

The Advent REVIEW And Sabbath HERALD



WASHINGTON, D. C., THURSDAY, DECEMBER 14, 1905

A Time for Prevailing Prayer

THE LORD is soon to come. Wickedness and rebellion, violence and crime, are filling the world. The cries of the suffering and the oppressed rise to God for justice. In the place of being softened by the patience and forbearance of God, the wicked are growing stronger in stubborn rebellion. The time in which we live is one of marked depravity. Religious restraint is thrown off, and men reject the law of God as unworthy of their attention. A more than common contempt is placed upon this holy law.

A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance. The warning message is to be sounded in all parts of the world. There must be no delay. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work is entrusted to those who know the truth for this time.

Now is the time for us to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: "It is time for Thee, Lord, to work, for they have made void Thy law." Let the servants of God weep between the porch and the altar, crying, "Spare Thy people, O Lord, and give not Thine heritage to reproach." God has always wrought in behalf of His truth. The designs of wicked men, the enemies of the church, are subject to His power and His overruling providence. He can move upon the hearts of statesmen; the wrath of the haters of His truth and His people can be turned aside, even as the waters of a river could be turned, if thus he ordered it. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep—the same infinite Creator will work in behalf of His people, if they will call upon Him in faith. He will restrain all the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for His coming.

Mrs. E. G. White.

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.

Do not forget that this missionary campaign upon which we have entered does not end with the holidays. It is to be "ever-increasing," and "to continue till the Lord shall come." So do not feel that your responsibility to vigorously prosecute this work can be dismissed till the work is done. Openings are at hand everywhere, and how sad it would be if the "small corner" committed to our trust was not faithfully warned, and some souls should be lost as a result.

"MINISTRY OF HEALING" will be a help and a blessing in every home, and our medical workers and missionary nurses should introduce it wherever possible. Its circulation will bring a triple blessing—one to the reader of the book, one to the person who sells it, and a financial blessing in the assistance to our denominational sanitarium work. The price of "Ministry of Healing" is \$1.65, if sent by mail, or \$1.50 when ordered in quantities by freight.

"THOUGHTS ON DANIEL," "Thoughts on Revelation," "Helps to Bible Study," and a large number of other truth-filled books are sold at 25 cents each. Books for the children, books for the youth, and books for adults are to be had at this price. This is the time of year when people read, and when they are giving presents of some kind to their friends. Call their attention to our good books. Send for a copy of our Catalogue of Publications, if you have not already received one.

THE great conflict between good and evil which has been going forward for six thousand years is drawing to its close. This generation is to witness its finish. If you want to see most graphically outlined the future history of God's faithful followers, if you want to know of their fierce struggles and their grand final victory, read that wonderful book, "Great Controversy between Christ and Satan," and especially the last five or six chapters of the book. While crime increases, while perilous times surround us, while the love of many is waxing cold, this book shows, on the authority of the Word, that there is power for holy living for those who seek it, and that out of this dark part of earth's sad history is to be gathered a people that shall soon inherit the kingdom prepared for them. The reading of these chapters can not fail to thrill one, and to impress upon one the intensity of this last great conflict. The thousands of copies of this book should be brought into requisition now, and studied as never before. Where is your copy? Have your friends and neighbors had opportunity to read it? The price of the book in cloth, marbled edges, is \$2.25.

"Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God." "The law of service becomes the connecting link which binds us to God and to our fellow men."—"Christ's Object Lessons," pages 326 and 327.

IN following up the work with the special *Signs, Watchman*, and *Life and Health*, openings will be found for giving Bible readings. Perhaps you have never prepared such a reading, and do not know how to go about it. If such is the case, you will find the little "Bible Text Book" most helpful. Price in flexible cloth, 30 cents; leather, 50 cents.

ADULTS who have never noticed closely the habits of the birds and beasts that live around them will be astonished at the intelligence which is manifested in the true incidents related in Dr. Reed's book "My Garden Neighbors." A perusal of the book will lead to a more careful study of our animal friends, and a greater consideration for this part of God's creation. The book will interest old and young. Price, \$1.

ALMOST every one plans to make presents to his friends at this season of the year. This provides a favorable opening for introducing our good books. Here are some which are especially suitable for gifts, and will not arouse prejudice: "Steps to Christ," cloth, gilt edges, 85 cents; "Mount of Blessing," 60 cents; "Master's Monosyllables," 50 cents; "Lover's Love," 75 cents. Some of our other and more doctrinal books will be readily purchased after persons have read such books as the above. All our people should have some part in this work now.

TO-DAY's happenings are a part of the great six-thousand-year drama, the "Conflict of the Ages." Many people see in these events the evidence of some great change, and are inquiring for the meaning—the outcome. All of this is clearly portrayed on the authority of the Bible in that excellent book "Heralds of the Morning." Thousands of copies have been sold, and many more thousands should be sold during this winter. Can you not, dear reader, devote some time to its circulation? Have you a copy? and have you read it? If so, and you can not do more, you can loan it to your neighbors for their perusal. Keep your books in circulation. The revised and enlarged edition of "Heralds" contains 354 pages, and is sold at \$1.50 a copy.

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.

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unto the Saints"**

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Editorial

Constant Communion

By the gift of the Holy Spirit to abide with believers provision has been made for a vital union between the Father in heaven and his children on earth. We may breathe the heavenly atmosphere and feed upon the bread from heaven. The thoughts of God may be communicated to us, and his purposes unfolded to us. We may realize the fellowship of divinity, and share in the ministry of angels from the throne of the heavenly King. These privileges are all offered to those who are willing to renounce this present evil world and yield themselves to be servants of righteousness. In the end, we shall receive both heaven and earth for our reward, and shall enjoy the blessing of eternal fellowship with the Father and with the Son. In this present communion with heaven we may anticipate future joys, and have a foretaste of those blessings which will be experienced in their fulness when the redeemed shall "come to Zion with songs and everlasting joy upon their heads." Well may we sing—

"What a fellowship, what a joy divine,
"What a blessedness, what a peace is mine,"

as we walk day by day in constant communion with a loving Father who knows our frame and remembers that we are dust, and with a compassionate Redeemer who has promised to be with us always even unto the end of the world.

"O, this is blessing, this is rest!—
Into thine arms, O Lord, I flee;
I hide me in thy faithful breast,
And pour out all my soul to thee.

There is a host dissuading me;
But, all their voices far above,
I hear thy words, 'O, taste and see
The comfort of a Saviour's love!
And, hushing every adverse sound,
Songs of defense my soul surround,
As if all saints encamped about
One trusting heart pursued by doubt.
And O, how solemn, yet how sweet,
Their one assured, persuasive strain!—
'The Lord of hosts is thy retreat,
The Man who bore thy sin, thy pain.
Still in his hand thy times remain;
Still of his body thou art part:
And he will prove his right to reign
O'er all things that concern thy heart.'
O tenderness! O truth divine!
Lord, I am altogether thine.
I have bowed down; I need not flee:
Peace, peace is mine in trusting thee."

An Immanent God and an Evolutionary Conception of the Bible

It is plain that professed leaders of religious thought are being impelled by a satanic inspiration to write books which will undermine the confidence of the people in the authority of the Holy Scriptures, and which substitute a merely human philosophy for the fundamental truths of a Biblical Christianity. These books are being multiplied very rapidly, and those journals which advocate a liberal theology are recommending them to the reading public. It is the outbreaking of that infidelity which has been gathering strength for more than a quarter of a century, but which has been more or less successfully repressed until recently by the legacy of Christian faith from a past generation. All such restraint now, however, appears to have been cast aside. The flood-gates of infidelity are wide open.

Our attention is called anew to this subject by the appearance of two books which voice in the most outspoken way the teachings of the new theology. One of these books bears the title "The Inward Light," and is written by a prominent Congregational clergyman who is a lecturer at Andover Theological Seminary. His doctrine from which he develops his complete treatise upon the subject is summarized in his own words, as follows:—

There is in every man light sufficient to disclose all the truth that is needed for the purposes of life; that light is from God who dwells in humanity as he is immanent in the universe; therefore the source of authority is to be found within the soul, and not in external authority of church or creed or book.

Here we have in plain terms one of the logical and inevitable consequences of that modern interpretation and perversion of the Scriptural teaching of the omnipresence of God which is phrased in the expression "the immanent God." This is the pantheistic conception of God which arises from so dwelling on "the universal, ever and everywhere, present immanence of God in nature and in man as to identify and confound God with creation." These teachers reject the Biblical revelation of the fall of man, the entrance of sin, and the fact that there is another spirit "that now worketh in the children of disobedience," and declare that God dwells in every man regardless of any question of repentance for sin and the acceptance of the way of salvation as revealed in the Scriptures. It is an easy step from this position to the conclusion that this is the primary and all-sufficient revelation of God to man, and then comes the teaching that the written revelation of God in the Bible is to be tested by the inward light which emanates from God in man. It only remains for Satan to take possession of minds thus deprived of that weapon with which Jesus met the arch-deceiver in the wilderness ("It is written"), and the inspiration of Satan will become "the inward light," and then the fruit of the doctrine that "the source of authority is to be found within the soul" will be that Satan will be enthroned in the human heart and manifested in the life. What a pity that the wiles of the great adversary of souls are not perceived!

The other book is entitled "The Use of the Scriptures in Theology," and consists of a series of lectures recently delivered by Prof. William Newton Clarke, of Colgate University. It is claimed for this teacher that he "holds to an unusual degree the confidence of religious leaders of all schools and all churches," and "his sincere Christian devoutness" is vouched for.

In treating his subject it is declared that "he does not argue for a new view of the Bible, though he frequently states the newer view with a clearness which is in itself an argument; he considers rather the case for the historical or evolutionary conception of the Bible to be now beyond need of argument, and he proceeds to show what this means in the formulation of Christian doctrine and in ordinary Christian thinking."

What this evolutionary conception of the Bible really does mean, so far as Christian doctrine is concerned, is shown by the following summary of the results arrived at by this devout Christian lecturer, as given in *The Independent*:—

When Dr. Clarke has finished with his argument, there is very much in the systematic theologies hitherto regnant that is absolutely obsolete, and much in the methods of handling the Bible by the ordinary minister that is no longer tolerable. The proof-text method is gone, and the dogma of an infallible doctrinal repository, equal in all its parts; the covenant theology is also put in limbo, and the theory of the imputation of another's righteousness, also the expectation of Christ's bodily return, and the idea of a general judgment, and all that has grown out of the application of altar terms and conceptions in the doctrine of salvation.

After thus testifying that this lecturer has discarded some of the most vital and fundamental doctrines of Christianity, *The Independent* congratulates itself that "this final pronouncement of the breakdown of the old ways of treating the Bible is made, not by an agitator or an extremist, but by a warm-hearted Christian man." According to this view it is not the work of an extremist, but rather of a genuine Christian to declare "absolutely obsolete" such doctrines as the covenant with Abraham, righteousness by faith, a literal second advent of Christ, a general judgment, and all the typical teaching embodied in the sanctuary and its services. How much worse could an extremist do?

Is any further evidence required to show that representative leaders of Protestant religious thought have utterly abandoned the ground gained at such cost in the Reformation of the sixteenth century? The authority of the Bible as the Word of God, and the belief that our acceptance with God depended upon the merits and righteousness of Christ imputed to us through our faith in him as "the Lamb of God, that taketh away the sin of the world," were basic principles of that movement which liberated mind and conscience from the bondage of papal superstition. But now the modern idea of an immanent God and the evolutionary conception of the Bible have led to the rejection of these principles by the successors of the Reformers. What is the meaning of this modern apostasy?—*It means the revival of the papacy.* This is so clearly stated through the spirit of prophecy that we will quote two brief paragraphs:—

In order for Satan to maintain his sway over men, and establish the authority of the papal usurper, he must keep them in ignorance of the Scriptures. The Bible would exalt God, and place finite men in their true position; therefore its sacred truths must be concealed and suppressed. This logic was

adopted by the Roman Church. For hundreds of years the circulation of the Bible was prohibited. The people were forbidden to read it or to have it in their homes, and unprincipled priests and prelates interpreted its teachings to sustain their pretensions. . . .

A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. In past ages, when men were without God's Word, and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations, "science falsely so called;" they discern not the net, and walk into it as readily as if blindfolded. . . . Thus the false science of the nineteenth century, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages.—"*Great Controversy*," pages 51, 572, 573.

Recently we published the announcement of a Roman Catholic journal that the time had come to build a Catholic America. It is plain that professed Protestants are preparing the way for the accomplishment of this long-cherished purpose. And only in the light of the third angel's message can these movements be understood. These things ought to arouse us to a holy zeal in behalf of this truth. How can we be slothful? How can we drift along in a Laodicean condition,—neither cold nor hot? How can we fall asleep on the enchanted ground? Awake! Awake!! We are under bonds to give the message of warning to the world. Those who neglect this duty are placing their own souls in peril. The infidelity of those who are unfaithful to their trust must quicken our faith and zeal. The truth must be proclaimed with a loud voice, and a standard must be raised to which the people can be called.

Bible Infallibility

THERE is a vast difference between the position of those who accept the Bible as wholly the word of God, and that of those who say that it simply contains the word of God. At first glance these positions appear to be similar, but on investigation it appears that, judged by their results, they are directly opposed to each other.

The one is the position of the true Christian, the man of faith, who looks for salvation to a source altogether outside of himself; the other is the position of the man who essays to be his own savior.

If I say that the Bible merely contains the word of God, it is left for me to determine what portions of the Bible are

inspired and what are not. I must do this by the exercise of my own judgment. My own human, erring judgment, therefore, comes first; that is made the foundation, and upon that rests my faith. But true faith, saving faith, must rest upon a divine foundation.

Naturally, I will select as inspired such portions of the Bible as commend themselves to, or which do not cut across, my own ideas, feelings, and tendencies, and reject those which would oblige me to give up my own ideas or to change my habits of life. I would have a Bible conforming to myself, instead of conforming myself to the Bible. I would cast away the very things that were most essential—the part which, by faith, would bring to me the experience of the new birth.

The very essence of the idea of salvation by faith is that the natural, carnal heart must surrender its own ideas and tendencies, and accept a teaching which cuts directly across that which human wisdom and impulses would approve. It is the idea of crucifixion of the natural man, resulting in his death.

The only possible position consistent with the idea of salvation by faith is that which accepts the whole Bible as the infallible word of God, and those portions which most directly cut across our own ideas, which bring to us reproof and correction, as the most necessary portions of all. And what is true of the Bible in this respect is true also of the Testimonies of the spirit of prophecy. They must be either wholly accepted or wholly rejected.

L. A. S.

It Will Be Too Late

MANY who know the arguments for this truth and understand the prophecies are waiting to see the fulfilment of the final prophecies regarding the Eastern question and the lining up of the nations for Armageddon. Then, they think, they will come into line and practically accept the saving truth. They are in the gravest peril of missing their opportunity.

No future events can do more than past events to demonstrate the truthfulness of prophecy. As the eleventh of Daniel has been fulfilled to almost the very last specification, that last step will be taken. The word that has not failed through twenty-five centuries of history will not fail when only the last words remain to be fulfilled. Just a year ago the spirit of prophecy said to us:—

We have no time to lose. The world is stirred with the spirit of war. The prophecies of the eleventh of Daniel have almost reached their final fulfilment.

The present revival of the Eastern question, in its acute form, is a striking comment on these words. But the ob-

server waiting to see the final fulfilment of Daniel 11 before taking his stand, will be too late. When the "king of the north" comes to his end, when the power in the great river Euphrates is dried up (Rev. 16:12), when the nations begin wheeling into line for the actual clash of Armageddon, probation will have closed. The final fulfilment of these prophecies dealing with the very last phases of the history comes during the pouring out of the plagues, when already the ministry of Christ in the heavenly sanctuary has ceased.

Now is the time for those who have an eye on the fulfilment of prophecy to take their stand for God and join in the closing work. God's mercy reaches to the eleventh hour, it is true, but in the parable those who came into service at the eleventh hour, and received reward with others, were not men who had refused service at the morning call, or in that of the third or ninth hour. They responded when the call came, eleventh hour though it was.

It is at the jeopardy of their souls that men put off salvation and the consecration of life to service to some eleventh hour. There is no hour like the present hour for surrender to God. It is even now, in fact, the eleventh hour. And these last golden minutes as they fly are glorious moments in which to work for God.

W. A. S.

A Midday Prayer Season

It has long been the practise of the workers in the General Conference offices to gather at the noon hour, in the Mission Board rooms, for a short prayer season.

Reports, in few words, are given by different departments of interesting news or correspondence in the morning mails. Often a paragraph from a fresh letter from some missionary in the field is read.

Then in one or two prayers the blessing of the Lord is sought for ourselves and for the day's duties, and in behalf of the work and workers in all the world and in all departments.

This brief season is a source of deep satisfaction in times when some worker in far-away fields is struggling with fever, or when the mail brings news of special difficulties encountered at any point. Then specifically and by name the need is set before the Lord, whose care is over all his work in the earth.

It may be that many in their homes would feel it a privilege to spend a moment at the noon hour in special prayer for the workers and the work in the world-wide field. As our missions and companies of believers now "belt the world," we may have a prayer circle girdling the whole earth.

