

The Advent REVIEW And Sabbath HERALD

WASHINGTON, D. C., THURSDAY, DECEMBER 21, 1905



THE ANNUNCIATION

"Behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord."

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.

DID you notice from the statistics given in one of the readings for the week of prayer what simple and apparently useless efforts were blessed of the Lord in bringing the truth to individuals? Did not the instances recorded in that reading make you resolve to be more faithful in sowing the seed "beside all waters"?

A COPY of "Steps to Christ" (cloth, plain, 50 cents; cloth, gilt edges, 85 cents), "Mount of Blessing" (cloth, 60 cents), "Master's Monosyllables" (50 cents), or "Lover's Love" (75 cents), sent to a friend not in the truth may interest him in religious matters, and open the way for the reading of more strictly doctrinal publications. Try it.

At a recent meeting of the National Reform Association, held in Pittsburg, Pa., they reported a circulation of a million or more copies of one leaflet during the last year, and comment was made to the effect that Seventh-day Adventists were doing practically nothing with their religious liberty literature. Now is a time when the enemies of religious liberty are active. Is their imputation true concerning our efforts?

DURING this winter thousands of copies of religious liberty leaflets ought to be placed in the hands of legislators, attorneys, politicians, and public men. We owe it to these people to bring to their attention these small but important publications. The prices are as follows: (No. 1) "Principles Too Little Understood," 8 pages, each ½ cent, one hundred, 38 cents; (No. 2) "Sunday Laws; Their Origin, Nature, and Object," 8 pages, each ½ cent, one hundred, 38 cents; (No. 3) "The Logic of Sabbath Legislation," 8 pages, each ½ cent, one hundred, 38 cents; (No. 4) "The Civil Sabbath," 12 pages, each ¾ cent, one hundred, 55 cents.

HOLY men of old spoke as they were moved by the Holy Ghost, and we read their writings, and through them know to a certainty what the future will disclose. "Patriarchs and Prophets" is a book of 762 pages which treats on a most important portion of the Bible, and gives us new and wonderful views of this inspired history. Beginning with the rebellion in heaven, it shows why sin was permitted, why man was tested, why Satan was not destroyed, rehearses the plan of salvation, and traces Israel's history down to the close of David's reign. There is no better book to overthrow the theories of evolution, and to establish the Bible record of creation. It is a book to read and reread, to loan and keep loaning. It will carry light and blessing wherever it goes. Get out your copy and pass it on to some one else. Price in full cloth, gilt edges, \$2.75.

THE regular edition of "Hymns and Tunes" can still be supplied in all the regular styles of binding. Prices from \$1.50 to \$3.25.

If your subscription for the REVIEW, *Life and Health*, *Youth's Instructor*, or *Sabbath School Worker* expires at this time of the year, please send in your renewal early, as this is a very busy time on our lists.

"MINISTRY OF HEALING" will carry light and blessing to the sick-room, or to the invalid. Start your copy on its mission of helpfulness. The price is \$1.65, post-paid, and if you have not already ordered a copy, do it now.

ONE college president has said that the cat story in the book, "My Garden Neighbors," is well worth the price of the book. If you like stories of any kind, you will be pleased with this book, and, best of all, its stories are all true.

HAVE you a supply of those Signs Leaflets on hand ready for use whenever opportunity offers? The fifty-cent assortment contains about 18 each of the 16 various kinds of leaflets, or 576 pages of reading-matter treating on various phases of truth.

DURING the winter is the very best time to begin the study of the birds, as their numbers are fewer, and you are not nearly so apt to become confused in seeking to know their names. In the book "My Garden Neighbors" you will find out how to get acquainted with your feathered winter visitants. On page 218 you are told how to get the winter birds to visit your home; and on pages 223-254 you are told how to learn their names and study their habits and characters. All our young people, all our teachers, will be glad to get the knowledge contained in this book.

WE want all our canvassers for "Desire of Ages," and all others who will help to introduce the book to Sunday-school officers and teachers, to have a copy of our little booklet "An Important Sunday-school Lesson Help." This little "Help" gives references from the lessons to the passages in "Desire of Ages" which treat the same topic. This booklet is free to interested persons who will make use of it. We have also prepared a limited *edition de luxe* of this "Sunday-school Lesson Help," printed on deckle edge paper with liberal margins, and tied with silk cord, which is especially good for use with prominent pastors or superintendents. For this *de luxe edition* we make a charge of 5 cents 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.

VOL. 82.

