars remains to be raised. One of the most enthusiastic and encouraging meetings of the conference was the one in which the matter of raising this money was considered. One after another came forward and laid down his offering on the table, until almost all present had given, several giving all they had with them. We now need a cylinder press, and hope that the Lord will open the way soon that this



GEORGETOWN CHURCH AND MISSION HOUSE

addition to our outfit may be secured.

Plans were laid which will set our young people to studying, a regular course of study being provided which will partly fill the need of a training-school. We are literally empty handed, as far as facilities are concerned, and our hundreds of young people without any educational privileges whatever appeal to this denomination. We are confident that the problem of carrying this last message to tropical Africa will be solved in the West Indies. Other denominations have learned this; why should we not work to this end?

There are good openings for the medical missionary work. We appeal to our medical workers to consider the calls coming from the West Indies. We trust that a start will be made in the medical work ere another year rolls round.

The conference business was transacted with unanimity and dispatch, not a discordant note being sounded during the entire session. The following officers were elected for the ensuing year: President, D. E. Wellman; Vice-President, W. G. Kneeland; Secretary and Treasurer, Geo. F. Enoch; Sabbath-school Secretary, Mrs. D. E. Wellman; Secretary of Young People's work, S. A. Wellman; Editor *Caribbean Watchman*,

Geo. F. Enoch; Associate Editor, S. A. Wellman; Editorial Contributor, W. G. Kneeland.

A special evangelistic effort was made in the city during the conference. A tent was pitched on the Bourda Green, and large, interested audiences listened to the presentation of the message from night to night. The Lord blessed the speakers, and the word was preached with freedom and power.

One sad feature that emphasizes one of the difficulties of our field and climate, was the sickness of several of the laborers. Elder W. A. Sweany had a most serious attack of malarial fever, from which he has not yet recovered. The workers in the tropics, facing an overwhelming amount of work, surrounded by peculiar and trying conditions, need the prayers of God's people.

It was decided at this conference to issue a monthly conference paper to be called the *East Caribbean Gleaner*; subscription price, twenty-five cents a year. Why are there not hundreds of our people in other lands who will be glad to subscribe for the *Caribbean Watchman* and the *East Caribbean Gleaner*? The two will come to you for an entire year for only seventy-five cents. You will help the cause in a needy field, and get in return value received. Send subscriptions to S. A. Wellman, Port-of-Spain, Trinidad, by post-office order.

The workers returned to their fields full of zeal and courage for the year to come.

GEORGE F. ENOCH, Secretary.

### Camp-Meetings in the Southern Union Conference

IN view of the fact that full reports of the camp-meetings in the Southern Union were not furnished the REVIEW AND HERALD for publication, the writer has thought that it might be of interest to its readers to give a review of the camp-meetings held in the South, knowing that quite an interest prevails among many of our people to know of the progress of the cause in this great Southland.

Seven camp-meetings have been held in the Southern Union Conference the past camp-meeting season,—two in the Cumberland River Conference, and one each in North Carolina, South Carolina, Georgia, Tennessee River, and Florida. Because of the yellow fever scourge the present season, and the quarantine influences to keep it from spreading, Louisiana and Alabama have been deprived of their camp-meetings. Mississippi also thought it not best to have more than a general meeting. When the yellow fever ceases, because of the cold weather, conference meetings will be held.

The writer attended the meetings in North Carolina, Tennessee, and Florida, and one in the Cumberland Conference; all of these were encouraging and excellent meetings. Prof. J. E. Tenney attended these, and the other three, which the writer was unable to attend, on account of other pressing duties. Professor Tenney has spoken in the most encouraging words of the three meetings he attended where the writer was not present. He said he never attended more spiritual and precious seasons.

The first Seventh-day Adventist camp-meeting ever held in South Carolina was

held this year. The readers of the REVIEW may not all know that South Carolina is not yet organized into a State conference, but from all the facts we can learn, it is making fully as rapid advancement as any of the organized fields. The Lord is blessing, and the brethren and sisters there are much encouraged. This State has seemed to be the last one entered by our organized work in the whole United States of America, though some years ago one or two small companies were raised up there. From that time on but little was done. When the North Carolina Conference felt that they could not carry on the work in this State as it ought to be, because of their poverty, and requested the union conference to take it as a mission field, the work was entered upon with more vigor. Elders Webster and Nash moved there with their families, and with the help of Brother Carey, have labored earnestly and faithfully to carry on the work, with gratifying success. We hope it may not be long until a State conference can be organized. A few of our people working there have taken hold nobly to sustain the cause of present truth, and are quite largely making it self-supporting. They are manifesting a truly encouraging interest.

The brethren and sisters in the North Carolina Conference are as earnest and devoted to the interests of the cause as any we know of in the South, but they are laboring under great difficulties, because of lack of means. The Iowa Conference sent Elder Jeys to that field, and supported him there a year. His labors were much appreciated, and the brethren of that conference elected him president at the camp-meeting in July. We have no warmer-hearted, more devoted brethren in the South than the brethren and sisters of North Carolina. They are doing their utmost to advance the work in that difficult field.

It was not the privilege of the writer to attend the Georgia camp-meeting. Our dear Brother R. M. Kilgore was re-elected president, and has been working earnestly this season, and has had some increase. Perhaps there is not a harder field in the world in which to carry forward the work of Seventh-day Adventists than the great empire State of the South.

There are precious, noble, faithful souls in Georgia who are struggling against great difficulties, seeking to carry on the work to the very best of their ability, but their numbers are few comparatively. If earnest, devoted, true-hearted Seventh-day Adventists that could properly represent the cause of God would move to different localities in the State, and live out the truth, it would be a wonderful help to the work there. They are greatly needed. It would greatly encourage the heart of Elder Kilgore and other brethren who are devoted to the cause of God. But they would need to be people of stamina, earnestness, good judgment, and sound sense. We are not speaking of preachers, but devoted lay brethren and sisters, who would thus be helpful in a hard and trying field.

All needy mission fields are not across the ocean. There are some of them in the most pleasant and delightful portions of the South. Devoted souls can be found scattered in various churches in our Northern fields, where they are not

needed anywhere nearly so much as in some places in the South. Around such workers Sabbath-keepers would cluster, and openings would be made for labor. Their godly lives would shine out among those who may now be filled with prejudice, if the right kind of work could be done. The State of Georgia is a great and needy mission field.

The Nashville camp-meeting, in the Tennessee River Conference, was, we think, the largest, and one of the very best camp-meetings we ever attended in the South. We should judge there were two hundred Sabbath-keepers present. Elder S. N. Haskell and his wife carried a heavy burden of labor all through the meeting, and their efforts were highly appreciated.

A good work has been done in the Tennessee River Conference through the efforts of Brother N. W. Allee, who has been its president for two years past. During the last year he has been in very feeble health, unable to go out and labor in the work, but his mind has been clear, and his counsels blessed of heaven.

An excellent spirit of union and love prevails in the conference. It has been a great regret to himself and the constituency of the conference that he has not been able to be out in the field laboring. His heart is there. His whole soul is inspired with an interest to advance the cause of the Master and carry the work on. The conference has greatly prospered under his labors. The tithe has increased quite largely. The year preceding the camp-meeting over one hundred souls came into the truth.