The history of the cause of God in all

past time shows that the victories have been won and new ground gained to the accompaniment of earnest prayer. The very certainty we feel of the triumph of the truth in all the world may easily lead us to overlook the fact that human hearts are to carry a burden for the great work, and that the Lord associates his people with himself in the victories gained.

We are in the thick of the conflict—not merely spectators. Is there difficulty and special need at any point in this work, we are all meeting difficulty, and the need presses as a personal burden upon our souls. There is a cause to plead before the Lord of hosts. The spirit of prophecy says that when there is more praying in the churches and in the homes, there will be more victories in the fields. "Pray ye the Lord of the harvest."

Will not those who read the missionary reports in our papers from week to week make a practise of specific prayer for the work and workers, mentioning places and names more frequently than perhaps has been common among us?

W. A. S.

Some Second Advent Logic

THERE is no doctrine of the Bible more essential to the system of truth which it reveals, or more prominent in that system, than that of the second advent of Christ.

The very first prophecy uttered by the holy men of old through whom God spoke—the prophecy of Enoch, the seventh from Adam—was a prophecy of this event. This great theme holds by no means a minor place among Old Testament prophecies, while those of the New Testament relate to it almost exclusively. A very large part of the New Testament, indeed, consists of instruction to the church relating to the time of Christ's return. Repeatedly and emphatically Christians are warned and admonished to watch and be prepared for that day. The return of Christ to receive his saints and visit judgment upon sinners is the end at which, from the time of his ascension, every gospel movement aimed, and against which every purpose of the enemy of his gospel was directed.

There was never a greater necessity for anything since time began than for the existence in the world to-day of a body of Christian believers who shall meet the demand which arises from these Old and New Testament prophecies of the second coming of Christ. Never was anything more essential than that God should have a people to-day who will lift up their voice like a trumpet to give to the world these prophecies, and to warn it of their certain fulfilment. Here the popular Christian churches of

the day are found signally wanting. They are not watching, they are not preparing, nor seeking to prepare the world, for Christ's return. If no more were being done to this end than they are doing, the very stones would be crying out in men's ears, that God's word and purpose might be fulfilled. The stones are not crying out simply because there exists a body of believers who are actively proclaiming this message.

And connected with this work from its very inception has been a guiding and controlling agency, known as the spirit of prophecy. As the thread is woven into, and becomes a part of, the cloth, so has this agency been identified with the work of proclaiming the third angel's message. But it has been much more than a constituent part of this work; for it has been, as stated, the directing power in it. Without it, the movement would have come to naught. Again and again have crises been met and safely passed under its guidance, which, but for the counsel and instruction it afforded, would have brought disruption to the work, or diverted it to the side-track of fanaticism. It is impossible that a movement which is of God should have been guided and controlled by an agency of a fraudulent character.

If the testimony given through this agency is not what it claims to be, then the message which from its beginning has been under its direction is not what it claims to be. And if this be so, then the prophecies of the second coming of Christ and of the work to be done to prepare the church and the world for that event, have failed, and the Bible itself is not what it claims to be. Very much is involved in the first step that is taken toward loss of faith in the genuineness of this message. He who would take this first step, may as well ask himself whether he is prepared to take the last step in the logical sequence, which is that of losing faith in the Bible itself.

L. A. S.

Inter-Church Federation Conference

LAST week we gave a list of those who took an active part in the church conference which gathered in New York, November 15-21. This week we desire to notice the aims and work of this council.

After the usual opening, several committees were appointed.

At a later session the committee on plans submitted the following report as the basis of their federation:—

Whereas, In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service, and co-operation

among them, the delegates to the Inter-Church Conference on Federation assembled in New York City, do hereby recommend the following plan of federation to the Christian bodies represented in this conference, for their approval:—

1. The name of the body shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization:—

[Then follows the names of thirty-two denominations].

3. The object of this Federal Council shall be—

(a) To express the fellowship and catholic unity of the Christian church.

(b) To bring the Christian bodies of America into harmonious service for Christ and the world.

(c) To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

(d) To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

(e) To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

It has no authority to draw up a common creed, or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

5. Members of this Federal Council shall be appointed as follows:—

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every fifty thousand of its communicants or major fraction thereof. The question of representation of local councils shall be referred to the several constituent bodies, and to the first meeting of the Federal Council.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two thirds of the members voting at a session of this council, and of two thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet in December, 1908, and thereafter once in every four years.

It will be readily seen that at this time there is no outward declaration of forming a universal creed for the

churches, in fact, that design is distinctly disavowed. Over and over again the speakers were emphatic in their declarations that there never could be any spirit of coercion in this great and mighty movement.

What, then, is there in this federation? What is its great object? From a mere reading of the basis of the federation one does not get all that is involved in the words. The one great, all-absorbing sentiment throughout the entire council was the expressed desire to fulfil the Lord's prayer: "Thy kingdom come. Thy will be done in earth, as it is done in heaven." As one speaker expressed it, when the great Christian church awakens, and fulfils her duty, religion will permeate every fiber of the nation, and the saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ," will be fulfilled.

The operations of the system were explained by one speaker like this: There should be a federation in a town where there were but two churches. In that town, perhaps, there might be several social evils, such as gambling, the liquor traffic, and Sabbath desecration. The public sentiment might be strong in favor of those things, and the churches too weak to counteract them, but if the entire county of churches were federated, they unitedly might bring pressure to bear upon the town, and thus cause a cessation of those evils. In case this failed, he argued, the entire State, when federated, could clean not only the towns, and counties, but also the State as well. When the States were federated, they would uphold the national federation which they were then forming, and then this great country would become a glorious "Christian nation."

Another speaker gave the practical working in one of the New England States. There are many small towns where there are two or three small, struggling churches. They spend double the money to keep two churches running; they take the time of two men. When united, there would be only one fair-sized congregation, and only one man to support. One object of this federation was to remedy this, and to bring about such a union that instead of two or three small churches with their expenses, there would be only one, and that one a union church. Again: when a new settlement is opened, or a town built, no federated denomination shall enter that territory without counseling with the federation. The ground will be carefully considered, and whichever denomination shall give the most people who lean toward it, or are actual members of the denomination, that is the one which shall settle in that place, and all others shall not establish a church or maintain a place of worship

therein. Should this agreement be violated by a denomination, then it would rest under the implied censure of all the other federated churches.

To us it is absolutely plain that this will eventually turn into as despotic a boycott as we have ever seen in the federation of laboring men, which we call "unions."

Is it not plain that when a people have a special message to give to every "nation, kindred, tongue, and people," and they shall feel called of God to deliver that message anywhere and everywhere, then they will have to give that message under the protest of the entire federation of the churches?

Suppose the people with that message should enter a small town, and, after giving their message, should find believers, and desire to establish a church. How would they be considered by the federation? To-day they disavow repeatedly their intention of ever interfering in the least with the freest exercise of religious action. We do not question their sincerity in this, but we do say that they are setting in operation a huge machine which, if controlled by a few despotic bigots, can be used as one of the most merciless institutions outside the Catholic Church.

When it is demonstrated that a "united church" can have "whatever it demands," as one speaker said, then their demands will be larger than they are to-day. Let us ask what their demands will be? The answer to this is given in the speech of one who illustrated the needs of a federated church, because there were "social evils," such as "promiscuous divorce," "the liquor traffic," "all forms of gambling," and "Sabbath desecration."

Although this gathering was but a council merely for the purpose of forming the federation, yet they were besieged on all sides to adopt resolutions relating to each of these issues.

It may be seen that these issues which they denominate as "social evils," are so closely interwoven that in combating one all must be opposed. Hence should a people arise, and declare that what they term "Sabbath desecration" is not "Sabbath desecration" at all, that anything which is legitimate on Tuesday, Wednesday, and Thursday is as legitimate on Sunday, that people would most certainly be accused of favoring each of those "social evils," as they are considered a unit by this federation. Thus Sunday legislation will follow as surely and as logically as any conclusion must follow the consideration of a legitimate syllogism.

Need we say that for many years Seventh-day Adventists have known that some day a mighty movement would be launched in some way, somehow, that

would raise the spurious sabbath into a position where it would demand the homage of the nation? In this mighty movement we have that toward which we have looked. From this council have gone the seeds of federation which will bear fruit in the near future. Into nearly every State and Territory the delegates have gone, inspired with the idea that through the federation of the churches they may usher in "the kingdom of Christ."

In the fourth century the churches tried the same plan, and instead of establishing the kingdom of Christ, they ushered in a kingdom of tyranny, which ended in the papacy. This, while ostensibly for the purpose of bringing the kingdom, will end in tyranny, and the perfect image of the papacy.

To us this ought to be the signal to work, and to do the work quickly. Soon we shall know the meaning of the admonition given us some time ago: "The work which is left undone now must be done under circumstances which will try men's souls."

Shall we not gird on the armor anew, and as one man carry this precious message to the world, and thus truly hasten the coming of "the kingdom"? The world is looking at a great federated machine, but we need a Spirit-filled church—not machinery and civil power, but a united, purified church, clothed with the power of God. O that it may be so! Why shall it not be thus?

C. H. EDWARDS.

Echoes From the Inter-Church Federation Conference

BISHOP JOHN H. VINCENT, the founder of the Chautauqua movement, made the closing address, in which he declared there was room in the federation for everybody's individual beliefs."

Rev. Dr. Mackay, referring to the scope of the federation, said: "Just because I am sure of the divinity of Christ, I am willing to federate with any one, be he Brahman, Hindu, or Hottentot, if he is willing to agree, however imperfectly, in the kingship of Christ, and to work with him for the betterment of humanity."

The chairman of the Inter-Church Federation Conference said, in part: "This is one of the most notable assemblies of believers in Jesus Christ that has ever been seen. John Calvin wrote to Cranmer, archbishop of Canterbury, and declared he would cross any sea to make such a union effective. The dream of the great reformer and the great archbishop has met with realization in these latter days."

At a reception given at the Waldorf-Astoria, in New York, subsequent to the conference, Lieutenant-Governor Bruce said: "When Christian people are stirred up and get together, they can have whatever they want. They can put down polygamy, do away with lax divorce laws, and curb intemperance. They want good government, and Chris-

tian people can get it. If we have it not, it is our own fault."

The *Literary Digest* of December 2, in a report of the Inter-Church Federation Conference, makes the following reference to an article written on the subject for the New York *Sun* by the Religious Liberty Secretary of the New York Conference: "A correspondent of the New York *Sun* expresses fear of the federation of churches as a 'church trust' which will eventually tyrannize over the religious conscience."

Dr. William Hayes Ward, editor of the *Independent*, writing in his own magazine, says: "It is a fact not sufficiently considered, that the spirit of unity has grown out of the zeal for evangelism. These are the two notes of the church of the present day—evangelism and union—which distinguish it from the church of a century ago. The sense of the duty to convert the world, and the sense of the duty to come together that we may convert the world—that they may be one, 'that the world may know that thou hast sent Me.'"

The *Catholic Mirror*, the organ of Cardinal Gibbons, of December 2 publishes an article on Christian unity by Rev. Morgan M. Sheedy, in which he says: "The desire for the reunion of Christendom is a striking characteristic of our times." He says that desire for unity and peace finds expression "in the co-operation of the Catholics and non-Catholics in temperance, sound politics, and charitable work; in the cordial invitation extended from time to time by the heads of various Protestant educational institutions to representative Catholic clergymen to explain some points of Catholic doctrines; in the success of missions to non-Catholics." "These are surely evident signs that religious strife and dissensions are rapidly passing away, and that we are nearing Christian unity."

The *Literary Digest* of December 2 further says: "The Inter-Church Conference on Federation, of which the plans and aim have been already outlined in these columns, is declared by a conservative Philadelphia clergyman to mark 'the greatest epoch in the life of Christianity within the past five hundred years.' It is generally admitted that the actual results of this conference can not be immediately estimated, and that meanwhile its chief interest is as a sign of the times."

What Is Your Response?

EVERY month brings cheering reports from our mission fields in all parts of the world. Our missionaries at the front tell us how the hand of the Lord is opening doors for service in many directions. They are working to the utmost of their strength, and their labors are being blessed of God. But the vast unentered fields about them appeal for help which they can not render; so they pass the appeals on to their brethren in America.

As these earnest, well-founded calls for help come to us, we thank God from the depths of our hearts for the abundant resources he has provided in America

to help the whole world. We are profoundly grateful that America, where we have sixty thousand believers, is not passing through the shocking revolution now going on in Russia. What could we do for a perishing world under such circumstances?

God has given us the tranquillity and prosperity we are now enjoying in the United States, that we may be able to render the greatest service possible to benighted souls in the darkness of all lands. No other people on the earth are being prospered as are the people in America, and Seventh-day Adventists must take a broad view of their obligations. It is proper to thank God for his gifts, but he requires a right use of them. They are bestowed upon us to impart to our fellow men. Our Father does not give so abundantly that we may retain and consume all upon ourselves. We are to share with those less favored than ourselves.

Will this now be done by our people in America? The week of prayer is here. On the last day of this season of worship we are to make the offering of 1905 to the mission fields. What sort of offering will it be? Shall we give as God has prospered us? Shall we give according to our abundance and the pressing needs of men and women dying in heathen lands without hope? Or will the gifts be made in obedience to the selfishness of the natural heart?

This year has been one of great financial prosperity in America. Every sunset during the year has added three million four hundred thousand dollars to the wealth of the farms of this country. Indeed, Mr. Wilson, Secretary of Agriculture, in his report issued in November, says that every sunset during the last five years has added this enormous amount to the wealth of our farms. With this there has come like prosperity to all classes.

There is a profound conviction in the minds of many of our ministers that now is the time for our people in America to make large gifts to the cause, that the purpose of God in giving this prosperity may be realized, and that this favor may be extended to us by the Lord to enable us to finish his work in the earth.

Brethren, let us be wise. Let us discern the hand of the Lord. Let us unite with him in his plans. Let us pour the means he has given us into his treasury, and thus pass on to others the gifts intended for them. Who can be satisfied to make small gifts when he is abundantly able to make large ones? Who can have a clear conscience in giving a dollar when God has enabled him to give one hundred?

The mission fields of this denomination are your fields. They never presented a more encouraging outlook. But they

never appealed more earnestly for help. The Mission Board never needed money more than now. What is your personal response to this situation? May God help you to make it.

A. G. DANIELLS.

The Medical Missionary Convention

ACCORDING to arrangements, the Medical Missionary Department of the General Conference held its first convention at College View, Neb., November 21-26. Over one hundred persons registered as delegates or regular attendants. These were composed of twenty-four physicians, forty nurses, twenty-four ministers, and twelve or more deeply interested persons who attended the meetings regularly. These representatives came from all parts of the United States and from Canada.

This was a larger gathering than some of us had looked for. When arrangements were made to hold the convention, it was thought that there would not be a very large gathering. That was not a prominent feature of the purpose in holding the convention. There was little opportunity when the department was organized at the General Conference for the members of the committee to formulate a working, progressive policy, and it was thought that a small convention this fall would be necessary in order to get the work of the department clearly outlined, and well under way. The presence of one hundred physicians, nurses, ministers, and interested laymen was not only a very pleasant surprise, but a very great encouragement as well.

In opening the convention the chairman, Dr. W. A. George, emphasized the importance of making a meeting of that character truly spiritual as well as instructive in technical lines. In view of this, it was arranged to have either a prayer or a preaching service each day.

Each day was pressed full of earnest work—reading and discussing papers dealing with important medical questions, passing recommendations concerning the work of the department, and reading important Testimonies from the spirit of prophecy bearing upon the most essential features of what constitutes our gospel medical missionary work. All the discussions and exchange of views were harmonious and dignified. Not a discordant note was struck. Every one was granted the fullest liberty of thought and speech. The ministers present expressed the deepest interest in the medical missionary work, and extended to the physicians, nurses, and general helpers in this department the best and heartiest co-operation which they were capable of rendering. The physicians repeatedly expressed ap-

preciation of the deep interest of the ministers in the medical work, as shown by their presence at the convention, and the brotherly part they were taking in the proceedings.

One of the most impressive and helpful features of the convention was the earnest study given to the Testimonies which came from Sister White after the meeting convened. These communications set before us in very clear, pointed, unmistakable language the dangers which threaten us at this time, and the course to be pursued in order to have the approval and blessing of God. The Testimonies made a profound impression on the minds of all who heard them, and nearly all expressed their full confidence in the divine source of this instruction, and their full purpose of heart to follow it faithfully. As this confidence and determination were expressed, light came into our meetings. The mists and clouds of doubt, perplexity, and confusion rolled away. Our hearts were united in the bonds of Christian love, our courage was renewed, and our hope was revived.

This meeting has brought a new experience to many who were present. It has marked the beginning of a new era in the medical missionary work of this denomination. It was a better meeting in some respects than we had looked for.

The proceedings will be published in pamphlet form for all who desire a full report. The officers of the department will now push the medical missionary work forward in all the union conferences. It is hoped that the interest of our people will be increased in this phase of our message, and that they will unite in an earnest effort to make known to all others the light that has come to us showing us how to live. If the eighty thousand believers in this message will do the little that each can do to hold up this light, a great flame will be kept burning in this dark world.

