
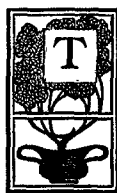


# The Advent REVIEW AND SABBATH HERALD



WASHINGTON, D. C., THURSDAY, DECEMBER 7, 1905

## An Appeal to Seventh-day Adventists



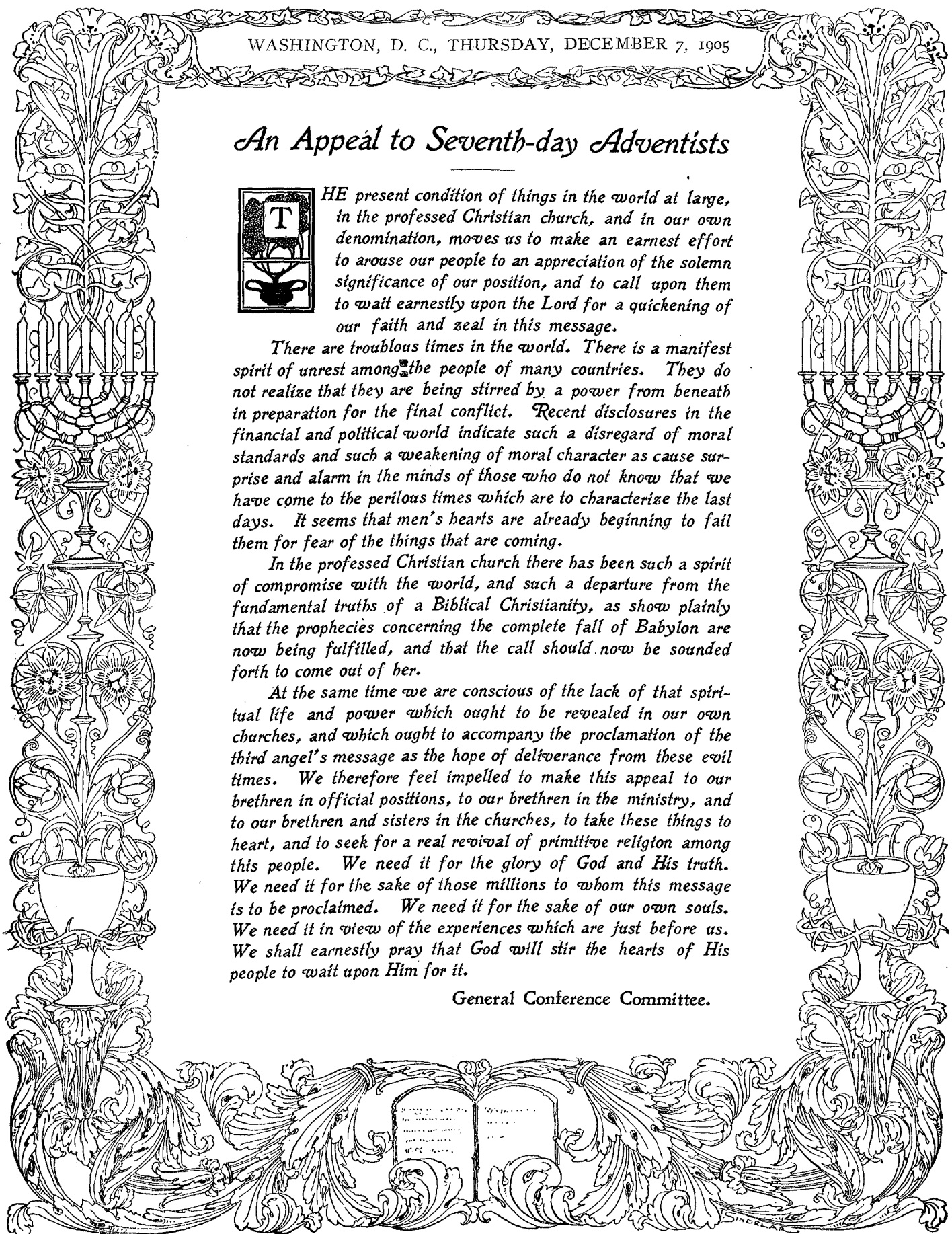
**T**HE present condition of things in the world at large, in the professed Christian church, and in our own denomination, moves us to make an earnest effort to arouse our people to an appreciation of the solemn significance of our position, and to call upon them to wait earnestly upon the Lord for a quickening of our faith and zeal in this message.

There are troublous times in the world. There is a manifest spirit of unrest among the people of many countries. They do not realize that they are being stirred by a power from beneath in preparation for the final conflict. Recent disclosures in the financial and political world indicate such a disregard of moral standards and such a weakening of moral character as cause surprise and alarm in the minds of those who do not know that we have come to the perilous times which are to characterize the last days. It seems that men's hearts are already beginning to fail them for fear of the things that are coming.

In the professed Christian church there has been such a spirit of compromise with the world, and such a departure from the fundamental truths of a Biblical Christianity, as show plainly that the prophecies concerning the complete fall of Babylon are now being fulfilled, and that the call should now be sounded forth to come out of her.

At the same time we are conscious of the lack of that spiritual life and power which ought to be revealed in our own churches, and which ought to accompany the proclamation of the third angel's message as the hope of deliverance from these evil times. We therefore feel impelled to make this appeal to our brethren in official positions, to our brethren in the ministry, and to our brethren and sisters in the churches, to take these things to heart, and to seek for a real revival of primitive religion among this people. We need it for the glory of God and His truth. We need it for the sake of those millions to whom this message is to be proclaimed. We need it for the sake of our own souls. We need it in view of the experiences which are just before us. We shall earnestly pray that God will stir the hearts of His people to wait upon Him for it.

General Conference Committee.



# Our Publishing Work

The Lord gave the word: great was the company of those that published it. Psalm 68:11.

Any publication mentioned on this page may be ordered through your conference tract society or from any of our publishing houses or their branch offices. See last paragraph on this page for addresses of our publishing houses.

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DON'T forget to order your Sabbath-school lesson *Quarterly* early. Every Sabbath-keeper should study the important series of lessons for the first quarter of 1906. Price, 5 cents.

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You can still get a copy of the Year-book for 1905 if you order promptly. Its resume of the rise and progress of the denomination as shown chronologically by the record of General Conference recommendations, and its clear, brief statement of our fundamental principles, make it most valuable for reference. The price is now 15 cents a copy.

\*\*\*

THE last of the special Message Series of *The Signs of the Times* bears date of November 22. It is a most excellent and helpful number, its theme being "The Church Triumphant." Among the important articles which it contains we notice "A Spirit-Filled Church," "Receive Ye the Holy Spirit," "Spiritual Gifts," "The Apostasy—Its Effect Upon Spiritual Gifts," "The Seal of God," "Our Preparation for the End," "God's Last Protest," "The Church Militant and Triumphant." The four numbers of the Message Series can still be secured, and this last one is well worth the price of the whole set. Price of complete sets in quantities of five or more, 15 cents a set. These may be mailed at this price to individual addresses furnished by you. Twenty-five or more sets to *your own or any single address*, cost 10 cents a set. You can secure these four specials *all bound together* for 16 cents each if you order five or more copies. Address Signs of the Times, Mountain View, Cal.

\*\*\*

Do all the people in your neighborhood believe in the Bible? Do they believe it to be the inspired word of God? If not, what have you done to help them? Of course you have in your own library a book entitled "Thoughts on Daniel and Revelation," and you know that this book, with its verse-by-verse exposition of these two important prophecies and its careful comparing of Scripture prediction with historical fact, proves the inspiration of the Bible to a certainty. But have you loaned your book to your skeptical neighbor? If not, why not? This book, if widely circulated, would do much to stem the tide of infidelity, and to establish the authority of the Holy Scriptures. And the most important work that we can be doing, now that we have this knowledge, is to pass it on to others. We can not be excused from this responsibility. Whom do you expect to come to your neighborhood and do the work which you ought to have done? Do it yourself, and do it *now*. You can get a plain cloth copy for \$1, and perhaps you will find more than one who would like to read the book immediately.

HAVE you seen a copy of that new edition of "Hymns and Tunes"? Its contents are the same as the regular edition, but the paper is not quite so good, and the binding is plain cloth, embossed in black ink. Price, 75 cents.

\*\*\*

THERE are many people in these days who are inquiring in regard to the hereafter. Is man really an immortal being? or does death end all? These and other kindred questions are often met. "Here and Hereafter" deals with the questions, and settles them once and for all on the authority of the Bible. Price, \$1 a copy.

\*\*\*

OF special interest to our young people in the *Youth's Instructor* for the coming year, will be the series by Elder R. C. Porter. He will give most helpful suggestions concerning the best way of presenting the message. Elder Roy F. Cottrell, himself a young minister, will furnish articles on the "Points of Our Faith." Those who are preparing for public work will find much to aid them in these articles. Subscribe now and secure all the articles: 75 cents a year or 40 cents for six months.

\*\*\*

THE little booklet which has been prepared as a Sunday-school lesson help, and which gives reference from each lesson to the pages in "Desire of Ages" where the same topic is treated, is now ready. It should be used by every canvasser who is introducing this book during the coming year. A copy will be furnished free with each copy of "Desire of Ages" ordered from us, if request for same accompanies the order. A copy will be mailed to any interested person on receipt of request.

\*\*\*

*Life and Health* for December is now ready. It is brimful of just such articles as all our readers will appreciate, and it should be in every home. "Recreation," by Mrs. E. G. White; Medical Missionary Reports from Brazil, South Africa, and China; a new department of "Current Comment on Health Topics;" "Beginning Housekeeping or Improvising Furniture," by Mrs. D. A. Fitch; "The Daughter in the Home," by Augusta C. Bainbridge; "In the Kitchen," by Mrs. M. E. Steward; and an abundance of other excellent matter make this number one of more than usual interest. Price, 5 cents a copy. To any person who is not now a subscriber to *Life and Health*, and who sends 50 cents for a year's subscription, we will send the magazine for the year 1906, and in addition *will send free* the November and December numbers of this year. Address Life and Health, Washington, D. C.

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Orders for any publication mentioned on this page may be sent to any conference tract society or to any of the following: Review and Herald Publishing Association, Washington, D. C., and Battle Creek, Mich.; Pacific Press Publishing Company, Mountain View, Cal.; also Portland, Ore., and Kansas City, Mo.; Southern Publishing Association, Nashville, Tenn., and Fort Worth, Tex.

# 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.

VOL. 82.

WASHINGTON, D. C., THURSDAY, DECEMBER 7, 1905.

No. 49.

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

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## Editorial

### *An Appropriate Prayer*

SEVERAL times in recent years it has been suggested to us that we may now pray the prayer of the psalmist, "It is time for thee, Lord, to work: for they have made void thy law." It ought to be apparent to every one who observes the drift of things in the religious world that the statement of the psalmist applies to the situation now. The law of God, whether limited in its meaning to the ten commandments or taken in its broader sense as including the authoritative teaching of the truth of God in his Word, is being made of none effect through philosophy and vain deceit. Those who believe the Bible are held up to ridicule. The evolutionary conception of the Bible has taken the place of the old-time belief in it as the direct Word of God, and an interpretation of it in harmony with this conception is declared to be "the only method which to-day is practical with those who are well informed." We may now expect to see the results of this heaven-insulting repudiation of God's inspired message to man; for "when the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity." "There is a depth of depravity in unbelieving human nature that will never be healed, because the true light has been misinterpreted and misapplied. The Lord has given his Spirit in abundance of assurance to enable men and women to understand the fallacies and errors of Satan and to guard against them." The

Lord will soon rise up to do his strange work of judgment. Men may for a time impiously exalt themselves against God and his truth, but it will soon be demonstrated that there is a limit to divine forbearance, and the restraint now placed upon the divine attributes will be removed. In the meantime we are authorized to unite in praying, "It is time for thee, Lord, to work: for they have made void thy law."

### *Vigilance and Fidelity*

THE times demand watchfulness and loyalty in the work of God. Evil men and seducers are waxing worse and worse, deceiving and being deceived. On every side men are betraying their trusts, and are departing from the truth. Professed Christians are testifying falsely against the Bible, and are placing it on an equality with the so-called sacred books of all false religions. Many are doing homage to Satan while they use the terms and forms which belong to the worship of God. The intellectual faculties of some of the keenest thinkers of this brilliant age are being perverted to explain a universe apart from a personal God, and to develop a system of religion apart from an infallible Bible. We are living in those perilous times foretold in the Word of God to come in the last days. There is special need of vigilance, or we shall be caught unawares. There is special need of fidelity, or we shall betray the cause of God. When we see those whom we know to be our superiors in intellectual endowments taken and held in the snare of deception, and hypnotized into compromising positions where they soon become confused in their views of truth and duty, we may understand that no merely human discernment will suffice as our protection, and that only divine wisdom and infinite power working through our own vigilance and fidelity will prevent us from being deceived by the enticing blandishments of the adversary who is able to transform himself into an angel of light. We are living in strange times, and we are seeing some remarkable developments. We are brought face to face in our own work with such methods of counterworking God's leading and counsel as we did not dream of a few years ago. There is a most determined effort to demonstrate that it is safe to follow the plans which seem wise to human counselors, instead of submitting to be di-

rected by the spirit of prophecy. All these conditions combined call for vigilance and fidelity on the part of those who desire to be kept in the simplicity of the faith and in obedience to the truth. The loyalty of God's people is being tested.

### *Christ and His Brethren*

Two readers of the REVIEW have written to us concerning our recent editorial, "Like unto His Brethren." One says:—

In an editorial in the REVIEW of November 9 are these words: "Into the world . . . God permitted his Son to come, . . . at the risk of failure and eternal loss." I hope I am not a skeptic as regards divine revelation, but in this instance I can not harmonize your statement with the results of my reasoning. God permitted his Son to come, and of course he knew what the result would be. I therefore conclude that he knew the result would not be failure or loss, else he would not have permitted him to come. Christ before coming must also have known these facts, either of himself or through faith founded on the knowledge of his Father's omniscience. I also have the Bible statement that "He shall not fail." This reasoning does not controvert the truth that while here in the flesh Christ must and did gather his knowledge from the Bible.

Our correspondent practically raises the old question of free will and foreordination. His position is that God knew before he sent his Son into the world that he would not fail, and therefore there was no risk of failure. In the same way Christ must have known the outcome of his mission to this earth, either through his own divine foreknowledge or through his faith in the foreknowledge of his Father, and therefore there could not have been on his part any risk of failure and loss.

In coming to these conclusions our correspondent looks at the question from the standpoint of the divinity of Christ, and does not give due weight to the considerations which arise from the humanity of Christ. God sent his Son into the world as a man, subject to the conditions and experiences of humanity. As a man Jesus sustained the same relation to the foreknowledge of God as is sustained by every man. The foreknowledge of God did not limit his freedom as a man. His freedom as a man did not interfere with the foreknowledge of God. As a man endowed with the freedom of will, the second Adam, there was the same possibility of failure

as there was with the first Adam in his sinless state. Otherwise there would be neither force nor comfort in the statement that he was "in all points tempted like as we are." Otherwise the agony and the bloody sweat, and the cry, "My God, my God, why hast thou forsaken me?" would have been merely the acting of a part, and Christ's experience on this earth would have been the same sort of an example of trust in God as is that of the villain in the play who knows that the revolver is loaded with blank cartridges, and that he will be all right again as soon as the curtain falls. As a man Christ knew, through faith in God's word, that his Father was able to keep him from falling, just as any man may know it who will believe God. In the fulness of this faith Christ committed himself to his Father's keeping power, and was not disappointed. The same privilege is offered to every man.

Human reasoning fails in the effort to explain the union of divinity and humanity in the person of Jesus, Son of God and Son of man. This is the mystery which only God can understand. Therefore we can not explain how it is that the eternal Son of the infinite God, equal with the Father, could take upon himself the weakness of our nature without laying aside his divinity. This is the wonderful thing into which angels desire to look. It will be the wonder of the redeemed to all eternity.

It is true that through the prophet Isaiah the success of Christ's mission is foretold, and so it was in the promise made to our first parents in the garden, and in many other places in the Scriptures, but these blessed assurances did not make of the Son of man a mere machine to register certain decrees concerning himself. His faith in these very promises gave him the victory in the hour of temptation, but *faith's* victories prove the possibility of failure.

Our other correspondent urges that our experience and Christ's could not be wholly parallel, inasmuch as he existed in another form before he took the flesh, and was therefore able to commit himself to God before he entered upon his new stage of existence as a child, while "our existence only begins at birth, and we could not share in the trusting of ourselves to God."

A more careful reading of the editorial under consideration will show that we pointed out that the parallel between Christ's experience and ours begins when we are born of the Spirit, as he was. It may be many years after being born of the flesh before we are born of the Spirit, but by virtue of this birth we become children of God, entering upon a new stage of existence just as Christ did when he was born of the Spirit. Jesus enjoyed no advantages over any

member of the human family who has been born of the Spirit. The provision for one is the provision for the other.

It is quite possible that these two letters express thoughts which have arisen in many minds, and for this reason we have considered them in these columns. We venture to hope that this further study of the subject may make it clearer to all our readers.

### Gathering the People's Money

AMONG the questions which come to the editor there is now and then one concerning life insurance. We have had our own opinion about this matter, but it seemed to be of little use to express it, inasmuch as we did not have at our command well-established facts to give force to our views. Now, however, the situation has been changed. An official investigation has been in progress for some time, and witnesses have testified under oath, making most astounding revelations of the betrayal of great fiduciary trusts.

The misuse of the people's money, entrusted to their care, by the managers of the leading life insurance companies has been proved over and over again, and all the leading journals of the country have discussed the various phases of the question in strong language. That conservative magazine, *The World's Work*, has begun to publish an exhaustive study of "The Life Insurance Machine," to make clear "the mechanism by which the biggest treasure in the world is gathered into the hands of a few men without responsibility to its owners." The writer asks: "Why has this rottenness centered about great insurance companies? What is there in the organization or the conduct of life insurance that has utterly demoralized the financial world?" And with terrible plainness he says: "In the depressing revelations of this insurance investigation, direct violations of law have been laid bare. But many more violations of moral law have been exposed; yes, on almost every page—for the whole thing is a mire of moral rottenness."