The writer was pressed with many cares, and much writing, but assisted to the best of his ability. The meeting was located in the suburbs of Nashville, on one of the main city car lines. Though the writer had attended hundreds of camp-meetings, he never saw so beautiful a place for a camp-meeting before, a fine blue-grass sod, with great elms, maples, and oaks, from two to four feet in diameter, scattered here and there, furnishing delightful shade and beautiful walks. It was perhaps forty rods from the car line, so we were not disturbed by noise. Fifty tents, large and small, were pitched upon the ground. The weather was delightful. The sanitarium had charge of the dining tent, which was conducted with great satisfaction to all. Altogether, the meeting was a very precious one. God's blessing was there.

The attendance from the city was not large, yet many intelligent people came, and were deeply interested. Though Brother Allee was quite feeble, the conference insisted upon his serving another year. He was able to attend, and act as chairman in the business meetings of the conference, but not able to preach. All feel deep interest in his health.

Through the efforts of Professor Tenney and other able helpers a special work for the young people of the union conference has been inaugurated successfully, and systematic efforts are being made to get all these young people interested in the carrying forward of the work of God. The Southern Union Conference is blessed with many fine young people, who have the capacity for becoming noble laborers in the cause. To secure the help of this class is an object that should not be forgotten.

Sister Mettie Lenker is acting as secre-

tary of the young people's movement, and is well qualified by experience and ability, and love for the cause, to be helpful in it. She is seconding nobly the efforts of Professor Tenney to create a deeper interest on the part of the young people, and thus advancing the work of God. We wish great success to this movement.

The Spring City camp-meeting, which immediately followed, was also an excellent meeting, the best the writer has ever attended in the Cumberland River Conference. This is the largest State conference of the Southern Union. There had been a small camp-meeting held in Kentucky in July; Elder Tenney and others felt that it was a very blessed season. The numbers of Sabbath-keepers in that section of the country are few. Perhaps there were a score or two present, but the interests of the cause in Kentucky were advanced by having such a gathering, where the people could come and hear the words of life. Each year such opportunities should be afforded our people who have but little opportunity to hear preaching and keep in touch with the great movement of which they are a part.

The Spring City camp-meeting was the main meeting of the Cumberland River Conference. There was a good attendance, nearly as large as at Nashville, and it was a spiritual meeting, blessed of God. The last Sabbath a large number came forward for prayers, and the blessing of God rested upon the people.

The Tennessee River Conference has a very excellent intermediate school. Prof. C. L. Stone is the principal. It is a school much to be prized, and that conference raised quite a large sum of money to put it in the best condition possible. They pledged very liberally to his support, and raised money for other objects—between one hundred and two hundred dollars for the Graysville school. Considering the ability of the people, they gave nobly for the advancement of the work.

At the Spring City camp-meeting between two hundred and three hundred dollars in pledges was raised for the training-school at Graysville, which is in great need of funds. A tent- and camp-meeting fund was also raised.

It may be proper to speak of one interesting occurrence at the camp-meeting. A young sister had a serious accident, and her knee was greatly injured, so that she was unable to walk without crutches. She felt a great desire to have the brethren pray for her. Prayer was offered according to the directions of the Scriptures, and God's blessing came in. She was able to throw away her crutches and walk about the camp as nimbly as others, much to her joy and that of her parents, and all felt that God was near, and that his blessing was among us in large measure.

The camp-meeting in Florida has recently closed. It was held from October 5-15, at Plant City, where it was held last year. All felt that it was a meeting of great profit. The attendance in the earlier part of the meeting was not so great as at some of the meetings in the recent past; but before the meeting closed, the attendance was quite good. Elder J. E. Tenney and the writer were present. The local help also took part in the preaching, with acceptance.



The editor of the paper published in the small city spoke very kindly of our meeting. Our attendance from the city was considerably larger than last year; in fact, the tent was nearly full every night, and Sunday nights was overflowed. There has been much preaching in Plant City during the last year, as the writer gave quite a thorough course of lectures there, before and after the camp-meeting, and quite a number accepted the truth. There have been many discouragements during the present year for lack of a place to hold meetings, and certain untoward circumstances that are liable to occur in the early experience of all young companies, but there has been a good interest to hear ever since. The brethren remained with the tent about a week after the camp-meeting, and organized a church of fourteen in Plant City, and eight or ten more are keeping the Sabbath; while at Knights, four miles away, is a company of good souls who have also taken a stand, where an organization will probably be effected.

Altogether, some thirty or forty have come out through the efforts which began in Plant City a little over a year ago. Two churches will doubtless come into the conference. Twenty-nine persons were baptized at the camp-meeting. Those conducting the morning meetings spoke very highly of the spirituality and success of these occasions.

Elder C. B. Stephenson was re-elected president, the committee this year being C. B. Stephenson, L. H. Crisler, Thos. Rowe, L. T. Crisler, and Irving Keck. The writer's official connection with the conference closed with this meeting.

It may be proper to speak of the most encouraging growth of the cause in Florida during the last three years. The regular membership of the conference is now four hundred, with quite a number of believers yet to be organized. Four thousand five hundred dollars tithe was paid this year. Quite an amount of canvassing has been done; and union and love prevail.

Brethren C. B. Stephenson and L. T. Crisler have begun preaching, and have both been ordained. Brother D. G. Stephenson has held a license, and has been laboring efficiently in the work. All of these began preaching during the last two or three years.

Six churches were admitted to the conference as a result of labor during the past two years. Some fifty souls embraced the truth the present season, half of whom were colored.

Brother O. N. Whetsel has been connected with the colored work in the State for over two years. There are now three colored churches organized, and another one soon to be organized, and their tithe amounts to between four hundred and five hundred dollars a year, making the colored work nearly self-supporting.

Two camp-meetings were going on at the same time, one for the white people and the other for the colored; these meetings were held on opposite sides of the city. About five, we learn, have embraced the truth under the influence of those meetings.

The servant of the Lord has said that the cloud is lifting in the Southern field. God's Spirit has most certainly been manifestly present to no small degree in the conference the present year. Two or three of our conferences have not

been making the progress we hoped to see, but we trust that improvement will be made. They have passed through discouraging experiences. Oftentimes God permits great trials and perplexities to precede great blessings which he has in store for his people. We trust it may be so with these conferences. We expect to see the day when God's power will be manifest as much in the South as in any part of the field. He is ready to work, and is giving us his blessing. We hope to see great difficulties removed, and our institutions founded on a proper basis, and the work advanced in all directions. May God hasten this in his own good time.

GEO. I. BUTLER,

*President of Southern Union Conf.*

### The Next Missionary Convention

MORE than a month of the missionary campaign period has now passed. In some churches conditions have been such that genuine progress has been made toward accomplishing the objects of the campaign. Other churches have only begun. Some whole conferences have had to postpone the first convention one or more weeks on account of circumstances peculiar to their field.

For these and other reasons a uniform program for the second convention would not be the most appropriate. It has therefore been decided to place the responsibility of this coming convention, November '18, with the church officers. These officers know the progress thus far made in their home churches, they know the weak points, and will have suggestions as to how to strengthen them. They know on whom they can depend to help organize and carry on the campaign in a permanent way. Suggestions have been prepared and mailed to these officers so far as names and addresses could be secured. Any officer who has not yet received these suggestions should write at once to his State tract society for a copy.

However, officers need not be dependent upon these instructions, for by keeping the objects of the campaign and of this convention in mind, they will have a profitable meeting whether they have these suggestions or not.

#### Objects of Convention and Campaign

##### 1. The Object of the Convention.—

The placing of definite continuous work upon every man and woman and child among us.