A vote was passed requesting the officers to arrange to hold another medical convention next year. The Educational Department will very likely hold a large and important convention during the summer of 1906. Owing to the close relationship of the educational and medical missionary lines of work, it is thought that the departments can very profitably hold a joint convention. If this can be done, we may look for a grand convention of teachers and medical workers. The chairman of the Educational Department has already begun the preliminary work for the convention. Thorough preparation should be made for this joint meeting, so that the greatest possible benefit can be obtained for the development of these most important phases of our cause.

And now let us all pray and work for the advancement of our medical mis-

sionary interests, that many sick, suffering, hopeless souls may be blessed and saved by the light God has given us.

A. G. DANIELLS.

Present and Future Strife

THE political and industrial upheavals of the times, so conspicuous in Europe to-day, afford ground for much speculation as to what new alignment of the contesting forces, what new weapons of warfare, and what unlooked-for events, the immediate future may disclose. We hear rumors of general coalitions of workingmen's organizations and universal strikes to enforce the demands of one class against the other. In the industrial world we find, on the one hand, a union of all the employers' associations of the country, formed not long ago at Chicago, arrayed against the labor unions on the other hand. A general coalition of these labor unions is contemplated. Advocating such a coalition, Eugene V. Debs, the political and industrial agitator, said in a recent speech:—

Intelligent workers have decided to follow the example set by capitalists, and combine their forces into one great industrial union, so that all may at all times work together in harmony for the good of all. . . .

The new national organization, which we are to bring into existence in Chicago . . . will be based on *absolute antagonism* of the two classes [capitalists and laborers]. It will recognize the class struggle, and will use all its power to overthrow the capitalistic class and abolish the wage system.

Will the spirit of revolution which is spreading in Europe extend to the shores of the Western hemisphere, aided, perhaps, by another period of hard times? It is worth noting here that Mr. John D. Rockefeller is quoted by a Boston journal as having recently said:—

The American people are about to suffer from their greatest panic. . . . Where there were three million men out of work in 1893, there will be ten million in idleness when the next attack of hard times comes upon us.

A world-wide uprising of the discontented classes against the possessors of wealth and the forces maintaining existing political and industrial regimes, is a vision of a large class of industrial agitators. A noted individual of this class, speaking of coming revolution, said: "The revolution will be joined by the workers of every country; . . . a general, popular uprising. This we regard as inevitable."

It requires no great stretch of imagination to see a connection between these things and the picture of world-wide confusion and strife which has been presented through the spirit of prophecy as the condition which will soon be reached in the world. It requires no extraordinary vision to discern the signs of the times.

L. A. S.

General Articles

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

The Life of Faith

"I WILL commit my way, O Lord, to thee,
Nor doubt thy love, though dark the way may be,
Nor murmur, for the sorrow is from God,
And there is comfort also in the rod.

"I will not seek to know the future years,
Nor cloud to-day with dark to-morrow's fears;
I will but ask a light from heaven to show
How, step by step, my pilgrimage should go.

"And if the distant perils seem to make
The path impossible that I must take,
Yet as the river winds through mountains lone,
The way will open up—as I go on.

"Be still, my heart, for faithful is thy Lord,
And pure and true and tried his Holy Word:
Through stormy flood that rageth as the sea
His promises thy stepping-stones shall be."

Lessons From the Life of Solomon—No. 13

The Perils of Prosperity

MRS. E. G. WHITE

IN the midst of Solomon's wonderful prosperity, lurked danger. The sins of his father David's later years, though sincerely repented of and sorely punished, had emboldened the people in transgression of God's commandments. Through association with surrounding nations, evil influences were gradually permeating the kingdom that had been so remarkably blessed. God was not inquired of. Wealth, with all its temptations, came in Solomon's day to a rapidly increasing number of the people. "The king made silver and gold at Jerusalem as plenteous as stones, and cedar trees made he as the sycamore trees that are in the vale for abundance."

Throughout the ages, riches and honor have been attended with much peril to humility and spirituality. It is when a man is prospered, when all his fellow men speak well of him, that he is in special danger. Man is human. Spiritual prosperity continues only so long as man depends wholly upon God for wisdom and for perfection of character. And those who feel most their need of dependence upon God are usually those who have the least amount of earthly treasure and human honor on which to depend.

The Commendation of Man

There is danger in the bestowal of

rich gifts or of words of commendation upon human agencies. Those who are favored by the Lord need to be on guard constantly, lest pride spring up and obtain the supremacy. He who has an unusual following, he who has received many words of commendation from the messengers of the Lord, needs the special prayers of God's faithful watchmen, that he may be shielded from the danger of cherishing thoughts of self-esteem and spiritual pride. Never is such a man to manifest self-importance, or attempt to act as a dictator or a ruler. Let him watch and pray, and keep his eye single to the glory of God. As his imagination takes hold upon things unseen, and he contemplates the joy of the hope that is set before him,—even the precious boon of life eternal,—the commendation of man will not fill his mind with thoughts of pride. And at times when the enemy makes special efforts to spoil him by flattery and worldly honor, his brethren should faithfully warn him of his dangers; for, if left to himself, he will be prone to make mistakes, and reveal human frailties.

In Solomon's day, as in ours, the very ones who praised and flattered and glorified the man of ability were the ones who failed to recognize and glorify God for the blessings he bestowed upon them through the human instrumentality. They praised the man; God was dishonored; and soon the Lord found the vessel he had ordained and used in his sacred service, becoming unclean. The sentiments, the spirit, and the likeness of the natural man began to appear, and he who once was doing God's will, became corrupted through human exaltation. Then the feebleness and weakness of man was revealed by the choice of injudicious friends, whose course helped the tempter to ensnare the man. The Lord allowed him to be ensnared, because he would not be counseled; he would walk in his own way.

Strength in Service

The Lord places men in positions of responsibility to carry out not their own will, but God's will. He gives wisdom to those who seek him, and who depend upon him as their counselor. So long as men represent the pure principles of his government, he will continue to bless and maintain them as his instrumentalities to carry out his purposes concerning his people. He co-operates with those who co-operate with him. It is to the interest of all who act any part in God's service, to labor with exactitude and fidelity; for with distinctness is to be revealed the line of demarcation separating his people from the inhabitants of the world. He who remains true to principle will never be left by the Lord to become weak and discouraged.

The Lord's word to Solomon is applicable to every man who consents to assume responsibilities in any place in the Lord's work. Strength of character is to be honored by those who claim to keep the commandments and statutes of God. The solemn charges and appeals

and promises, so large and full, that were made to Solomon, are made to every man who will stand in his lot and place to do the work that God has appointed him to.

In the Valley of Humiliation

It is not the empty cup that we have trouble in carrying; it is the cup full to the brim that must be carefully balanced. Affliction and adversity may cause much inconvenience, and may bring great depression; but it is prosperity that is dangerous to spiritual life. Unless the human subject is in constant submission to the will of God, unless he is sanctified by the truth, and has the faith that works by love and purifies the soul, prosperity will surely arouse the natural inclination to presumption.

Our prayers need most to be offered for the men in high places. They need the prayers of the whole church, because they are entrusted with prosperity and influence.

In the valley of humiliation, where men depend on God to teach them and to guide their every step, there is comparative safety. But let every one who has a living connection with God pray for the men in positions of responsibility,—for those who are standing on a lofty pinnacle, and who, because of their exalted position, are supposed to have much wisdom. Unless such men feel their need of an Arm stronger than the arm of flesh to lean upon, unless they make God their dependence, their view of things will become distorted, and they will fall.

The History of Bethel

S. N. HASKELL

WHEREVER the cause of God centers, there is the sharpest conflict between Christ and Satan. Bethel, twelve miles north of Jerusalem, was such a place; it was a strategic military and spiritual center.

The city was anciently called Luz, meaning "almond tree." It was under these almond trees, no doubt, that Jacob "had power over the angel, and prevailed: he wept, and made supplication unto him." Hosea 12:4. When Jacob knew of a surety that his peace was made with God, and his sins were forgiven, he lay down and slept sweetly with only hard stones for a pillow. Then it was that the Lord revealed that wonderful vision of the ladder reaching from earth to heaven, and the Lord gave him that wonderful promise, "I am with thee." Truly Jacob could say as he awakened, "The Lord is in this place." The presence of the Lord was of more importance than the presence of the almond trees, and Jacob changed the name from Luz, almond tree, to Bethel, the house of God. Gen. 28:12-19, margin. In speaking of Jacob's experience at Bethel, the prophet Hosea says the Lord found Jacob "in Bethel, and there he spake with us." We should ever remember that in the history of Bethel God is speaking to us. Hosea 12:4.

The first mention of Shiloh is in

Joshua 18:1, where it is stated that the tabernacle was set up at Shiloh when Israel entered the promised land. Jer. 7:12. It was in Shiloh that lots were cast, and the land divided among the tribes of Israel. Why the tabernacle was placed at Shiloh instead of Bethel, we are not told, but there always seemed to be a close connection between these places, for in locating Shiloh it is spoken of as north of Bethel. Judges 21:19. Israel assembled at Shiloh to attend the yearly feasts. 1 Sam. 1:3, 24; 2:14.

While the record states that the tabernacle was set up at Shiloh, the ark, a portion of the time, was in Bethel, and special services were held before it in Bethel in the days of Phinehas.

The Hebrew word translated "house of God" in Judges 20:18, 26, is the same word that is translated Bethel in other places. The Septuagint Version, Young, Jewish versions, and others give the translation of the word as Bethel. We quote Judges 20:26, 27, from the Septuagint as follows: "The children of Israel and all the people went up, and came to Bethel; and they wept, and sat there before the Lord . . . for the ark of the Lord was there in those days, and Phinehas the son of Eleazar the son of Aaron stood before it in those days." In 1 Sam. 10:3 we find men going up to Bethel with kids and other things necessary to make their offerings before the Lord, showing that Bethel was a center of worship. See 1 Sam. 7:16.

In the days of David the ark was taken to Jerusalem, and ever after Jerusalem was the center of worship, the place the Lord regarded, until they rejected the Saviour, and their house was left desolate. We can readily see how Bethel, humanly speaking, would still claim to be the spot chosen of the Lord. This feeling existed, but did not come to a crisis until the days of Rehoboam, the son of Solomon. At that time there was an insurrection in Israel, headed by Jeroboam. They came to Rehoboam saying, "Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." 1 Kings 12:4.

The king sought counsel in the matter. "The old men, that stood before Solomon . . . spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants forever. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him. . . . The young men . . . spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter for us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father chastised you

with whips; but I will chastise you with scorpions." 1 Kings 12:6-11.

From that time Israel was divided, but Jerusalem was the center of worship. Jeroboam soon saw that if those following him went up to Jerusalem to worship, they would be won away from him, and to prevent this, he set up a rival worship in Bethel and Dan. A golden calf was set up in each place, but from the record it seems that Bethel became the center of this false worship. God did not at first utterly forsake Bethel, for in the days of Elisha there was a school of the prophets at Bethel; there was also a rival worship and education. It was youth from the Bethel schools that taunted Elisha with the translation, and were destroyed. These youth were in marked contrast with those in the Bethel school of the prophets, who were in such close touch with God that they knew the day Elijah would ascend. 2 Kings 2:3, 23, 24.

Ahijah, the aged prophet of the Lord, lived in Bethel in the days of Jeroboam, and although the prophet was old and blind, he could not be deceived, but was led of the Lord as in the days of his youth. At this time the prophet states, "There is found some good thing toward the Lord God of Israel in the house of Jeroboam." 1 Kings 14:13.

The Lord sent a prophet to Bethel with a special message against the false worship Jeroboam had established, and when Jeroboam stretched forth his hand against the prophet, the Lord withered the hand of Jeroboam. Instantly he entreated the prophet to pray for him, and in answer to the prophet's prayer the king's hand was restored. 1 Kings 13:1-6.

The controversy was not simply a political one, it was a controversy waged between the powers of light and darkness. Notwithstanding the fact that the worship of the calves continued in Bethel, God had men in that city that feared him.

For many years the two houses of Israel were in controversy. Sometimes it resulted in open war, as in the days of Baasha, when Asa the king of Judah used the treasures of the Lord's house to secure help against Baasha king of Israel; and Asa "took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and King Asa built with them" other cities. There was never the same financial strength after the division. From the days that the shields of gold with other treasure were taken into Egypt, and Rehoboam substituted shields of brass, there was financial trouble until they ceased to be an independent nation.

In the days of Amos the call came for all to forsake Bethel. Amos was the father of Isaiah, and lived in the days of Jeroboam II, about one hundred and seventy years after the golden calf had been set up in Bethel. One of the principal burdens of this prophet seems to have been against the false worship at Bethel. Amos says, "I will also visit the altars of Bethel. . . . I will smite

the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end." Amos 3:14, 15.

In Amos 4:4-11 the prophet graphically depicts the result of heeding the call, "Come to Bethel." He continues: "For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live: but seek not Bethel. . . . Bethel shall come to naught." Amos 5:4-6.

The message was rejected in Bethel; for "Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. . . . Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court." Amos 7:10-13. It was in Bethel that the prophet Amos said, "I was no prophet."

The Lord had not forsaken the house of Israel; for Amos was especially chosen as a prophet for the house of Israel, and in rejecting his prophecies they brought evil upon themselves.

God never forsook either faction, but sent warnings and reproofs to both the houses of Israel until they both learned in the school of captivity and persecution the lessons he would have taught them in a time of peace if they had hearkened unto his voice through the mouth of his prophets.

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. "The thing that hath been, it is that which shall be: and that which is done is that which shall be done: and there is no new thing under the sun." Eccl. 1:9.

Loma Linda, Cal.

Elijah's Message and the Message of Revelation 14

E. T. RUSSELL

ELIJAH and his message are typical of the threefold message that Seventh-day Adventists are proclaiming to the world. Elijah was earnest in his work. James 5:17. It could be said of him as of the prophet Haggai, that he was "the Lord's messenger in the Lord's message," because of the intense earnestness which characterized his labors. Haggai 1:13.

His work was also typical of the work of John the Baptist. Of his work Jesus testified that "Elias is come already, and they knew him not, but have done unto him whatsoever they listed. . . . Then the disciples understood that he spake unto them of John the Baptist." Matt. 17:12, 13. In regard to his stability, he said, "What went ye out into the wilderness to see? A reed shaken with the wind?"

An Elijah message must go to the world before the great and terrible day

of the Lord. Mal. 4:5. In order for it to be truly an Elijah message, it must be similar in character, and the messengers must manifest the earnestness and faith which characterized Elijah.

We will now present some points of similarity between his message, character, and experience, and the message and experience of those who are carrying the threefold message of Rev. 14:6-12:—

1. Elijah's message was a call from the worship of Baal to the worship of the true God. 1 Kings 18:21. The call of the hour, as expressed in Revelation 14, is from the worship of the beast (the papacy), and his image, which is to be set up in the United States by the union of church and state, enforcing papal doctrines, to the worship of the God who made the heavens and the earth. Rev. 14:9, 7.

2. In the days of Elijah there were schools of the prophets where the youth were educated in the things of God. To-day we have our colleges, intermediate schools, and church-schools where our young people are given a Christian education.

3. Elijah's message was a work of reform, a call for obedience to the commandments of God. 1 Kings 18:18. Our message is the commandments of God. Rev. 14:12.

4. In the message of Elijah was Sabbath reform, as the Sabbath is a part of the divine law. Baal worship was the sun-worship of the pagans. The *North British Review* styles Sunday "the wild solar holiday of all pagan times." Our message is a Sabbath reform message, calling people from Sunday to Sabbath observance.

5. On account of prevailing idolatry in Elijah's time, judgments came upon the land of Israel. 1 Kings 17:1. Because of beast worship and prevailing iniquity, judgments will come upon the world in our day. Rev. 16:1-21.

6. Elijah was, by Ahab the ruler, held responsible for the judgments in the land. 1 Kings 18:17. We as a people shall be held responsible for the judgments that are coming on the earth.

"Those who honor the law of God have been accused of bringing judgments upon the world, and they will be regarded as the cause of the fearful convulsions of nature and the strife and bloodshed among men that are filling the earth with woe."—*Great Controversy*, page 614.

7. The woman Jezebel stirred up and controlled Ahab, the head of the civil government. 1 Kings 21:25. Jezebel is a type of an apostate church. See Rev. 2:20. Church leaders will stir up the state to oppose our message.

"As the controversy extends into new fields, and the minds of the people are called to God's down-trodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light, lest it should shine upon their flocks. By every means at their com-

mand they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and in this work, papists and Protestants unite."—*Great Controversy*, page 607.

8. The death decree was pronounced against Elijah. 1 Kings 19:2, 3. A death decree will be issued against those who persist in refusing to obey the law of the land, enforcing the observance of Sunday, in opposition to the Sabbath of the Lord.

"As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand, will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and the law of the state, ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. The same argument eighteen hundred years ago was brought against Christ by the 'rulers of the people.' 'It is expedient for us,' said the wily Caiaphas, 'that one man should die for the people, and that the whole nation perish not.' This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death."—*Great Controversy*, page 615.

9. Elijah fled into the wilderness. 1 Kings 19:4. God's remnant people will be caused to flee into solitary places to escape the wrath of their enemies.

"As the decree issued by the various rulers of Christendom against commandment-keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages, and associate together in companies, dwelling in the most desolate and solitary places."—*Great Controversy*, pages 625, 626.