Preliminary to the consideration of "the most wonderful piece of financial mechanism that has ever been built since the world began," the writer of this study directs attention to the steady flow of money into the hands of a few men through "the device of modern insurance." We quote as follows:—

Mississippi bubbles, South Sea bubbles, and all other schemes of all adventurous financiers become insignificant in comparison with the peculiar and simple device whereby an unceasing stream of money has come into these big insurance companies, for the use of a part of which the managers of the companies are not responsible to anybody. A mere handful of men have control of a practically

inexhaustible flow of money, not their own, coming in, coming in, coming in to them, year after year, in constantly increasing volume. A large part of it is not needed for the conduct of the business. Yet they are not obliged to return it. If it is not theirs, the use of it is theirs.

And though they use it for their own enrichment, for financial jugglery, for industrial and political debauchery, they run no practical risk of bankrupting these great companies so long as the device of modern insurance works. So long as this works, they can go on, getting money in, getting money in, with a constantly increasing margin above the companies' needs. Although they pay out to policy-holders all that they specifically agree to pay, and although they "divert" many millions, in mismanagement, in waste, in criminally large salaries, and in other ways, the stream comes in without slack.

All other treasure supplies that the world ever heard of at some time became exhausted. It will not be so with this, if the simple device by which it is perpetually renewed continues to be acceptable to the public, as it has been for a long generation.

From this extract it is evident that modern life insurance is so conducted that policy-holders are required to pay into the treasury of the companies enough money so that all legitimate claims can be paid, and millions upon millions be left in the hands of the managers of these companies to use without direct responsibility to the real owners of it. The recent investigation has shown that it has been used very largely for the personal benefit of the managers and their friends.

Furthermore, the ability to pay the claims of policy-holders depends upon a continuance of reasonably normal conditions in the financial world. In the troublous times which are just before us these institutions with their immense accumulations of money will be just as helpless as the ordinary individual. Their gold and silver will go to the moles and bats with all the rest. In view of these facts, why should those who believe in the soon coming of the Lord contribute to the flow of money which is being poured into the coffers of life insurance companies? Would it not be altogether more consistent to make our deposits in the bank of heaven? "Where your treasure is, there will your heart be also."

### Strangers and Pilgrims

THE attitude of one who counts himself a stranger and pilgrim in the land is quite different from that of a settled inhabitant. The two have different hopes and different aims. Their time, energies, and means are expended in different channels. We, as Christians, are to count ourselves strangers and pilgrims in this world, and on our practise in this respect will depend our attitude toward the work of God.

It is one thing to hold a mere denominational belief in the coming of that kingdom to which Abraham and the other ancient men of faith looked forward, and quite another thing to live the life of a stranger and pilgrim in this world. There are many whose profession in this respect is denied by their works.

Of the worthy men of old who died in faith, not having received the promises, it is recorded that they saw them "afar off;" but though they understood that their fulfilment was centuries in the future, having them in view by the eye of faith and desiring to make manifest their faith, they "confessed that they were strangers and pilgrims on the earth." How appropriate, then, that God's people to-day, living in the very generation to which these ancient servants of God looked forward, and with the fulfilment of the promises right at hand, should likewise make manifest that they count themselves strangers and pilgrims in this world.

If we would be identified with these ancient worthies in receiving the promises, we must be identified with them in the faith which separated them from the world. It must be made manifest in our lives that we seek here no continuing city, no abiding place, but that we are merely passing through this land, with our faces set toward a better country and a city whose builder and maker is God. There are many of us who need to become strangers and pilgrims.

L. A. S.

### Our New World

THE spreading forth of our work in the last ten years has given us a new view of the world. Events in far lands that once would have appealed to us with little personal interest, now come home to our hearts directly; for they touch the cause we love. Any one who follows the news of the world week by week, with our own work in mind, has striking evidence of the truly world-wide character of our missionary operations.

Is it a failure of the monsoon rains in India, with prospects of a famine, or further outbreaks of the plague in Bombay or Rangoon? We think of our comrades in the Indian field, or in Burma, and wonder what added cares and perplexities, or what fresh calls for help, these things may bring upon them.

When the war in Manchuria was raging, its terrors were brought closer home to us by the knowledge that day by day it was adding to the burdens of the workers in Russia and Japan. Some of our own brethren, Russians on the one side, and Japanese on the other, were facing one another at the front, not, of course, as active combatants, but nevertheless unwilling witnesses of the carnage and

sharers in its perils. We pray for peace in the far corners of the earth with new fervor when we realize what war in any part may mean to our own brethren in the faith of this message.

Is it rioting or agitation against America in China? We watch to see if any reports show special unrest in the regions where our own missionaries are working. In recent letters our missionaries report the stir of this agitation in their territories — in Honan, Amoy, and in the Canton province. Dr. Miller wrote from Honan:—

Just to-day a proclamation issued by the governor of this province was posted up over the city, commanding the people not to buy American goods. Further, societies are organizing against Americans. We do not know to what extent this will go.

A few years ago news from Inland China would have had a far-away sound to our ears. Now it sends us to our knees to pray God to care for our own brethren and sisters who stand for this truth in the midst of China's darkness.

Progress in railway enterprise in the African interior now means that our workers have a quick route to regions before to be reached only by weeks or months of expensive and wearing travel. The extension of the Cape to Cairo route across the Zambesi and well on beyond meant this year a safe and short journey for Elder Anderson's Barotseland party. And news of native unrest, as in the German sphere of influence, leads us to think of our own stations in the far interior which might be affected by the spread of discontent. Whatever touches the great Dark Continent, south, north, east, or west, touches us directly to-day.

More liberal legislation in Ecuador and Bolivia means greater freedom for our workers there. A bad fever season in Central America and the West Indies means that our own brethren and sisters are fighting to maintain life and strength amid attacks of wearing, burning fevers. A cable dispatch bringing news of a hurricane over almost any of the Pacific island groups, leads us to watch anxiously for the next news from our mission stations among the islands.

As we read of turmoil and strife and revolution in Russia, we know it means anxiety to our own churches and isolated believers in Finland, in St. Petersburg, in the Crimea, or in the Caucasus. When threats of the powers to force the hands of the sultan are met by threat of reprisals upon Christians in Turkey, we pray God to care for our brethren and their families in Constantinople, Asia Minor, and Syria, where already they are acquainted with bonds and imprisonments.

This cause has grown out into all the world. It is a new world to us — the world-wide field of the third angel's mes-

sage; and in every clime, and on nearly every shore our own representatives are battling for this truth to-day. It means that we must let God's love for the world flood into our hearts, and that we must study to become better acquainted with the world that he so loved. In all newspaper reading remember that it is the field of the third angel's message that we are reading about as cable news reports events here and there. Trouble and unrest increase. Out of some of these things the overruling providence of God may lead into intervals of greater freedom in pushing our work forward, but all the world over there is a steady progression apparent into times of trouble which will increase the difficulties of the way. Now is the time to work. Now is the hour to bring every reserve force into service, whether of men or of means. There is just one business for every Seventh-day Adventist — the quick proclamation of this message to all the world.

W. A. S.

### Drawing Closer Together

ACCORDING to the *Boston Transcript*, "a new era has dawned in New England," the particular feature of which is the drawing together of Protestants and Catholics. This is indicated by "the character of the receptions given to Bishop O'Connell, of Portland, Maine, and to Bishop Harkins, of Providence [R. I.], by their fellow citizens, irrespective of creed, as they have returned home from Rome the past year." It appears that these receptions were attended by Protestants of social and political eminence, who vied with Catholics in doing honor to the papacy. The *Transcript* says:—

For prudential, if for no higher reasons, it behooves public men in New England to-day to be respectful to the prelates of the Roman Catholic Church with its increasing numerical and social strength; but the tenor of the remarks by federal judges and State municipal officials on these occasions has been such as to show that higher motives have caused the presence on these occasions of the men of eminence among the non-Catholic laymen who have attended. Their congratulations and tributes have been too full of feeling to be perfunctory or servile in spirit.

One of these occasions, a dinner given in Providence, "was notable not only for the presence of so many Protestant public officials, but also for the presence of Bishop McVickar, of the Protestant Episcopal diocese of Rhode Island, concerning whom the toastmaster of the evening, Mayor Higgins, of Pawtucket, a Roman Catholic layman, said: 'If all the potentates of the church were Harkines and McVickars, the question of the unity of Christendom would long ago have been a solved problem.'"

"All the reports which come from Rome to-day from Protestant visitors

to Pius X," observes the *Transcript*, "show clearly that he is welcoming Protestant scholars and editors in confidential talks. . . . Both Prof. Charles A. Briggs, of Union Seminary, New York City, and Editor McBee, of the *Churchman*, the leading Protestant Episcopal journal of this country, have gone on record within six months as testifying to the cordial welcome they have had as fellow Christians from the great democrat and prudent opportunist who now rules at the Vatican. Such facts as these," says the *Transcript*, "are to be borne in mind by all who are sincerely concerned with the future of New England and the United States."

An argument designed to justify this coming together of Protestants and Catholics is drawn from existing social and political conditions, amid which it is discerned that "the great conserving institutions of society, the state, the church, and the family, are in peril from forces that are disintegrating, secular, and fleshly." We are pointed to what has taken place in Europe, which "is witnessing some surprising realignments of Christians long hostile, in fighting these common enemies of faith, authority, chastity, and spiritual ideals," and the prophecy is made that "a similar sinking of dogmatic feuds, rivalries of politics and disputes over the letter of the law and the historic accretions of a purely ecclesiastical, metaphysical interpretation of religion, in all probability must come in this country, under pressure similar to that which in Europe has made friends of those who for long have been foes."

Rome's method of conserving the state and the family is simply to make the church supreme over both. Rome's ideal of a state is a government subordinate to, and directed by, the church, and Rome recognizes no family relations which have arisen without her sanction. The only valid marriage is that performed by the priest; all others, in her view, are unlawful and immoral. The acceptance of Rome's dictum on this point would at once break up and destroy every Protestant family in the land. Rome would conserve the state and the family only as incidental to the perpetuating of her own rule and authority. Rome is now posing as the great conserving force in society, and leading Protestants to believe that they must join hands with her in order to withstand the forces of disintegration, surrendering for the purpose such "minor" points as those for which the Reformers contended when the separation from Rome took place. Along this line Rome sees and rejoices in prospective victory.

L. A. S.

"THIS is the victory that overcometh the world, even our faith."

### The Inter-Church Federation Conference

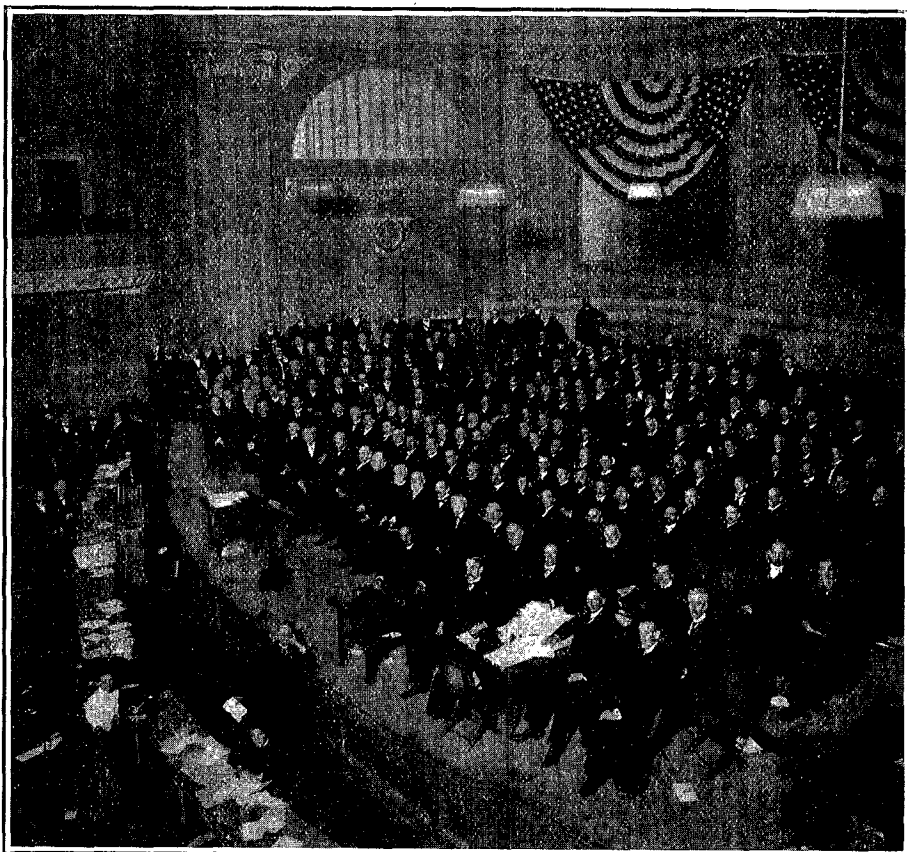
THERE has just closed in New York City probably one of the most remarkable conferences ever held in this country. If talented speakers and enthusiastic delegates could make a successful conference, surely this one was successful. That the promoters of the conference are delighted with the results is admitted on every hand, and so enthusiastic were they in achieving their ends, that they frequently burst out in the familiar hymns, "Blest be the tie which binds," and "Praise God, from whom all blessings flow."

The conference had its first inception

under the general oversight of some clergyman, who will be held accountable to see that every family in his district is visited, and invited to attend some church service.

It should be observed that in this suggestion there is, on the face of it, no sign of coercion, nor anything but the great desire to help evangelize the wicked city. We can not even question the genuine sincerity of the gentlemen who are at present trying to perfect this plan, and yet we can not unite in their plan of federation.

From New York City the idea went to several neighboring States, where the plan of church federation was instituted,



DELEGATES TO THE INTER-CHURCH CONFERENCE

in the work of local federations. This was first entered upon by certain clergymen, and laymen in New York City. The appalling needs of the great city hung like a terrible cloud over their souls, and they began to plan some way in which the city might be evangelized. First they corresponded with the clergy of the city, and laid before them the moral conditions as they appeared, with an appeal for unity, or federation, in this work of evangelization. A few of the clergy, at first, manifested a slight interest, while many looked upon the plan with distrust. From this small beginning, May 13, 1895, the movement to federate all the churches, Christians, Jews, and Catholics, has grown till it is confidently expected that by Jan. 1, 1907, the entire city of New York will be districted, and each district will be put

and a practical application of the principles was made.

The State federations proved so successful that a great national federation was planned. This plan was presented to nearly all the great religious bodies of the United States, with the request that delegates be selected by them, and that they be sent to counsel as to whether or not such a federation could be brought about. This council was called to meet in New York City, November 15-21, at Carnegie Hall, one of the largest auditoriums of the city.

To this appeal for delegates thirty-two denominations responded, and the following are now considered as members of the federation:—

The Baptist Church (North), Baptist Church (South), Free Baptist Church, Negro Baptist Church, Christian Con-

nection, Congregational Church, Disciples of Christ, Evangelical Association, Evangelical Synod, Friends, Evangelical Lutheran Church (General Synod), Methodist Episcopal Church, Methodist Episcopal Church (South), Primitive Methodist Church, Colored Methodist Episcopal Church of America, Presbyterian Church in the U. S. A., Cumberland Presbyterian Church, Welsh Presbyterian Church, Reformed Presbyterian Church, United Presbyterian Church, Protestant Episcopal Church, Reformed Church in America, Reformed Church in the U. S. A., Reformed Episcopal Church, Seventh-day Baptist Church, United Brethren in Christ, United Evangelical Church, Methodist Protestant Church, African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Mennonite Church, Moravian Church.

A most elaborate program was prepared, and interesting subjects assigned to the most distinguished clergymen and orators of this country. Among those assigned a part in the program were twenty-five bishops from the different Protestant churches; the presidents of the following-named universities and colleges: Andover Theological Seminary, Brown University, Dartmouth College, Hillsdale College, Missouri Valley College, Oberlin College, Princeton Seminary, Union Theological Seminary, Ursinus College of Theology, Washington and Jefferson College, Wesleyan University, and the Episcopal Theological College. Professors from the following-named colleges took an active part in the program: Bryn Mawr College, Cobb Divinity School, Drew Theological Seminary, Theological Seminary of the Reformed Church, University of Chicago, Wittenberg College, and Yale University; also others, seventeen of whom bear the title of "LL. D.," forty-nine of "D. D.," and five of "Ph. D."

Editors of the following religious journals were also included in the program: *The Cumberland Presbyterian Church*, *The Evangelical Messenger*, *The Methodist Protestant Recorder*, *The Christian Advocate* (Methodist), *The Examiner* (Baptist), *The Methodist Review*, and *The Sabbath Recorder* (Seventh-day Baptist).

Besides a letter of indorsement from President Roosevelt, Justices Harlan and Brewer of the United States Supreme Court, Judge Grosscup of the United States Circuit Court, and the Lieutenant-Governor of New York gave stirring addresses.

We have given this long list of speakers that the reader may see the scope and magnitude of this movement, and the powerful influence it is bound to exert.

It will be noticed that this conference was not a legislative body. It had not the power to legislate for any one. The delegates were sent to the conference empowered simply to counsel as to the desirability and expediency of confederating. This they did, and not only decided it advisable, but actually federated together for the sole purpose of "establishing the kingdom of God on this earth."

This, then, launches in the United States a movement more gigantic than any movement, we believe, since the great movement of the fourth century; and just as surely as that one developed into the "beast," so this modern one will develop into the perfect "image to the beast."

Next week we will present the reasons why this is so, and the basis of the "federation."

C. H. EDWARDS.

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## Note and Comment

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THAT China is fast coming to the front as a military power is indicated by telegrams like the following from Shanghai, of recent date: "Chinese military maneuvers, conducted in accordance with the Western pattern, began yesterday. One army is defending Peking against the advance of another army from Shangtung. The foreign critics present are greatly impressed by the enormous improvement shown by the Chinese troops. Their progress in five years has been sensational."