##### 2. The Object of the Campaign.—(a)

The placing of the REVIEW AND HERALD in every Sabbath-keeping home in the United States.

(b) The liberal circulation of message-filled tracts by every Seventh-day Adventist, using a pound of the Signs of the Times Leaflets (about twenty tracts of each, or 320 in all) as an entering wedge.

(c) A general campaign in behalf of our missionary periodicals, *The Signs of the Times*, *Watchman*, *Life and Health*, and our foreign papers, to be entered upon about the first of October.

(d) The development of the interest thus created, by the sale of forty-percent books, and the relief books, "Christ's Object Lessons," "Ministry of Healing," and "Story of Joseph."

(e) All these lines of work to be followed by Bible readings, cottage meet-

ings, missionary correspondence, etc., etc.

As features of the convention program we would suggest the following:—

#### Convention Suggestions

1. A brief study of the importance of continuous service.

2. A season of prayer, the objects of which may be—

(a) That the Lord may richly bless the work that has been done, and draw us all nearer together.

(b) That strength to continue may be given to those who have already begun work.

(c) That those who have not yet taken an active part in the campaign may be encouraged to do so.

3. An experience meeting.

4. Assignment of territory.

Now, dear brethren and sisters, look upon this convention as your convention, upon this campaign as your campaign, upon this whole work as God's work, and yourselves as workers together with him, and success will be assured.

W. C. WHITE,

H. H. HALL,

E. R. PALMER,

G. A. IRWIN,

W. A. SPICER,

*Missionary Campaign Committee.*

### The Missionary Campaign

#### What to Do in November

DURING November our regular canvassers will, of course, be as busy as can be taking orders for later delivery. This is the harvest season for them, and all our people who undertake to circulate books, tracts, or periodicals now will find people more than usually willing to read, because the long evenings are here.

It is supposed that first of all an effort will be made in every church to place the REVIEW in every Sabbath-keeping family. If this has been done in your church, then the definite work this month for every Seventh-day Adventist who is not already engaged in active circulation of our literature is—

1. To purchase and distribute at once at least one pound (eighteen each of sixteen different kinds) of Signs Leaflets. This series contains in leaflet form short, pointed treatises on the various points of truth. One pound costs fifty cents, post-paid.

2. To use as many as possible of the various special numbers of our periodicals:—

(a) *The Signs of the Times*—four special numbers (three already published) packed full of gospel truth for our time. These should be ordered in sets, but sold or distributed singly in the order published.

#### Price

1 to 4 sets to one or more addresses

.....20 cents a set

5 or more sets to single addresses

.....15 cents a set

25 to 500 sets to one address

.....10 cents a set

500 and upward .....9 cents a set

Address Signs of the Times, Mountain View, Cal.

(b) *The Watchman*—four special issues, now ready. The series covers the ground of the same wonderful truths as the *Signs* series mentioned above. The



prices are the same as for *Signs*. Address The Watchman, 1025 Jefferson St., Nashville, Tenn.

(c) *Life and Health*—November issue now ready. It is full of helpful articles in regard to the health of school children, and will be read with profit by every parent. Children can sell it easily. Single copy, five cents; six or more copies to one address, three cents a copy; twenty-five or more copies to one address, two and one-half cents a copy. Address Life and Health, Washington, D. C.

(d) One special number of the *Christlicher Hausfreund* (German), *Sions Vaktare* (Swedish), and *Evangeliets Sendebud* (Danish-Norwegian) is issued for this campaign. Price of each, five cents; ten or more copies, three cents each. Order from International Publishing Assn., College View, Neb.

3. To further develop the interest created already by the use of some book in the Home Workers' list, introducing it where periodicals have been sold and throughout his immediate neighborhood.

This work is usually termed "resident canvassing," and means that those who can, while living at their own homes—in city or country—shall devote some time to introducing one or more of our publications to their friends and neighbors. These persons may not be able to leave home duties to engage continuously in selling the regular subscription books, but can spend a few hours each week in this work.

For this class, the books in the Home Workers' list are especially adapted. They are gotten up in attractive style, and are of sufficient variety to meet the requirements of all. It is not necessary to consult with a State canvassing agent in order to begin work on these books. The territory for them is at the disposal of our churches. Select your book, arrange with the church librarian where to begin, and go to work.

Select from the following list:—

"*DESIRE OF AGES*."—This is the plain edition of that wonderful book. It has no illustrations, but contains all the subjects of the large book. Cloth, \$1.50. Library, \$2.50. Russia Imp, \$2.

"*THOUGHTS ON DANIEL*" AND "*THOUGHTS ON REVELATION*."—Each book bound separately in paper. What better work can be done than to place these books in the hands of the people, leading them to a study of these important prophecies? Pamphlet style only. Daniel, 25 cents. Revelation, 25 cents.

"*GREAT NATIONS OF TO-DAY*."—A study of the history of nations, and conclusive evidence that some of the nations of our time, and especially the United States, are subjects of Bible prophecy. Paper, 25 cents.

"*HIS GLORIOUS APPEARING*."—An exposition of the wonderful prophecy of the twenty-fourth chapter of Matthew. Thousands have read it, and thousands more will be glad of a privilege to do so. Board, 25 cents. Cloth, 40 cents.

"*STEPS TO CHRIST*."—A book that has helped and encouraged many a down-cast soul. Your neighbor ought to have its message of help and cheer. Paper, 25 cents. Cloth, 50 cents.

"*THOUGHTS FROM THE MOUNT OF BLESSING*."—Another devotional book of rare merit and great helpfulness. A

good companion volume to "Steps to Christ." Cloth, 60 cents.

"*EDUCATION*."—A complete and thorough treatise on education, showing that a true, broad education can be secured only from the standpoint of the Christian. Cloth, \$1.25.

"*HELPS TO BIBLE STUDY*."—A series of forty Bible readings covering the principal points of faith and adapted to personal study. Paper, 25 cents. Cloth, 50 cents.

"*VEGETARIAN COOK BOOK*."—The housewife needs some new recipes—different from any she has had. These will be found in this new cook-book. It will be a revelation to some women—and to their families as well—to find what appetizing, nourishing dishes can be prepared without meats and grease. Cloth, 75 cents.

#### Books for Youth and Children

"*OUR LITTLE FOLKS' BIBLE NATURE*."—A book of simple, graded lessons on Bible nature. It begins with the creation of light, and follows the Scriptural order of events in creation. Excellent for home or church-school use. Beautifully illustrated in colors. Board, 25 cents. Cloth, 40 cents.

"*THINGS FORETOLD*."—A book of lessons in prophecy for children. The various symbols of the prophetic books are made interesting and clear, and practical lessons are drawn from the Bible stories. Board, 50 cents.

"*UNCLE BEN'S COBBLESTONES*."—Talks with boys and girls on familiar articles of every-day use, such as air, water, sunshine, glass, coal, salt, paper, etc. Uncle Ben's stories are told in a most pleasing way, and contain much useful information. Board, 75 cents.

"*HOW A LITTLE GIRL WENT TO AFRICA*."—This volume contains, in simple language as a child would tell it, the story of a trip to Africa and return, and a description of the many strange, wonderful, and interesting things to be seen on such a trip. Fully illustrated. Full red cloth, \$1.

These books are all subject to a discount of forty per cent to actual workers when ordered through the librarian of the church. No discount is allowed to individuals for books for their own use.