WASHINGTON, D. C., THURSDAY, DECEMBER 21, 1905.

No. 51.

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

**ISSUED EACH THURSDAY BY THE
Review and Herald Publishing Association**

Terms: In Advance

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

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Address all communications and make all Drafts and Money-orders payable to—

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

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

Editorial

No More Delay

MORE than four years have passed since the prophetic declaration that "there shall be delay no longer" was taken by this people as the basis of renewed hope and courage. During these four years we have passed through experiences which were not anticipated as preliminary to the realization of our hope. There has been further apparent delay. Much time and strength have been consumed in preserving the integrity of this message, and in preventing this advent movement from being corrupted by pantheistic teachings and spiritualistic sentiments. Warnings and counsels have been given through the spirit of prophecy, and there has been every opportunity for all to understand the nature of the views which were being advocated as truth, so that all might make an intelligent choice between the original third angel's message and a new and spiritualistic interpretation of that message. The time has now come that the issue should be definitely settled, as is plainly indicated by the solemn warnings and exhortations which have recently been sent to us. From instruction which is dated Nov. 20, 1905, we quote the following significant statements: "The time has come for the enlargement and growth of God's people. For years the backward tendencies of many have greatly hindered the work of God. Now, just now, the Lord's people are to show their loyalty. The time has come when the Lord would have all who will honor him take their stand

firmly on the side of truth and righteousness. No longer are we to be a mixed multitude. Those who profess to be followers of God's word must be straightforward, pure, and holy. . . . We can not afford to trifle with our soul's salvation. All who choose to mark out a path for themselves, supposing that they will be saved by their own righteousness, will be destroyed suddenly, and that without remedy. God now graciously calls to those whose souls are lifted up unto vanity, to come to him. No longer are they to act as a stumbling-block to hinder the work of the Lord. Unless they change their attitude, the Lord will remove them; for his work is to be delayed no longer. . . . Long has he borne with men who have not glorified his name. He now calls upon his people to make a thorough work, and to remove every stumbling-block. Let us clear the highway for our God." We ask all to read these words over and over again until it is definitely impressed upon their minds that "now, just now," is the time to take decisive action, and that it will be impossible after this for any one to hold a neutral position concerning the issues which have been pressed upon us. "There shall be delay no longer."

"In . . . Sinful Flesh"

A READER of the REVIEW has written to the editor at some length concerning the statement made in a recent editorial to the effect that the flesh which Jesus took was sinful flesh. Many questions are asked, but the most of them will be answered by settling the main question at issue.

The paragraph to which objection is offered reads as follows:—

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

Referring to this paragraph, our correspondent says:—

I notice that this scripture does not say that God sent his own Son "in sinful flesh," but "in the likeness of sinful flesh." To me this seems a very different statement. How could one in sinful flesh be perfect, be holy, be unblemished (free from stain)?

There are two ways in which we

might deal with this inquiry. We might introduce positive proof in support of our view, or we might show that such consequences would follow from the position taken by our correspondent as would forbid us to accept it. To make assurance doubly sure, we shall do both of these things.

Let us, then, consider some of the positive statements of the Scriptures bearing directly upon this matter. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." The natural and legitimate conclusion from this declaration would be that the flesh and blood of Jesus were the same as the children had. This is further emphasized in the same connection: "For verily he taketh not hold of angels, but of the seed of Abraham he taketh hold [margin]. Wherefore in all things it behooved him to be made like unto his brethren." The mission of Jesus was not to rescue fallen angels, but to save fallen man. He therefore identified himself with man, and not with angels, and he became "in all things" like unto those whom he proposed to help. The flesh of man is sinful. In order to be "in all things" like unto man, it was necessary that Jesus should take sinful flesh.

Again we have the statement previously quoted: "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." The suggestion is made that the expression "in the likeness of sinful flesh" does not mean the same as "in sinful flesh." We might then properly ask, What does it mean? Does it mean "in sinless flesh"? If so, why did it not say so? Why are the words "flesh of sin," as it reads in the margin of the Revised Version, introduced, if it is not the intent to convey the meaning that the flesh of Jesus was the same sinful flesh which we have? It seems to require a forced interpretation in order to attach any other meaning to the statement.