In his address at the opening of the one hundred and fifty-second academic year of Columbia University President Nicholas Murray Butler gave some attention to the recent disclosures of modern business methods, and told some plain truth. We quote one paragraph:—

Put bluntly, the situation which confronts Americans to-day is due to lack of moral principle. New statutes may be needed, but statutes will not put moral principle where it does not exist. The greed for gain and the greed for power have blinded men to the time-old distinction between right and wrong. Both among business men and at the bar are to be found advisers, counted shrewd and successful, who have substituted the penal code for the moral law as the standard of conduct. Right and wrong have given way to the subtler distinction between legal, not-legal, and illegal; or better, perhaps, between honest, law-honest, and dishonest. This new triumph of mind over morals is bad enough in itself; but when, in addition, its exponents secure material gain and professional prosperity, it becomes a menace to our integrity as a people.

What will supply the needed moral principle? Surely not that which has

brought about the lack. In the old-fashioned gospel there is a power which keeps men in the right path—"the power of God unto salvation." It is the repudiation of this gospel which has prepared the way for the present moral collapse. The people need the message of the commandments of God and the faith of Jesus.

THE influence of socialism upon militarism is coming to be a matter of serious concern in Europe. One aim of socialism in Europe, it seems, is to abolish war through a refusal of the soldiers to perform military duty; in other words, through the principle of the strike. The strike idea, say European journals, is now being seriously urged upon the soldiers of Europe by socialist and radical agitators. "There is," we are informed, "an International Anti-military Association in full operation, and its agents carry on a diligent propaganda by interviewing and disseminating their literature in the inns and cafes frequented by soldiers." In these appeals to the conscripts, "these youth are reminded that they owe neither duty nor obedience to the state," and "are bidden to throw away or break their weapons of destruction, or to discharge their rifles against their commanders, and are invited to join the ranks of civil workers."

The recent general strike in Russia, which brought that government to terms and forced it to grant the demand for a representative government, was an object-lesson which workingmen everywhere will not forget. The threat of a general strike has already been made in Austria, and there are other countries where such a weapon might prove quite as effective as it did in Russia. Even the United States can not be said to be beyond the possibility of coercion by this powerful agency. The general distress and disturbance caused by the coal strike of 1902 are still fresh in every mind, nor is it forgotten that the settlement of that conflict exhausted the powers not only of the State of Pennsylvania, but of the national government, and was effected at last only by an extraordinary and extra-constitutional step on the part of the nation's chief executive. In socialism, allied as it is or may become with the various workingmen's organizations, the governments of the present day have an enemy with which they do not know yet how to reckon, and the fear of which is driving many of them to closer union with Rome. While socialism seems bent on abolishing war, in the form which makes use of armies and navies, it is impossible that its propaganda should fill the world with the spirit of peace, because it is not based on the principles of the Prince of Peace.

# The Call of the Hour

Brief Messages From Conference Presidents

## What It Means

ONCE more the week of prayer and the time for our annual offering are at hand. What does this mean? — It means that we are one year nearer to the cutting short of the Lord's work in righteousness. Soon we must reach the last week of prayer. Think how much the disciples lost by their failure to appreciate the meaning of that opportunity to watch and pray with Jesus the last night in Gethsemane. We are admonished, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:25. If this should be the last annual week of prayer, can you afford to be found sleeping? Let all God's people press together for one grand, united effort at home, and give a liberal, consecrated offering for the work in the fields beyond, to finish the work.

C. F. McVAGH, of *Western Pennsylvania*.

## Earnest Prayer Needed

THE necessity of the week of prayer is greater to-day than ever before, from the fact that we have before us a mightier effort against greater odds than our work has ever known. The burden of our prayer is for a deeper work of grace that a fuller consecration may be our condition. God has promised that when his people rise and shine, the riches of the Gentiles shall come to them. When our own hearts are consecrated, we shall withhold nothing. If, therefore, there is a lack of means in the treasury of the Lord to-day, it is because we are not showing our consecration in very deed, or because we are not in such a condition that the Master can trust us with the gold of the nations about us.

Then may this week of prayer be a constant cry, a heartfelt petition, an earnest wrestling with God, that we may be so filled with his Spirit that complete consecration may be seen in our lives, that we may go forth with great energy to this, the final triumph.

WM. A. WESTWORTH, of *Southern New England*.

## Improve the Opportunity

IN Mordecai's day God's people appointed a special season of prayer. Every soul engaged in it, and their cause was sustained. Now again, so nearly does our cause resemble theirs, that it is said that "the Protestant world to-day see in the little company keeping the Sabbath a Mordecai in the gate." Do we not need special seasons of prayer, such as has been appointed for December 9-16? Let us not allow this great opportunity

to slip by unheeded, and afterward we be heard to say, And as I was busy here and there, it was gone.

H. S. SHAW, of *Minnesota*.

## The Most Important of All

WE have had many such occasions in the past, and they have been great blessings to those who have engaged heartily in them; but surely this occasion is more important than any preceding one. Not only is there a great need of means to carry the work to all parts of the earth, but there is a great need of laborers as well; and we ask our brethren, as they assemble during this time, and as they look upon the fields already white for the harvest, especially to pray that God will lay the burden upon others in Upper Columbia to give themselves to this work. We have a number of young men and women who have been educated in our schools, with no other object in view but to have some part in the message, but as yet their way has not fully opened. Let us remember such before God at this time, asking that he will open the way before them, and that many may respond to the call that is now coming from all parts of the world.

How much we need the outpouring of the Holy Spirit for service! Word came to us years ago that it awaited "our demand and reception." Shall we not especially pray at this time that we may have a large measure of the Holy Spirit, that we may be enabled to carry forward this work more successfully, and if another year ever dawns upon us, we may look back and see that a greater measure of success has attended our efforts?

A. J. BREED, of *Upper Columbia*.

## Seeing the Day Approaching

"NOT forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:25.

What will be the incentive to cause "the assembling of ourselves together"? — "As ye see." See what? — "See the day approaching." Then it is evident that the clearer we "see the day" drawing near, the more often will we assemble "ourselves together."

We are not only to see, but we are to know. "Knowing the time, that now it is high time to awake out of sleep." Rom. 13:11. As surely as we know "the time," just so surely there will be an awakening. Why? — "For now is our salvation nearer than when we believed." "For my salvation is near to come," saith the Lord. Isa. 56:1.

The Lord is soon coming, and the message to prepare a people for that

event must be given to the world in a short space of time. We must have more power so the worker need not stay years in one place to develop the work. But how shall we get the power? — "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. But how shall we receive the Holy Spirit? — "I say unto you, Ask, and it shall be given you." "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11:9-13.

These scriptures make plain to all why a special season of prayer and seeking God is appointed. The answer is, We "see the day approaching," and we also see the vast numbers of people who do not see it. We know "the time," while so many are in darkness. So we assemble together to plead with God for pure hearts and clean hands that we may go forth with power to make known to others the meaning of the signs which are all around us.

The appointment of a week of prayer is the most natural course by a people who "see the day approaching." It is also true that every one who knows the time will meet with those who assemble, and will seek God most earnestly. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3.

W. M. ADAMS, of *Manitoba*.

## The Paramount Need

IF we were to appoint a time for meditation upon the necessities of the "little flock" who are commissioned of heaven to proclaim the last, and therefore the most important, message ever given to our race, upon what would our mind focus as the paramount need of the hour? We can not hope to give the message force by overwhelming numbers of believers, nor by securing the talent of the world to espouse our cause. We can not wield a money power in erecting imposing institutions that will give impetus to the message. But this people, who stand numerically as one to twenty thousand of earth's teeming millions of judgment-bound mortals, should, by being surcharged with a power that transcends the motive force back of the mighty pulse-beat of the commercial world, make their influence felt wherever a son or daughter of Adam's race finds abode.

We exist for a specific purpose. To espouse the cause comprehended in the last announcement of salvation to the race, from the motive simply and solely of self-salvation, might prove futile in securing salvation. At least a higher, nobler motive than this should form the mainspring of our lives.

He who professes Christianity should be inspired by the motive power of the Author of Christianity, else what right



has he to take the name? To be a Christian means to be Christlike. It is written, "If any man have not the spirit of Christ, he is none of his." To be Christlike means to be swallowed up in that blessed work which made him the Saviour of men. In speaking of his mission, he said, "The zeal of thine house hath eaten me up." Why should I, by taking the title "Christian," profess Christlikeness, and then not be consumed with the impulses, the undying life-purpose, which made him the Christ, the Saviour of men?

If seventy-five thousand people counted fully that their very existence was for the purpose of winning souls, this message would receive a new impetus. A drawing power will surely accompany every one who lifts up the Saviour. Should not our commandment-keeping be the revelation of the life and love of Christ to the world? The life of devoted sacrifice will bear fruit, even as the sacrifice of Christ is fruitful in the salvation of every believer in him.

My special burden for the welcome week of prayer is that the people who are commissioned of heaven to carry the message of salvation to every nation, kindred, tongue, and people, shall fully awake to a true sense of their mission, and by faith, through prayer, receive that baptism of the Spirit of Christ which alone will energize them for their heavenly calling.

As we contemplate the millions of souls yet to be warned, the work yet to be accomplished, and the necessity of the development of that faith in the remnant people which may truly be called the "faith of Jesus," who can but pray, "Lord, increase our faith," and send forth more laborers into the great, white harvest-field?

G. W. REASER, of Southern California.

### The Time Has Come

THE conviction has been growing upon me during the weeks just past that the time has fully come for us to rise and quickly finish the work. This week of prayer ought to be, and I believe it will be, the greatest inspiration we have ever had to faithful service in carrying this precious message to the world in this generation.

F. S. BUNCH, of Western Oregon.

### Claim the Promised Blessing

WHAT should this coming week of prayer be to us? To me it would seem that the time had come for the invitation in Joel 2:12-14 to be accepted by turning wholly to the Lord, and the promised blessing claimed by the Lord's waiting children. Are we not fully warranted in expecting this?

Then the deliverance foretold in verse 32 will be realized, and the captives bound in sin will be set free, all who are longing for freedom, and then will the Lord be able to close the work in triumph.

O. O. FARNSWORTH, of Chesapeake.

## General Articles

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

### The Way

THE Way is narrow, straight, and long,  
I go in tears, sometimes in song,  
But not one step of joy or pain  
Shall ever more be walked again;  
For only once I pass this way  
In traveling to the Gates of Day.

'Tis only once. Shall my heart break  
Because no more this Way I take?  
Shall I bewail that every night  
Forever shuts the past from sight?  
When sunset comes, the stars arise,  
And morning never fails the skies.

Upon this Way of earthly sod  
Are tented angels sent of God!  
So on I go, the Way is straight,  
The cross of Christ my only weight,—  
The weight of wings the lark must bear  
In soaring heavenward through the air.  
—Mary McGee Hall, in *Sunday School Times*.

### Lessons From the Life of Solomon—No. 12

#### The Glory of Solomon's Early Reign

MRS. E. G. WHITE

THE wealth and the wisdom of Solomon, the magnificent buildings and public works constructed during the early years of his reign, the energy and the piety revealed in word and deed, made a deep impression upon all Israel, and brought to him fame and honor from the surrounding nations. By his justice and magnanimity he won the loyalty of Israel, and the admiration of the rulers of many lands.

"God gave Solomon wisdom and understanding exceeding much. . . . He was wiser than all men; . . . and his fame was in all nations round about." Solomon took special interest in natural history, but his researches were not confined to any one branch of learning. Through diligent study of all created things, both animate and inanimate, he gained a clearer conception of the Creator. In the forces of nature, in the mineral and the animal world, and in every tree and shrub and flower, he saw a revelation of God's infinite wisdom; and as he sought to learn more and more, his knowledge of God and his love for him constantly increased.

#### The Tribute of Kings

"And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year."

As the people from many lands visited Solomon, he taught them of God as the Creator of all things. These visitors returned to their homes with clearer conceptions of the God of Israel, and of his compassionate love for the human

race. In the works of nature they now beheld an expression of his love and a revelation of his character; and many were led to worship him as their God.

Never was Israel more greatly honored than during the first part of Solomon's reign. The righteousness and wisdom revealed by the king bore to all nations continual witness of the power of God. For a time the Israelites shone forth as the light of the world, showing, by their nobility of character, the greatness of Jehovah.

#### The Visit of the Queen of Sheba

One of those deeply interested in Solomon's wisdom, the queen of Sheba, determined to "prove him with hard questions," and "came to Jerusalem," attended by a retinue of servants, with camels bearing "spices, and gold in abundance, and precious stones."

"And when she was come to Solomon, she communed with him of all that was in her heart." The queen talked with him of the mysteries of nature, and Solomon taught her of the God of nature, the great Creator, who dwells in the highest heaven and rules over all. "And Solomon told her all her questions: there was not anything hid from the king, which he told her not."

"When the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her."

"It was a true report," she acknowledged to the king, "which I heard in mine own land of thine acts, and of thy wisdom: howbeit I believed not their words, until I came, and mine eyes had seen it:" "and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom."

Recognizing the source of Solomon's wisdom and prosperity, the queen exclaimed: "Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them forever, therefore made he thee king over them, to do judgment and justice."

The queen "gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to King Solomon."

"King Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she returned and went to her own country, she and her servants."

#### "The Lips of the Wise Disperse Knowledge"

The real glory of Solomon's reign was not the surpassing wisdom, the fabulous riches, and the far-reaching

power and fame that were his. It was by a wise use of these gifts of heaven, in revealing to the world a knowledge of the King of kings, that Solomon brought glory to the name of the God of Israel.

With the passing of the years and the increase of his fame, Solomon sought to honor God by adding to his mental and spiritual strength, and by imparting to others the blessings he received. He realized that he had come into possession of a kingdom, and of power, wisdom, and glory, through the favor of Jehovah. None understood better than he that these gifts were bestowed in order that he might give to the world a knowledge of God.

It was to give in his own life a revelation of his Father's character, that Christ came in the form of humanity. In his life no ostentatious display, no act to gain applause, was ever witnessed. Christ was hid in God, and God was revealed in the character of his Son. To this revelation Jesus desired the minds of the people to be directed, and their homage to be given.

Solomon's divinely given wisdom found expression in songs of praise, and in many inspired proverbs. In these writings are outlined principles of holy living and high endeavor,—principles that should govern every act of life,—principles that are heaven-born and that lead to godliness. The wide dissemination of these truths, and the recognition of God as the one to whom belongs all praise and honor, made Solomon's early reign most glorious.

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." "The fear of the Lord is the beginning of wisdom." "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate."

O that Solomon had heeded in later years these wonderful words of wisdom that he was inspired to write! O that he who once declared that "the lips of the wise disperse knowledge," and who himself wisely taught the kings of the earth to ascribe to the King of kings the glory they desired to give him, had never with a "froward mouth," in "pride and arrogancy," taken to himself the glory due to God alone!

"If God gives the dews on your crops, see that out of your crops you give your dues back to God."

## Diffusion Versus Concentration

FRANCIS M. WILCOX

THE history of this world from the entrance of sin presents a record of opposing principles. The governments of God and Satan, and the principles upon which they are based, have stood in direct opposition. At every step Satan has sought to circumvent the plan of God. Between them there has been a deadly conflict,—a conflict which can give no quarter or know no compromise.

The difference between these principles is well illustrated in the methods by which God has sought to carry forward and extend his work, and the methods by which Satan has sought to extend his. Satan's plan has been that of concentration and self-centered interests. God's plan has been the plan of diffusion, of giving, of sacrifice.

To Adam the command was given, "Be fruitful, and multiply, and replenish the earth, and subdue it." The garden of Eden was planted as a model of God's husbandry; but instead of settling around it, the human family were to scatter abroad, subdue the earth, and bring it into the same high and glorious state of cultivation as was the model given them by the Creator.

Satan sought to thwart the plan of God. He inspired men to begin the building of cities, and encouraged them to associate together in large colonies. Cain, the wicked one, conceived the idea, and others rapidly followed in his steps, until the earth became so corrupt that God was forced to destroy the whole human race, with the exception of Noah and his family.

Upon Noah's liberation from the ark the same principle of diffusion was again enunciated. "Be fruitful, and multiply, and replenish the earth." But the same principle of evil which had proved so successful in the antediluvian age once more prevailed, and just in proportion as the human family departed from God, they again began to disregard his command and centralize their efforts and their influence. The result of the second apostasy culminated in the building of the tower of Babel. The second time God was compelled to resort to extreme measures. He destroyed the tower, and "scattered them abroad from thence upon the face of all the earth;" and in order that his plan should not again be turned aside, he confounded their language, thus creating the beginnings of nations and the distinctive and lasting separation of the human family.

In the call extended to Abraham, the principle of diffusion is again witnessed. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee;" and the subsequent history of Abraham's experience demonstrates that he did not receive the fulness of God's blessing until this command was literally carried out, and there came about the complete separation between himself and Lot.

Abraham dwelt in tents, and was a

wanderer from one part of the country to the other. This was in God's order, that the light and knowledge of the true God might be diffused to the people of that country. Their iniquity was not yet full, and God was still giving them opportunity for repentance. In later years God called the seed of Abraham to the land of Egypt. Here in the courts of the mightiest nation of earth, and before the millions of Egypt, Joseph and his brethren were to vindicate the majesty and glory of the one true God. But now Egypt had been given her opportunity, and the time comes in God's providence when his people are to return to the land given to their fathers, there to stand as the mightiest of the nations of the earth, as the chosen people of God, to spread abroad his truth and the glory of his name. Of them at this time God says that they should stand as a peculiar people, and should not be "reckoned among the nations."

The land bestowed upon them as an inheritance was peculiarly situated. It was on the great highway of travel between the east and the west. During all its history, in the changes that took place among the nations of the earth, it occupied a unique position. The mightiest kingdoms were its neighbors. To these God would have go out a knowledge of his truth, and so long as Israel were consecrated to him, their influence was potent for good; but as soon as they became self-centered, as soon as they came to glory in their possession, then God, in order that his plan might be carried out, sold them into captivity, and scattered them as individuals among the nations of earth.