#### Who Else Will Enlist?

Hundreds of our people who thought they could not do this kind of work have found to their pleasure and surprise that they can, and they have been wonderfully blessed in the doing. The same blessing awaits hundreds of others who are not engaged in this important kind of missionary work. Do not wait. Begin *now* while the flame of missionary zeal burns brightly in your soul, and by active effort for others keep this sacred flame aglow. *Who will enlist now?*

Talk it over with your church elder and librarian, and begin at once. Any of the supplies mentioned in this article may be ordered through your conference tract society, or from our publishing house nearest you.

4. To follow this work by Bible readings, cottage meetings, missionary correspondence, etc. Our ideal should be "something for every one to do, and every one doing something."

EASTERN CAMPAIGN COMMITTEE.

#### For Which Book Shall I Canvass?

THERE are doubtless many readers of the REVIEW who have strong convictions from the Holy Spirit concerning canvassing. How can it be otherwise? That same Holy Spirit, the spirit of the living God, the spirit of truth, has said, "Where there is one canvasser in the field, there should be one hundred."

The enemy of all righteousness is not pleased to see books containing precious present truth sold from house to house, especially those which most clearly unmask his strong delusions and masterful deceptions.

One may say that a certain book is a good seller, and therefore that is surely the book for which to canvass among all classes of people. There may be parts of it that are not strictly religious, but rather historical. Some parts may be particularly political, while other chapters or paragraphs may appeal to the wealthy, or, perhaps, others to the poor. These, it is confidently affirmed, may be so presented that the book may be sold readily to all classes of people.

Is this the way God has taught us to choose? My dear brethren and sisters, Jesus is coming again soon. He is even at the door. When he comes in all his glory with all the holy angels, then he shall reward every man according as his work shall be. Shall we, then, seek for reward in this present evil world? Shall we seek for the book that is easiest to sell? or shall we ask the Lord to lead us in choosing? Dear brother or sister, while that tender Spirit pleads with you to go and work to-day in the vineyard, read "Manual for Canvassers," and obey joyfully. "Great Controversy" is the writer's choice. E. J. HARVEY.

San Diego, Cal.

#### Medical Missionary Convention

THE indications for a profitable meeting in College View, Neb., are very good. The responses from the various institutions and workers throughout the field manifest a most cheering interest in advancing this branch of the Lord's work.

The topics assigned by the program committee are heartily commended, and are as follows:—

##### Topics

- Conservative attitude in surgery.
- Efficiency and simplicity in the technique of surgical nursing.
- Utilizing natural and outdoor means of exercise and physical development, instead of artificial and indoor means.
- Practical laboratory work in small sanitariums.
- Rational treatment of nervous and mental diseases.
- How shall we reach the masses with our health principles?
- Text-books for nurses' training-schools.
- Tuberculosis—cause, prevention, and cure.
- Effectual co-operation of adjacent sanitariums and schools in the education of nurses.
- Modern diagnostic methods.
- Duty to existing health enterprises versus entering unoccupied fields.
- Medical missionaries and professional ethics.
- Private health institutions and conference health enterprises—our attitude

toward them—their relation to each other.

Cafe work.

Dress.

Educating physicians in worldly schools. How to secure missionary activity on the part of nurses graduating from our training-schools.

In a few instances those writing on the above topics have restricted the scope of them so as to limit their papers to a more specific field.

During the closing days of the convention, subjects of special interest to nurses and nurses' training-schools will be grouped together for the accommodation of nurses who can attend during only part of the session.

The sanitarium and the church at College View are planning for the comfort and entertainment of all visiting health workers. It is the earnest desire of all concerned that the spirit of the Great Medical Missionary may pervade our councils, that the influence of this gathering may increase the spirit of Christian service, professional efficiency, and strengthen that relation to the other departments of the third angel's message which the Lord has marked out.

The convention opens at 10 A. M., Nov. 21, 1905, and is expected to close the following Sunday.

Upon arrival in College View let all visitors not previously arranged for, report at the sanitarium.

W. A. GEORGE, M. D.,  
Chairman Gen. Conf. Med. Council;  
J. E. FROOM, M. D.,  
Secretary.

### Open Them Up

THERE are now in the homes of our people more than twenty-five thousand Self-Denial Boxes that have been sent out by the Southern Missionary Society. The larger number of these have been sent in response to applications for them. From the few responses in the way of remittances, we believe that many are holding their contributions until they shall amount to a sum that will be satisfactory to them to send. We would have no objection to this plan were it not for the need of immediate funds for the carrying forward of the work of the different departments of the society.

We are often confronted with the questions, How shall we be able to make our weekly settlements with the workers in the field? Considering the small wages these people receive, it will be readily seen that they must receive their wages each week, or they will suffer inconveniences, and their work be made almost impossible; hence our society has formed the rule of settling with its laborers each week. This inspires confidence among the workers, and they are able to give their attention fully to the work. So we ask all to open up the Self-Denial Boxes in their homes, and see that their contents are immediately sent forward so that our society can have the proceeds with which to carry forward its work.

Will the church elders kindly call the attention of the members of the churches to this request regarding the Self-Denial Boxes, and ask all to send in their remittances immediately.

Remittances may be sent directly to the Southern Missionary Society, Edgefield, Tenn., or handed to the church

officers, and sent through the regular channels; but in every instance and by every officer connected with it, the statement must be made that the remittance is from the Self-Denial Boxes for the Southern Missionary Society. Unless this statement is made plainly, there will certainly be confusion and misunderstanding in the appropriation of the funds.

The Southern Missionary Society is planning a number of advance moves for this season. It will require a larger income than ever before; but we do not hesitate to say that if our people who have applied for these boxes, and have received them, put in an average of only two cents a week in each of these boxes, the income so received would enable the society to conduct its present work, and to open twenty new schools.

We hope a sentiment favoring the proper use of these boxes will be created among our people so that this work may go forward as never before. Certainly the closing conditions of this field demand prompt action and no further delay. The sum necessary to be deposited in each box is so small that it will never be felt by the individual, and will draw nothing from any other branch of the work, and still it will give ample support for a large part of the greatly needed mission schools.

J. E. WHITE.

### The Knowlton Sanitarium

THE graduating exercises of the first class of missionary nurses at the Knowlton, Quebec, Sanitarium was held October 2 in the sanitarium chapel, and it was a very pleasant occasion. Appropriate hymns were sung, remarks were made by Elders H. E. Rickard, and S. A. Farnsworth, and Dr. W. H. White, and the address was given by the writer. This class had a good experience in being associated with the work there from the beginning and in helping to make the enterprise a success. They had some practical work which those following them will not have; such as turning the taps and giving hot fomentations to the water pipes during the nights of the extreme cold weather, after doing a full day's work. These young people have gone out into the field to take up work with the best wishes of the sanitarium board, and others. May the Lord bless their faithful efforts in ministering to both soul and body.

The work at the sanitarium is going on well, the patronage is gradually increasing, and the results are very satisfactory. Some money has been raised among the churches in the Central Union Conference to put in some needed appliances, and at a meeting of the sanitarium board held October 3, plans were laid to install a steam-heating plant. This became absolutely necessary as the old wood furnace gave out, and it was really inadequate for properly heating the building when it was in working order. We are hopeful of raising the larger portion of the cost of this heating plant through the sale of "Ministry of Healing." One brother ordered fifty copies of this new book, and many other orders are coming in from different sections. While others are helping us in establishing the medical and educational work, we are trying to help ourselves by selling the books dedicated to these enterprises.