But we may apprehend the meaning of this passage more clearly if we compare it with another statement in which a similar form of expression is used. Here is one: He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Do we not rightly conclude that Jesus was really a man when we read

that he was made "in the likeness of men"?—Most certainly. The only way in which he could be "in the likeness of men" was to become a man. That he did really become a man, and that he still is a man, is shown by the assertion that there is "one mediator between God and men, the man Christ Jesus." Is it not equally clear that the only way in which God could send his Son "in the likeness of sinful flesh" would be for that Son to have sinful flesh? How would it be possible for him to be "in the likeness of sinful flesh," and yet his flesh be sinless? Such an interpretation would involve a contradiction of terms.

It should, of course, be remembered that although Jesus was sent "in the likeness of sinful flesh," yet he did not commit sin. "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him."

We now turn to consider some of the consequences which follow if Jesus did not take sinful flesh. We must remember that Jesus was God manifest in the flesh, being both Son of God and Son of man. This is the great central truth of Christianity, and from it come blessed results to believers. "The Saviour was deeply anxious for his disciples to understand for what purpose his divinity was united to humanity. He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in him that he might be manifested in them." In order that the character of God might be manifested in sinful men who should believe on him, it was necessary that Jesus should unite divinity and humanity in himself, and that the flesh which he bore should be the same as the other men in whom God was thus to be manifested. Another way of expressing it would be to say that the Son of God tabernacled in the flesh when he appeared in Judea, in order that the way might be prepared for him to dwell in the flesh of all believers, and that it was therefore necessary that he should take the same kind of flesh as that in which he would afterward dwell when he should take up his abode in the members of his church.

This is not a mere matter of theory. It is intensely practical in its bearings. If the Son of God did not dwell in sinful flesh when he was born into the world, then the ladder has not been let down from heaven to earth, and the gulf between a holy God and fallen humanity has not been bridged. It would then be necessary that some further means should be provided in order to complete the connection between the Son of God and sinful flesh. And this is exactly what the Roman Catholic Church has done. The creed of that organization is in perfect harmony with

the view taken by our correspondent. The formal expression of this doctrine is called the dogma of the immaculate conception of the virgin Mary, according to which the mother of Jesus was "by a special privilege preserved immaculate, that is, free from the stain of original sin, from the first moment of her conception." As the mother was thus entirely different from other women, so the flesh which Jesus took from her would be different from the flesh of other men, and there would still be a separation between Jesus and men in sinful flesh. The Roman Catholic Church, having created this separation by its creed, has introduced a system of mediation between the Son of God and men in sinful flesh. First come the priests on earth, which are known to have sinful flesh; then come those who did dwell in sinful flesh, but are now canonized by the church as saints in heaven; next the angels; and lastly the mother of Jesus. Thus the door into heaven is not Jesus, but the church, and such a price is charged for opening the door as it is believed the sinner or his friends can pay. These are the consequences which naturally follow the doctrine that Jesus did not take sinful flesh, and we avoid these consequences by denying the doctrine, and holding to the plain teaching of the Scriptures.

Furthermore, our correspondent asks, "How could one in sinful flesh be perfect, be holy?" This question touches the very heart of our Christianity. The teaching of Jesus is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." And through the apostle Peter comes the instruction, "Be ye holy; for I am holy." No one will deny that we have sinful flesh, and we therefore ask how it will be possible to meet the requirements of the Scripture if it is not possible for one to be perfect or holy in sinful flesh. The very hope of our attaining perfection and holiness is based upon the wonderful truth that the perfection and holiness of divinity were revealed in sinful flesh in the person of Jesus. We are not able to explain how this could be, but our salvation is found in believing the fact. Then may be fulfilled the promise of Jesus: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." It is the crowning glory of our religion that even flesh of sin may become a temple for the indwelling of the Holy Spirit.

Much more could be said in reply to the question of our correspondent, but we hope that the principles involved and their relation to Christian experience have been made clear, and we trust that none of our readers will accept the doctrine of the papacy because they are unable to explain the mystery of godliness. It is safe to believe the plain teaching of the Scriptures.

Church Federation

THE leading religious bodies in this country are seeking to realize by federation a union which they have sought but failed to attain by a breaking down of denominational dividing lines. The Christian idea of unity, set forth in the prayer of Christ for his followers, is that of a complete oneness in belief, desire, and aims, even as Christ is one with his Father. There is one Lord, one faith, one baptism, and one Holy Spirit, hence there is no provision made for any disunion or division of any sort among true Christians. Christ is not divided, and true Christians being only those whose life is that of Christ in them, only perfect unity among them can exist. If this unity is not seen, it is because the human and selfish have not all been replaced by the divine.