The scattering of Israel and of Judah was not without its results in a missionary way. We find Daniel and his companions at the court of Babylon, and brought into positions of trust in the government, thus revealing to the heathen the knowledge of the true God.

That this principle of diffusion is a true gospel principle, Christ himself demonstrated by every act of his life and in all of his teachings. He "went about doing good." His efforts were not for one city, nor even for one nation. His visit to Samaria was but the first fruits of the glorious work to be done among the Gentile nations of the earth. He commissioned his disciples, "Go ye into all the world, and preach the gospel to every creature." With their Jewish prejudices they illy comprehended the significance of his words and the world-wide commission committed to their hands. Even after the resurrection of our Lord they approached him with the question, "Wilt thou at this time restore again the kingdom to Israel?" He answers them, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." But Jerusalem continued to be the center of their hopes and the field of their labor, and in order for the purpose of the Lord to be carried out there came

again a scattering of the people. "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. . . . Therefore they that were scattered abroad went everywhere preaching the word."

Throughout the entire history of the church of God this principle of diffusion can be traced; and as opposed to it, the principle of concentration has likewise been manifested. These two principles are operating mightily in the world to-day. The principle of concentration is seen in the congested centers of population, the tendency to leave the rural districts and flock to the cities, which in consequence are becoming hotbeds of vice. It is seen in the concentration of wealth and capital, the hoarding of gold and silver, the self-centered interests of trades and professions and unions.

And there is greater danger to-day that this principle of concentration shall circumvent God's plan, and affect the professed people of God as never before in the history of the church. Have we not already seen its influence in the operation of our own work? and has not the call of God during the last two or three years been to break the bands with which this principle has bound us, and put in operation the blessed gospel principle of diffusion? Our churches have become self-centered. The principle of colonization has been carried out to the detriment of our work. Building has been added to building and institutions multiplied in great centers, leaving other great cities without a witness to the truth.

God calls us now to leave the tower of Babel around which we have centered our efforts, to cast to the winds the glory of building up for ourselves a great name, and go forth to the nations of earth to carry the gospel of this generation to a lost and dying world. And the awakening which has come to our people during the last few months with reference to this principle is an omen of coming victory and deliverance. We see the breaking away from our great centers, a separating and a scattering of the great interests that have been congregated there. The movement out of that which has been the great center of our work in the past is an illustration of this. The removal of our work to Washington is in direct line with this gospel principle, and this movement has set the pace for our denomination.

It is most encouraging to-day to see churches and whole conferences responding to the call of God and sending out into the regions beyond men and means for aggressive and pioneer work. In some States one half of the tithe has been given for work in other fields. May God bless as applied to his special work in these days, the principle of diffusion. May he enable us to recognize the principle of concentration as opposed to the doctrine of the gospel. The keynote of the gospel is "give." God gave his only

begotten Son. He gives us all; he asks us to give him all in return. Diffusion or concentration—which principle shall control our lives?

Boulder, Colo.

### Take Time for Prayer

T. E. BOWEN

IN a recent number of the REVIEW a very helpful article appeared from the pen of Elder G. B. Thompson, entitled, "Our Greatest Need." It was shown to be the gift of the Holy Spirit.

In reading a passage in that beautiful book, "Education," from the pen of Sister White recently, I found these very helpful words:—

"An intensity such as never before was seen is taking possession of the world. In amusement, in money making, in the contest for power, in the very struggle for existence, there is a terrible force that engrosses body and mind and soul. In the midst of this maddening rush, God is speaking. He bids us come apart and commune with him. 'Be still, and know that I am God.'

"Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste. With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work."

Brother, sister, how often this very experience has been ours. Instead of taking the place that Mary took at the footstool of Jesus, there to ponder his words, listen for his counsels, we say a prayer—in other words, do all the talking—and hasten on to our many duties, to become anxious and worried, as was Martha, thus missing that precious sweetness that might be ours. Can we wonder that we find ourselves barren, tempest-tossed, and heavy laden? Ponder carefully the way marked out for us to obtain that divine power in the precious gift of the Holy Spirit in this which follows:—

"These workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. They need the uplifting influence of his Spirit. Receiving this, they will be quickened by fresh life. The wearied frame and tired brain will be refreshed, the burdened heart will be lightened."

It is daily contact with Christ in prayer that brings to us the Spirit of God. The Spirit comes only as he is sent by Christ. Christ is our friend, and to him has been granted all power. He will grant us his Spirit to meet our need, and no more. We must sense our need. This will cause us to yearn for Christ's presence, and that request will be granted by giving us the Spirit.

"Not a pause for a moment in his presence, but personal contact with Christ, to sit down in companionship with him,—this is our need. Happy will it be for the children in our homes and the students of our schools when parents and teachers shall learn in their own lives the precious experience pictured in these words from the Song of Songs:—

"As the apple-tree among the trees of the wood,  
So is my Beloved among the sons.  
I sat down under his shadow with great delight,  
And his fruit was sweet to my taste.  
He brought me to the banqueting house,  
And his banner over me was love."  
Rome, N. Y.

### "Praise God From Whom All Blessings Flow"

J. B. GOODRICH

As I read in the REVIEW the article written by Elder G. A. Irwin regarding the coming week of prayer, my heart rejoices, and I praise God for the special help given me last year during the week of prayer. For two years preceding that meeting, I had been in feeble health, and was troubled with hoarseness. I went to the meeting at Washburn so hoarse I could not preach much, but the Lord gave me back my voice; and since then I have labored with my usual freedom. As a result, I have seen some accept the truth, and I praise God for what he has done for me, and I still hunger and thirst for Christ's righteousness. O for a fresh baptism of the Holy Spirit, sent down from above, which will give success to the third angel's message wherever it is proclaimed! God grant there may be a turning unto the Lord with the whole heart, that we may have a special fitting up for the work before us.

Blaine, Maine.

### Do You Know?

Do you know that all Christians combined are giving at the rate of *one tenth of a cent* a day for the evangelization of the world?

Do you know that of every dollar given for Christian work, only about *two cents* are sent to heathen countries for the propagation of the gospel?

Do you know that selfishness causes professed Christians to build costly churches, put in pipe-organs, cushioned pews and Brussels carpets, while the heathen are left without the gospel?

Do you know that pride and selfishness cause some to build fine houses and buy costly furnishings, and adorn themselves with costly apparel, while thousands near their doors are unable to get the necessities of life, and millions of heathen die without hearing the name of Jesus?

Do you know that Jesus will come soon? Have you done all you can do to get the gospel to every creature? Have you given all you could for the support of the gospel? Are you sure of the "Well done"?—*Selected.*

# THE WORLD-WIDE FIELD

## News From Haran—4

Z. G. BAHARIAN

OUR fourth trial was on March 9. While I was preparing myself to answer a question asked at the former trial, we were told by the president that there was another new question. After some secret deliberation, the clerk was commanded to read a paper which had been sent from the general attorney of Aleppo. The paper was read; to our great astonishment, it was the translation of an Armenian national hymn, which had been found at the house of our Brother Antioch, for which he was arrested and imprisoned in Aleppo. As he was a Sabbath-keeper, and as we had

done good in preaching him the gospel. Preaching the gospel to revolutionists is not a mingling in politics." I clearly opened to them our principle of love to all men. We have no national patriotism. All who unite with us as a church first put away the national patriotism, and become man-lovers. Unless they do this, they can not unite with us.

Brother Ayzavian testified bravely about Brother George—that he is a Christian, a good man, having no part at all in politics, and that we obey the government. Just at this point the president stopped him from talking more, and commanded me to stand. I

and we are not obliged to unite with it in disobedience, but rather should we obey Jesus Christ, because he is our God."

At this point the president could not bear any more. He stopped me from speaking, and said, "Now it is well known that you do not obey the government."

As to that Armenian national hymn found at Brother George's, we have learned lately that for some political question some Armenian houses were searched at Antioch. Nothing was found in Brother George's rooms. The owner of the house was also living in the same house, and in his room the Armenian hymn was found, his daughter having written it. The officers took it, and had it translated into Turkish. The story is that they saw money in Brother George's box, in their search, and being anxious to get some, they called him, and asked ten Turkish *liras*, else they would impute the hymn to him. He refused to give them the money, then they imprisoned him, and sent him to Aleppo. He has been in jail one year, and his trial has not yet taken place. Because of that paper, he is taken as an insurgent, and we also, as his companions, because we have had correspondence with him. We were saved from that imputation, and are sure God will save this brother, also. He was very sincere in the truth, very faithful in his duties, and very active in preaching. Remember him in your prayers.

*Aintab, Turkey.*



HIGH PORTE, CONSTANTINOPLE

correspondence with him, now we were considered partakers in politics.

At first, one by one, we were asked if we had acquaintance with this George of Antioch. We answered, "Yes; we have had acquaintance with him for four or five years, and have sent him many Bible readings and letters, to teach him our religion." Next we were asked: "Did you not know that he was such a man—harmful to the government?" One by one we answered that we did not know that he was such a man, and even now we do not know him to be so; on the contrary, we know him not to be such. "He does not mingle himself in political questions, and stands against all political revolutionists. We have had no correspondence about such harmful questions. But now that such a harmful writing has been found on him, we do not know the real story of it. We are not responsible for it, because it has not been sent by us, nor written by us. If there is a responsibility, it is on him. We preach the gospel to all sinners. Now, the political insurgents are among the sinners, and if you can prove that our Brother George is such a man, we have

arose, and was asked if I approved what Mr. Ayzavian spoke. I answered, "Yes." Then I was asked, "Why did you tell, at your former trial, that you can not obey the government?" God gave me another opportunity to testify about our relation with governments. This was my brief answer:—

"Let me repeat what I have said before—that the preaching of the gospel has been commanded us by our Lord Jesus Christ, who is the ruler of the kings of the earth, to whom is given all authority in heaven and on earth, who is now sitting at the right hand of God in heaven, far above all rule and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come. Now, the Turkish government is one which is under the rulership of Jesus. Then the government must not hinder us from preaching his gospel. If we are commanded not to preach the gospel, we can not obey the government, because our obedience to Jesus is first. If the government does not remove its prohibition laws against the preaching of the gospel, it stands against Jesus,

## The Bible in Many Tongues How the Scriptures Are Being Sent to Distant Lands

THE annual report of the British and Foreign Bible Society is an extraordinary record of world-wide work well done. The year 1904-05 was the opening year of the second century of its history, and the issues of the Scriptures in many tongues rose to a total only once before surpassed. Some idea of the scope of the organization is conveyed by the single sentence that since it came into existence, the total issues of the society amount to 192,537,746 copies of the Holy Scriptures, complete or in parts, of which not more than 77,000,000 were in English.

Last year's output as compared with that of 1903-04 is tabulated as follows:—

	1904-05	1903-04
Bibles .....	942,024	1,057,154
New Testaments ..	1,366,674	1,449,808
Portions .....	3,548,947	3,190,399
	5,857,645	5,697,361

One of the features of the report is that twelve new languages were added to the list of versions during the year, bringing the number up to three hundred and ninety.

Of the new tongues thus added to the list six belong to Africa, three to Oceania, two to Asia, and one to Central America. The Gospel of St. John will soon be in circulation in Susieh, the

speech of a Berber tribe in South Morocco, and in the colloquial Arabic of Algeria. St. Matthew has been printed in Se-kalana, the language of a people living west of Matabeland, South Africa; while the language of the fierce Masai of East Africa has been made to express St. Mark. The same Gospel has been printed in Gang for an Acholi tribe north of Uganda, and that of St. Luke for the naked Dinka, who inhabits the region round Fashoda.

The other six new languages are Mukawa for New Guinea; Santo Bay and Tafasao for the New Hebrides; Balti for Kashmir; Brahui for Baluchistan; and Mosquito, which is spoken on the eastern coast of Nicaragua.

The society's circulation in China alone exceeded a million, and 350,000 books were given away among the soldiers and sailors of Russia and Japan. During the year there were 950 colporteurs employed, at a cost of £45,000 and they sold over 2,250,000 copies of the Scriptures.—*Washington Post*.

### Death and Burial in Fiji

C. H. PARKER

You may be interested in the death and burial rite of the Fijians. Everything of any importance in Fiji must be

Bible, or a lamp, or a sewing-machine, etc. Then they wrap the body up in many mats, lastly cording it with their native rope. It is then carried in the hands of four or more men, or placed upon two sticks and carried upon the shoulders, to the burial-ground, which is generally only thirty or forty rods from the town. Here a hole is dug in the ground about three feet deep and as long as the corpse. A mat lines the bottom and sides, upon which the dead is laid.

The service is conducted much the same as in European countries. Then the earth is filled in and mounded over. This accomplished, all retire to the house, where they feast and revel. Large amounts of *yaqona*, the native grog, is drunk.

Very little sorrow is manifested; but, on the other hand, a great deal of laughter and joking. In fact, one would be made to think that they are glad when some one dies.

Ten days later another feast is made, when the grave is built up with special stones and anointed with oil. At the end of the year another feast is given, and sometimes at the end of five years. Upon many of the graves may be seen lanterns or cups and saucers.

How cruel a master is tradition, and

### Mission Notes

THE company at San Fernando, Trinidad, is reported as growing in numbers, and several await baptism.

ELDER J. A. MORROW, of Bermuda, reports that five were baptized in those islands recently. Others were expecting to go forward.

THE Brownie Orphanage (Presbyterian) at Kodoli, north India, had a bright service not long ago, when sixty-three of the orphans made open profession of faith in Christ.

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

THERE has been a great extension in the work of the Chinese post-office. The number of articles with which the postal authorities deal has increased from 49,350,000 in 1903 to 72,150,000 in 1904. Couriers are traveling unmolested throughout the empire, except in two districts on the borders of Kwang-si and Kwei-chau Provinces, and 1,192 post-offices are now open.

HENRY KIMURA, a native preacher in Japan, thus tells how God answered his prayers for his own family: "On the third day of July, we had a wonderful and blessed time at my home. My father was baptized at the Niigita church. He has persecuted me fourteen years, since I gave my heart to God, but my prayer was finally answered, according to his promise. He came to the same common Saviour."

MORE than two hundred of the native agents of the Wesleyan Missionary Society in the Fiji Islands owe the awakening of a sense of sin, as well as the peace of Jesus Christ, solely to reading the New Testament. Scripture alone, without counsel, admonition, or spiritual instruction from any one, does the work of conviction and conversion in many mission fields. When missionaries are lacking either at home or abroad, the Bible should be sent out the more abundantly.

ONE of the secretaries of the American Board says that some forty years ago, he, a small boy, was inveigled by a sister into giving a precious (and regretted) fifty cents to a mission band for the education in Turkey of an Armenian girl named Kohar. Years may well tend to make one forget a vaguely distant Kohar, and even a painful sacrifice of which she was the innocent cause. But the other day Kohar came to light again; this time to astonish the good man with a gift of two hundred and fifty dollars for the treasury of the American Board. The true convert knows the emotion of gratitude exactly as well as her teacher.



A FAMILY OF FIJIAN

attended with great feasting, as this is the only way, they say, in which they can show their love and affection.

Several days before death takes place, large numbers of the friends will crowd into the house, anxiously waiting for the end. No more fitting illustration occurs to the writer's mind, than the vultures watching the lagging steps of some animal near death's door. When the individual breathes his last, immediately a howl is set up, lasting for a short time. Then preparations are begun for the feast while the person is being prepared for burial.

The common method of burial is to dress the corpse in its best, placing with it many of its belongings, such as a

how many a string on the human harp of affection has it broken. Yet the multitude seem to love to have it so. True are the words which old Thomas Tyron wrote more than two hundred years ago: "He that follows the multitude has a knave for a master and a fool for a tutor."

Like Europeans, all think they are going directly to heaven when they die, though they may be the darkest-dyed sinners. O, that their eyes might be opened to understand the awfulness of death, and that it is an enemy's hand!

*Lomaloma, Lau, Fiji.*

GREAT souls have wills, feeble ones have wishes.—*Chinese Proverb.*

# Children's Missionary Exercise

For Sabbath, December 30, 1905

Prepared by ESTELLA HOUSER

## Suggestive Program\*

- I. OPENING SONG: "All hail the power of Jesus' name." ("Hymns and Tunes," No. III; "Christ in Song," No. 226.)
- II. PRAYER.
- III. SCRIPTURE READING:—"Bible Answers to Missionary Questions."
- IV. SONG: "A Missionary Hymn." (Music, "Hymns and Tunes," No. 775; "Christ in Song," No. 570.)
- V. RECITATIONS:—"The Need of Haste."  
"A Plea for Korea."  
"Wunwang's Story of His Life."
- VI. SONG: "China's Call." (Music, "Christ in Song," No. 397.)
- VII. RECITATIONS:—"Only a Little Baby Girl."  
"The Young Missionaries."
- VIII. BLACKBOARD EXERCISE:—"Africa's Need."
- IX. RECITATIONS:—"Is It Nothing to You?"  
"Missionary Exercise for Four Children."
- X. SONG, By the Children: "Freely Give." ("Christ in Song," No. 407.)
- XI. RECITATIONS:—"Two Pennies."  
"Please Don't Refuse."
- XII. COLLECTION.
- XIII. CLOSING SONG: "Work and Wait." ("Hymns and Tunes," No. 1253.)

## Bible Answers to Missionary Questions

1. *What are missionaries?*  
"We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2-Cor. 5:20.

\* This program is only suggestive. It can be varied according to the size and desires of the school. It can be shortened readily by dropping out some of the exercises, or changed by substituting others. The recitations may be read if desired. The texts for the Scripture reading could be written on slips of paper, and handed out before the service to those who will read plainly, or, if thought best, the questions may be asked, the children answering in concert. Aim to have the texts read distinctly. Our own recent experience in Korea, with more than three-score Sabbath-keepers begging for help, may be briefly related. This will make the recitation on Korea more impressive. The little girl and boy giving the last two recitations should go forward together, the little girl carrying her collection box. The little boy, holding up two bright pennies, recites his poem as if speaking to the little girl; and when he has finished the third verse, he puts his pennies into her box, then, turning to the audience, he recites the last verse. After he has taken his seat, the little girl steps forward, and recites, "Please Don't Refuse," this to be followed with the collection, which may be gathered by the children. Much of the success of the exercises will depend upon the training given those who participate. Let nothing be done for display, but with the hope that a deeper interest in the world-wide work may thus be awakened.