Let all have a part in this work, and share the blessings.

It is encouraging to the people of Canada to know that workers can now be trained at home, and go out into the field to labor for the salvation of souls. We are pleased to learn that some of our trained missionary nurses are returning from the Melrose Sanitarium to take up work in their home field. We are compelled to start the work here on a small scale and with very meager facilities, but it develops gradually, and we are expecting greater results year by year. We are trying to adhere to the counsel given through the spirit of prophecy; and we believe the closer this instruction is followed, the greater will be the results of our efforts, and more numerous the blessings.

We trust that during the fall campaign while subscriptions are being taken for our various periodicals, many orders may be taken for "Christ's Object Lessons" and "Ministry of Healing," thus helping the medical and the educational work, which are so important, and specially in need of financial assistance just now.

W. H. THURSTON.

### Religious Liberty Notes

W. F. CRAFTS spoke in Rochester, N. Y., recently, opposing Sunday concerts because they were a competitor to church attendance.

Nearly a quarter of a million of the four new religious liberty leaflets have been published during the last year, or a total of 2,100,000 pages.

The *Norwich Bulletin*, of Norwich, Conn., relates some unpleasant experiences of innocent citizens as the result of the enforcement of the Sunday-closing order.

Sunday observance occupied general attention at the recent annual session of the Presbyterian Synod of Minnesota at Fergus Falls, Minn., and a number of resolutions were adopted on this subject.

Brother C. P. Whitford has recently been chosen religious liberty secretary of the Florida Conference of Seventh-day Adventists. Our prayer is that the Lord may greatly bless Brother Whitford with strength and health as he takes up this important work.

Word has just been received from Australia that Elder W. A. Hennig has recently been placed in charge of the religious liberty work in the Australasian Union Conference. Let other union and local conferences do likewise in appointing a religious liberty secretary.

October 20 the police court of Rochester, N. Y., dropped the cases of nine grocerymen who were accused of violating the Sunday law, because of the non-appearance of the prosecutor. The chief of police, however, has issued an order directing the police captains in every precinct to see that all grocery stores are closed on Sundays hereafter.

It is reported that the Masonic lodges of Illinois have decided "to honor the Sabbath day" by having "no more public rites on the Lord's day." Action to this effect was taken at a convention of the grand lodge of Medina Temple in Chicago on October 11, and was pursued

ant to a recommendation in the report of retiring Grand Master William B. Wright, who said with reference to "Masonic assistance in the laying of corner-stones of churches and other buildings on Sunday," that "he had come to consider even these ceremonies work, and for that reason they should be held on week-days."

The following protest against "Sunday desecration" and in behalf of the enforcement of "Sabbath laws" was recently published in Lisbon, S. D., newspapers, over the signatures of five local clergymen: "We, the undersigned pastors of our respective churches in Lisbon, do most strenuously protest against the wilful and flagrant violations of the sanctity of the Christian sabbath. We deplore the demoralizing tendency to trample under foot the Christian and civic institution as seen in stores being open, men working on the streets and in the public highways and in the fields, hunting, fishing, baseball games, and such like Sunday desecration. Moreover, we urge all citizens not only to respect the observance of sabbath laws but also to use their influence to have these laws enforced."

A religious liberty secretary writes in one of the conference papers as follows concerning the local Religious Liberty Department of his conference: "We are aiming to rapidly perfect the organization of this department. We need a corresponding secretary in every church and separate Sabbath-school. Will not the churches and elders kindly see to it that a suitable person is selected for secretary to co-operate with us; and forward name and address to the undersigned, that the complete list may be made up for publication?" Why should we not have this department as thoroughly organized as any other, so that a quick and effective work can be done when some issue is sprung upon us that demands decisive action on the part of God's people? K. C. RUSSELL.

Washington Training College  
Special Announcement

WASHINGTON TRAINING COLLEGE, in conjunction with the officers of the General Conference Committee, is planning to offer a special course of instruction for the benefit of ministers and other workers, beginning December 13, and continuing to March 6. Elder A. G. Daniels will conduct a series of studies on Church Organization; Professor Prescott will conduct a line of work on the Rise, History, and Nature of the Third Angel's Message; Elder W. A. Spicer on Missions and Mission Work; Elders K. C. Russell and W. A. Colcord on Religious Liberty; Elder G. B. Thompson and Mrs. Plummer on Sabbath-school and Young People's Work; while the members of the regular faculty will conduct special studies and drills in other subjects according to the need of those who may present themselves for this special course. Thus full work will be provided.

A more complete and detailed statement will be published in the REVIEW at a later date, so that any who may wish to avail themselves of the opportunities offered at this time may know quite definitely what to plan for. In the meantime we hope that any who may feel the need of one or more of these lines of study will prayerfully consider the advisability of taking the work at this time, as the opportunity is a rare one, in that each subject will be conducted by a specialist whose instruction will be of the greatest value. Such an opportunity may not soon come again.

We will be pleased to correspond with any who are interested or who may desire more complete information relative to the proposed work, and will take pleasure in placing special printed matter in the hands of all applicants.

Let all communications relating to this special course be addressed to Washington Training College, Takoma Park Station, Washington, D. C.

Field Notes

A CHURCH was organized at Logan, Kan., October 21.

SEVEN persons received baptism at Battle Creek, Mich., October 14.

A CHURCH of thirteen members was recently organized at Logansport, Ind.

A NEW church building will be dedicated at Abilene, Kan., November 4, 5.

A CHURCH of fourteen members was organized at Sturgis, Mich., October 14.

BROTHER M. S. REPPE reports the recent baptism of five persons at Herman, Minn.

THE church at Portis, Kan., received an addition of ten to its membership on a recent Sabbath.

ELDER D. E. SCOTES reports closing his meetings at Sedalia, Mo., October 22. Twenty-three have accepted the Sabbath truth at that place.

BROTHER E. W. WEBSTER writes from Ridgeway, S. C., that six persons have begun the observance of the Sabbath there, and others are interested.

NINE persons have been added to the San Antonio church, Tex., since the recent camp-meeting at that place. Some others there are awaiting baptism.

A GOOD interest to hear the truth is reported at Martinsville, Eaton, and Beath, Ind. The church at Beath is preparing to build a house of worship.

THE Scandinavian church in Omaha, Neb., now numbers forty-two. They have rented and fitted up a hall in which to hold services.—*Nebraska Reporter*.

A SABBATH-SCHOOL of about twenty members has been organized at Desoto, Tex., where meetings are being held by Brethren Charles Whatley and R. L. Routt.

BROTHER G. P. LOY reports from Omaha, Neb.: "We now have five new Sabbath-keepers who have accepted the truth since the Omaha camp-meeting, and three others who we are confident will soon take their stand for the message."

IN a report of meetings at Mattoon, Ill., which closed October 7, Elder F. W. Wheeler says: "The interest to hear the word was good, and quite a number decided to obey the truth. Eighteen signed the covenant. Two others have signed it since the meetings closed. It has been thought best that my wife and I remain to carry forward the work begun."

BROTHER J. A. LORENZ reports from Goodwin, O. T.: "During the past year I have labored in this neighborhood at different times from house to house, and also giving lectures in schoolhouses; and as a result, quite a number have taken their stand for the truth, and have become active members of the Shattuck church. Only lately two more families have decided to obey, while others are deeply interested, and will, I believe, soon identify themselves with us."