10. Elijah was fed by an angel. 1 Kings 19:5, 7. In the time of trouble, angels will minister unto the saints.

"The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation, and suffer for want of food, they will not be left to perish. That God who cared for Elijah will not pass by one of his self-sacrificing children. He who numbers the hairs of their head will care for them, and in time of famine they shall be satisfied. While the wicked are dying from hunger and pestilence, angels will shield the righteous, and supply their wants."—*Great Controversy*, page 629.

11. Earthly armies could not harm Elijah. 2 Kings 1:9-15. Earthly armies can not harm the people of God in the time of trouble.

"The heavenly sentinels, faithful to their trust, continue their watch. Though a general decree has fixed the time when commandment-keepers will be put to death, their enemies will in some cases anticipate the decree, and, before the time specified, will endeavor to take their lives. But none can pass the mighty guardians stationed about every faithful soul. Some are assailed in their flight from the cities and villages; but the swords raised against them break and fall as powerless as a straw."—*Great Controversy*, page 631.

12. There was demonolatry in the time of Elijah. King Ahaziah "sent messengers, and said unto them, Go, and inquire of Baal-zebub the god of Ekron whether I shall recover of this disease." 1 Kings 1:2.

NOTE.—To consult Baal-zebub is to consult the devil. Matt. 12:24. To-day, through spiritualism, people consult mediums and clairvoyants, which is one form of demonolatry. Isa. 8:19; Rev. 16:14. The consulting of spiritual mediums to-day is similar to inquiring of Baal-zebub in the days of Elijah.

13. At the beginning of his experience, Elijah ate flesh food. 1 Kings 17:6. Those who led out in the beginning of this message ate flesh food. Near the close of his work, God gave him a vegetarian diet. 1 Kings 19:6-8. Those connected with this message who will be translated when the Lord comes, will be free from the use of a flesh diet.

14. It was known by the people of God when Elijah should be translated. 2 Kings 2:3, 5, 7. The day and hour of Jesus' coming will be made known to the saints.

"The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to his people. Like peals of loudest thunder, his words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with his glory, and shine as did the face of Moses when he came down from Sinai. The wicked can not look upon them. And when the blessing is pronounced on those who have honored God by keeping his Sabbath holy, there is a mighty shout of victory."—*Great Controversy*, page 640.

15. Elijah was taken up by the angels into heaven. 2 Kings 2:11, 12; Ps. 68:17. At the coming of Christ the angels will gather the saints. Matt. 24:31.

Wonderful appear the points of similarity between the work we are now carrying forward and the work and experiences of Elijah, whose message was typical of ours.

College View, Neb.

"WILL you hasten the day?
Will you labor and pray?
Will you thrust in the sickle, and reap,
while you may,
The plenteous harvests that lie
Waiting still for your hand
In every land
And rip'ning 'neath every sky?"

THE WORLD-WIDE FIELD

News From Haran—5

Z. G. BAHARIAN

MARCH 30 our fifth trial came off. The clerk was given a letter to be read. It was a circular letter for the *Southern Watchman*, sent from Nashville, Tenn., to Brother Alexan Buzugherian. The president inquired of Brother Buzugherian who was this man—*Southern Watchman*. He explained that this was not a person, but a journal, published in America, to disseminate the gospel truths in the Southern States. The names of the editor and manager were written in the letter. He was then asked if he had any acquaintance with these men, to which he answered, "No." Then he was asked, "How did it happen that they sent this letter to you?" He answered that the names and addresses of all our workers are printed in a journal, and as he was a worker, his address was on the list, and the manager of the Southern Publishing Association had sent this circular letter, though he did not know him personally.

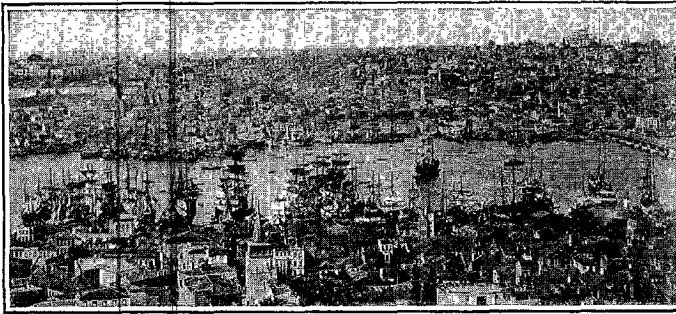
The president inquired, "What is the meaning of this paragraph: 'This is a medium for the Southern field. Hundreds of copies can be sent to the North?'" Brother Buzugherian opened his Bible, and explained well that the seed is the word of God, and the field is the world; the Southern field is the Southern States of the United States; this journal is prepared especially for these Southern States, but the Northern States may also be benefited with it; there is nothing political in this paragraph. It seemed dark to them, because they were not acquainted with such terms. I also arose and gave further explanation about this journal.

A letter was read which had been written by Brother J. H. Krum from Beirut, to Brother Buzugherian at Adana. In this Brother Krum had written about a political trouble in Beirut which took place about three years ago, when from thirty to forty persons were killed, and an American war-ship was sent to protect American citizens. The mention of this event was charged against us as mingling in politics. Brother Buzugherian did not know anything about that event, so could give no explanation. I arose to explain, but was not permitted to do so. This

was an injustice. They would have it remain unexplained, that they might prove their accusation. In this act they showed their determination to convict us.

Another letter was read by the clerk, written by a brother from Mersine to Brother Arak Ouzounian in Adana. It was a letter of comfort, Brother Ouzounian having contracted consumption. The letter had been given by him to Brother Buzugherian, and so was among his papers when arrested. In this there was a dark sentence, speaking about Jesus: "He clothed himself with blood-stained garments in Eden because of the tree fruitful." I saw that the clerk read Edinch (Adrianople) for Eden. At once I proposed its correction. Adrianople being in Macedonia, they tried to mingle our case with that of Bulgarians. We protested against it.

After the correction, Brother Buzugherian was requested to give an



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explanation of it. He explained it from the third chapter of Genesis, telling how Adam and Eve became disobedient, eating of the tree of the knowledge of good and evil; then Jesus took upon himself the sin of man, to die for all the human race, to save them from sin. The president could not bear the thought that Jesus is Saviour of all humanity. We were glad that this truth was told them for their salvation.

Then the clerk read another letter, written by Brother Buzugherian from Adana to a brother in Kozolouk near Tarsus, advising as to the education of the brother's children. He closed his letter with a salutation, and as a postscript he had written him to send charcoal for his tithe. The president was so anxious to accuse and convict us that he asked Brother Buzugherian: "What relation have the Bible verses about child education to salutation and charcoal? You say you preach the gospel in your letters, but you write other things." This question was very queer, indeed, but it was explained quietly. The president felt ashamed because he had asked such senseless questions. We saw that a determined effort to judge others

blinds even the wise men of the world.

A few other letters were read, but there was nothing political in them. All were about religion. The time had expired, and our trial was deferred another day.

Aintab, Turkey.

Beginnings in Hayti

W. JAY TANNER

TWENTY-FOUR years ago some one in Southampton, England, actuated by the missionary spirit, sent a bundle of *Signs of the Times* and tracts, by a royal mail steamer, to the agent of the company at Cape Haitien, Hayti. It must have seemed like a random shot at the time, but nevertheless it hit the mark. The agent, not being interested in religious matters, sent these papers and tracts to the Baptist minister, and he gave them to the English-speaking members of his congregation. Among those who received them was a Jamaican by the name of Henry Williams. As a result of reading these papers, he and his wife began the observance of the Sabbath a few weeks later, a practise in which they have persisted ever since, even though at times they have been surrounded by revolution, and have had to flee to the mountains for safety.

For twenty years this elderly couple kept the lamp of faith burning alone, until about four years ago they were joined by another Jamaican, much to their encouragement. But it remained for the present year to reveal to them that persistent continuance in a good object will be rewarded. In January they succeeded in calling the attention of a highly intelligent and influential school principal to the message.

This young man had been a Roman Catholic all his life, but had recently left that church on account of errors that were beginning to be apparent to him, and had united with the Wesleyan denomination. About the time the truth found him, he and several other young men had been seeking the Lord for light and power. The revelation of the third angel's message seemed like an answer to their prayers; and this young man, after examining the foundation of our faith, concluded to build upon it. He immediately began working for the students in his school (a private boarding-school), and as a result one of the teachers and three or four of the young men joined with him in Sabbath observance. He then, during vacation, went out to some of the interior towns, and in one place awakened an interest that brought eighteen into the message for these times, and at another place about the same number accepted the truth. Besides this he wrote a tract in which he stated his change of views and reasons therefor; this he printed and circulated at his own expense. One of these tracts fell into the hand of an influential Haitien gentleman in the extreme southwestern part of the island, and as a result he has cut loose from the Church of Rome and begun to keep

the holy Sabbath; and in other places this little tract has created an interest that is leading people to call for more light.

Since coming to this field we ourselves have had many evidences that we came none too soon. Although we have had to speak through an interpreter, in our meetings we have realized much of the Spirit and power of the Lord. Meetings that we held at Grande Riviere were attended by the mayor and a general, and here at Cape Haitien a judge and one of the most influential senators in the republic have attended our Sabbath services. The senator has been here twice, and the last time he told me that he expected to continue to come.

The enemy is at work also. The other Protestant churches are importing and circulating literature against us, and one of the young men who meets with us on the Sabbath was imprisoned last week for refusing to do duty on the seventh day. But these things can not stay the progress of the cause when God leads, and there is every evidence that God is leading here.

Cape Haitien.

Mission Notes

A MISSIONARY laboring alone in one of China's large cities sends this message home: "I am burdened with the awful need—hundreds, or even thousands, of inquirers from all the country round. I could open twenty centers tomorrow if I had the men. Make this known."

THE Bible Evangelizing Company is a Japanese organization now three years old. Pastors, Bible women, and other workers engage in its work, which consists of reading one Gospel from beginning to end at fixed times, and with explanations to one inquirer. This method of concentration has had good results.

THE Presbyterian Church of England Jewish Mission in Aleppo, Turkey, has a school in which one half of the two hundred and fifty pupils are bright and progressive Jews. Every now and then the Jewish pupils are scared away by the curses of angry rabbis, and the school is left half empty. But they come dropping in one by one again, as soon as they are sure that the rabbis are tired of cursing. Then the school booms until a rabbi remembers it again.

Put the people of China in rank, joining hands, and they will girdle the globe ten times at the equator with living, beating, human hearts. Constitute them pilgrims, and let two thousand go past every day and night, under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp, tramp of the passing throng for five hundred long years. By these strong figures the *Mission Field* explains to the reader's mind what four hundred million means.



Colorado

DENVER.—I am glad to be able to say that the work is making progress in Denver. Many are accepting the message of truth here. The members of our churches in the city are becoming aroused, and are going to work. We are planning to put reading-matter into every house in the city this winter, and with the blessing of God we look for great results.

G. W. ANGLEBARGER.

Bermuda

HAMILTON.—We were made glad by the visit of Brother and Sister Geo. F. Enoch, returning to Barbados from furlough in the States. Stormy weather delayed the steamer twelve hours, so they did not arrive till Sabbath morning. At eleven o'clock a good congregation assembled for Sabbath-school. In expectation of Elder Enoch's coming, we had invited our brethren from different parts of the island to meet with us. We had an excellent service. All hearts were cheered, both by the message borne and by the presence of such a goodly number of believers. Sometimes it seems that the work moves very slowly; but our meeting last Sabbath gave evidence that there is some growth. Another Portuguese family is manifesting considerable interest in the message.

Our courage is good. It means much to be true and faithful to God in this time; but we hope to be so true to the principles of the message, and faithful in the work committed to our trust, that we shall not only be ready to meet Jesus ourselves, but have many sheaves to carry home with us.

JAMES A. MORROW.

Ohio

JEFFERSON.—Sabbath, October 14, was a good day to a goodly number of the scattered ones in this part of the Lord's vineyard. An appointment for quarterly meeting (which had been postponed two weeks) was circulated, and the brethren and sisters came from a radius of thirty miles. We met at the home of Brother Atwell's family in Jefferson. It seemed like old times to see the dear people driving up from all directions, and the Lord did not let them return to their homes disappointed, for in all the services of the day, from the beginning of the Sabbath-school till the close of the ordinance meeting, his presence was felt. It did my heart good to meet some of my dear spiritual children as well as others, still faithfully growing.

We closed our meeting with an appointment for the next Sabbath at Austenburg, where a brother and his wife are awaiting baptism, but the weather did not permit. On the week following we were very kindly granted the use of the Baptist church at Jefferson, together with its baptistery. The two dear souls were baptized, and one other joined by vote of the church, making three

earnest burden-bearers who have cast in their lot with this little company.

Having been connected with the sanitarium work for the last three years, I have not been out among our people very much, and it was a source of encouragement to me, and also to my wife, who has been for two years in Africa, to meet with our former home church after our long absence from it. And although not connected with this conference, yet I always wish to be like Samuel, and say, "Speak, Lord; for thy servant heareth," and be able to help where and whenever I can. I am glad of that statement of John's, "We know that we have passed from death unto life, because we love the brethren," and I know I have this assurance. We are looking forward with pleasure to the week of prayer, and hope to receive our portion of the blessing that the Lord will bestow upon his people at that season.

C. P. HASKELL.

Burma

INSEIN.—One young Burman, who has been educated for the Catholic priesthood, has just accepted the Sabbath, and we shall baptize him within a week. He came to our meetings for the first time soon after we arrived in Rangoon. He has attended faithfully since then, and recently asked for baptism. However, the real work with this man has been done by Brother Maung Maung. They have studied together very much, and this has been the means of his getting the points of truth much more clearly than I could have hoped to give them to him, with his limited knowledge of English.

Two soldiers from the battalion station in Rangoon have recently begun the observance of the Sabbath. These men had both been Christians before, and we could, therefore, give them the message more quickly. We have hopes that one of them will become a good canvasser, as soon as he leaves the army.

The ministers in Rangoon are fighting us with a vengeance. But the battle is not ours. Our Captain has never lost a battle. The same old plan of attack is used,—a great deal of reckless assertion of things which can not be proved; a little careless reading of Scripture, and by far a major portion of their effort given to abuse and ridicule—a positive evidence that better argument is wanting. They now teach tithing, and preach upon the second advent here. I am more fully convinced than ever that the devil does not care how close a man gets to the truth just so he remains in error. However, they are preparing the way. Soon we shall have to preach only the Sabbath, and move on to new fields, instead of giving all the message in each place.

The yearly meeting of the Baptists is to be held in Rangoon soon, and we are planning to get one of our tracts upon the second coming of Christ, and one upon the three yearly Sabbaths, into each delegate's hands. This tract upon

the second coming was set up and printed by Buddhist workmen, and it aroused inquiry, and a request for further reading upon this subject. We hope this tract may be of much use in reaching heathen, as well as Christians. We have just printed five thousand copies. It has cost about one third of a cent a copy.

H. H. VOTAW.

Eastern Pennsylvania

WILLIAMSPORT.—My work for the last eight or ten weeks has been mostly among the churches, and the Lord has richly blessed in every effort.

I am glad to report that although I have been permitted to be with my home church only one Sabbath and Sunday during the last two or three months, they have by no means lost sight of the all-important fact that the world must be warned in the few closing years of this generation. They sent for a club of two hundred of the special number of the *Watchman*, and have been selling them from door to door with remarkable success, and have also sent copies of the special Sabbath number of the *Watchman* to every minister and Sunday-school worker in the city.

As soon as this had been accomplished, their attention was called to a notice in the daily papers announcing a State convention to be held in the city the following week (November 21 and 22) by the Sunday Crusaders of Pennsylvania. All felt to praise the Lord for his guiding hand, which was so plainly seen in placing in the hands of all the ministers this timely issue of the *Watchman*.

I returned home just in time to attend the convention, and never had I seen such a wonderful demonstration of the spirit of evil as I saw in this movement. Surely the restraining Spirit of the Lord is being withdrawn from the earth. They are now endeavoring to effect an organization in every county in the State; and already twenty-seven counties have been organized, with instructions to their committees to spy out and arrest every person who is found doing any work upon the first day of the week. These committees have also been instructed to call upon every lawyer, judge, justice, or any candidate for any public office in the State, and get a solemn pledge from him that he will stand by them, and enforce Sunday rest upon every person in his domain. Some judges have pledged themselves to give them their services, free of all compensation.

The following are some of the resolutions which were passed without one dissenting voice:—

"That we instruct and urge upon all Christian people everywhere to patronize only such druggists as are law-abiding [referring to the Sunday law] and worthy of our patronage. That we most earnestly urge all Christian people and all who have any respect for law, human or divine, to cease from buying all Sunday papers on the Lord's day. That we urge all civil officers to enforce the law against these and other law-breakers, as they are sworn to do. That we urge all Christian people everywhere to patronize only such barbers as are obedient to the laws of the State."

Surely the time has come for the people of God to be seeking him for a right way for themselves and their children, that God may not be disappointed in his

people, but that he may cut his work short in righteousness, and thus hasten the glad day when victory shall crown his work in the earth.