2. *Are there enough missionaries?*  
"The harvest truly is plenteous, but the laborers are few." Matt. 9:37.
3. *What is our duty, then?*  
"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38.
4. *What is the state of the heathen world?*  
"The dark places of the earth are full of the habitations of cruelty." Ps. 74:20.
5. *Why do they not worship the true God?*  
"How shall they believe in him of whom they have not heard?" Rom. 10:14.
6. *Who are sent to teach them?*  
"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.
7. *Who sends these witnesses?*  
"Then said Jesus to them, . . . as my Father hath sent me, even so send I you." John 20:21.
8. *What is the great commission?*  
"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.
9. *Can children be missionaries?*  
"The Syrians . . . had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." 2 Kings 5:2, 3.
10. *What help has Jesus promised?*  
"Lo, I am with you always, even unto the end of the world." Matt. 28:20.
11. *What have missionaries accomplished?*  
"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9:2.
12. *What reward has Jesus promised to the faithful missionary?*  
"They that turn many to righteousness [shall shine] as the stars forever and ever." Dan. 12:3.
13. *When will missions end?*  
"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.



SOUTH SEA ISLANDER

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**A Missionary Hymn**  
(Music, "Hymns and Tunes," No. 775.)  
For a witness to all nations  
Must the gospel news be told,  
Till the ransomed countless number  
Are within the open fold

Of the Shepherd,  
Whom their eyes shall then behold.

We would send the joyful message  
Far where death and darkness reign,  
Telling out among the heathen  
Of the Lamb who once was slain,  
Who in triumph  
In the clouds shall come again.

We are toilers in the harvest:  
Fields are ripe, but reapers few.  
Ere the day of his appearing  
There is much for us to do.  
Jesus calls us.  
To his call may each be true.

Grant, O Lord, that from our number  
Some may go to preach the Word—  
Hear our prayer that none may slumber  
When the midnight cry is heard.  
Come, Lord Jesus;  
For thy reign be each prepared.  
—W. F. Edgerton.

## The Need of Haste

THEY are dying by *tens!* don't you know it?

Dying without the light.  
They know not Christ as their Saviour;  
His cross is hid from their sight.

They are dying by *hundreds!* O hear it!  
In the chains of ignorance bound.  
They see not their need of a Saviour,  
The Saviour whom you have found.

They are dying by *thousands!* Believe it!  
O what are you going to do?  
Your Saviour cares for these lost ones,  
And longs to bless them through you.

They are dying by *millions!* Yes, millions!  
All over the world's wide lands;  
In Africa, India, and China.  
Can you sit with idle hands?

Dying while you are sleeping,  
Dying while you are at play,  
Dying while you laugh and chatter.  
Dying by night and by day.

Some do not know they are needy;  
Some of them care not at all.  
But some of them hunger for Jesus,  
Yet know not on whom to call.

They grope for a light, in their darkness;  
They call on their gods for aid;  
There is no one to tell them of Jesus,  
And the sinner's debt which he paid.

None, did I say? 'Twas an error;  
For God has a few lights out there;  
But when it's not three to a million,  
O won't you begin to care?

—The Kingdom.

## A Plea for Korea

HEARD ye the voice from over the sea,  
Not far from the Flowery Land?  
'Tis the Hermit Kingdom that calls to thee,  
From the land of the "Morning Calm:"

"Come over and help us." Heard ye the cry?

"Come quickly. The harvest is white;  
Say not 'Four months,' or 'By and by.'"  
Korea asks *now* for the light.

Millions of hands are outstretched there  
To receive the Living Bread,

And multitudes by her rocky shores  
Stand waiting to be fed.  
Heard ye the voice? 'Tis the Master's  
now;  
As he speaks the word of command,  
Harken attentive, and to it bow:  
"Go ye into all the world."

**Wunwang's Story of His Life**  
(Little boy dressed as a Chinese.)

I HAVE been asked to tell you the story of my life, so I will begin at the beginning. My home is in China. When I was a little baby, my mother tied a red cord about my wrists, to make me obedient, and another, with charms strung on it, about my neck, to keep me from having the colic or smallpox.

When I was a month old, they had a party for me, to which my grandmother and a great many other people came, and brought me presents. They shaved my head, and gave me my milk name, which was "Little Stupid," so that when the spirits heard my mother call me, they would think she didn't care much about me, and so let me live to grow up.

When I was six years old, I had my real name, which is Wunwang, and I began to go to school; but I didn't think it was very interesting, for I couldn't understand what we were studying, and I got tired saying, over and over again, "Confucius; how great is Confucius!"

One day, as I was going home from school, some big boys were fighting, and they ran into and knocked me down, and my leg was broken. They carried me home, and my father brought in a native doctor, who felt my pulse in five or six places, gave me something to take, put a knitting-needle into the fire until it was red-hot, then stuck it into my leg, and said I should be all well soon.

I didn't get better, and I used to cry with the pain. One day a missionary was passing by our house, and came in to see what was the matter. When he saw my leg, he asked my father to let him take me to the hospital, where they could cure me. My father was afraid to let me go, for we both thought they might do something dreadful to me there. But at last he said Yes, and they took me on a wheelbarrow. When I saw the doctor coming to look at my leg, with some queer things in his hand, I thought he was going to take out my eyes, to make medicine of them. So I screamed and screamed.

A lady came, and held my hand, and talked quietly to me, and had me smell something which put me to sleep, and when I woke, my leg was all nicely fixed. Now I can walk again, and my father is so happy that he says I may go to school where they teach about Jesus, who makes these foreigners so kind and good.—*Mission Dayspring.*

**China's Call**

(Tune: No. 397, "Christ in Song.")

Adapted by Mrs. A. C. Selmon, Honan, China.

NEARER fields, the reapers toiling,  
Gather in the golden grain,  
Still the distant eastern borders  
To the workers' skill remain.

**CHORUS**

Lord of harvest, send forth reapers.  
Hear us, Lord, to thee we cry;  
Send them, China's sheaves to gather,  
Ere the harvest time pass by.

Long the shadows there have tarried;  
Late the precious seeds were sown;

Now the world's great Light is shining  
On a harvest fully grown.

China, with its teeming millions,  
Souls for whom *our* Saviour died,  
Knowing heaven, but not the pathway,  
Lost, is waiting for a guide.

Now the *word* from home has reached  
them,  
Are there none to lead the way?



A JINRIKISHA BOY

Ere the harvest time is over,  
Will you help, as well as pray?

**Only a Little Baby Girl**

ONLY a little baby girl,  
Dead by the riverside;  
Only a little Chinese child,  
Drowned in the floating tide.

If she had only been a boy,  
They would have heard her cry;  
But she was just a baby girl,  
And she was left to die.

So they have left her little form  
Floating upon the wave.  
She was too young to have a soul,  
Why should she have a grave?

Yes, and there's many another lamb  
Perishing every day,  
Thrown by the road, or the riverside,  
Flung to the beasts of prey.

Think, as you lie on your little bed,  
Smoothed by a mother's hand,  
Think of the little baby girls  
Over in China's land.

Ask if there is not something more  
Even a child can do,  
And if perhaps in China's land  
Jesus has need of you.

**The Young Missionaries**

(This exercise may be given by children in the costumes of the natives if desired.)

**TEACHER**

DEAR children of the mission band,  
As hand-in-hand for Christ you stand,  
If the Saviour should bid you go,  
With seeds of gospel truth to sow,  
Tell me, where would you choose a field,  
In hopes of reaping a rich yield?

**CLEO (1)**

I think, dear teacher, I would go  
To Chinaland, my seed to sow.  
I'd scatter broadcast in the street,  
That all who bind girl-babies' feet  
Might know that He who made them so  
Intended they should grow and grow.

**WILLIE (2)**

To Africa I would speed away,  
And sow with might, day after day.  
I'd deal witchcraft a deadly blow,  
Traffic in human lives lay low;

I'd tell them of God, who made all men  
free,  
To him alone we bend the knee.

**FLORA (3)**

If seed to sow were given to me,  
I'd cross at once the deep, deep sea;  
I'd spend my life in faithful toil  
On India's dark and bloody soil,  
Where little girls of seven are sold, to be  
The slaves of men, without a plea.

**HORACE (4)**

If I were left to choose and plan,  
I'd sow my seed in old Japan;  
The work that was there begun  
By Neesima, Japan's own son,  
I'd like to see at last complete,  
A trophy cast at Jesus' feet.

**MINNIE (5)**

The field I love, of all the best,  
Is where the Judsons found their rest;  
And if the Lord to me would give  
Some seed to sow, and let it live,  
In Burma I would find delight,  
Toiling from morning until night.

**HARRY (6)**

On islands in the Southern Sea  
I'd sow my seed, to set men free;  
No longer then would man eat man,  
But live according to God's plan,  
In peace, and happiness, and love,  
And dwell at last with him above.

**SOPHIA (7)**

I'd store my heart and hands with seed,  
And go where there was greatest need;  
And if I could not quite decide,  
I'd ask God to be my guide,  
And choose for me the very field  
In which to sow for future yield.

**ALL TOGETHER**

Yes, missionaries true we stand,  
Ready to go at Christ's command.  
'Tis thus we'll honor him who gave  
His only Son, our souls to save.

**TEACHER**

May the Lord bless you, my little missionaries. Before separating, let us unite in singing one stanza of that beautiful hymn,—

"Can we, whose souls are lighted  
With wisdom from on high,—  
Can we, to men benighted,  
The lamp of life deny?  
Salvation, O, salvation!  
The joyful sound proclaim  
Till earth's remotest nation  
Has heard Messiah's name."  
—Mrs. W. M. Gray.

**Africa's Need**

THE term "Dark Continent" applied to Africa by Stanley, has a threefold application. Africa, until the nineteenth century, was the one continent whose vast interior, as far as geographical certainties are concerned, lay in unpenetrated darkness. It is the one continent whose population is composed almost entirely of dark peoples. It is the one continent whose native religion is without sacred writings and definite systems,—a religion whose followers are but wanderers in "the blackness of darkness."

Of all the continents, Africa is second in size to Asia alone. With the islands, Madagascar, the Madeiras, the Canaries, and others, Africa has about 11,500,000 square miles of territory. A striking comparison between the size of Africa and that of other continents has been suggested. "There is room enough in the lower end of the continent for the

whole of the United States, with her eighty-two million people; Europe, with her many states and hundreds of millions, can be placed on one side of Central Africa; China, with her vast population of four hundred million, could be accommodated on the other half, and there is room for all India and Wales, Scotland, and Ireland, in the lower valley of the Nile, and along the coast of the Mediterranean; while there is plenty of room for Porto Rico and the Philippines on the island of Madagascar."

with us. What shall we do? Shall the message be hastened to Ethiopia? or shall we who are here to-day delay it? We may hasten it if we will, by our prayers and our gifts. One of our laborers in Africa sends this message:—

"We earnestly request you to hear the cry of the millions of Africa as it ascends to heaven, pleading for the light of the everlasting gospel, and to place men in training for this work; also that missions be opened as soon as possible in a few great centers, such as Sudan,

our several stations may be made plain. Also locate the central points mentioned in the message from one of our workers. The one presenting this number need not be confined to what is given here, but can arrange his talk as he chooses. The one point is to show the vast country, to every part of which the message must go before the end, and which we have touched only here and there with our finger-tips.

**Is It Nothing to You?**

(Is it nothing to you? Lam. 1: 12.)

Is it nothing to you, O ye Christians,  
That millions of beings to-day,  
In the heathen darkness of China  
Are rapidly passing away?  
They have never heard the story  
Of the loving Lord who saves,  
And "fourteen hundred every hour  
Are sinking to Christless graves!"  
Is it nothing to you, O ye Christians?  
Can you say you have naught to do?—  
Millions in China are dying unsaved,  
And is it nothing to you?

Is it nothing to you, O ye Christians,  
That in India's far-away land  
There are thousands of people pleading  
For the touch of a Saviour's hand?  
They are groping, and trying to find him;  
And although he is ready to save,  
Eight hundred precious souls each hour  
Sink into a Christless grave!  
Is it nothing to you, O ye Christians?  
Can you say you have naught to do?—  
Millions in India dying unsaved,  
And is it nothing to you?

Is it nothing to you, O ye Christians,  
That Africa walks in the night?  
That Christians at home deny them  
The blessed gospel light?  
The cry goes up this morning  
From a heart-broken race of slaves,  
And seven hundred every hour  
Sink into Christless graves!  
Is it nothing to you, O ye Christians?  
Will you say you have naught to  
do?—

Millions in Africa dying unsaved,  
And is it nothing to you?

Is it nothing to you, O ye Christians?—  
O answer me this to-day!  
The heathen are looking for you;  
You can give, or go, or pray.  
You can save your souls from blood-

guiltiness;  
For in lands you never trod  
The heathen are dying every day,—  
And dying without God.  
Is it nothing to you, O ye Christians?  
Dare ye say ye have naught to do?  
All over the earth they wait for the light;  
And is it nothing to you?

— Grace P. Turnbull.

**Missionary Exercise for Four Children**

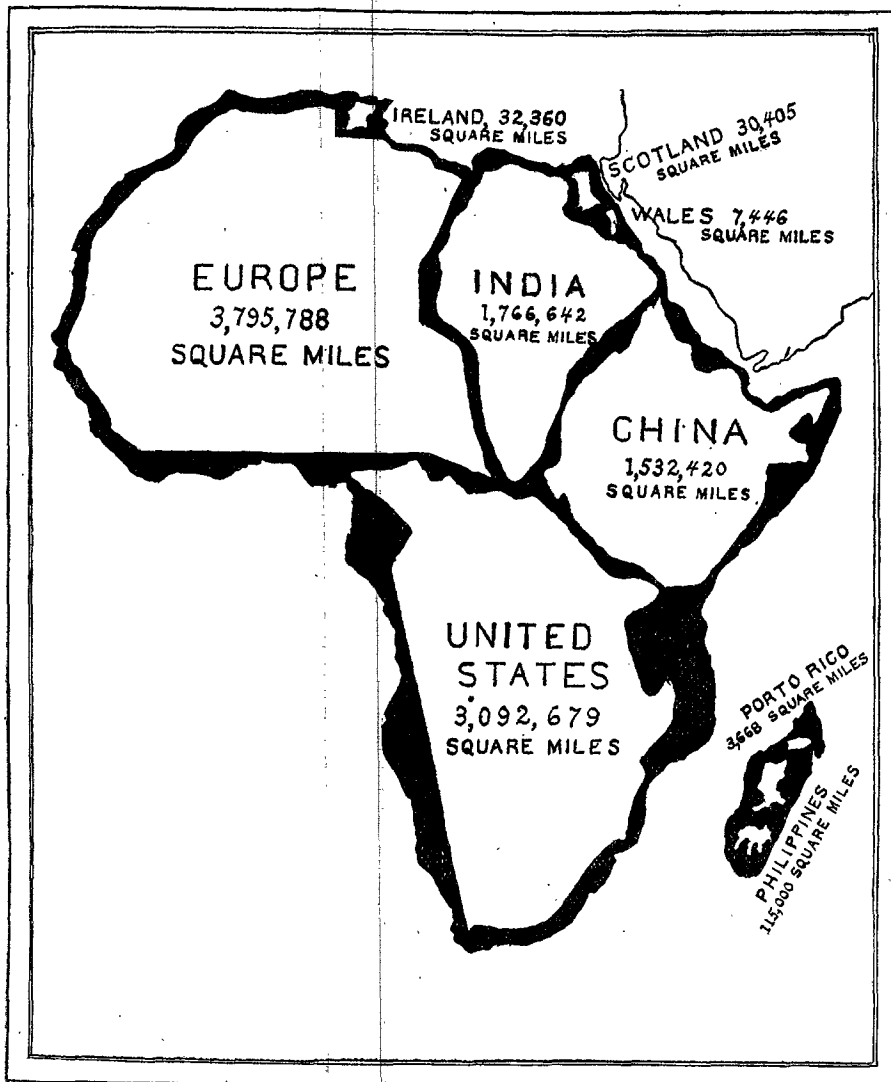
(Each child presents a gilt letter of GIVE, at close of stanza, holding the cards up as they repeat the last together.)

**FIRST CHILD**

"FROM Greenland's icy mountains"—  
So runs the hymn of old;  
Beside those mammoth icebergs  
Dwell hearts perhaps as cold;  
But, warmed by Christian sunlight,  
Illumining the land,  
Bleak earth becomes an Eden,  
And so for G I stand.

**SECOND CHILD**

You know how run the verses:  
"From India's coral strand"  
Comes forth the call for workers—



AFRICA AS MEASURED BY OTHER COUNTRIES

This vast territory, with her one hundred and ninety million people, waits for the gospel. At a cost beyond all reckoning, the continent has passed from prehistoric darkness to twentieth-century daybreak. It is estimated that over six hundred explorers died as a direct result of the death-dealing climate and the consequent hardships of travel. Of missionaries, the number is unknown. Seven societies, up to 1902, reported one hundred and ninety-five losses by death, in their missionary force, during their operations in Africa. Our own Board has laid upon the altar of Africa a number of our pioneer workers. Scarcely a mission has been opened without loss of life. But the work continues, and the fruits of these lives eternity will reveal.

Besides an organized conference in the south, we have mission stations in Egypt, Matabeleland, Nyassaland, Basutoland, Barotsealand, Sierra Leone, and German East Africa. It is only a beginning, but Africa is open and ready for the message. The responsibility lies

Uganda, and the Kongo country, in order that the light of present truth may shine into the heart of darkest Africa, and thus assist in giving the bread of life to Ethiopia, as she waits, pleading with outstretched hands."

"They are waiting in the wild,  
Sick and weary and defiled,  
And the Saviour's healing word  
They have never, never heard;  
Ever hungry and unfed,  
Left without the Living Bread—  
Waiting! waiting!"  
— Arranged.