Statement of the Receipts and Disbursements of the General Conference for Nine Months Ending Sept. 30, 1905

ACCOUNTS	RECEIPTS	DISBURSEMENTS
Overdraft on G. C. Assn., acct., Jan. 1, 1905....		\$ 2,252 16
Washington Building Fund .....	\$ 60,509 76	57,896 75
District of Columbia Conference .....	5,066 82	4,925 60
Publishing houses .....	19,158 98	18,741 39
Conference and tract society accounts.....	10,322 50	15,342 94
Specific donations .....	13,758 90	16,851 05
Personal accounts .....	15,200 88	13,765 00
Expense .....		3,008 19
General Conference building .....		5,883 58
General Conference session, 1905 .....	4,144 78	2,636 09
General Conference Association .....	1,668 69	12,259 13
General Conference Corporation .....	691 37	1,451 95
Haskell Home .....	2,265 54	2,113 97
Merchandise .....	12,195 15	12,147 54
Missionary Acre .....	989 18	
Religious Liberty Bureau .....	1,723 03	695 39
From conferences for support of laborers.....	9,793 60	
Labor, and mission expenses .....		105,994 97
Missions .....	35,591 74	
Annual offerings .....	37,972 33	
First-day offerings .....	15,375 08	
Midsummer offering .....	3,634 98	
Sabbath-school donations .....	19,021 71	
Second tithe .....	2,852 36	
Tithe .....	4,990 27	
Cash on hand Sept. 30, 1905 .....		961 95
	\$276,927 65	\$276,927 65
	I. H. EVANS, Treasurer.	

## Christian Education

Conducted by the Department of Education of the General Conference.

FREDERICK GRIGGS, Chairman,  
C. C. LEWIS, Secretary.

### Beechwood Manual Training Academy

OUR school opened September 26, with the largest enrolment in the history of our institution. Students are still coming; and although the opening day found our building filled beyond its capacity, we have been able to care for all who came. God blessed us in sending to us a number of bright young people not of our faith.

The prospect for a prosperous school year was never better, and our teachers are full of faith and courage.

B. F. MACHLAN.

Fairland, Ind.

### Mount Vernon College, Academia, Ohio

OUR school has opened with about the same attendance as last year, practically one hundred. The school work has never progressed more easily and effectually during the first month than this year. New students are arriving on an average of three or four a week, and the outlook is very encouraging in every way.

We have five new members on our faculty this year, all of whom are giving good satisfaction, and seem to be enjoying their work very much; two of these are in addition to our last year's force, taking up the special departments of art and sewing. The sewing department is particularly meeting with a hearty reception, and a co-operation that means much for this work in the school. An excellent spirit prevails on every hand, and a pleasant and prosperous school year is indicated.

N. W. LAWRENCE.

### Lornedale Academy, Lorne Park, Ontario

OUR school opened, according to announcement, on the twentieth of September, with an enrolment of seventeen students. In addition to the regular students we have five teachers and helpers, making a family of twenty-two.

The outlook for the school is bright, and as soon as we can get suitable buildings, we shall have no difficulty in increasing our attendance.

We are planning to begin our school year in the spring, and we expect by another year to furnish employment to all who may desire to attend, so that they will be able to pay their way in work. We have an excellent fruit and market garden farm of fifty acres, and an excellent market in the city of Toronto. With the blessing of God, there is no reason why our school should not be a success in every way.

It is our intention to connect industrial enterprises with the school as soon as possible, but aside from the farm work we have only a small printing plant from which our union conference paper is published weekly, the work of which is done entirely by the students.

EUGENE LELAND.

### Emmanuel Missionary College, Berrien Springs, Mich.

THE opening day for the Emmanuel Missionary College was Wednesday, September 13. The entrance examinations, the classification, the adjustment of program, and the assignment of lessons, along with the other work peculiar to the first days of a college year, were completed; and from this point of view every one seemed ready for earnest, thorough application to school duties in intellectual lines. But when teachers and students went to their duties in the various departments of physical labor, they saw acres of broom-corn to be topped and put under cover; they saw hundreds of bushels of tomatoes, peaches, pears, and grapes to be picked; they saw much of this fruit to be put into cans; they saw corn to be husked and berry bushes to be hoed; they saw rooms in North Hall for young men, and in Domestic Arts building for young women, to be plastered, papered, and finished for occupancy; and a new inspiration took hold of them,—an inspiration to come to this work and do it, and thus to fulfil the Saviour's injunction, "Gather up the fragments . . . that nothing be lost." Accordingly, on Monday morning the school unanimously voted to delay the carrying out of the intellectual program for one week in order to bring this work more nearly up to date. Surely there could have been no better initiation to the school work of the year.

The number of students at present is about the same as the number enrolled during the first term of last year. Others are expected almost daily. While from the human standpoint we would wish that our enrolment were larger, yet we are consoled with the thought that character is of more worth than numbers. The spirit of colonization has not been cherished in connection with the establishment of this school, and as a consequence, the great majority of our students are in the college homes.

Of the students at present in school more than half were in attendance last year. Of the past year's students who are not with us this year, it is known that five have gone out as teachers in our primary and intermediate schools, five are in the employ of our other institutions, as nurses, cooks, bookkeepers, or stenographers, and two are in the canvassing work.

It is the constant endeavor to make the institution self-supporting; but this task will not easily be accomplished until the numbers are sufficiently large to do the necessary work on the farm without infringing on the time needed for other regular school duties. Agriculture in its various phases, broom making, carpentry, cooking, and plain sewing constitute the manual training departments connected with the school.

It is the design of the managers to admit only those students who by residence, education, or age, are fitted to enter a training-school for Christian workers. The grade of work being done will be shown by the subjects of study pursued, which are as follows: Aside from drills in reading, writing, spelling, and music, are the classes in grammar, advanced reading, literature, advanced English, pedagogy, United States history, general history, arithmetic, bookkeeping, algebra, geometry, physiology, chemistry,

photography, and the following Bible studies: Old Testament history; New Testament history; Daniel and Revelation, and doctrines; the law, the prophets, and the epistles; and New Testament Greek. Each student is permitted to carry three studies besides the drills, as regular class work.

The present spiritual condition of the school is most encouraging. At the chapel services Wednesday morning, October 11, the Lord was pleased to bring into the school the spirit of confession; and ever since it is everywhere recognizable that the school has been raised to a higher plane of spiritual living. The present atmosphere is that of deep, thorough consecration to the spreading of the gospel of the third angel in any and all its departments, and especially in the nearest field.

N. W. KAUBLE.

### The Opening of the Southern Training-School

ACCORDING to announcement, the Southern Training-school at Graysville, Tenn., opened on the twentieth of September.

Owing to the prevalence of the yellow fever in Louisiana and other portions of the South, the attendance at the opening of the school was considerably smaller than usual; but it took only a short time to determine the fact that there was a degree of earnestness and spirituality in the school which had seldom if ever been experienced.

We believe the faculty in charge of the school is capable, both by qualifications and experience, of making the year one of the best in the history of the school. During the past four years about twenty-five have completed the prescribed course of study, and nearly fifty have gone out in the same period of time to engage permanently in the Lord's work. We do not expect the present year to fall behind those that have preceded it in the quality of the work done or in the results.