W. H. SMITH.

India

OUR work grows more encouraging here, and more and more doors are open to us. There are a few who seem to be in the valley of decision. We have spent some time preparing the soil, hoping that the seed will have a better chance to germinate, grow, and bear fruit. It is too early to say yet what the harvest will be, but we hope to come rejoicing by and by, bringing our sheaves with us.

Brother Meyers is now with us, and this strengthens our work. We have gathered some of our friends and neighbors into the house on several occasions, and Brother Meyers has conducted some profitable Bible studies.

Two little orphan Tamil girls have been turned over to us. One has been sent to Karmatar. The other girl is with Mrs. Meyers. She is a sweet girl, willing to work, and very anxious to learn. If she sees that Mrs. Meyers is not busy, she asks her to read to her. She wants to go to school. She is about twelve years old. She lost her mother from plague a short time ago.

We are of good courage. My health is much better, and I am enjoying my work. We have delightful weather here now.

ANNA ORR.

China

HONGKONG.—I have just returned from a visit to Amoy. I spent five days there, every one of which was full of interest. Brethren Hankins and Keh and I spent all the time in the country. A more or less definite knowledge of the truth has spread quite generally all over Amoy and the immediate vicinity. Many are convinced, but hesitate, on account of fear, arising from different considerations. You well know how native converts are supposed to belong to the foreigner almost soul and body; and for them to break with the missionary puts them in a very bad light. I believe, however, that this feeling is coming to be less pronounced; in fact, it is quite plain that in China, as in Japan, a strong sentiment of entire independence is fast taking hold of the people. In Japan the native Christians do not hesitate to tell the foreigners that they are not wanted as leaders, since they themselves are both willing and capable of self-management. In China we have several instances of secession on the part of the Chinese Christians. Just how all this will finally issue, it is impossible to forecast. The recent war has had a very decided effect in this matter.

I found Brother Keh just as earnest and active as when I went away last spring. It is impossible to estimate the direct and indirect help this man is to the newcomers there. In every way he is just the support they need. And, best of all, he is, so far as I can find out, thoroughly reliable. He has one very peculiar and commendable characteristic, and that is that he feels a woe resting upon him if he does not preach the gospel. He is not satisfied, nor even willing, to teach school, or to teach the language to foreigners. He says he feels

called to preach the gospel, and requests us that this privilege be given him to the fullest extent.

Some months ago a chapel was opened in the country, about twenty-five miles from Amoy. Considerable work has been done there, and some fruit is beginning to appear. There are a number of inquirers, some of whom have begun to keep the Sabbath. I hope to see a good church organized there before long. While I was there, we laid plans to open a boys' school at the beginning of the next Chinese new year. It is a market village of probably less than one thousand people, but there is a good opening, as the country about is full of small villages, and we are all alone in the field. We may find it profitable to open a girl's school after a time. Next year a native worker will be located in that village to look after the work in that vicinity. There are still other openings in other parts, and I feel that the Lord is going out before us in a very signal manner.

Brother Hankins is doing well with the language. I feel confident that within a year he will be able to do a good work in the Chinese tongue. As he is almost constantly with Brother Keh, he has a great advantage in that particular, as well as in other matters.

Dr. Keem and wife are now settling in a house in Canton, for the time being, until they can go into the country.

We plan to hold an institute in Canton for our native workers. All the foreign workers will, of course, be a part of this meeting. The native laborers from Amoy will also be present. This is feasible, owing to the fact that Brother Keh can speak the Cantonese language. I hope in this way to get some Christian workers not of our faith to hear the truth in a thorough and helpful way. It will necessitate some careful and hard work on our part to carry on this institute work, since we do not as yet command the Chinese tongue very readily or accurately. But it will be a real help to us all in many ways, I am sure.

J. N. ANDERSON.

British West Indies

GOUYAVE.—About three weeks ago we began holding meetings again, especially for the benefit of the three who have made a start. We want to fully instruct them, and baptize them, before we move back to St. George. From twelve to twenty, usually, come in, so there may be more fruit. My wife gives me some sort of treatment which freshens me up to get through the service; then after meeting I have some form of soothing treatment, to induce sleep, which does not always come.

The company in St. Patricks is growing both in grace and in numbers. Our canvasser visits them. They send in their tithe and offerings faithfully. There are about sixteen adults, besides a good many children. None are baptized yet; in fact, they have heard only a few sermons. I believe proper effort there will develop a strong church. They plan to erect a building, and pledged one hundred and fifty dollars before I went away. There is also a company of three adults keeping the Sabbath two and one-half miles from St. George, where we held Sunday evening outdoor meetings.

We have found this a difficult field,

and the work has gone hard and slow, and many things have come in to interfere with our plans.

W. A. SWEANY.

[Brother Sweany has suffered severely from fever, and should be remembered in our prayers.—Ed.]

Medical Missionary Convention Held at College View, Neb., Nov. 21-26

At the session of the General Conference held in Washington, D. C., May 11-31, 1905, there was organized the Medical Missionary Department of the General Conference. Before the close of the conference, the department committee decided to hold a medical missionary convention at College View in October or November. Later the date was fixed for

John F. Morse, M. D., Battle Creek, Mich.

G. T. Harding, Jr., M. D., Superintendent Sanitarium, Washington, D. C.

E. P. Hawkins, M. D., Chairman Med. Dept. Northern Union Conference, Montrose, Minn.

G. H. Heald, M. D., Editor *Life and Health*, Washington, D. C.

Lyra H. George, M. D., College View, Neb.

I. A. Dunlap, M. D., Instructor in Nurses' Training Department, College Place, Wash.

W. C. Green, M. D., Superintendent Sanitarium, Little Rock, Ark.

D. C. Ross, M. D., Superintendent Sanitarium, Keene, Tex.

Lydia E. Kynett-Parmelee, M. D., Union College, College View, Neb.

Frank L. Hommel, Edmonton, Alberta, Canada.

Miss Della Coates, Edmonton, Alberta, Canada (from Sanitarium, Calcutta, India).

R. S. Irvine, Wichita, Kan.

H. C. Tarr, Nevada, Mo.

Mrs. Frank Walters, Duluth, Minn.

Zada Helen George, Battle Creek, Mich.

Mabel Hebard, 2804 Star St., Lincoln, Neb.

Nurses from College View: Nathan Aalborg, Ethel V. Ames, Esther Bergquist, Nellie L. Davis, Verna R. Garner, Hilda C. Hanson, Nellie Jenkins, Ethel M. Jones, Bertha McClellan, Luella E. Reed, Nellie Streeter, Rhoda Warner, Hilda Ackerman, Flavia Barnett, Dora Burke, Lillian Farrar, Carrie E. George,



A GROUP OF PHYSICIANS IN ATTENDANCE AT THE CONVENTION

Back Row, Reading from Left to Right—M. M. Martinson, D. C. Ross, W. C. Green, I. A. Dunlap, G. T. Harding, Jr., J. E. Heald, W. A. George, F. R. Walters, C. F. Jenkins, W. R. Simmons.

Front Row, Reading from Left to Right—C. Bush, G. H. Heald, J. E. Froom, E. P. Hawkins, Lydia E. Kynett-Parmelee, Elsie M. Martinson, Lyra H. George, Amy R. Humphrey, Ida S. Herr, H. F. Rand.

November 21-26. Pursuant to this arrangement, there met at College View the following-named persons interested in medical missionary work:—

Physicians

W. A. George, M. D., Chairman Medical Council of the General Conference, College View, Neb.

H. F. Rand, M. D., Superintendent Sanitarium, Boulder, Colo.

W. R. Simmons, M. D., Superintendent Sanitarium, Chairman Medical Department Pacific Union Conference, Portland, Ore.

C. P. Farnsworth, M. D., Superintendent Sanitarium, Madison, Wis.

C. Bush, M. D., San Francisco, Cal.

Ida S. Herr, M. D., Superintendent Nurses' Training-school, Boulder, Colo.

Amy R. Humphrey, M. D., College View, Neb.

M. M. Martinson, M. D., Graysville, Tenn.

Elsie M. Martinson, M. D., Sanitarium, Chicago, Ill.

M. Alice Mantz, M. D., 603 East Twelfth St., Des Moines, Iowa.

C. F. Jenkins, M. D., Lincoln, Neb.

J. E. Heald, M. D., Superintendent Sanitarium, Peoria, Ill.

F. R. Walters, M. D., Cleveland, Ohio.

William W. Worster, M. D., Superintendent Sanitarium, Connorsville, Ind.

J. E. Froom, M. D., Secretary Medical Council of the General Conference, Washington, D. C.

Nurses

C. L. Burlingame, Boulder, Colo.

L. C. Christofferson, Wichita, Kan.

Mrs. L. M. Christofferson, Wichita, Kan.

Ruth A. Jacobson, J. E. Johnson, Florence Marrs, Lena Neumann, Carrie Shipley, Lou Trease.

Ministers and Other Workers

A. G. Daniels, President of the General Conference, Washington, D. C.

G. A. Irwin, Vice-President of the General Conference, Washington, D. C.

W. J. Stone, President Indiana Conference, Indianapolis, Ind.

W. C. White, Sanitarium, Cal.

F. M. Wilcox, Treasurer Boulder (Colo.) Sanitarium.

C. C. Lewis, President Union College, College View, Neb.

I. H. Evans, Treasurer General Conference, Washington, D. C.

A. G. Haughey, President West Michigan Conference, Otsego, Mich.

E. T. Russell, President Central Union Conference, College View, Neb.

R. C. Porter, President Missouri Conference, Hamilton, Mo.

J. W. Dorcas, Business Manager Iowa Sanitarium, Des Moines, Iowa.

C. A. Burman, President South Dakota Conference, Aberdeen, S. D.

A. T. Robinson, President Nebraska Conference, College View, Neb.

H. M. J. Richards, Loveland, Colo.

W. M. Adams, President Manitoba Conference, Winnipeg, Manitoba.

W. D. Parkhurst, Grand Rapids, Mich.

L. F. Starr, President Iowa Conference, Stuart, Iowa.

H. Shultz, Lockeford, Cal.

G. B. Thompson, Chairman General Conference Sabbath-school and Young People's Department, Washington, D. C.

R. A. Underwood, President Northern Union Conference, Minneapolis, Minn.

George F. Watson, President Colorado Conference, Denver, Colo.

I. G. Weller, Denver, Colo.

Watson Ziegler, Fort Collins, Colo.

C. A. Beeson, College View, Neb.

A. E. Brown, Grant City, Iowa.

Bert Glasscock, College View, Neb.

J. S. Hart, College View, Neb.

Mrs. C. A. Johnson, Lincoln, Neb.

R. W. Maker, Clinton, O. T.

E. M. Nelson, College View, Neb.

F. J. Ogden, Union College Baker, College View, Neb.

R. W. Parmelee, College View, Neb.

Elnora Reid, Dorchester, Neb.

R. M. Rockey, College View, Neb.

W. B. Shultz, College View, Neb.

Cush Sparks, 1112 South Eleventh St., Denver, Colo.

Mrs. Edith E. Bruce, Hancock, Mich.

U. C. Nelson, College View, Neb.

Charles H. Wilson, Springfield, Tenn.

Mallie Dominic, College View, Neb.

Tessie Beesler, Monte Vista, Colo.

Hannah Larson, College View, Neb.

Catherine Ackerman, College View, Neb.

Anna E. Johnson, College View, Neb.

Matilda Erickson, College View, Neb.

Mary E. George, College View, Neb.

Pearl Parker, Rolf, Neb.

Anna Jenson, Hendricks, Minn.

Martina Johnson, Pittsfield, Tenn.

Oliva H. Westergren, College View, Neb.

Mrs. Leona Burman, Aberdeen, S. D.

J. H. Wheeler, Crawford, Neb.

Convention Proceedings

Dr. George called the convention to order Tuesday morning, and made a few earnest remarks concerning the need of divine guidance in this important work, and of the appropriateness of devoting the first hour to devotional service, and called on the president of the General Conference to lead the service. Elder Daniells read the fortieth chapter of Isaiah, and gave opportunity for prayer. Earnest petitions for God's blessing on the convention were followed by testimonies from nearly all present, expressive of courage, good cheer, and confidence in the leading of the Lord in this advance movement.

Elder A. G. Haughey spoke of wondering, at first, whether he, a minister, ought to attend this medical missionary convention, but later, in thinking it over, he had decided to come, and felt much pleasure in being present. Physicians expressed their great satisfaction at seeing the interest of the evangelical workers in the work of the Medical Department, as evidenced by the presence at this meeting of so many ministers.

A member directed attention to the motto above the blackboard,—"We are all brethren,"—and thought it was very significant of the present and future relations of the different departments of the third angel's message, which all rejoiced to regard as a complete and symmetrical whole.

Elder Daniells referred to the General Conference held in 1866, when there were but twenty ministers and one doctor present,—the only physician in the denomination at that time. That conference indorsed the health principles, and committed themselves to their promulgation. They decided to start a sanitarium and issue health literature. Their doctor not being a writer, a minister, Elder J. N. Loughborough, prepared their first book on physiology and hygiene. The Lord blessed and wonderfully developed that united plan, but in recent years a separating of interests has taken place between evangelical and medical departments, so that united efforts must again be entered upon heartily; but with this important difference, this convention represents the sympathetic co-operation of eighty thousand Seventh-day Adventists, whereas that one represented a body of only five thousand believers.

On Wednesday morning Elder Daniells addressed the convention more at length. A synopsis of his talk is given here:—

True medical missionary work is gospel work. The gospel is set forth in the great threefold message of Revelation 14. That message is now being given to the world by Seventh-day Adventists. This is why we as a people are so deeply interested in medical missionary work. It is a vital, essential part of our cause.

Medical missionary work has a scope and a place in our work that it has not occupied in any other religious movement since apostolic times. This phase of our work was made prominent by the pioneers of this movement in its early days. Captain Joseph Bates may be considered one of the main connecting links between the great movement of the first and second messages and the present movement under the third message. He was the first man who was prominently connected with the first angel's message to catch the light of the third angel's message, and begin the observance of the Sabbath. He was the first Seventh-day Adventist of this movement.

Now Joseph Bates was a medical missionary. He was a temperance reformer. He discarded liquors, tobacco, tea, coffee, animal food, condiments, and spices. He organized the first temperance society ever formed in the United States. He is really the father of temperance organization work in America. When he stood forth as a representative of the third angel's message, he represented true medical missionary principles.

Soon after this movement started, the light regarding healthful living and the rational treatment of disease was unfolded to Sister White by the Spirit of God. It is to the spirit of prophecy more than to any other source that we are indebted for these glorious principles. The first written document this denomination ever produced setting forth the truth regarding medical missionary interests come from the spirit of prophecy. In

1866 the pioneers began the publication of a health journal called the *Health-Reformer*. The name was afterward changed to *Good Health*.

In 1866 the General Conference adopted resolutions expressing hearty acceptance of the light on "health reform as set forth in the Testimonies of Sister White as part of the work of God incumbent on us at the present time." The same conference requested Dr. H. S. Lay to furnish articles on this subject for the papers. A few months following this conference a small sanitarium was established at Battle Creek. At the session of the General Conference held in 1867 the delegates expressed approval of this step, and made provision for the writing and printing of a small treatise on the structure, functions, and care of the human body. This book was written by Elder J. N. Loughborough, and was printed early in 1868.

Thus the medical missionary department of the cause with which we are identified was launched at a very early date in our history. In fact, it dates from the very beginning. The light has unfolded, and the work has enlarged, from the first until the present time. Through the earnest labors of Dr. Kellogg and a large company of physicians and nurses and the co-operation of ministers and laymen who love this cause, the medical missionary work has become a prominent and helpful part of our work.

As we are all well aware, the object of our medical missionary work is to minister to men the gospel as it relates to life in both sickness and health. We are not only to do what we can to help the sick to get well, but to instruct all men how to live to keep well. This calls for personal contact with the masses. It means the production and distribution of literature that will teach the people how to live. It calls for house-to-house work by nurses, and the establishment and operation of health institutions.

The true basis of this work must be the gospel of Christ. It is the legitimate work of the church. As such it must be done by conscientious Christian workers. In order to promote this phase of our message we have organized the Medical Missionary Department of the General Conference. This work and this department bear the same general relation to our cause that the Educational, Publishing, and Sabbath-school Departments bear. It will be fostered and carried forward by the denomination in harmony with the gospel principles which have guided us from the beginning of our work.

In behalf of the General Conference Committee, the ministers, physicians, and nurses of our conferences and mission fields, and our loyal people throughout the world, I extend to the officers and members of this convention our deep interest in your work, and our pledge of loyal, hearty, continued co-operation in the promotion of gospel medical missionary work in behalf of sick, suffering, sinning humanity.

Resolutions Adopted

The convention reaffirmed the following nine resolutions calling for aggressive medical missionary work, passed by the General Conference in May, 1905:—

EDUCATIONAL EFFORT

"Whereas, There is great need on the part of our people, and the world as

well, of fuller knowledge of the principles of healthful living; therefore,—

"1. *We recommend*, That there be inaugurated a vigorous health and temperance educational campaign throughout the world:—

"(a) By the circulation of an efficient and up-to-date health and temperance literature.

"(b) By encouraging those conducting sanitariums, treatment rooms, hygienic restaurants, and food stores to continually endeavor to make their work educational gospel enterprises.