NOTE.— One of the young people or older members of the school should present this number. The map may be drawn on the blackboard or a large sheet of paper, before the exercise. Then, as the speaker makes the statements concerning the size of Africa, he can illustrate it with the map. As he mentions the stations where we are working, place a star or some prominent mark on the map so that the long distances between



A larger, stronger band;  
Buddhist and erring Brahman  
The Saviour's call must heed,  
And taste God's peace eternal;  
And therefore I must plead.

## THIRD CHILD

From far-off Venezuela,  
To popish bonds a slave;  
From Van and Voroneje,  
Which Eastern waters lave,  
The same loud voice is calling  
Which sounded years ago:  
"Come over here and help us!"—  
The cry of Macedon.

## FOURTH CHILD

From Ethiopia's borders  
And wastes of burning sands,  
Which cruel, dark-skinned Arabs  
Infest with hostile bands,  
By day and night unceasing  
There comes the pleading cry:  
"Bring us the truth you cherish!  
O bring it ere we die!"

## ALL TOGETHER

Give of your prayers and blessings,  
Give of your store, though small;  
Give your time and service;  
Give self—best gift of all.

—Isabel Fritz.

## Two Pennies

Two beautiful, shining pennies!  
Bright, and yellow, and new!  
Don't tell me about the heathen—  
I want them myself, I do.

But then, what if I were a heathen,  
With no precious Bible to tell  
The story of Jesus, our Saviour,  
Who loved little children so well!

I guess you may send them my pennies;  
Perhaps in some way they'll grow;  
For little brooks grow to rivers,  
And pennies make dollars, you know.

I'm not very wise, but there's one thing  
I think must be certainly true—  
If little boys ought to give pennies,  
Big men should give dollars, don't  
you?

—King's Messenger.

## Please Don't Refuse

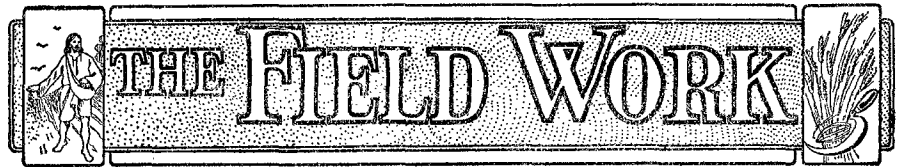
(Little girl with mite-box.)

CHINK! chink! chink!  
O what do you think?  
I've a little box here,  
And it is very queer;  
But the pennies within have a story to  
tell.

Chink! chink! chink!  
O what do you think?  
They are going a trip  
On a big steamship,  
And I am quite willing to bid them fare-  
well.

Chink! chink! chink!  
O what do you think?  
Dear friends, hear them cry:  
"O, please let me fly,  
To tell heathen children the sweet gos-  
pel news."

Chink! chink! chink!  
This is what I think:  
It would increase my store,  
If I had a few more;  
So I'll ask you for some, and please don't  
refuse.

—L. A. S., in *Missionary Friend*.

## England

LEICESTER.—I am receiving good letters from the various parts of our field. The Lord is certainly setting his hand to this work, and I am sure that we shall soon see it triumph. We are doing what we can to awaken the people throughout the field to the necessity of earnest, active missionary effort, not only for their friends and neighbors, but also for the African field. The offerings are beginning to come in for the African mission, though we have hardly got them started yet. The work in Ireland is in great need of help. We hope for a laborer soon.

The tithe in the North England Conference for October reached its high-water mark—one hundred and fifty-nine pounds. E. E. ANDROSS.

## New Mexico

ALBUQUERQUE.—The cause of present truth is prospering in this mission field. The medical work has been started here by Dr. Mary P. Hunter, from Battle Creek, with her trained nurse, Sister Ruth Millette. Elder J. A. Leland has been sent here by the Colorado Conference to take charge of the Spanish work, and he has finished translating *The Family Bible Teacher* into the Spanish language, which will be a great help to the Spanish work.

After the Iolo camp-meeting, a tent-meeting was held here by the workers in New Mexico. At the close of the meetings three were baptized, and eight have joined the church; the membership is now thirty-four, with a good Sabbath-school and young people's meetings.

J. A. SWENEY.

## Australia

SYDNEY.—We are located at the Wahroonga Sanitarium. The day after our arrival I started for our council, which was held at Melbourne. We had an interesting and profitable occasion. Everything passed off harmoniously. There was a good representation of the members of the committee, and also brethren were there from the various States.

I am grateful to see everything so prosperous and encouraging. Queensland seems to be the field that has the most perplexities to deal with. The long drought has greatly impoverished their finances, and that has brought other difficulties. But the present outlook is encouraging.

Yesterday I returned from a brief visit to Avondale. I was much pleased with the outlook and the general situation. The presence of the Lord has certainly rested upon the work there in a marked manner. The school presents a very pleasing appearance. All the industries connected with it are well organized, and enjoy a large degree of prosperity. During the past year there has been a substantial gain financially.

I am also pleased to give a good report of the Wahroonga Sanitarium. The Lord is also blessing the workers there in a marked manner, and the institution made good progress during the past year; and if the present year proves as successful as the past, the financial difficulty will soon be overcome. An excellent spirit pervades throughout.

O. A. OLSEN.

## India

CALCUTTA.—Many of our people wonder if those who go to these difficult fields are happy, or if they become homesick and discouraged. We speak for ourselves only. From the day that we decided to come to India until this present writing, we have been of good courage, and just as well contented as we ever were at home. To know that the Lord is with you, is more than anything else in this world, I care not how dear it may be. Since coming here the Lord has blessed us manifold more than we deserve.

India needs more workers and prayers from our people at home. These poor heathen know not God as he is revealed in the Word, therefore they must learn his character through his servants. Almost every day they come to our home to learn about the truth. A man was sent from East Bengal, begging us to come there and start our work. A village of eight thousand inhabitants has offered to deed us land free of cost, and to help erect a building, if we will start a girls' school. We told them plainly who we were, and asked them what they would think if their children became Christians. They said that rested with the child. A native teacher told us that there were five hundred who believe in the Sabbath, and would keep it if they had proper instruction. But where are the instructors? and where is the means to build these schools?

We pray that this message, which has bound us all together in Christian fellowship, may soon finish its work, and that we may all triumph with it.

W. W. MILLER.

BANGALORE.—Our work here has been up-hill, preparing the hearts of the people to receive the third angel's message. We have tried to do this faithfully, realizing from the lesson in nature that much depends on the condition of the soil, when the seed is sown, for good results. The preparatory work always needs our best efforts and perseverance and faithfulness. We are thankful for the object-lesson of seed sowing which God has given us in nature. We have tried to make a practical application of the lesson in our work here, and truly we are seeing good results. Our Heavenly Father is giving us an earnest of our labor. On our arrival the enemy brought in opposition, prejudice, and indifference; but we held on, and to-day we rejoice in these hard experiences. The Lord has turned them all into

blessings, and the enemy has been defeated. Praise the Lord. How we have felt our need of wisdom and strength, and our dependence on One who is almighty! We have turned to him, and he has supplied all our needs. Truly the prospect is very encouraging. We study with nineteen families weekly, besides holding readings in our home. The seed is sown in faith. We have the assurance that the Lord will give the increase. Eccl. II:4-6. Pray for us.

E. MEYERS.

### The Maritime Conference and Its New School

THE annual meeting of the Maritime Conference, covering Nova Scotia, New Brunswick, and Prince Edward Island, was held in the new school building at Williamsdale East, Nova Scotia, November 2-12.

It was a good conference. From day to day the work of the meeting deepened, and the last Sabbath was a blessed season indeed. Quietly and resolutely burdens were surrendered, the divine promises were laid hold of, and victories were gained that must mean new strength and courage in the work.

the greater part of the farm, though little of the woodland can be seen. It is a quiet place in which to study, with a beautiful view down the valley, and the farm will supply ample opportunity for useful outdoor employment.

Eighteen students, I think, were ready to enter the first term, and no doubt the number will be increased. There are sturdy young people growing up in this truth in these provinces, and at last provision has been made to train them into service. No wonder that new hope fills the hearts of the people. In supporting Elder E. E. Gardner as principal of the school, Iowa is making a good contribution to mission work, and Sister Gardner is well qualified to take a strong part in educational work also. Too long the young people of Canada have had to come to the States for training in our work, to the loss of the Canadian field. Now, with this school in the easternmost provinces, the Ontario school in the middle ground, and the Manitoba school in the west, new strength will come to the work in the great Dominion.

The brethren of the maritime provinces are deeply grateful for the gifts by believers in a number of the Western conferences, by which it was possible to get the school started. Still

"Whereas, In the providence of God the tide of effort in behalf of the advent message is turning eastward in these closing days of the message; therefore,—

"Resolved, That we of the easternmost conference on the continent, redouble our efforts to develop laborers and resources to enter every unworked portion of the maritime provinces, and that in this time of the latter rain we will specially seek for the baptism of the Holy Spirit for service, in order that we may be soul-winners and witnesses for God."

This region of the Bay of Fundy is famous for its high tides, which rise along its shores to heights unknown in other parts. May the flowing tide of interest and effort in behalf of this third angel's message sweep into the Maritime Conference in overflowing blessings; for here is a beautiful, rugged country, with sturdy, warm-hearted people, many of whom are only waiting to hear and obey the truth.

W. A. SPICER.

### En Route to Peru

PANAMA.—Our good ship anchored in Panama Bay early Sabbath morning, October 28, having been just three weeks



WILLIAMSDALE ACADEMY, "SUNNYSIDE FARM," WILLIAMSDALE EAST, NOVA SCOTIA

Not a soul was passed by. It seemed for a time that one in that Sabbath meeting might hold out, resisting the pleading of the Lord's Spirit, but we all rejoiced that the loving-kindness of the Lord broke every barrier down. On Sunday Elder Guthrie buried eight in baptism in the River Philip, which forms the lower boundary of Sunnyside Farm, on which the school is located. All the Maritime ministerial laborers were present, and lifted in the meeting:—Brethren Guthrie, Andrews, Gardner, Hanna, and Longard,—while Elder Thurston and the writer joined with them. It is a united and courageous band of workers and people who take up the work for another year in this far northeastern part of the North American continent.

This new school is a source of much satisfaction to the conference. Williamsdale is a valley north of the Basin of Minas, famous in the story of Acadie, as the water round which many of the early French settlers made their homes. On the sunny slope of the valley our people have secured a two-hundred-acre farm, mostly cleared land. The accompanying picture shows the new school building, the farmhouse and stables, and

there is need for realizing any unpaid pledges or other indications of good will. The believers in the field will lift, but they are few, and the resources are not large. But a good work has been begun, and we must stand by it with our prayers and means.

Prince Edward Island, one of the maritime provinces, is still without a laborer. Two sisters were present from that part of the field. There is a portable tabernacle all ready for work in Charlottetown, the chief place of the island, and these sisters are doing what they can with literature, and are praying that some laborer may come soon to lift the standard. The Maritime Conference invites any conference that can do so to send and support some ministerial laborer in that large island field. It is an agricultural region, with a population of one hundred thousand, a good field for some enterprising young couple to enter. The tide is turning eastward in the work on this continent. The strength and resources of the West are being drawn out toward the needier and more populous Eastern districts. At the Maritime meeting the following action was taken:—

out from San Francisco. We have had pleasant weather all the way, and nothing occurred to mar the pleasure of the voyage. We had a few hot days along the Mexican coast. Here it gets quite warm in the middle of the day; but there are beautiful evenings, and the nights are almost invariably cool. To-morrow will be our fifth day here. Our ship is due to sail to-morrow, but will probably be delayed a day or two at least. Yesterday we went ashore to arrange transportation.

The hotel rates in Panama are four dollars gold per day, and the accommodation is very poor. We obtained permission of the captain of the "Para" to remain on the ship until we can board the "Pizarro." The rate here is \$2.50 a day. It is much nicer in every way than to go into the dirty, foul-smelling city. We are sorry for this delay and expense, but can not avoid it.

The inhabitants along the coast seem to be a sorry lot, sunken in ignorance and filth, satisfied if they are possessed of a few tattered rags, and food to satisfy the cravings of hunger. There are exceptions—men and women who appear intelligent and prosperous. In

many ways these countries are naturally rich, and might in places become a real paradise, were it not for the vileness of men. It seems to me that it certainly will require the wonderful working of the power of God in these people to fit them to enter the earth made new. And it has come to me with new meaning that if I am successful in my mission, I must in real truth be working in the channel of God's grace. We have had no desire to turn back, but are very anxious to reach our field—Peru.

F. L. PERRY.

### Report of the Third Biennial Session of the Atlantic Union Conference

THE Atlantic Union Conference, as its name indicates, borders on the Atlantic Ocean, and it is comprised of the conferences of Maine, Vermont, Central New England, Southern New England, New York, Greater New York, New Jersey, Eastern Pennsylvania, Western Pennsylvania, Chesapeake, Virginia, and West Virginia. The third biennial session of this conference was held at South Lancaster, Mass., Nov. 1-9, 1905.

In addition to the ministers directly connected with the conference, the meeting was favored with the labors and counsels of Elders A. G. Daniells, G. A. Irwin, S. N. Haskell, and E. W. Farnsworth. Brother S. N. Curtiss, of the Review and Herald Publishing Association, was also present. Including these, forty-five delegates were in attendance.

During the session, a devotional meeting or Bible to 6:45; a business meeting from 9 to 10:30 A. M., and from 2:30 to 4 P. M.; and a preaching service at 11 A. M., and at 7:30 P. M. Fifteen business meetings were held, and were especially characterized by a spirit of religious liberty and Christian courtesy.

The Chair being empowered to appoint the usual committees, named the following: On nominations, E. E. Miles, A. G. Daniells, J. E. Jayne, W. J. Fitzgerald, and C. H. Edwards; on plans, G. A. Irwin, A. E. Place, W. A. Westworth, S. H. Lane, Frederick Griggs, T. H. Purdon, M. L. Andreasen, F. E. Painter, C. C. Nicola, O. E. Reinke, and O. O. Farnsworth; on credentials and licenses, R. D. Hottel, C. F. McVagh, P. F. Bicknell, B. F. Purdham, and S. H. Lane; on distribution of labor, I. N. Williams, G. A. Irwin, F. H. De Vinney, F. C. Gilbert, and Morris Lukens; on apportionment of funds, A. G. Daniells, V. H. Cook, and J. E. Jayne; editorial committee, C. H. Edwards, M. L. Andreasen, W. J. Fitzgerald, and J. S. Wightman.

The treasurer's report for the twenty-two months ending Oct. 31, 1905, showed that there had been received in tithe, \$17,251.02; in trust funds, \$38,157.47; in local funds, \$4,170.59; and that the present worth of the conference was \$3,052.59, against \$1,148.85 Jan. 1, 1904.

The reports from the presidents of the conferences were all of an encouraging tone, showing a general improvement in the financial condition of the work, an increase in tithes and offerings, also in church-membership, and a determination to enter more vigorously upon aggressive work now that the burden of debt is being removed. So far as can be deter-

mined from these reports, the number of churches in the Atlantic Union Conference is about two hundred and eighty-five, with a membership of eight thousand seven hundred and ten.

In addition to the reports from the presidents of local conferences, a report was given of the canvassing work, of the educational work, and of the Hebrew, the German, and the Scandinavian work conducted within the conference limits.

The largest number of canvassers reporting any one week was fifty-three, and the average number was thirty-one. The total value of orders reported for the biennial term was \$71,232.64. The average sales a week for each agent were \$21.08; the average each hour, \$1.08.

There have been thirty-one church-schools, with an enrolment of five hundred and forty-six, one hundred of whom are reported as coming from homes where the Sabbath is not observed.

A comprehensive view of the work of the conference may be obtained from the following resolutions, which were adopted:—

"Whereas, The abounding mercies of God have been manifest in all the various branches of our work, and his guiding hand has been evidenced in the success that has attended our efforts during the conference term; therefore—

"1. Resolved, That as a conference and as individuals, we unite in praising our Heavenly Father for his manifest goodness, and further—

"That we show our appreciation of God's grace by pressing forward into the openings of his providence.

"Whereas, The General Conference during its last session, held in Washington, D. C., created a foreign department to foster evangelical work among the various nationalities; and—

"Whereas, Persons have already been chosen to act as directors of this work among the German, Danish-Norwegian, and Swedish nationalities; and—

"Whereas, There is in the Atlantic Union Conference millions of foreign-speaking people, for whom comparatively little is being done; therefore, be it—

"2. Resolved, That we heartily approve of the recommendations passed by the General Conference relative to the foreign work, and that we invite the directors of the foreign work to give special attention to the needs of their respective nationalities in this union conference, and we pledge our hearty cooperation with said directors in carrying forward their work.

"Whereas, The union conference is much interested in the development of all the various lines of work connected with the message in its territory; therefore—

"3. We recommend, (a) That when there arises a need for enlarged facilities for any line of work connected with the message involving any large outlay of means, the matter be first carefully considered by the said conference, and if the move seem to be a proper one, the matter then be brought before the attention of the union conference for investigation and counsel before any definite move is made.

"(b) That if the move be considered a proper one, whether it be the purchase of property or the erection of buildings, the project be then brought before the conference concerned, to ascertain the amount they are able to raise in the home field, and if this does not cover

the full amount of the outlay needed, the counsel and advice of the union conference be sought as to the best way of raising the necessary funds.

"Whereas, There are nearly one million emigrants landing at New York City annually from all parts of the world, to become citizens of this country, and—

"Whereas, The first impressions received in this country are lasting; therefore—

"4. Resolved, That the Atlantic Union Conference make an appropriation to the Greater New York Conference sufficient to employ a worker understanding several languages, to act as colporteur to distribute our literature prepared for the purpose, said conference to pay for the literature.

"In view of the fact that this union conference has a surplus of \$2,500 in its treasury, and—

"Whereas, Our General Conference is badly in need of funds to sustain its missions in foreign lands, and also to open new missions in needy fields; therefore—

"5. We recommend, That this union conference donate \$1,500 of this surplus to the General Conference for mission purposes.