J. E. TENNEY.

### Du Quoin Industrial School, Du Quoin, Ill.

OUR school has been simply a church-school until since the last camp-meeting, when it was voted to make it a conference school. For two years we have struggled along under difficulties that are still existing, the main one being an insufficient number of students to make the school self-supporting. We have two teachers. Last year we enrolled forty-five students in all, beginning with twenty-two. The year before the total was thirty-two. This year we opened with twenty-six. We have others promised for the winter term, and hope to be able to make the school self-supporting this year.

As to the grade of work, our pupils are all in the grades. We are getting a good grade of Bible work from them, and all who come are in earnest. We are making a special effort to interest our students in the message. We hope to be able to put some workers into the field in the near future. We realize that unless we educate young men and women to help close up the work, our school will fall short of its purpose. Hence this is our highest aim.

A. C. HAUGHEY.

# NOTICES AND APPOINTMENTS

## Notice!

THE next annual meeting of the Seventh-day Adventist Mutual Aid Corporation will be held at the Central New England Tract Depository, South Lancaster, Mass., Friday, Nov. 10, 1905, at 2 P. M., for the election of trustees to fill vacancies, to elect an auditor, a clerk, and a treasurer, and to transact such other business as may legally come before the meeting.

A. E. PLACE, *President*,  
H. B. TUCKER, *Secretary and Treasurer*.

## Union College Special Course

UNION COLLEGE expects to hold a special course for Christian workers some time during the present school year. Until recently it was thought the time would be December 1; but the week of prayer and the missionary campaign would prevent the attendance of a large number of the very workers for whom the course is intended. January would be a good time, but the meeting of the Central Union Conference, beginning a little after the middle of the month, would prevent the workers from attending the school. Hence it has been decided that February and March will be the most favorable time. In due time a descriptive circular will be issued, giving full information in regard to the school. Keep the matter in mind, and lay your plans to attend.

C. C. LEWIS.

## Union College School of Correspondence

### INTRODUCTION

THOUSANDS of busy, progressive people are to-day taking studies by correspondence, and are thus preparing themselves for greater usefulness. As a people to whom the Lord has committed a most solemn work, we should seek in every way possible more thoroughly to prepare ourselves for that work; for its importance demands our very best efforts. While all can not avail themselves of the benefits of our training-schools, many can pursue courses of study by correspondence.

Union College is thus beginning to extend its influence by offering six subjects; namely, New Testament history, conducted by Prof. M. E. Kern; New Testament Greek, conducted by Prof. A. Kunze; English grammar (two courses), conducted by Miss Winnifred Peebles; German rhetoric, conducted by Prof. A. Kunze; art, conducted by Miss Elsa Northrup.

### COURSES DESCRIBED

The New Testament history is a thorough study of the Life of Christ and Acts of the Apostles, using the same printed lessons as are used in the college.

In the New Testament Greek a knowledge of the Greek is obtained by the inductive method through the study of the New Testament, beginning with the epistle of John.

Of the two courses in English grammar, one is for the ordinary student who wishes to master the grammar, the other is adapted especially to the needs of teachers, being a thorough review and the study of methods in all grades.

The German rhetoric is offered to all who are far enough advanced in the language to take rhetoric.

The art work is entirely individual work, and will be of special value to church- and Sabbath-school teachers, or any one wishing to draw or paint from nature in water-colors.

### TIME AND CREDITS

Each course, except the teachers' course in grammar, covers the work done in Union College in one school year; fifteen months is the limit in which the work may be finished by correspondence. The teachers' course in grammar covers a half year's work, and seven

months is allowed for its completion. Certificates are granted to those who finish the work, and credit on the regular college books is given when the students pass a satisfactory examination at the college.

### EXPENSES, ETC.

Tuition for the teachers' course in English grammar, \$5; all others, \$10.

For further information, or for remittances, address the one who conducts the course in which you are interested. The address in each case is College View, Neb.

## The Church, Its Organization, Order, and Discipline

DURING the years 1900 and 1901 there was published in the REVIEW AND HERALD a series of twenty-seven articles on "The Church: Its Organization, Order, and Discipline." In the fall of 1901 these articles, together with a copy of the first address on organization ever issued by our people, were revised and prepared for publication in a pamphlet of twenty-eight chapters. This matter was submitted to the Pacific Press for publication. It was passed upon favorably by the book committee, but was returned to me with a statement that as the articles had been so recently printed in the REVIEW, they feared there would not be sufficient demand for the pamphlet to warrant the printing of the articles in pamphlet form.

That was five years ago. During the last year several of the conference presidents have applied to me, asking that those articles might be put in pamphlet form so as to be circulated among our churches. In one conference my copy of the articles was borrowed and studied for several weeks. Only yesterday I received inquiries from another conference president for just the information contained in those articles, and wishing to know where it could be obtained.

I now call the attention of our conference presidents and leading brethren to this question: Do you think there would now be a demand on the subject that would warrant the issuing of a small edition of that manuscript in a pamphlet that could be afforded through the mails for fifteen or twenty cents a copy?

I presume the Pacific Press would venture an edition of two or three thousand copies, if it was thought there would be a demand for them. Please drop a card to me at Mountain View, Cal., stating your opinion in this matter.

J. N. LOUGHBOROUGH.

## Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A minimum charge of one dollar will be made for one insertion of forty words or less. Three cents a word will be charged for each additional word, and remittance must accompany each order. Initials and figures count as words. Name and address must be counted.

All persons unknown to the managers of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

In the case of poor persons who wish employment, the charge may be remitted, but in order to secure this concession a letter from the elder of the local church of which the advertiser is a member, or from one of our well-known ministers, must accompany the advertisement.

WANTED.—First-class bread baker. Steady employment and good salary for a capable and energetic man. Adventist preferred. Address Julius Paulson, Care American Bakery, San Luis Potosi, Mexico.

WANTED.—To correspond with two Christian nurses, able to give Bible readings, and willing to do missionary work and live out the truths of our message. Opportunity for remunerative nursing in the city. Address Mrs. W. H. McKee, Matron Michigan Home for Girls, R. F. D. 64, Byron Center, Mich.

WANTED.—A first-class broom maker, one who understands sorting. Write to Healdsburg College, Healdsburg, Cal. Please give reference.

WANTED.—A position as a barber in one of our sanitariums, or other place where the Sabbath can be observed. Please address at once Ed Tatro, R. F. D. 1, Beaverville, Ill.

GRAVELFORD ACADEMY, Gravelford, Ore., is very much in need of several copies of Bell's old "Natural Method in English Grammar." Postage will be returned to all who will donate, post-paid, any of these books to this school.

WANTED.—A position as cook in a small sanitarium, or second cook in a large sanitarium. Central Western States preferred. Wages moderate. References supplied if necessary. Address R. A. East, 1341 State St., Chicago, Ill.

ABSOLUTELY the purest and best peanut butter, only 10 cents a pound in 50-pound cans, or 12 cents in neat 1-pound packages. Cash with order. Will positively not get rancid. Vegetarian Meat Company, 309 Bond Building, Washington, D. C.

FOR SALE.—20-acre farm, convenient to school, 3½ miles from S. D. A. church; 4-room house, outbuildings; fruit, water, timber, healthful location; congenial neighborhood, productive soil, perfect title. Easy time payments; only \$450. Address R. Boram, Monteer, Mo.

## Address

THE address of Elder W. Jay Tanner is now Cape Haytien, Republic of Hayti.

## Addresses Wanted

THE church at Joplin, Mo., is very anxious to receive the address of either of the following-named persons, who are members of that church: Mrs. M. Walker, Mrs. Etta Davidson, and Miss Jennie Swope. This information will be thankfully received from any one who can furnish it. Address W. H. Brown, Elder, 1417 Perkins Ave., Joplin, Mo.