"(c) By aiding in making all our sanitariums, treatment rooms, hygienic restaurants, and food stores centers for the circulation of our health and temperance literature.

"(d) By encouraging our physicians and nurses who are doing independent, self-supporting missionary work to make their work evangelical, and to be active in the circulation of our health and temperance literature.

"(e) By inviting all our ministers to

"5. *We recommend*, That the literature committee be requested to make a careful study of the most pressing needs in these lines, and of the special qualifications of individuals to meet these needs, and that those whose experience and other qualifications are suitable be requested to prepare and submit manuscripts for the use of this department."

STANDARD FOR NURSES

"Whereas, The work of the nurses' training-school is fundamental to good medical missionary work,—

"6. *Resolved*, That we approve of the effort that is being made to bring our training-schools for nurses to the highest possible standard.

"7. *Resolved* That everything possible be done to increase the missionary spirit, zeal, and efficiency of our nurses' training-schools.

"8. *Resolved*, That the course of study, requirements for entering the schools and for graduation, be referred to a standing committee on training-

pioneering health enterprises to exercise simplicity and business conservatism in their initial expenses, depending more on professional skill and the application of loving personal service in the use of natural therapeutic measures."

ORGANIZATION OF NURSES' BUREAUS

"Whereas, there is a growing demand on the part of many nurses in our denomination for the organization of a nurses' association as a means whereby closer unity of effort may be secured in methods of work and Christian co-operation; therefore,—

"11. *Resolved*, That immediate steps be taken for the formation of such an association in each union conference, and that a committee of seven be chosen by this convention to give study to this question and to formulate a plan for this organization.

"12. *Voted*, That notice be published in the REVIEW AND HERALD, union conference and State papers, requesting the trained nurses throughout the different



THE MEMBERS OF THE MEDICAL MISSIONARY CONVENTION

heartily unite in this campaign by preaching more frequently on health and temperance subjects, and encouraging all our churches to engage in this work.

"(f) By holding conventions for our physicians, nurses, and other medical missionary workers, where practical questions on all phases of medical missionary work may be considered, and plans of work laid.

"(g) By conducting schools of health as opportunity may make it advisable.

"2. *We recommend*, That our people be encouraged to utilize medical missionary and health publications as far as possible in their missionary work.

"3. *Resolved*, That provision be made for systematic instruction in medical missionary lines, including simple treatments, general hygiene, physical culture, and dietetics, in our schools and our general gatherings as far as consistent."

HEALTH LITERATURE

"4. *We recommend*, That the publishing houses be requested to give the same attention to the publication and circulation of health and temperance literature as is given to other lines of publications.

schools for nurses, and we recommend that this committee consist of the General Conference medical missionary secretary and the superintendents of our organized nurses' training-schools.

"Whereas, The work of nursing is an important part of the great work of introducing and carrying forward the gospel of Christ; therefore,—

"9. *We recommend*, That our nurses' training-schools seek a closer co-operation with their respective conferences, with a view of enlisting as fully as possible the services of nurses in missionary work."

The committee on plans and resolutions submitted to the convention a report, which, with slight modification, was adopted, as follows:—

SIMPLICITY AND ECONOMY

"Whereas, Experience in both home and foreign fields has abundantly demonstrated that successful medical missionary work is not dependent on elaborate appliances, large buildings, or prestige other than that earned by workers locally engaged; therefore,—

"10. *We recommend* those engaged in

conferences to send in their names, with both present and permanent addresses, to persons named in the published announcements, with the view of organizing a nurses' association.

"13. *Voted*, That the president of each union conference recommend representative nurses to attend the next session of his union conference, for the purpose of organizing a nurses' association.

"14. *Voted*, That Drs. W. A. George, J. E. Froom, and G. T. Harding, Jr., constitute a committee to execute these plans."

CANADIAN FIELD

"Whereas, The Canadian field, especially Manitoba and Alberta, is greatly in need of medical missionary effort, and,—

"Whereas, Earnest appeals have come from this field for physicians; therefore,—

"15. *We recommend*, That several physicians be encouraged to prepare themselves for active work in the provinces named above.

"16. *Resolved*, That we express our gratitude to God for the marked evi-

dences of his favor that have attended this meeting, in the clearing up of difficulties, in the establishment of a genuine brotherly feeling, in the special light that has come to us through the spirit of prophecy, and for the assurance we have of renewed prosperity in the medical missionary work as a part of the third angel's message."

PATENT MEDICINES

"17. *Resolved*, That we increase our efforts to educate the people in the simple and rational treatment of disease, thus protecting them from dependence upon patent medicines, and the unscrupulous efforts of mercenary advertisers."

FINANCIAL AID FOR HEALTH INSTITUTIONS

"Whereas, We appreciate the importance of at once beginning an energetic campaign in behalf of 'Ministry of Healing'; and,—

"Whereas, We realize that the success of this campaign will depend quite largely on our attitude toward it; therefore,—

"18. *Resolved*, That we, individually, as members of this convention, pledge ourselves to give our earnest moral support to this movement, that by our example others may be encouraged to engage in the sale of the book 'Ministry of Healing.'"

ANOTHER CONVENTION FAVORED

"19. *Resolved*, That we request the officers of the Medical Council to arrange for the holding of another convention next year."

PROCEEDINGS TO BE PUBLISHED

"20. *Resolved*, That the proceedings of this convention be published in pamphlet form, for free distribution, and that the Chairman, Secretary, and Dr. G. H. Heald be a committee on publication of the report."

HOSPITALITY RECOGNIZED

"21. *Resolved*, That we express our appreciation of the generous way in which we have been entertained by the Central Union Conference, the Union College, the Nebraska Sanitarium, and the brethren and sisters of College View."

From ten o'clock to twelve thirty, and from half-past two to half-past four in the afternoon, the convention met daily in regular sessions. The mornings were usually devoted to the reading and discussion of papers of a technical nature, the afternoons to papers on missionary topics. At eight o'clock in the morning, ministers and doctors met together for devotional service. At nine o'clock, Elder Daniells spoke in the college chapel to students and members of the convention. The evenings were devoted to well-attended public services in the chapel.

Program

TUESDAY MORNING:—

Devotional exercise.

TUESDAY AFTERNOON:—

Paper by M. Ellsworth Olsen, Editor of the *London Good Health*, "How to Reach the Masses with Health Principles."

Paper by Miss Edna Macune Kilbourn, "A Tubercular Sanitarium for Southern California."

TUESDAY EVENING:—

Sermon by Elder Daniells, on "The Work of the Holy Spirit."

WEDNESDAY MORNING:—

Talk by Elder Daniells, on "Medical Missionary Principles."

Papers by Drs. C. Bush and W. R. Simmons, on "Conservatism in Surgery."

WEDNESDAY AFTERNOON:—

Paper by Dr. E. P. Hawkins, on "Private Institutions and Work."

Paper by Dr. F. A. Washburn, on "Medical Missionaries and Medical Ethics."

WEDNESDAY EVENING:—

Sermon by Elder G. B. Thompson, on "The Need and Operations of the Holy Spirit."

THURSDAY MORNING:—

Paper by Dr. G. T. Harding, Jr., on "Rational Treatment of Acute Mental Diseases."

Paper by Dr. M. M. Martinson, on "Therapeutics of Light."

Paper by Dr. W. A. George, on "Practical Laboratory Work in Small Sanitariums."

THURSDAY AFTERNOON:—

Discussion of the topic "The Ministry of Healing" Campaign, for the Relief of our Sanitariums. Discussion led by Elders Irwin, White, Daniells, and Dr. Froom.

THURSDAY EVENING:—

Symposium on "Medical Missionary Work."

Dr. E. P. Hawkins spoke on present conditions in the world, and the need for such a work.

Dr. I. A. Dunlap gave an account of what is being done at Walla Walla to train young people as medical missionaries.

Dr. George spoke of the importance of a study and practise of simple living.

Elder W. C. White spoke of the talents that had been entrusted to us to be used in the promulgation of this work, and of the great responsibility resting upon us to spread the light. These talents are: light from heaven on health principles; treasures saved to this denomination by discarding liquors, tobacco, tea, and coffee—a million and a half dollars a year; physical and mental power, through habits of healthful living; health foods; and health literature.

Elder R. A. Underwood related a number of interesting experiences illustrative of the need of a knowledge of these principles by all our people,—how to prevent sickness, and how to treat sickness by simple remedies. Elder Daniells gave some incidents of his early life, showing why he is especially interested in the health movement. He then related briefly his method of carrying on a health campaign in connection with his ministerial work in New Zealand and Australia.

A communication was read from Dr. Julia A. White, of the Loma Linda (Southern California) Sanitarium, expressing her regret that she could not be present at the convention, and her hearty approval and co-operation in the work being undertaken by the convention. This letter was read as representing the sentiment expressed in a large number of letters received from physicians all over the field.

Dr. G. H. Heald spoke briefly of the patent medicine evil.

FRIDAY MORNING:—

Report of committee on plans and resolutions, with discussion.

FRIDAY AFTERNOON:—

Paper by Dr. Ida S. Herr, "How to Secure Missionary Activity on the Part of Nurses Who Have Graduated from Our Sanitariums."

FRIDAY EVENING:—

The convention assembled to study recent communications from Sister White relative to certain recent developments in the medical missionary work. This meeting being insufficient for the purpose, another sitting was held Sabbath morning from eight to eleven o'clock, and another from half-past eight to eleven, Saturday night. As a result of these meetings a number who had been perplexed were enabled to take a firm stand for right as taught by the servant of God.

SATURDAY EVENING:—

Paper by Prof. M. E. Kern, of Union College, on "The Effectual Cooperation of Adjacent Sanitariums and Schools in the Education of Nurses," accompanied by extracts from recent communications from Sister White.

SUNDAY MORNING:—

Paper by Dr. Howard F. Rand, and one by Dr. W. B. Holden, on "Education of Physicians in Worldly Schools."

Further consideration of report of committee on plans and resolutions.

SUNDAY AFTERNOON:—

Farewell meeting.

Other Papers Received

The following excellent papers were received, but were not read for lack of time:—

"The Medical Missionary, and the Principles of Medical Ethics," by H. B. Farnsworth, M. D., of Missoula, Mont.; "Text-Books for Nurses' Training-schools," by Ida S. Herr, M. D., of Boulder, Colo.; "Text-Books for Nurses' Training-schools," by P. E. Marsh, M. D., of Otter Lake, Mich.; "A Knowledge of Dentistry as a Qualification for Medical Missionaries," by J. E. Hackney, D. M. D., of St. Helena, Cal.; "The Management of Vegetarian Restaurants," by E. G. Fulton, Manager Vegetarian Cafe, 755 Market St., San Francisco, Cal.; "Duty to Existing Health Enterprises Versus Entering Unoccupied Fields," by J. A. Burden, Manager Loma Linda Sanitarium, Loma Linda, Cal.

The calm, earnest attendance of busy physicians throughout a six-days' convention, the evident presence of God's Spirit in every session, the freedom from all spirit of debate, and the absence of flattery and the exaltation of men, moved the entire congregation to close the convention by heartily singing, "Praise God, from whom all blessings flow."

W. A. GEORGE, M. D., *Chairman*;
J. E. FROOM, M. D., *Secretary*.

The Removal of the Nashville Publishing House

It may be news to most of the readers of the REVIEW AND HERALD that the process of removing our Nashville printing house to a place just outside of the city limits is now rapidly going on. The building known as 1025 Jefferson Street has been sold for cash, and other premises purchased, and the walls of a brick building one story high (one hun-

dred and twenty by seventy feet) have now gone up, and the roof is being put on. The old building comes into the possession of the purchaser next March, and we hope to be comfortably installed in our new quarters before that date.

Are we justified in taking such a step as this? This question is important. Our Board surely think we are, or we should not have taken it. It involves considerable expense, of course, and much additional labor, so the reasons for removal ought to be important and weighty.

General Reasons for Removal

It is well known that much has been said within a few years past among our people about the advisability of getting our institutions out of the great cities. There has been a general agreement among us that this was light from the Lord. It is certainly good common sense. While there are some advantages in being in the center of these cities, such as easy access to most of the people, and within ready reach of post and express offices, banks, freight depots, and other desirable things, yet there are other considerations which to a religious work like ours far outweigh these temporal conveniences. While we have, of necessity, to do with the world, yet we are not of the world. Our Bible says, "Love not the world, neither the things that are in the world. . . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:15-17.

While seeking to be a blessing to the people of the world, we must be where we can reach them, and bring to bear the truth of God upon them to save them. Therefore, we should locate our institutions, as far as possible from the congested centers of the world, yet near enough to give them the light of God's truth for these days.

Our institutions have been acting in harmony with the light given. The Pacific Press has left Oakland, and gone into a country place. Our Australian office has also moved out of Melbourne to a country home. The center of our Washington work is in a wooded park, out of the city's pressure. Our young, weak office is but following the example of these older institutions.

Some Special Reasons Why Our Southern Office Should Remove

For two years past the question of removal of our office has been agitated and discussed at our general January meetings, and so thoroughly had the stockholders considered the matter (our stockholders embrace all the leading brethren in the South), that the following preamble and resolutions were passed last January, when the Publishing Association meetings were held:—

"Whereas, The Spirit of God has fully indicated that our institutions, such as our leading schools, publishing houses, and sanitariums, be moved out of the large cities, and located in the country; and—

"Whereas, The present location of the Southern Publishing Association is not conducive to the physical health or spiritual growth of the employees, or the building suitable for the business, therefore,—

"Resolved, That we recommend and urge the incoming board of directors to take immediate steps to select a suitable location for the publishing house in the country, where the conditions mentioned in the Testimonies can be obtained; and we further recommend that the incoming board be authorized to make such disposal of this plant as in their judgment may seem best."

These recommendations were carefully discussed, heartily indorsed by all present, and unanimously adopted. Not a discordant note or dissenting voice was heard against this move. With such indorsement, and positive instructions from the stockholders, what else could the Board do but make the very best efforts possible to find a suitable location, and to do their very best to sell the present premises? This is precisely what they have done. Many inquiries have been made; many visits to various places have been undertaken; many premises near Nashville have been carefully looked over to find that "suitable location" concerning which the stockholders had spoken. For many months we could find not the slightest indication that we could sell the present premises. Because of the financial condition of the association it would be out of the question to undertake to move unless the present premises could be sold. There seemed to be no hope of disposing of our present building until summer was past.

Finally a cash offer was made for the building. The price was lower than we had hoped to obtain. We were hardly prepared to accept it. The Board considered this matter of selling the buildings a great many times during the year, and we had always found the perplexity of deciding what to do greater than we could master.

Some Considerations Which Led Us to Decide to Sell

There was much diversity of opinion in the minds of different members of the Board as to where it would be best to locate in case we should sell. Some thought it would be well to go out ten miles from the city. Others thought it might be better not to go quite so far. Some of us thought it would be best to keep near enough to the city to have our association still continue a Nashville institution, where our employees could attend meeting at our new church, and our institution's influence still continue to build up the cause of present truth in this city, which the spirit of prophecy had said should be "the center" of our work in this great Southern field, and we could not see how this could possibly be done if our office were five or ten miles from Nashville.

Finally seven acres of land was offered, some little distance beyond the city limits, where there was a small plot of ground, a plateau, just about the right size upon which to put up the necessary buildings for our institution. This knoll is quite sightly, giving an extensive view of the city and surrounding country. It is so far from the city that the black smoke of hundreds of chimneys, where large amounts of bituminous coal is burned, is never very troublesome. This feature in our present locality is one of the most objectionable of any with which we have to contend, especially in the winter. Nothing of this sort troubles the proposed locality. There is a fine well near by, of as good water as can be

found, soft, clear, and most excellent. Here many of the helpers can have their houses and garden plots, and beautiful trees, shrubs, and flowers, if they choose to plant and cultivate them. Other unoccupied land is to be found in any direction. In short, we can have the advantages of the city,—its street-car lines, church privileges, ice, coal, good markets, mails, etc.,—and of the country also,—its pure air, and freedom from the city's dust, smoke, and crowded condition.

The cost of moving can be reduced to low terms. The transition can be made so easily as to hardly disturb the workers. Quite a number of families of prominent workers live nearer to the proposed locality than to the present quarters, and were naturally anxious to have this place chosen. The ground was gone over very carefully before any steps to close the bargain were taken. The servant of the Lord was consulted as to whether she could see any objection to this move, in view of the light the Lord had given her. In her reply she fully indorsed the proposed move. She said there was nothing inconsistent with it in the light the Lord had given her in regard to moving out of the large cities. She stated, emphatically, that to move the institution too far from the city would not be well.

When we consider that the number of workers connected with the institution constitute more than half the working members of the church, and embrace some of its most influential and most earnest members, one can see at a glance how deeply the prosperity of the church would be affected by such a move. The Testimonies have spoken, over and over, of the importance of our people's making Nashville the center of our work in the Southern Union Conference. To take a step that would practically take fully half of the efficiency of the church away from Nashville at one move, would be wholly inconsistent with the light given.

After moving with such caution, looking the whole subject over carefully, and obtaining all the light possible, the Board unanimously gave their consent to moving the office to the locality in question, as, on the whole, the best that could be done.