"Whereas, There is not as effective work being done by the Educational Department of the Atlantic Union Conference as there should be; therefore—

"6. Resolved, That the department be reorganized, and made to consist of fifteen members, with a chairman and secretary, and that this committee be appointed by the executive committee of the Atlantic Union Conference, and be under its control and direction.

"7. Resolved, That we urge each of the conferences comprising the union to establish and maintain a department of education.

"Whereas, The subject of Christian education is of vital importance to our people in preparing young men and women to be workers in the cause of present truth, and in the salvation of our children, therefore—

"8. Resolved, That the Department of Education of the Atlantic Union Conference prepare two educational programs, to be presented each year in the churches throughout the union.

"9. Resolved, That we urge upon our people the necessity of a prayerful study of the instruction given by the spirit of prophecy regarding the establishment and maintenance of schools of all grades for our children and youth.

"Whereas, There are throughout the conferences of the union many young men and women of promise, who are unable to obtain the education necessary to properly qualify them to be workers in the cause of present truth, and—

"Whereas, There is at present no permanent fund established for the purpose of assisting such proper and worthy young persons in attending our accredited training-schools; therefore—

"10. Resolved, That steps be taken at once to establish such a fund in each conference of the union, said fund to be maintained by contributions and other laudable means, and to be under the joint management of the executive committees of the conferences and the local departments of education, and further—

"That twenty per cent of such funds be appropriated to the like fund of the board of management of our union conference academy, and further—

"That to assist in building up such funds we accept the kind offer of Elder S. N. Haskell to print a special issue of the *Bible Training School*.

"That the special issue of the *Training School* be twenty thousand copies, and that it be issued during January, 1906.

"11. *Resolved*, That we urge our conferences that have not already done so to prosecute most vigorously the matter of closing out their quota of 'Christ's Object Lessons.'

"*Whereas*, There is an urgent need for a church manual to assist both local and conference officials in their work, and—

"*Whereas*, The General Conference has planned the publication of such a work; therefore—

"12. *Resolved*, That we request the General Conference to hasten the issuance of this manual.

"*Whereas*, God has placed upon this people the responsibility of finishing the gospel work in the earth in this generation, and—

"*Whereas*, Notwithstanding abundant harvests and unusual temporal prosperity, men's hearts are failing them for fear, and for looking after those things that are coming on the earth, and—

"*Whereas*, The warning message in printed form is one of the most mighty agencies for the rapid proclamation of the gospel of the kingdom; therefore—

"13. *Resolved*, That we most earnestly request conference and church officers and ministers to give diligent attention to seeking out and encouraging suitable persons to engage in the circulation of our literature, both as resident workers and as regular canvassers.

"14. *Resolved*, That in order to carry this work forward in the strong, aggressive manner so necessary at this time, each conference shall maintain continuously a competent canvassing agent.

"15. *Resolved*, That in each conference arrangements be made for the training and development of men for the management of this line of work.

"*Whereas*, There is a tendency to relax vigorous missionary work during a portion of the year, because of the special efforts put forth during the fall campaign; therefore—

"16. *Resolved*, That we endeavor to keep constantly before our people the idea that we are engaged in a continuous, ever-increasing missionary movement, of which these special campaigns are only a part.

"*Whereas*, The 'Ministry of Healing,' an illustrated book of about five hundred and forty pages, has been offered by Mrs. E. G. White as a gift to our people, to be used by them for the help of our medical work, as the book, 'Christ's Object Lessons,' was used to assist our educational work; therefore—

"17. *Resolved*, That we express to the author our appreciation of the gift of this most excellent work for the benefit of the sanitarium enterprises in this field, and our determination to use the book in a way that will make it a messenger of light to thousands of homes, a source of encouragement to our churches, and of strength to the work in each conference; and further—

"That in order to carry out this resolution, we proceed at once to organize a strong and continuous effort for its circulation in harmony with the plan suggested by the Relief Bureau, as follows:—

"(a) That the New England States work their territory in behalf of the New England Sanitarium at Melrose.

"(b) That the Greater New York Conference gather a fund for medical missionary work in its own territory, it being understood that the fund will be deposited with the General Conference without interest until it is required by the conference for medical purposes.

"(c) That the New York Conference devote the proceeds from its sales to organized sanitarium work under the auspices of the conference.

"(d) That the Eastern Pennsylvania, Western Pennsylvania, and New Jersey Conferences work for the Philadelphia Sanitarium.

"(e) That Maryland, Delaware, Virginia, West Virginia, and the District of Columbia work in behalf of the Washington Sanitarium.

"*Whereas*, At the recent General Conference, held at Washington, D. C., the message came to us from Sister White that 'the time has come when the Jews are to be given light,' and—

"*Whereas*, Years ago the Testimonies declared that publications should be prepared for the Jewish people, and—

"*Whereas*, 'The Lord wants us to encourage and sustain men who shall labor in right lines for this people,' and—

"*Whereas*, There are within the borders of the Atlantic Union Conference more than one million of Jews; therefore—

"18. *We recommend*, That we consider the publication of the Jewish tract, 'Israel's Deliverer,' by F. C. Gilbert, as a right step in this direction, and that other literature for the Jews be prepared, and that definite steps be taken by this conference to start, in the near future, more public work for this people.

"*Whereas*, There never was a time when the powers of evil worked with greater diligence than now to counteract the work of God, and curtail the liberties of God's people; therefore—

"19. *Resolved*, That we recommend that each conference in this union that has not already done so, organize a religious liberty department, or appoint a secretary, whose special duty shall be to watch the different issues coming up that may affect the liberties of the people, acquaint our churches with the situation, and create a general interest in this much-neglected branch of the Lord's work."

The following officers were elected: President, E. W. Farnsworth; Vice-president, W. J. Fitzgerald; Secretary and Treasurer, Jennie Thayer; Union Canvassing Agent, F. E. Painter; Executive Committee, in addition to the presidents of local conferences, Frederick Griggs, C. C. Nicola, M. D., S. N. Curtiss, F. E. Painter, and E. E. Miles.

Advisory Committee of the Medical Department: G. T. Harding, M. D., C. C. Nicola, M. D., H. B. Knapp, M. D., E. F. Otis, M. D., Patience Bourdeausisco, M. D., G. H. Heald, M. D., J. E. Jayne, C. H. Edwards, and W. J. Fitzgerald.

Department of Education: F. Griggs (Chairman), W. J. Fitzgerald (Secretary), A. E. Place, W. A. Westworth, Mrs. S. J. Hall, H. W. Carr, C. H. Edwards, J. E. Jayne, Frank A. Page, B. F. Purdham, Eliza H. Morton, Lula I. Tarbell, Sue M. Andrews, Fannie Fondersmith.

Credentials were granted to H. W. Cottrell, E. W. Farnsworth, W. J. Fitzgerald, Frederick Griggs, R. F. Cottrell, and F. C. Gilbert; and a ministerial license to F. E. Painter.

Professor Griggs introduced the following resolution, which was adopted on motion of E. E. Miles, seconded by several simultaneously:—

"*Whereas*, Elder H. W. Cottrell has for many years carried the heavy responsibilities incident to the office of president of the Atlantic Union Conference, and—

"*Whereas*, He has been called to the work in another union conference; therefore—

"*Resolved*, That we tender to Elder Cottrell our sincere thanks for his very earnest, conscientious, and untiring efforts for the upbuilding of the work of the Lord in this conference, and that we hereby assure him that our prayers, love, and good wishes shall follow him and his family in his future work."

Elder Cottrell called upon all to support Elders Farnsworth and Fitzgerald as heartily as he had been supported, and said he believed that this would be done, for he knew of no more loyal people than those of the Atlantic Union Conference.

JENNIE THAYER, *Secretary*.

### Showers of Blessing at Mt. Vernon (Ohio) College

HERE in Mt. Vernon College we have been looking forward to the week of prayer,—the time set apart for special refreshings from the presence of the Lord, when our people unitedly seek, and always receive, a blessing. This year the need of seeking the Lord was felt more than ever before. Many things to make the timid fearful and the doubting soul full of forebodings came to us, and our hearts were heavy with sorrow for the present and with anxiety for the future.

We sought the Source of all comfort, and were soon directed to others who were earnestly seeking him. We read with a deeper interest the promise given by our Saviour to those who unite in asking, and we followed closely the directions given, taking one thing at a time to him in earnest prayer. The early morning hour found a little company gathered with just one petition,—every other desire of the heart was put aside,—and as one after another was taken in prayer to God, the knowledge came that we were not praying alone, but that Jesus himself had come in among us, and hearts were being made tender by his presence.

Tuesday morning at chapel hour, while the president was addressing the students, his own heart overflowed with love, and he could not refrain from bearing a testimony to the goodness of God and his tender compassion and infinite love for the children of men. He then extended the same privilege to any one who desired to speak. Testimonies followed in quick succession, hearts were touched, and many requests for prayer came from burdened souls who had long turned a deaf ear to the Saviour's pleadings.

There were many confessions of faults and pleadings for deliverance, and when the meeting closed, at half-past twelve o'clock, almost all in the school had

sought the Lord in sincerity of heart for a closer walk with him. The session closed with the conviction in our hearts that the three and one-half hours spent with Jesus had revealed a depth of love before unknown.

Tuesday night after the chapel meeting, the students held their weekly prayer-meeting. All the Home students were present. The morning's work was deepened by the experience of the evening. Three more unconverted ones asked for prayers, and at the present time there are but two in the Home who have not yielded their hearts to God. The week of prayer has begun with us earlier than the appointed season, but it does not diminish our desires for this precious season; for we must keep by prayer what the Lord has committed to our trust. There is One mighty to save who will keep watch with us; all praise, and honor, and glory to his name.

MRS. A. E. SHEPHERD.

### Religious Liberty Notes

AN earnest letter has been received by our department from Elder Andrew Nelson, the president of the Oklahoma Conference, concerning the religious liberty work in his field.

The *North American* of Nov. 22, 1905, says that "the Carbon County, Pennsylvania, Sabbath Association has petitioned the Lehigh Valley Railroad Company, the Central Railroad of New Jersey, and the Lehigh Coal and Navigation Company to discontinue Sunday work as much as possible."

The possibility of reaching the masses through the public press was demonstrated recently as the result of pointed articles written for the New York City papers by the New York Religious Liberty Secretary, Elder J. S. Wightman, showing the meaning of the great Inter-Church Federation Movement. He estimates that these articles reached an aggregate of seven million readers, as they were copied by papers in other cities.

Elder F. I. Richardson, president of the Arizona Conference, writes that it seems to him that the National Reformers, in their efforts to have Christianity acknowledged as the standard and basis of our national legislation in the proposed anti-polygamy amendment to the Constitution, reveal just what they have been drifting toward for years, and he feels deeply over this movement. He further says that polygamy is a curse, and should be dealt with from the standpoint of a breach of civil law, the same as bigamy.

Elder A. R. Ogden, Kansas Religious Liberty Secretary, writes a strong appeal to our people in his territory, in which he says: "In the present missionary campaign I trust that our brethren will not forget the living issue of 'religious liberty,' and in connection with the circulation of literature will give the religious liberty literature its share of attention. The issue of religious persecution is right upon us. The opponents of present truth are laying their plans, and artfully working to make religion a fundamental part of our laws. All need to understand at this time the true principles of Christian liberty."

At the request of the local W. C. T. U., of Winston-Salem, N. C., where Brother Thomas C. Hege recently served a sixty days' sentence in jail for selling goods on Sunday, several pastors of different churches of the place preached on Sabbath observance. In his sermon delivered on Sunday, October 29, the pastor of the Methodist Episcopal church said, among other things: "The desecration of Sunday is rebellion against God. If we can not have laws, we will have to grant polygamy, free love, and the like. It is a dark picture, this Sabbath-breaking business. No government, State or national, has a right to desecrate God's day. The city council enforced the law. I indorse it. God was glorified. In God's name, I protest against any Sunday sales. How can we correct these evils? Answer: Contend with the nobles. Demand, and the demand will be granted. Educate, educate, educate. Agitate, and keep up agitation." K. C. RUSSELL.

### The Glendale (Cal.) Sanitarium

THE Glendale Sanitarium is located in the beautiful Fernando Valley about eight miles from the city, but is brought into touch with the city by a branch of the Huntington electric system. This institution began work about one year ago, and from the first it has enjoyed a good degree of prosperity. During the dull season its patronage was better than could have been expected, considering its meager facilities. Tourists are now coming into Los Angeles in large numbers, and our rooms are filling up.

We have just had a nice rain, and vegetation is springing into new life. A large front lawn is being laid out, also flower beds, etc. A large parlor is being fitted up, and an elevator installed. There are about thirty workers in this institution, and we are glad to have a part in so high a calling. We desire to be channels through which God can manifest his power.

Our city branch, located at the corner of Third and Hill Streets, is doing well. At another time we will speak of the religious work of the institution.

C. F. MARVIN.

### Field Notes

FIVE new converts to the truth have been gained at Guertie, O. T.

THREE persons have recently accepted the truth at Springtown, Ark.

A CHURCH of eight members was recently organized at Estella, O. T.

ELDER E. A. MERRELL reports two new Sabbath-keepers at Amsterdam, Mo.

FIVE persons received baptism at Cedar Lake, Mich., November 11, four of whom were students at the academy there.

AMONG "Academy Notes" of the Holly, Mich., academy in the *East Michigan Banner*, is the statement that "at a recent Friday evening meeting, a call made for all those who had given their hearts to the Lord to stand, resulted in every student in the room rising except one."

## Christian Education

Conducted by the Department of Education of the General Conference.

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

### The Portland (Ore.) Teachers' Institute

THIS institute was held from July 6 to August 3, and had an enrolment of thirty teachers, besides the instructors. In all, there were thirty-six in regular attendance at the institute. Teachers were present from the Western Oregon, Western Washington, and Upper Columbia Conferences. One hour each day was devoted to the study of the principles of Christian education as set forth in Volume VI of the "Testimonies," also the book "Education."

In addition to the study of the principles of Christian education, time was devoted to the study of the best methods of teaching the various subjects taught in our church-schools. The "Teacher's Manual," published about one year ago, was used as a guide in the giving of this instruction. While the majority of the teachers had used the "Manual" in their work during the past year, several were heard to make the remark, "I thought I understood the 'Manual,' but this study indicates to me that I had just begun to understand the methods and principles therein outlined." All the teachers deeply appreciated the privilege of studying the methods to be employed in teaching the various subjects in harmony with the principles of Christian education. They saw more clearly the difference between the principles and methods of the work carried on in Christian schools, and those that obtain in the schools where the Bible is not made the foundation of their work.

Time was also devoted to a study of the industrial work that is to be connected with our church-schools. Instruction was given to the teachers in sewing, basket making, chair caning, and also some lessons showing the various lines of "busy work" that could be brought in, in the way of paper and cardboard sloyd work. This instruction in manual training was very highly appreciated by the teachers, and all felt that they had a better idea of the character of the work to be done, and expressed an earnest desire that they might receive further instruction at future institutes. Some attention was also given to the matter of gardening in connection with our schools, and although there was not opportunity to do any practical work in this line, yet the principles were quite fully considered.

We had the pleasure of having Professor Griggs, the chairman of the Educational Department of the General Conference, with us for a few days, and his instruction was much appreciated. Other instructors besides the superintendents of the three conferences were present, and among those who gave considerable time to the work of instructing were Miss Katherine B. Hale, who is connected with the normal department of Healdsburg College, Healdsburg, Cal., and Miss Sarah E. Peck, who has been associated for years with Sister White in preparing her books for publication.

It was the unanimous desire of the

teachers present that the three conferences already mentioned, unite next year in a union institute, or, better still, that all the conferences of the Pacific Union Conference unite in a union institute, if this can be done without too much inconvenience and expense.

The writer had the privilege of attending the Portland institute the larger portion of the time, and feels that the institute was very profitable to the teachers, and that these summer institutes should be continued and made more and more effective as the years go by. Two other institutes were held during the summer in the Pacific Union Conference; one at San Jose, and the other at Fernando, Cal. I had the privilege of attending the San Jose institute for a few days, and from what I could see and learn of the work, the institute was a profitable one. I heard also good reports from the Fernando teachers' institute, but will leave the matter of reporting these two institutes to those who had them directly in charge.

M. E. CADY, *Educational Secretary of Pacific Union Conference.*

### Summer School at College View, Neb.

THE teachers' institute at College View began June 29 and continued until August 10. It was under the management of the State superintendent, Mrs. Pearl Morrison. The teachers who assisted were Prof. E. C. Kellogg, Miss Winifred M. Peebles, Mrs. C. C. Lewis, and Miss Elsa Northrup.

The aim of the school was to strengthen the character of the educational work, and to raise the standard of preparation. One cause of weakness in our church-school work has been the inefficiency of the teachers. If, "through the excellency of the work done, the eyes of the world are to be turned toward the last work to save the perishing," we must have thoroughly trained teachers. They should be men and women of God who know for themselves the joy of sins forgiven. But this is not enough. They should have a literary training at least equal to that required in the secular schools.

Professor Kellogg, of Union College, carried the greater part of the work, teaching classes in Bible doctrine, arithmetic, United States history, algebra, and bookkeeping, besides conducting a quiz in pedagogy every morning. In this class a free discussion was carried on along all practical lines of school work, such as, How to Question, Objects of the Recitation, Methods Used in Discipline, Importance of Co-operation between Patrons and Teacher, etc.

Miss Peebles conducted a class in the principles of English grammar, and how to apply these principles in the study of language.

The superintendent conducted a class in reading, which included primary and advanced reading, and methods of teaching spelling and the elementary sounds of letters.

Miss Northrup taught a very helpful class in drawing, spending much time in showing the teachers how to lead the children to give expression of their conception of their reading lessons.

Mrs. C. C. Lewis conducted a class in Old Testament history, and one in the

history and principles of Christian education, using as a text-book in the latter the Bible, "Testimonies," and "Living Fountains."