## Publications Wanted

[SPECIAL NOTE.—All who receive periodicals in answer to these calls are advised to examine them carefully before distributing them.—Ed.]

The following persons desire late, clean copies of our publications, post-paid:—

Ada Hunt, Childress, Tex., periodicals and tracts.

Wm. A. Smith, R. F. D. 2, Clifton, S. C., REVIEW, Signs, Watchman, and tracts.

Susan S. Ward, Claremore, I. T., periodicals and tracts.

Mrs. Alice M. Cook, Box 75, Demorest, Ga., REVIEW, Life and Health, Life Boat, and tracts.

James A. Watson, Sour Lake, Tex., periodicals and tracts, especially tracts on the Sabbath question.

Grover Pelton, 1820 Twelfth St., Enid, O. T., REVIEW, Signs, Instructor, Life Boat, and Little Friend.

Mrs. F. Harcourt, Clifford, Wis., Signs, Instructor, Little Friend, etc., would also be glad to have literature in the Finnish and Scandinavian languages.

William Sturgeon, R. F. D. 3, Box 39, Gage, O. T., REVIEW, Signs, Watchman, Bible Training School, Life Boat, Life and Health, Good Health, and tracts.

G. H. A. Beermann, Green Lake, Wash., sends thanks for papers received, and says he has use for a continual large supply of the REVIEW, Signs, Watchman, Instructor, Little Friend, Bible Training School, Sabbath School Worker, Good Health, Life and Health, etc., and tracts in English and other languages.





WASHINGTON, D. C., NOVEMBER 9, 1905

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

ELDER W. A. SPICER left Washington last week to attend the third annual session of the Maritime Conference, which is now being held at Williamsdale East, Nova Scotia.

An important article dealing with the financial responsibility of the General Conference in its relation to corporations and institutions will be found in our Editorial department. We advise all to read it.

DR. PATIENCE BOURDEAU-SISCO, who has been in charge of medical work at Grand Rapids, Mich., has now come to Washington to connect with the Sanitarium in this city. Dr. Bourdeau-Sisco is heartily welcomed to the work here.

It is only one month to the time appointed for the annual week of prayer—December 9-16. Several conference presidents have contributed short articles which emphasize the meaning and the importance of this occasion. They are printed elsewhere in this issue.

THE trustees of Washington Training College announce a special course at that institution to begin December 13 and continue until March 6. On the twenty-first page a fuller statement will be found, which all are requested to read. A goodly number ought to avail themselves of the opportunity offered.

ELDERS A. G. DANIELLS and G. A. Irwin, the president and vice-president of the General Conference, and Brother S. N. Curtiss, the manager of the Review and Herald Publishing Association, have been attending the second biennial session of the Atlantic Union Conference, which convened at South Lancaster, Mass., on Wednesday of last week.

WE begin to publish this week a series of articles by Brother Z. G. Baharian, in which he gives an account of the arrest, imprisonment, trial, and acquittal of four of our brethren, including himself, in Turkey. There will be nine articles in the series, and we know that they will be read with much interest. At Brother Baharian's request his articles will be cut out of all copies of the REVIEW going into Turkey.

ANNOUNCEMENT has already been made of the medical missionary convention to be held at College View, Neb., November 21-26, under the auspices of the Medical Council of the General Conference. Further reference to this convention is made by the officers of the Medical Council, in an article on the nineteenth page.

WE invite attention to the announcement made by the general committee on the missionary campaign which will be found on the eighteenth page, and also to the suggestions concerning the work to be done, which follow on the same page. There is an opportunity for wise leadership and well-directed enthusiasm in this organized effort to reach the people with this message.

THE following dispatch appeared in the Washington Post of October 30, under the heading "Coming to Washington:"—

COLUMBUS, OHIO, October 29.—Dr. George Harding has resigned as chief physician at the State Hospital for the Insane; effective November 15. Dr. Harding will become head of the new National Sanitarium at Takoma Park, near Washington. He is a brother of Lieut. Gov. Warren C. Harding.

Reference is made in this paragraph to the Dr. Harding who has been invited to act as superintendent of our Sanitarium in this city, as already announced in these columns.

### Supplication and Sacrifice

PRAYING and giving go together. No amount of praying will take the place of giving, and no amount of giving will take the place of praying. It is fitting, therefore, that our annual season of prayer should be a time for special donations for the advancement of the interests of the Lord's work.

While it is our duty to return thanks in words for the boundless grace bestowed upon us in the gift of Jesus to be our Saviour, it is none the less our duty to bring an offering as an evidence that our worship is more than mere lip service. God gives to us so that we may give to him, and he expects us to do so. Thus it was in ancient times, and the principle holds good to-day. "Three times in a year shall all thy males appear before Jehovah thy God in the place which he shall choose: . . . and they shall not appear before Jehovah empty: every man shall give as he is able, according to the blessing of Jehovah thy God which he hath given thee."

Now is the time to ask great things of God and to plan great things for God, and we are to co-operate with God in making effective the plans by bringing in our tithes and offerings, and by offering ourselves as channels of light and blessing to the world. The sincerity of

our zeal for God's work in the earth is measured, not by the amount which we give, but by the ratio which the size of our gift bears to the amount with which the Lord has entrusted us. This is the lesson of the poor widow and her two mites.

An earnest longing for the outpouring of the Holy Spirit is springing up in many hearts. Our gracious God is awakening this desire in order that he may bestow the heavenly gift. In this spiritual endowment is the power for finishing the work. Let the people of God be united in asking for rain in this the time of the latter rain. Let them not think to buy this gift of God with money, but let them not forget the thank-offering. Let us both pray and give. This is the divinely ordained method.

### The Next Convention

ON page 18 of this paper will be found suggestions of the missionary campaign committee with reference to the second missionary convention to be held November 18. The church officers will observe that no special readings have been prepared for this convention, and each church is at liberty to arrange for a program best suited to its local needs.

It seems particularly proper that this plan should be adopted for the next convention, as there may have been a tendency on the part of some to feel that the missionary work was all planned out for them heretofore, and they did not need to give it much special study and preparation. The intent of the committee, however, was simply to outline various kinds of work, and leave the development of plans and the carrying forward of the movement entirely in the hands of local church officers and workers.

Probably some who have not had much experience and upon whom this responsibility is now laid will feel to shrink from it, but as was said to Queen Esther when the royal decree for the destruction of the Jews had been proclaimed, "Who knoweth whether thou art come to the kingdom for such a time as this?" All the various departments of our work are in need of leaders,—men and women of sterling integrity and devotion to God's cause, who will organize the church-members for real, efficient work, giving to each one that particular kind of work for which he is best fitted.

Some general suggestions for the guidance of church officers are being prepared, and will be sent so as to reach them about the same time this paper does.

It is hoped that all will take hold of this matter immediately, and lay definite plans to hold the convention at the time appointed. If there are good and sufficient reasons for postponing it in some churches for a week or so, let each church arrange this matter for itself; but it is hoped that so far as possible the conventions will be held on the day appointed.

We earnestly pray that this occasion may be a time of earnest consecration to God for soul-saving effort, and that all our people, filled with a love for souls, may join heartily in a genuine forward movement which shall go on with increasing power until the work is finished.

S. N. CURTISS,  
Chairman Eastern Campaign Committee.