The offer made for the present premises was accepted. It is believed that the price received will fully cover the cost of our new buildings. Immediate steps were taken to prepare the buildings necessary for our business operations. The sale was made about October 20. Energetic efforts have been put forth, with success, to complete the removal. The Lord has favored us with excellent weather.

A Brief Summing Up of the Reasons for the Removal

1. Above all else we present the need of getting out of the crowded city, nearer to nature, and to the influences of nature's God; better air and light; less dust, noise, smoke, and kindred evils.

2. The inconveniences of the present building for the printing business. The building originally purchased was a city store. A building four stories high was added to this store building. Elder J. E. White erected another very close to this, also four stories high, which was afterward purchased and connected with the other building. The whole was made of pine wood and veneered with brick.

It was in no sense fitted for the printing business. The insurance companies required the highest rates, as it was considered specially liable to fires.

3. The locality and building were unfavorable to health. More than a reasonable percentage of sickness had prevailed in it. Some of our best help have been barely able to continue with us because of poor health, and able physicians have warned them against remaining, if they wanted health.

4. The cost of operating our printing business in the present premises is unreasonably great. After careful calculation by able accountants, it is believed that a saving in expenses of nearly three thousand dollars a year can be made in our new quarters. In the item of insurance alone twelve hundred dollars can be saved. Our new building will be practically fireproof. The building will be of brick, and the floor of cement. The sash and doors will constitute all the woodwork below. The rooms will be high and airy, with plenty of light, where all the operations will come under the eye of the business agent or superintendent. The cost of operating will be much less than now. In short, to those on the ground the change seems to be an absolute necessity. We believe God is honored by this change, and that his blessing will rest upon it. In the saving of expenses, and in the economy of operating, we discern a powerful element in favor of success in the final outcome of our institution.

GEO. I. BUTLER,

Pres. Southern Publishing Association.

Religious Liberty Notes

THERE is a lively issue now on in Columbia, S. C., over the question of Sunday closing. Elder E. W. Webster has been doing excellent work there in educating the people by writing for the public press concerning the evil of religious legislation. He is planning to place religious liberty literature in the hands of the people.

Rev. T. Albert Moore, general secretary of the Lord's Day Alliance in Canada, recently at a meeting in Winnipeg, Manitoba, "emphasized the fact that true national greatness of any country lay in the character of its citizens. To build up a great nation, he said, it was absolutely essential that the Lord's day be observed. He noted that no nation had risen to greatness and maintained its position, which had desecrated the Sabbath. As soon as a nation degraded its rest day its glory waned."

The *Post Standard*, of Syracuse, N. Y., reports that one of the ministers said at a recent Presbyterian Synod: "Christians have a right to demand that these [Sunday] laws be enforced as they will be partakers of their deeds [the deeds of those who disregard Sunday laws]. What is the use of preaching of 'civic pride' when the wicked walk on every side? Let every minister demand from his pulpit that these good laws be enforced." What a blessing it would be if their demanding were only confined to the pulpit!

At a banquet held November 16 in New Haven, Conn., there was a dramatic scene when W. J. Slocum, a prominent Roman Catholic priest of

Waterbury, Conn., and Rev. Artemas J. Haynes, pastor of the United Congregational Church of New Haven, clasped hands. The report says: "As both clasped hands, one hundred and fifty business and professional men stood with bowed heads while Father Slocum said: 'I feel proud at the words of my Protestant brother. It is time the Protestant and Catholic should forget the differences of faith and stand united as American citizens, the grandest and greatest on the face of the earth.'"

Words worth remembering were written by President Roosevelt in his communication addressed to the Jews of this country at the celebration of their two hundred and fiftieth anniversary of their settlement in this country, which was held Thanksgiving day, Nov. 30, 1905, in New York City. In referring to the suffering the Jews had been subjected to in other lands, the President said: "I feel very strongly that if any people are oppressed anywhere, the wrong inevitably reacts in the end on those who oppress them; for it is an immutable law in the spiritual world that no one can wrong others and yet in the end himself escape unhurt."

Elder H. W. Reed gives a report of the eighth annual meeting of the Wisconsin Federation of Churches and Christian Workers in the *Wisconsin Reporter* of November 29, in which he quotes the following from their annual report: "The existence of this body represents one hundred and thirty thousand people in this State, who stand for Christian morals and for the securing of better legislation. The petition which was sent to Madison last fall aided greatly in getting better Sabbath observance. This federation has drawn together seventeen divided Methodist bodies, thirteen Baptist, twelve Presbyterian, as well as other denominations. This federation in the eighth year of its existence deserves our continued and enthusiastic support. The time has come for the churches to stand together and pull together for the extending of the kingdom of God in our State."

A prominent attorney of Fremont, Neb., writes our department regarding a signal victory he has scored for "religious freedom" in the State of Nebraska against Sunday legislation in defending parties who had been arrested for Sunday baseball playing. The following quotation from his letter shows that he attributes much of his success to the assistance rendered him by the Religious Liberty Bureau: "With the aid of the splendid literature sent to me by your society and Dr. W. S. Butterbaugh, of Johnson, Neb., I was able, with my assistants, to meet every proposition advanced. . . . The verdict returned in this case is a grand stand taken, and I believe it foretells the coming of a better day, a time when you and I will know that the splendid efforts made by your society have not been made in vain. I desire at this time to express to you my heartfelt thanks for the interest taken, and the assistance that you have rendered me in this case."

K. C. RUSSELL.

"If some church-members were as ready to give money as they are to give advice, the missionary coffers would be full."

Field Notes

Six persons were baptized at Wright, Mich., October 28.

A NEW church of sixteen members has been organized at Herrin, Ill.

THE truth has recently gained six converts in the vicinity of Venus, Tex.

ELDER H. H. BURKHOLDER reports the baptism of three persons at Powell, Ohio, November 11.

FOUR persons received baptism on a recent Sabbath at the Lake Street church, Minneapolis, Minn.

A REPORT from Senjen, Minn., states that two more have been added to the company of Sabbath-keepers there.

A NEW church building was dedicated at Argonia, Kan., November 19. Elder A. R. Ogden is now holding meetings there.

IN a report from Ingersoll, O. T., Elder J. R. Bagby mentions an increase of four in the membership of the church at Greenleaf.

ELDER H. CLAY GRIFFIN reports having recently closed his meetings at Sunset, Ark., leaving eight adults keeping the Sabbath, "with a goodly number convinced and undecided."

SEVERAL new Sabbath-keepers have been gained at Petrolia, Ontario, through Bible readings. A Sabbath-school has been organized, and there are hopes for a church organization in the near future.

ELDER S. J. HERSUM says in a report from South Woodstock, Maine: "The Lord is at work here in the conversion of souls. Five have made a start to serve him since we came here one week ago to-day [November 25]. To the Lord be all the praise."

ELDERS R. S. HORTON and M. S. Burnham have been holding meetings with good success in Benton Harbor, Mich., and in a recent report stated that the attendance and interest were still as good as ever. Eleven persons have been baptized there as a result of the meetings.

THE *Southwestern Union Record* states in a report of work that is being done in Texas: "Elders Field and Cubley have just closed a series of meetings at Bangs, with the result of thirteen accepting the truth. The interest there continues, and they have begun a meeting five miles from their first effort."

ELDER W. W. SHARP reports that as a result of work done by himself and wife in Everett, Wash., the past year, "twenty-five have been added to the church by baptism, profession of faith, and letter; eight or ten others are keeping the Sabbath, and several more, with whom Mrs. Sharp is holding Bible studies, are much interested."

Christian Education

Conducted by the Department of Education of the General Conference.

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

The Summer School at Graysville, Tenn.

CONDUCTING a summer school for teachers in the Southern field is accompanied with much greater difficulties than in other union conferences. In the first place, there are comparatively few to attend such a school, and they are widely separated. They teach for low wages, in no sense sufficient to admit of their traveling many miles, and defraying the expenses of board, books, etc.

Yet in weak conferences there is, if possible, greater need of skilful teachers, who, by institutes and other advantages, have been better prepared to meet the difficulties incident to pioneer work.

At the meeting of the union conference committee in January, 1905, it was voted to hold a short summer term for teachers at Graysville, Tenn., during the month of June. State conferences agreed to pay their pro rata of the traveling expenses of those attending the school, and about one third of the teachers in the South responded. Professor and Mrs. Washburn, Miss Bessie DeGraw, Mrs. F. R. Rogers, and the writer gave instruction along practical lines, and Elder G. C. Tenney, Dr. J. E. Caldwell, and Prof. P. T. Magan gave instructive and entertaining lectures.

While we would have been pleased to have had at the school all of the sixty-five or more teachers in the Southern Union Conference, we feel that the occasion was a profitable one for those who attended, and that the results will be seen in the increased excellence of those schools taught by them.

J. E. TENNEY.

The Opening of Keene (Tex.) Academy

KEENE ACADEMY opened October 18 with twenty-five more students than last year. We have just one hundred students enrolled above the sixth grade at the beginning of the third week. There are several more students in the Home than at any time last year.

Our faculty has been increased, and our course of study lengthened one year. Several advanced classes have been organized. It is the plan of our managers to give our young people that efficient preparation that is demanded by the third angel's message.

At the request of the Keene church the academy has again assumed control of the church-school; and it is our aim to make it a model school for the training of church-school teachers. Mrs. Ella E. Hughes is in charge, assisted by Robert French, Miss Almetta Garrett, and Miss Ada Phillips.

As has been previously announced, our academy is out of debt, and our board is planning for several important improvements. Plans are just about perfected for heating the Home with steam. Money is in sight for these improvements.

There is a spirit of unity in our fac-

ulty and board that is very gratifying. Our board is fully awake to the needs of the school, and can always be depended upon to second every effort of the faculty to advance its best interests. While we are not free from all perplexities, we know nothing of those that proceed from bickerings in the board or faculty.

We have a very devoted class of young people. At present there are only four students above the seventh grade who are not church-members. The outlook for our school is very good, and we bless God, and take courage.

C. B. HUGHES.

Cumberland Industrial School

THE pillar of cloud is moving southward; and the eyes of the favored ones of the Northland are upon this needy field. The Lord is fulfilling his promise, and sending help, six families having moved here on account of the school. We are borrowing between four hundred and five hundred dollars to put in a sawmill, planing-machine, and shingle-machine, the money to be paid back out of the earnings from the mill. We greatly desired to keep out of debt, but this move seemed necessary.

Brother C. A. Graves, who came at a dark hour, and Brother J. E. Vosburgh, of Iowa, who has located here with his family, are earnestly helping. Brother J. C. Watt and his family, of Eddyville, Iowa, have made this their home. Brother Watt is a carpenter and mechanic, and has taken hold in noble self-denial to help the work forward. Miss Irene Watt is a teacher, a valued worker, and is teaching in the school. The attendance at present is not large. The free schools are in session, and outside pupils attend them. There are several more of our own young people who expect to enrol during our winter term.

Brother Bluem, of Wisconsin, has just been here, and after looking around for a time has returned North to get his family and move here. So far only one who has come to find a home has decided not to locate here, and he had not sold out in the North when he came.

We are expecting Brother O. F. Thompson and his family, of Sadsburyville, Pa., to join us the coming month, and shall be glad to welcome them.

There is room for several more families who may wish to purchase a home cheap where there is a milder climate, and locate near a school.

There is good opportunity for missionary work. I have held meetings in five different places the past summer, and now have appointments at three. Six adults have accepted the Sabbath since we came here.

A few days ago I received a letter enclosing \$2.25, saying, "It is a small donation, but the dear Lord knows the denial I have used to have this to send. I have made my living all summer by selling flowers from my yard." We feel that when the Lord causes such money as that to be sent us, it must be used as unto him. We still live in a log cabin, but have a dwelling started, and hope to get it far enough along so we can move into it before cold weather.

It seems as if every inch of progress has been strongly contested. We are determined, however, to rise above adverse circumstances and gain strength by the

effort. We have sold a large number of "Christ's Object Lessons," and will pay freight on lots of twelve copies or more which any may donate to help illumine this dark corner. Remember us at the throne of grace.

CLIFFORD G. HOWELL.

Summer School at Berrien Springs, Mich.

At the midwinter meeting of the Lake Union Conference Committee it was decided to hold a summer school for the primary teachers of this union, at Berrien Springs, Mich., beginning June 28, 1905, and continuing four weeks. The various conference committees were asked to pay the traveling expenses of their teachers to and from the school. The Emmanuel Missionary College management furnished rooms and tuition free, board and incidental expenses being all the teachers were required to meet.

Several educational superintendents were called in to assist the college faculty in giving instruction. They rendered efficient assistance, which was greatly appreciated by all. The students were permitted to carry four studies, and entered upon their work with enthusiasm. There were about seventy teachers in attendance.

It was my privilege to be present, for a time, soon after the school opened, and again at its close. The students were greatly pleased with their summer's work, and ask that hereafter the time be extended.

August 1-3 the secretary conducted the general teachers' examination, assisted by the members of the Lake Union Board of Examiners who were present. It was very gratifying to find that the teachers' grades were about twenty per cent better than the year before.

The examination was immediately followed by a council, August 3-8. Many of the leading educational people of the Lake Union were present. The keynote of the council was sounded at the first meeting, and may be stated as "consecration, thoroughness, and uniformity."

The course of study, as to length and subjects taught, was carefully considered. It was decided to use the Pacific Coast "Teachers' Manual" as the basis, as far as circumstances will permit, in the primary schools in the Lake Union.

The question of text-books received due consideration. The desire for uniformity was manifested upon this subject also; but since there is to be a general educational council held next June, at which many of these perplexing questions will be settled, it was thought best not to make any decided changes in text-books at present.

Teachers' examinations and certificates were discussed. The required standard of excellence is to be raised. Those reaching a certain degree of proficiency are to receive Lake Union credentials, and be listed as prospective teachers for intermediate schools and academies.

It was also decided to establish a teachers' improvement course, which, with the work at the summer schools, shall constitute a thorough normal course.

The importance of manual training in our primary schools also received due consideration. Some time was spent in

studying plans of young people's and Sabbath-school work.

At the close of the council the teachers went to their fields of labor much encouraged. The future of the educational work in the Lake Union Conference looks bright.

W. D. CURTIS.

Current Mention

—The settlement of the present difficulty between the powers and Turkey regarding Macedonia appears in sight, the powers having consented to some modifications in their demands, mainly as a concession to the sultan's pride.

—Herr Bebel, socialist leader in the German Reichstag, created a commotion in that body by a speech December 7, assailing the government's foreign policy, and declaring that present conditions in Russia were a warning of what might come in other European countries. The German laboring population, he declared, were being profoundly stirred by the Russian revolutionary spirit.

—Japan has entered upon a program of naval expansion which provides for the building of larger, faster, and more heavily armed and armored battle-ships than any now existing in any navy. An immense gun factory, with twenty large buildings, covering eighty-three acres, is being established near Tokyo, by the Japanese military authorities, where 4,000 men will be employed making heavy ordnance.

—Reports from Cuba say it is probable that the United States will soon be called to interfere with the affairs of that country to save it from bankruptcy. "A weak and extravagant government, a hungry and swarming 'army of liberation,' and rapacious American and foreign money sharks, using questionable, if not corrupt, methods in saddling debts upon Cuba, are the elements whose combined operations, if continued, will result in intervention by the United States."

—Trouble is reported to be looming up between Germany and Brazil on account of the action of the German cruiser "Panther" recently in landing men on Brazilian territory and seizing a man who was accused of having deserted from the German ship. The incident will become serious if Germany refuses to make an apology. It is considered possible that the United States, whose relations with Germany are greatly strained, may be drawn into the controversy.

—Secretary-of-the-Navy Bonaparte has created a great stir in patriotic circles by a proposition to destroy the old United States frigate "Constitution" by making it a target for the guns of ships of the modern navy. More than any other ship that was ever built, the "Constitution" reflects credit on the American navy, and as such ranks with Nelson's ship, the "Victory," which he commanded at Trafalgar and which is to-day a carefully treasured relic in the British navy. A mass-meeting held in Faneuil Hall, Boston, December 9, gave voice to the protest against the secretary's purpose. Wittingly or unwittingly, Mr. Bonaparte has revealed the Roman Catholic attitude toward the sentiment which glories in the early history of the American republic.

tingly, Mr. Bonaparte has revealed the Roman Catholic attitude toward the sentiment which glories in the early history of the American republic.

—The final step was taken in the divorce of church and state in France, December 6. A Paris dispatch under that date says: "The Senate to-day, after a long debate, adopted the bill for the separation of church and state by the vote of 181 against 102. This is the final parliamentary stage of the bill, which will be promulgated in the Official Journal to-morrow, when it will become effective immediately. The council of state will devote three months to the framing of the administrative details of the new regime."

—A recent London dispatch states that "in an important appeal in behalf of the oppressed Jews in Russia, signed by Lord Rothschild, Sir Samuel Montagu, and a number of other leaders of the Jewish movement in Great Britain, the admission is made that for the bulk of the Russian Jews there is no hope of salvation except through a new regime of liberty and justice, when they will receive equal rights with their fellow citizens of every creed." The appeal opposes the Zionist movement and all other colonization schemes, which could benefit only a comparatively small number of Jews, of whom there are 4,000,000 in Russia.