Many of the teachers expressed themselves as very thankful for the points brought out in this study. They were led to realize as never before the importance of our having schools of our own. They saw, too, that in order for them to do the work as God would have it done, they must have thorough training.

It is the purpose of those having the work in charge to make manual training prominent the coming summer. The State of Nebraska is making commendable progress in this line of education.

MRS. ELIZABETH A. LEWIS.

## Current Mention

— Korea is protesting to the world powers against Japanese domination of that country.

— Bubonic plague is raging at Yokohama, Japan, and it is expected the city will be quarantined.

— Mayor Tom Johnson, of Cleveland, Ohio, is apparently winning his contest for three-cent-street-railway fares in that city.

— President Palma has been re-elected president of the Cuban republic with scarcely any opposition, and the political agitation which has disturbed the island for some months past appears to have entirely subsided.

— The shipping season just closed on the Great Lakes has been the most disastrous on record. According to a Detroit paper, over seventy ships have been wrecked with a loss of 149 lives and nearly \$7,000,000.

— The battle between the government and the beef trust is still on at Chicago, all efforts of the trust to side-track the proceedings having thus far proved abortive. December 12 is the date set for the trial of the first issues in the indictments found against the packers.

— A new transcontinental railway from Chicago to the Pacific coast is to be built. It will be an extension of the Chicago, Milwaukee & St. Paul Railway westward from Everts, S. D., to Seattle and Tacoma, Wash. The new route will run through Montana, connecting with Butte.

— The fleet of the allied powers operating against Turkey landed at Mytilene November 26, and occupied the customs and postal buildings. The sultan has been making great efforts to secure a modification of the demands of the powers, but the latter remain firm, and are confident that the porte will yield. The islands of Lemnos and Imbros are to be seized next if the sultan continues obstinate.

— According to a press report from Indianapolis, the United States Steel Corporation is to build on the Indiana shore of Lake Michigan, between Hammond and Tolletson, the largest steel plant in the world, the cost of which is to be \$30,000,000, and which will employ 20,000 workmen. Where now there

is nothing but a barren waste of sand, a new city is suddenly to spring up, it is prophesied, to be in a few years second only to Indianapolis among Indiana cities, and with shipping facilities compared with which the immense docks and tonnage at South Chicago will be small.

— A new epoch is reported to have dawned in Austria, that of equal suffrage. There has long been a strong popular demand for this privilege, which culminated November 28 in a great popular demonstration in the shape of monster processions in several of the large cities and towns. At only one town — Austerlitz — was there any disorder. Impressed by this strong popular sentiment, Emperor Francis Joseph has announced in the Austrian Parliament that by the end of February a bill will be brought before that body providing for a full and free, universal, equal and direct suffrage. Heretofore in that country the elective system has given the rich special privileges at the expense of the poor; for while every male over twenty-four years of age was entitled to vote, a few votes from men of wealth, notably the landed proprietors, would offset hundreds of thousands of votes cast by the common people. Under the new system this class privilege will be abolished.

— Conflicting reports are received from Russia regarding the mutiny which broke out November 25 at Sevastopol, but according to statements from the admiralty office at St. Petersburg the revolt has been suppressed, though at the cost of 5,000 lives and the loss of a number of war-ships. At the same time it is admitted that the spirit of revolt is spreading among the Russian military forces, the strongest indication of which is the recent arrest of a number of soldiers of the imperial guard, the regiments kept closest to the emperor, and which it was believed could be trusted to the last. There is a general strike of telegraph and postal employees, which has completely paralyzed communication in the interior, and this is an even more serious matter than the mutiny. A panic prevails at Moscow, and great numbers of the higher class people are leaving the country. A new feature of the situation is a peasants' union which has been of swift organization, and has already a vast membership. A report says: "The great districts in the provinces of southwest Russia are joining the union en masse. In thousands of instances they prove that they are much less simple and poor than they are usually said to be. They are largely able to buy rifles without extraneous subscriptions, and they agree in electing district committees. The attitude toward the government is similar to that of the urban artisans, but while the latter seek to destroy the regime by strikes, and mass the agitation in the great towns, the peasants are deciding to boycott all state-owned businesses, and refuse both to pay taxes or to supply the annual rolls of military conscripts." Dispatches received December 2 reported that telegraphic communication between Russia and the outside world had been cut off, the only news coming by way of Warsaw, where it was given out that a great incendiary conflagration was raging at Moscow.

## NOTICES AND APPOINTMENTS

### Annual Meeting

NOTICE is hereby given that the fifth annual meeting of the stockholders of the Southern Publishing Association will be held Tuesday, Jan. 9, 1906, at 10 A. M., at the offices of the association, Nashville, Tenn., to elect a board of directors for the ensuing year, and to transact such other business as is connected with the association.

CHAS. S. POTTS, *Secretary.*

### Important Notice

THE recent Medical-Missionary Convention directed that the proceedings of the convention be published in pamphlet form for free distribution to interested persons. This matter, together with recent Testimonies read at the convention, is now being prepared for immediate publication. All health workers—physicians, medical students, nurses, educators, conference laborers, and persons connected with cafes and treatment rooms, members of training classes, and any who have fully decided to enter one of these lines of work—who desire a copy of the pamphlet are invited to send name and address and state occupation. Address J. E. Froom, Sec. Gen. Conf. Medical Council, Takoma Park Station, Washington, D. C.

### Desirable Land for Sale

THE Southern Conference Association has some houses and lots in Graysville, and several small tracts of land near Graysville, for sale. The object in selling is to secure some money for the benefit of our institutions located here. The property is offered at very reasonable prices. All the tracts of land are within three fourths of a mile of our school and sanitarium, and are desirable for homes and for gardening and truck-farming. We have delightful climate, excellent water, and plenty of cheap fuel. For particulars, enclose stamp, and address Southern Conference Association, Graysville, Tenn.

SMITH SHARP, *Secretary.*

### Not Found in Our Churches

Nor a quarter of our churches are taking clubs of *The Signs of the Times*. This naturally leads to the question, What are these churches doing to spread a knowledge of this message among their friends and acquaintances?

In the plans of our general missionary campaign, the *Signs* is a very important instrument to be used in bringing "this gospel of the kingdom" before all the world "in this generation."

Then is it not an essential part of the work of our ministry to educate all our people in the best methods of using our missionary papers, and the tracts as well, and thus create a demand for them wherever a brother or sister may be found? And when the use of our message-filled literature is made general and permanent, it will take but a very short time to finish the work. A. O. TAIR.

### 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.

FOR SALE.—Apples, sweet and sour. (Iowa people order of Hampton Art Co., Hampton, Iowa.) Let us tell you about our B gluten flour, cooking oil, sweet malt sirup, nuts, etc. Address New York Food Co., Oxford, N. Y.

WANTED.—Two reliable, trustworthy S. D. A. men to work this winter,—one to do chores on the farm, and the other to haul grain to town. Will pay going wages; good references given and required. Address, stating particulars, E. L. Weeks, Helgen, S. D.

ABSOLUTELY the purest and best peanut butter, only 12 cents a pound, cash with order. Will positively not get rancid. We pay freight on 100 pounds or more, east of Rocky Mountains. Address Vegetarian Meat Company, 309 Bond Building, Washington, D. C.

FOR SALE.—Pure vegetable cooking oil; odorless, fine shortener, good keeper, splendid substitute for olive-oil. Prices, freight prepaid east of Colorado, west of Ohio (to farther points ask for prices), one 5-gal. can, \$3.50; two cans, \$6.50; three cans, \$9.50. Address R. H. Brock, Arkansas City, Kan.

### Address

THE present address of Brother F. A. Detamore is 1115 Greenbrier Ave., St. Paul, Minn.

### 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:—

Mrs. James F. Woods, Warsaw, Ind., *Life Boat*.

H. B. Swartwood, Van Etten, N. Y., *REVIEW* and *Signs*.

Mrs. B. Gwzanne, Marshall, Tex., *REVIEW*, *Signs*, *Instructor*.

Will J. Waxham, Middleburg, Fla., *Signs*, *Watchman*, and tracts.

Mrs. Emma Morrill, R. F. D. 1, Coyle, O. T., *Signs*, *Instructor*, and tracts; also German and Syrian tracts.

E. W. Rockwell, Iron Hill, Quebec, Canada, *Signs*, *Life Boat*, and tracts, especially those on the coming of the Lord; also a few numbers of our Danish paper.

Mrs. Anna Salter wishes to thank the friends who so kindly sent her reading-matter to 1923 Asbury Ave., Ocean City, N. J., and requests that periodicals and tracts be sent to her hereafter at 5339 Gray's Ave., Philadelphia, Pa.

## Obituaries

MORRILL.—Died at Coyle, O. T., Oct. 18, 1905, of diphtheria, Winnie Sharon, son of William and Emma Morrill, aged 4 years, 7 months, and 15 days. Our darling sleeps, but I sorrow not as those who have no hope. The funeral sermon was preached by Brother Klostermyer. MRS. EMMA MORRILL.

SCOTT.—Died in Baltimore, Md., Nov. 4, 1905, Mabel W., the youngest daughter of William A. and Mary Scott, aged 3 years, 2 months, and 6 days. The funeral was held Nov. 6, 1905. Words of comfort were spoken by the writer from Rev. 1: 17, 18.

K. C. RUSSELL.

GLOVER.—Died Oct. 28, 1905, Sister Lydia A. Glover, aged 79 years, 3 months, and 3

days. Her death was caused by a fall from a porch. Her husband, John M. Glover, died several years ago. They both loved the truth until death called them. She leaves two daughters and other relatives to mourn their loss. Words of comfort were drawn from Heb. 9: 27, 28, by the writer.

A. R. SANDBORN.

HAMM.—Died in Washington, Iowa, Sept. 15, 1905, Harriet Hilton Hamin. She was born in Cornville, Maine, Feb. 19, 1835, and became a member of the Seventh-day Adventist Church about thirty-five years ago. Just before she died, she expressed her trust and confidence in the truth she so much loved. The funeral service was conducted by Rev. Schreckengast (Methodist). She was laid to rest in Elm Grove Cemetery.

MINA HAMM KECK.

SATTLE.—Died at Joplin, Mo., Nov. 4, 1905, of inflammation of the bowels, following the removal of a tumor, Edith Sattle, aged 28 years, 3 months, and 25 days. A few days before her death she sought and obtained the forgiveness of her sins. She fell asleep happy in the Lord. Her parents had her remains brought to their home on Blue Creek, Taney County, Mo., where the funeral service was held, the writer speaking words of comfort from Job 14: 12.

S. A. MOTT.

SHUMAN.—Died at Ann Arbor, Mich., Oct. 28, 1905, of Bright's disease, Epsie Lewis Shuman, aged 52 years and 2 months. Sister Shuman was converted at an early age, and became a member of the Methodist Church. She embraced the truths of this message about twenty years ago, and died rejoicing in the hope of the near advent of her Lord. She leaves a husband and two sons, who deeply mourn their loss. The funeral service, conducted by the writer, was held in the Methodist church.

M. E. OLSEN.

WINTON.—Died at the home of her daughter, Mary A. Rogers, in Goshen, Ind., Oct. 5, 1905, Julia A. Winton, *nee* Hume, aged 82 years, 2 months, and 4 days. She was the mother of nine children. Sister Winton had a blessed and interesting religious experience. She and Mr. Winton were converted at the great revival in New York City in 1858, and became members of the Freewill Baptist Church. In 1888 they united with the Seventh-day Adventists. Brother Winton died six years ago. They both gave full assurance that it was well with them. Sister Winton's funeral service was conducted by the writer in Athens, Mich., in the presence of her many friends, and she was laid to rest in the Burr Oak Cemetery, beside her husband. A. C. BOURDEAU.

GLOVER.—Died at her home in Marshall, Mich., Nov. 17, 1905, of gastric fever, Clarissa E. Glover, aged 78 years, 11 months, and 25 days. Sister Glover was twice married, and twice a widow. Her first husband was Alonzo Cole, and to them were born three children, one of whom died in infancy. Her second husband was Brother C. S. Glover, who will be remembered by the pioneers of the cause of present truth as one of five brethren who bore the financial expense incident to the removal of the denominational publishing work from Rochester, N. Y., to Battle Creek, in 1855. This noble brother died in the triumphs of faith several years ago, and is now followed by his beloved companion. Sister Glover's entire life was that of a sincere, devoted Christian. About thirty-five years ago she learned of the faith of Seventh-day Adventists, and at once joyfully accepted it, and continued to rejoice in it till the time of her death. She was a member of the Ceresco, Mich., church, and was greatly beloved by her brethren and sisters, as well as by all who knew her. She leaves two daughters, five grandchildren, and six great-grandchildren to mourn their loss. The funeral service was conducted by the writer, and the precious dust was laid to rest in Oakridge Cemetery, to await the Life-giver's call.

G. W. MORSE.



WASHINGTON, D. C., DECEMBER 7, 1905

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

NEXT Sabbath is the first day of the week of prayer appointed for December 9-16. Let all plan to attend the daily services.

PLEASE read the liberal offer to new yearly subscribers for *Life and Health* which appears on the second page of this paper.

ON account of previous engagements in California, Brother W. E. Whalin has found it necessary to leave Washington before the work on the printing-office is completed, and he started on his return journey last week. According to the present outlook the building will be ready to occupy in a short time.

By a post-card from Elder Conradi, written as he was leaving Russia, we learn that he had a successful series of meetings in that country, covering the territory from Finland to the Caucasus. "We saw terrible times," he writes, "but we never enjoyed greater liberty. Prospects for progress were never better in Russia."

THERE has been remarkable advancement during recent years in the production of magazine literature, and the December number of *The Delineator* is a good illustration of this change. This issue consists of over two hundred and twenty-five pages profusely illustrated, including some very striking color printing and an artistic cover in colors.

WRITING from Taquary, Rio Grande do Sul, Brazil, Brother A. L. Gregory sends word that they have begun to print their Portuguese paper on their own press, and that they have already printed three issues of their German paper. He further says:—

We would remind our brethren who have pledged to this enterprise, that now is the time that the work goes hardest, and if they could favor us with the amount promised, we would thank them, also our Heavenly Father. We want to work on a cash basis. We fear debts as we do the leprosy. We very much need a small hand press. Laid down here, this will cost about two hundred dollars.

We hope that all pledges can be promptly paid, so that the brethren may be relieved from embarrassment.

### The Week of Prayer

MANY excellent articles have appeared in the REVIEW during the last few weeks regarding the coming week of prayer. We are glad so many conference presidents and ministers have spoken so earnestly to our people about the need of such an occasion, and the benefits to be secured from it, if it is made a week of prayer in fact.

In addressing a last word to our people before this special season of devotion begins, my counsel is that we *pray*. This is what is needed now. We have fixed the time, prepared the readings, given all the instruction needed, and now the time has come to *pray*. Nothing else can take the place of actual prayer. This will bring the blessing. Israel needed a true prophet; Hannah prayed, and Samuel was given. Elijah prayed, and it rained not for the space of three years and six months; again he prayed, and it rained, and Israel was reformed. Jesus prayed, and the Holy Spirit descended upon him, anointing him for service. Brethren, the thing to do now is to pray. Then let this be a week of prayer.

A. G. DANIELLS.

### A Profitable Convention

A GRATIFYING report has come from the Medical Missionary Convention held at College View, Neb., which closed Sunday, November 26. The attendance was larger than was expected. At the first meeting there were about forty present, but the attendance increased until there were about one hundred at each meeting. There were some General Conference, union conference, and State conference workers, twenty-three physicians, and a good representation of nurses, food men, and sanitarium managers. These representatives were from all parts of the United States, and constituted, it would seem, a representative body.

From beginning to end, there was harmony, and the Scandinavian motto over the blackboard of the convention room, "We are all brethren," became, as it were, the watchword of the convention. Frequent were the expressions of thankfulness by both ministers and physicians, that the middle wall of separation which has seemed to stand between two classes of workers is being once for all broken down.

There was a morning and an afternoon session of the convention proper. In addition there was a morning devotional service, and a talk in the college chapel in the evening. The convention meetings proper were devoted to the reading and discussion of papers, some pertaining strictly to medical subjects, others being a study of the missionary phase of the work.

Considerable time was devoted to studying plans for the distribution of the new book, "Ministry of Healing." One feature of the convention which was especially appreciated by those present, was a study of recent communications from the servant of the Lord, pertaining to the present status of the medical missionary work, the education of medical missionaries, and allied subjects. These communications seemed to lift a cloud from many minds.

Nearly all remained throughout the entire meeting, and there was evidently a sincere regret on the part of the delegates when the time came to separate. A fuller report will appear in next week's REVIEW.

### Have You Renewed?

DURING this month, thousands of subscriptions expire, and we do not want to part company with a single one of our subscribers. We try to do all we can to prevent the necessity for this. About a month before a subscription expires, we send out a printed renewal blank with the name, address, and date thereon, exactly as it appears on the wrapper of the paper. This shows each subscriber when his time is out, and gives opportunity for early renewal so the name may not be taken from the list.

If the renewal does not come in promptly, a letter is sent out calling attention to the failure to renew, and asking for a prompt response. In addition to this, the name is kept on the list *two weeks after the expiration* of the subscription, so that every one may have plenty of time.

Finally the stencil which has the name and address thereon is taken from the list, and the paper is stopped, but we keep these stencils, and send out another letter, so that if all the others have been overlooked or have failed to reach their destination, the subscriber may not fail to know why his paper has stopped.

And yet, after we have done all this, some people complain because their paper is stopped, and they are not notified! We are spending thousands of dollars every year in order to notify people of date of expiration, and we think we are doing all in this direction that any reasonable person could expect.

You can save us much of this expense and trouble if you will watch the date on your wrapper each time the paper comes, and let it remind you when it is time to renew. Will you not help us in this way?

### The Special Course at Washington Training College

THOSE who desire special instruction in church organization, the message, Sabbath-school work, the problems of the mission fields, religious liberty, etc., should send to J. W. Lawhead for the announcement of these courses as they are to be taught in the Washington Training College this winter. This special work is to begin December 13.

A. G. DANIELLS.