Self is a dividing element. The religious divisions that exist are due to self; they are not due to any fault in the revelation that has been given of God's will to man, or in the agencies by which the divine plans are wrought out.

Having failed of a union in which all selfishness would be eliminated, a union is now proposed in which the elimination of self will not be necessary.

There is the same difference between Christian unity and church federation that there is between humility and pride. Humility is necessary to union with God. God dwells not with the proud, but with him "that is of a contrite and humble spirit." In justification by faith all the glory of man is laid in the dust. By this surrender of all human glory and pride men are brought into unity with Christ and with one another.

Federation, on the other hand, calls for no such surrender. With federation comes the sense of power, and with this comes pride. There is glory and power in a great federation, but they are not of God. The divine purpose of the church of Christ can not be realized through this means.

L. A. S.

The High Tide of Blessing

It is an interesting sight to watch the tide come in on the Bay of Fundy, famous for its high tides. The water rises from thirty to sixty feet. As the current sets in landward, the waves lap higher and higher along the coast. At every opening landward the sea bursts in. Far from the shore line, at low tide, one sees deep channels running through meadows and back among the hills, dry and empty, save for a little stream at the bottom flowing seaward. But when the tide rises, these channels are filled to the brim with the surging waters. Great rivers are stopped in their downward flow to the sea, and their currents turned backward before

the oncoming tide. Wherever there is an opening, the tidal current sweeps in with all the power of the vast ocean of waters behind it. Ships lying high and dry on their keels are lifted and sent on their way. Few of the phenomena of nature convey a more vivid sense of quiet, and yet vast and resistless, energy.

Watching these tidal currents in the Bay of Fundy, I thought of the language of that quotation from the spirit of prophecy, made in a recent REVIEW:—

God has committed to us a special work, a work that no other people can do. He has promised us the aid of his Holy Spirit. The heavenly current is flowing earthward for the accomplishment of the very work appointed us. Let not this heavenly current be turned aside by our deviations from the straightforward path marked out by Christ.

It is a striking illustration. The current from heaven itself—the infinite ocean of love and energy and blessing—is flowing earthward, to fill every open heart, and to accomplish the set work of flooding this world with the glory of the last message. The time has come, and the high tide of blessing is flowing. Neither time nor tide can wait. Everything appeals to us to cast down every barrier of sin and inaction, and to open wide the channel for the inflow of power and blessing for service. This heavenly current will arrest and turn back every unsanctified downward current of the life, if we let it in. There is salvation in recognizing the time of our visitation. The Lord in these days is surely visiting his church, and now is the time to press onward in the straightforward path marked out for the advent people.

W. A. S.

Prayer

THE Lord provides us with spiritual food, but he does not force us to partake of this food. We must reach out our hands and take the food and appropriate it ourselves. "Thy words were found, and I did eat them," says the prophet. If he had been content with merely finding the words of the Lord, he would have received no benefit. We must do our part. We must ask if we would receive.

All that we receive of spiritual blessing from the Lord, comes through prayer. The Lord has made wonderful provision for us, giving us his Word with its revelation of divine truths, and promises of great blessings for this life and the life to come, but only as we pray do we become partakers of these blessings. We can not understand the Bible, we can not have understanding of the times, or discern between good and evil, or know opportunity when it comes, unless we pray. If we have not interest enough in God's blessings to ask for them, he

would not be justified in bestowing them upon us.

Prayer is the channel of communication between the soul and God. When that channel is closed, we are cut off from the supply of that upon which our spiritual life depends. It is the constant endeavor of the enemy of souls to cut them off from God by blocking this channel of communication.

We can commune with one another by speech, face to face, by telephone, telegraph, or letter; but we can have communion with God only through prayer. We would not think of keeping up our acquaintance with a friend if we made no effort to communicate with him; and no more can we expect to maintain our relationship with God and receive spiritual benefits if we cease to communicate with him. The whole history of God's dealings with his servants shows us that spiritual blessings come always in answer to prayer.

It is our privilege to come "boldly" unto the throne of grace. We can approach God not as we would approach men, for it is always our need that appeals to God. Let us not make the mistake of coming to him on any other ground. "For thy name's sake, O Lord," the prayer is given us, "pardon mine iniquity; for it is great." The greatness of our iniquity is the reason for asking God to pardon it; the greatness of our need is the basis of our plea before him. This encouragement have we to come to him.