—Captain A. C. Baker, of the United States navy, who has for several months been making a study of commercial and political conditions in China, has returned to this country with a gloomy prophecy regarding American trade relations with China, as affected by the Chinese boycott. The boycott against American goods, he declares, is not dying out, and Australia and Japan are fast getting the trade in flour, cotton, and steel that belonged to the United States. Commerce in Southern China, he says, is under the absolute control of the guilds, of which there are seventy-one. The guilds have given orders that American goods are not to be handled. This is contrary to the rights secured by treaty, but no means is apparent for making the treaty effective in this particular.

—While but little is known, comparatively, of conditions in the interior of Russia, all the news that finds its way to the outside world indicates that a second French Revolution is in progress, marked by anarchy, riot, and massacre. The revolt among the troops seems to be steadily growing, and confidence that Premier Witte will be able to make head against the popular storm is fast waning. There is a report of a massacre at Kieff in which 1,500 persons were killed. According to reports from refugees, 8,000 persons were killed at Odessa. The strike in the mail and telegraph service continues. Famine and distress are general, and the better class of people are fleeing from the country. General Sakharoff, former minister of war, was assassinated by a woman in the governor's palace at Saratoff, December 5. A German squadron is reported to be in readiness near St. Petersburg to afford a refuge to the czar in case he should be obliged to flee for safety. The revolutionists have begun an attack on the financial credit of the government, hoping to drive it into bankruptcy.

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*.

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*.

The Result of It

A SISTER in Massachusetts tells of her pleasure at seeing an individual brought into the truth through reading *The Signs of the Times*, which she had been sending him. Should not every one form the fixed determination to continue to distribute our literature until he can rejoice in a like result?

Because of the intense demands of this time, our brethren and sisters everywhere have entered vigorously upon a campaign that is to speedily carry our work to its close. In this time of earnest work, is it unreasonable to ask the officers of every church to arrange for a club of the *Signs* for their missionary society?

A. O. TAIT.

The Organization of Nurses' Bureaus

For months past nurses have been applying to the General Conference Medical Council and to various State conferences to arrange for the maintenance of some organization for facilitating the working of trained nurses in harmony with the third angel's message. At our summer camp-meetings many of the older graduate nurses, who since the burning of the Battle Creek Sanitarium have been directing their own efforts in isolated places, have expressed their wish for hearty fraternal relations with our conferences and the conference medical departments. Many of them feel the present lack of organization, and recognize the danger of living to themselves.

This desire has now become so general that at the recent session of the General Conference Medical Council, held in College View, Neb., the following resolutions favoring this move were unanimously passed:—

"Whereas, There is a growing demand on the part of many nurses in our denomination for the organization of a nurses' association as a means whereby closer unity of effort may be secured in methods of work and Christian co-operation; therefore,—

"Resolved, That immediate steps be taken for the formation of such an association in each union conference, and that a committee of seven be chosen by this convention to give study to this question, and to formulate a plan for this organization."

At the next meeting of the convention, this committee of seven reported the following three resolutions, which were considered, and unanimously adopted:—

"That notice be published in the REVIEW

AND HERALD, union conference and State papers, requesting the trained nurses throughout the different conferences to send in their names with both present and permanent addresses, to persons named in the published announcements, with the view of organizing a nurses' association.

"That the president of each union conference recommend representative nurses to attend the next session of their union conference, for the purpose of organizing a nurses' association.

"That Drs. W. A. George, J. E. Froom, and G. T. Harding, Jr., constitute a committee to develop these plans."

The undersigned committee were asked to develop in each union conference plans for the organization at once of a nurses' association and bureau of information for the Seventh-day Adventist nurses located in our union conferences. These bureaus may consist merely of an office and bureau of information, or, if local conditions make it advisable, a nurses' home may be maintained. In either case, each union conference nurses' bureau is to work in co-operation with the union conference officers, and will be self-governing, ultimately self-supporting, and locally controlled by its members.

This plan will be recognized at once as not a plan of centralization, but rather one for establishing outposts in each union conference from which to assist at close range the force of medical missionary workers in the territory who are not directly connected with sanitariums. It may prove to be advisable in some instances to form State, or conference, or possibly city nurses' bureaus in certain localities. These matters will be considered in their respective territories.

The Medical Missionary Convention recommended the president of each union conference to invite representative nurses to attend their union conference biennial meeting to be held this winter, and assist in organizing their bureau.

We are now conducting correspondence with each union conference as to who shall be appointed to receive and classify the addresses of available nurses in its territory, but in order to expedite the work, and accomplish as much preliminary work and correspondence as possible, we request all Seventh-day Adventist trained nurses who desire to work in co-operation with the third angel's message to send their addresses to J. E. Froom, M. D., Takoma Park, D. C., being sure to state (1) their professional training; (2) age; (3) sex; (4) state of health; (5) dependencies; (6) amount of experience had; (7) Christian experience and church-membership, together with references. These facts and addresses will be promptly turned over to the various union conference nurses' bureaus as soon as they have been formed and have each appointed a secretary.

W. A. GEORGE, M. D.,
J. E. FROOM, M. D.,
G. T. HARDING, JR., M. D.

Notice!

THE fourth annual session of the Chesapeake Conference Association of Seventh-day Adventists will be held in the King Street Baptist church, Wilmington, Del., Dec. 14, 1905, at 7 P. M., for the purpose of electing officers for the coming year.

O. O. FARNSWORTH, *President*,
T. M. BRADFORD, *Secretary*.

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 rec-

ommendations 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.—The purest, sweetest, best vegetable oil for cooking or salads; no odor; keeps indefinitely. 1-gal. can, \$90; 5-gal. can, \$3.50. Send for sample. Address E. W. Coates, 535 W. 110 St., New York, N. Y.

FOR SALE.—100 acres good land for raising corn, wheat, grass, or fruit; 2½ miles from S. D. A. church, Wolf Lake; 1½ miles from church-school. Price, \$45. Address John H. Crandell, R. F. D., 2, Albion, Ind.

WANTED.—Man and woman, either single or married (no children), to work on farm one year or more. Good wages; steady employment. Church, 3 miles. Plenty of fruit. No children in family. Address W. F. Jenkins, Arcadia, Neb.

EVERY reader should try our absolutely pure and rancid-proof peanut butter, only 10 cents a pound. We pay freight on 100 pounds or more east of Rocky Mountains, at 12 cents a pound. Address Vegetarian Meat Company, 309 Bond Building, Washington, D. C.

WANTED.—On farm in middle Tennessee, in March next, young man or married couple. Seventh-day Adventist. Delightful climate, fine spring water; live with family; man must be good worker and well recommended. Address Mrs. G. W. Payne, Norfield, Miss.

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, \$9.25. Address R. H. Brock, Arkansas City, Kan.

Addresses

THE permanent address of E. W. Snyder is Apartado 35, Marianao, Cuba.

The post-office address of Elder B. Hagle is 227 Washington St., Logansport, Ind.

Obituaries

REAMS.—Died at Ford, Va., Nov. 6, 1905, of typhoid fever, Emma E. Reams, youngest daughter of Robert Reams, aged 15 years, 7 months, and 10 days. Emma was a devoted, earnest Christian, and was loved by all who knew her. She leaves a father, one sister, four brothers, and many friends.
C. B. RULE.

VANCE.—Died in Los Angeles, Cal., Oct. 25, 1905, Silas Albert Vance, aged 59 years. He was born in Great Village, Nova Scotia. The greater portion of his life was spent in California. He leaves a wife and an infant son to experience the grief occasioned by the loss of a devoted husband and father.
G. W. REASER.

VAN DYKE.—Died at Morristown, N. J., of tubercular meningitis, Elnora Van Dyke, aged 34 years. With her parents and sister she accepted present truth through the work of Elder C. H. Keslake, in the year 1898. From that time until her death she faithfully exemplified in her life the truth she loved. Her parents and sister mourn their loss, but they sorrow not as do those who have no hope. Comfort and cheer were ministered by the writer from John 11:25.
A. R. BELL.

DUNN.—Died at her home in Greenfield, Ind., Sept. 24, 1905, Sophia C. Dunn, wife of Martin Dunn, aged 62 years, 7 months, and 7 days. She accepted present truth in

1891, and was faithful to all the light she had. Her husband and four children survive. Her family, though missing her greatly, sorrow not as do others, for they believe His promise that the dead shall live again. Words of comfort to a large concourse of friends and neighbors were drawn from Job 14:14.

W. A. YOUNG.

BALL.—Died at Glenwood, Mich., Nov. 12, 1905, of typhoid fever, Mabel Ball, oldest child of Orlando and Sarah Ball, aged 13 years, 1 month, and 12 days. She was an obedient and devoted child, and was loved by all who knew her. Mabel began to seek God at a very early age, and loved to work for the Master. On the funeral occasion words of comfort were spoken to a full house of sympathizing friends and relatives, from Rev. 14:13 and Ps. 116:15, by the writer.

W. C. HEBNER.

ERICKSON.—Died at the St. Helena Sanitarium, St. Helena, Cal., Nov. 13, 1905, Mary E. Erickson, aged 34 years. She accepted present truth nine years ago, and for the past five years had lived at St. Helena, where her husband was employed at the sanitarium. Her faith in the message was firm, and she rests in hope of the first resurrection. Three children and her companion mourn their loss. Comforting words were spoken from 1 Cor. 15:58 by the undersigned.

J. H. BEHRENS.

HOSKINS.—Died at his home at Yale, Ohio, of typhoid fever, John G. Hoskins, aged 22 years, 10 months, 17 days. He was loved by all who knew him. Before falling asleep in death, he bade all good-by, and left word for his young wife, who was sick at her mother's home, to meet him in heaven, where they would never be parted by sickness or death. The funeral was conducted by Elder Schiably, of the M. E. Church. We laid him to rest in Atwater Cemetery.

MRS. FANNIE J. GUE.

FREEMAN.—Died near Cunningham, Kan., Nov. 12, 1905, John Freeman, aged 67 years, 5 months, and 24 days. Brother Freeman fell from a ladder while helping his son build a house, the injuries then received resulting in death nine days later. Brother Freeman accepted present truth in the fall of 1899 at Cripple Creek, Colo., under the labor of Elder Marsh. He was loved by all who knew him. A wife and five sons mourn their loss. The funeral service was conducted by the writer; text, Job 14:14.

C. W. HARDESTY.

BALLENGER.—Died Oct. 3, 1905, Crystal Ballenger, aged 15 years, 3 months, and 5 days. She was born in West Middleburg, Ohio, and July 26, 1902, was baptized and united with the church at Elgin, Ohio. She was the secretary of the Sabbath-school and of the missionary society, and took pleasure in doing deeds of kindness. She was a niece of Elder Votaw, our missionary in Burma. The day of her death she called her parents and sister to pray with her, then, after bidding them good-by, she quietly fell asleep in Jesus. The funeral service was conducted by the writer.

E. J. VAN HORN.

STARKS.—Fell asleep in Jesus Nov. 21, 1905, Lela Bula Starks, daughter of R. F. and Sallie Starks, aged 10 years, 4 months, and 4 days. Lela was born in Urbana, Ill. Her death was the result of tonsillitis. She often expressed a desire to be a missionary for the Lord; although it was not her privilege to go to heathen lands, she was a little Christian missionary at home, making glad the hearts of her parents and sister. In the months of June and July, 1905, Lela, with her mother and sister, attended a series of tent-meetings conducted by Elder M. G. Huffman and the writer. During this meeting she gave her heart to God, and began to keep the Sabbath with her mother and sister. She loved and revered the Lord's holy day, and took a great interest in the Sabbath-school and the study of her lessons. Words of comfort were spoken by the writer.

P. G. STANLEY.



WASHINGTON, D. C., DECEMBER 14, 1905

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

Our Prayer

"O JEHOVAH, revive thy work in the midst of the years;
 In the midst of the years make it known;
 In wrath remember mercy."

ELDER W. A. SPICER left Washington last week to spend the week of prayer at College View, Neb., and Boulder, Colo.

We should be glad to receive brief reports of any marked experiences in connection with the week of prayer. Send them as promptly as possible.

ELDER W. C. WHITE has been in Washington during the past week, and has joined the resident members of the General Conference Committee in their councils. Brother White spoke at the M Street church last Friday evening, and to the People's church Sabbath morning.

ELDER S. N. HASKELL and his wife and Elder H. W. Cottrell and his wife spent one day in Washington last week on their way to California. Brother and Sister Haskell will conduct some special educational work at the Loma Linda Sanitarium, and Brother Cottrell will labor in the Pacific Union Conference.

It is worthy of note that, under existing circumstances, an enthusiastic and successful medical missionary convention has been held by the General Conference Medical Council, and we are pleased to give quite a full report of this meeting. As announced elsewhere, a pamphlet will be issued at once which will contain the papers presented and the Testimonies read at this gathering. This pamphlet should have a general circulation.

THE week of prayer has opened in the churches in Washington with promise of a very profitable occasion. A deep impression was made upon the church at Takoma Park last Sabbath by the reading, "The Time of the End," and accompanying remarks by Elder A. G. Daniells, and nearly all present covenanted to unite in waiting upon the Lord for a new experience in his service. We believe that many other churches are doing the same throughout the field, and that special blessings will be received.

An Offering of Consecration

"Who then offereth willingly to consecrate himself this day unto Jehovah?"

"Then the princes of the fathers' houses, and the princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the king's work, offered willingly; and they gave for the service of the house of God of gold five thousand talents [about ten million dollars] and ten thousand darics [about fifty thousand dollars], and of silver ten thousand talents [about ten million dollars], and of brass eighteen thousand talents, and of iron a hundred thousand talents. And they with whom precious stones were found gave them to the treasure of the house of Jehovah, under the hand of Jehiel the Gershonite. Then the people rejoiced, for that they offered willingly, because with a perfect heart they offered willingly to Jehovah."

There is the same necessity for willing offerings unto the Lord now as in the time of David.

AN announcement of special importance to nurses and others directly connected with the health work will be found on the twenty-second page. As a matter of general information, we think all our readers will be interested in it.

IN his recent visit to the Russian Caucasus, Brother Conradi learned of companies of Sabbath-keepers in a region where it was not before known that the truth had penetrated—in Turkestan, Central Asia. Delegates were also present in the Caucasus from hitherto unknown companies on the Caspian and Black Seas. Thus the advent warning is making its way into new fields, and bringing forth fruit.

THERE was printed in *The State*, published at Columbia, S. C., in the issue for Nov. 22, 1905, a letter, occupying about a column of space, written by Elder E. W. Webster, which presented in a clear and convincing manner the truth concerning Sunday laws. This letter was called out by a sermon on the Sabbath question which had previously been reported in the same paper. The closing paragraph of the letter runs as follows:—

Keep the state and the church forever separate. Demand of every man and woman that they behave themselves civilly. Allow each one to profess and follow whatever religion he wishes, or none at all if he chooses (so far as the civil law is concerned). Leave the enforcement of religion upon the heart and lives of the people to the churches and ministers and the power of the Holy Spirit, who is the only one who can properly attend to this. Let all render to Cæsar (the state) the things that are

Cæsar's, and to God the things that are God's. Let us who are Christians work with the hearts and lives of men to get them reformed; then we shall not need to call upon the state to reform them in religious matters—a thing that the state can not do. "Whatsoever is not of faith is sin." The state can not enforce faith. Proper Sabbath-keeping is of faith only.

The principles advocated in this letter ought to be printed in every paper in this country in order to educate the people upon the issue involved. There is a growing demand for new Sunday laws, and for the more rigid enforcement of old ones.

Medical Convention Report

A FULL report of the medical convention recently held at College View, Neb., including the papers read and the discussion of topics, is now being prepared for publication, together with important instruction concerning medical missionary work, recently received from Sister White. This matter will be furnished upon application to Dr. J. E. Froom, Takoma Park Station, Washington, D. C. As considerable expense will be involved in issuing this matter, the voluntary enclosure of ten cents to defray partial cost of printing and the postage, will lighten the burden of expense to the General Conference. However, we do not wish this to stand in the way of the general circulation of this important matter. J. E. FROOM,

Sec. Gen. Conf. Medical Council.

"Stop My Review"

OCCASIONALLY we get a letter which says, "Please stop my Review for the present." Such a letter starts a train of thought somewhat like this: This subscriber says, "Stop my paper, I don't care to read of the success of the message in the home land nor in other lands. I do not need the instruction and encouragement which are given by Sister White's Spirit-filled messages and by the editorials and general articles from our foremost workers. I do not desire the help of the Home Department nor of the special readings furnished for missionary conventions and for the week of prayer. I am not interested in the progress of our denominational institutions nor in the plans of the General Conference for the advancement of the work in all its branches. In short, I have lost real, vital interest in the idea that Christ is to come in 'this generation,' and I can use my money in a way that is more pleasing to me."

Such musings as these may take an extreme view of the case, but if the conclusions are wrong, then there is no good reason to order your paper discontinued; for any one who desires the paper, but does not have the money to pay for it when his subscription expires, can, by correspondence with his conference tract society or with this Office, arrange to have the REVIEW sent for two or three months until payment can be made. Think this over when you are planning to say, "Stop my paper."

Many subscriptions expire this month. Look at your wrapper and see if yours does, and if so, make arrangements at once to have it continued.