L. A. S.

A Record of Lawlessness

IF the public is not fully informed concerning the iniquitous course followed in recent years by those who were evidently determined to become rich at all hazards, it will not be for lack of vigorous articles on this subject by well-informed writers. The great daily papers of the country are giving full reports of the long-continued and searching investigation into the affairs of the great life insurance companies, with full details of the sensational disclosures; and some of the magazines of large circulation are printing from month to month special studies upon different phases of the many questions involved in this revelation of a moral collapse.

In an article in the December number of *McClure's Magazine* we find a brief and striking summary of the record which has been made by the money getters during recent years. Such an indictment of the leaders of the financial world would be discredited at once if it were drawn by one who believes that this condition of things exactly meets the specifications of the Scriptures concerning the last days, when iniquity would abound, and the love of many

would grow cold. Those who know the facts, however, must admit that it is a correctly colored view of the real situation. We quote the following paragraphs:—

There have been some appalling revelations made in the last few years, both in our periodical and also in our more permanent literature; exposures of commercial and political iniquity and civic unrighteousness. There are the stories of some of our gigantic business enterprises which have climbed to dizzy heights of unprecedented financial power. And they have done it by deliberate policies of commercial assassination, by ruthlessly crowding to the wall, both by fair means and oftener by foul, all honest competitors. And none is so insignificant as to escape their notice; the keeper of the little corner grocery, and even the street peddler, are as calmly and quickly crushed out of existence as the great rival concerns. For with the trusts as with God, though in a different sense, "there is no respect of persons." It considers "not the person of the poor, nor has respect unto the person of the mighty," not because it "fears the Lord," but because it has "respect unto the recompense of the reward."

There are flagrantly dishonest collusions with the great transportation corporations, whereby not only utterly unfair advantages are secured over all competitors, but often the honest profits of these rivals are directly taxed to pay tribute into the treasury of the trusts. There is solemn perjury committed before courts of justice and investigating committees. Stocks are manipulated with diabolical ingenuity to the fleecing of the innocent and the ruin of the honest investor.

There is not wanting evidence of crimes against persons, against individual rights of "life, liberty, and the pursuit of happiness." There are indirect evasions and overt fractures not merely of the moral law, but of the common statutes of the State and nation; and there are great legal firms that deliberately prostitute the brilliant abilities and accumulated knowledge which should be consecrated to the maintenance of justice among men, to the defense of such iniquitous injustice. These are the real anarchists who are chiefly to be feared to-day, who threaten most seriously to overturn the very foundations of law and order among us, and not the poor fellows who talk bad English and wave red flags in our streets. Nothing is stopped at which promises commercial power and financial success. And whatever or who-soever stands in the way to that goal is promptly and ruthlessly trampled under foot.

This is the record which has never been successfully impugned.

This description of the doings of moneyed men, written by one who lives among them, is the filling in of the bold outlines given many centuries ago through the apostle James, who wrote of these times. Mark the close correspondence between them. "Ye have laid up your treasure in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that

reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter."

The word of God is being fulfilled. The Lord is soon to come. It is high time to seek a refuge from the storm which is soon to break upon the world. "Be ye also ready."

Missionary Incomes

ALL the great missionary societies are feeling the pressure of the calls for enlarging work. The Baptist missionary organ prints the following list of the incomes of the larger societies last year:—

The Presbyterian North.....	\$1,184,778
The Presbyterian South.....	226,284
Methodist Episcopal (Foreign)	987,567
American Board (Congregational)	725,315
Reformed Church in America	119,012
The Church Missionary Society (Church of England) (Expenditures)	1,643,582
The London Missionary Society (Congregational).....	864,835
American Baptist Missionary Union	737,978

These are large sums, but really small as compared with the membership of these societies. It represents, however, a vast amount of work in all the four quarters of the earth. And the call of the times for expansion into new fields has been such that the year shows deficits as follows in various societies:—

Church Missionary Society (nearly)	\$300,000
London Missionary Society	129,843
Paris Missionary Society	30,000
Berlin Missionary Society	125,000
American Baptist Missionary Union	11,368

Some of the societies will doubtless retrench and cut down to meet the deficit; others will lay the situation before their supporters, and endeavor to bring the income up to the requirements of the advancing work.

None of these great societies would perhaps acknowledge the advent idea as the influence hastening on the world's evangelization. But we know why it is that just at this time the providence of God is lining up and hastening forward every force that makes for righteousness. The end is at hand. The Word of God is being scattered, the sound of the gospel is reaching the ears of earth's millions, and the way is being prepared for the advent warning to sweep quickly over all the earth.

W. A. S.

"A MAN may make a splendid living, robing himself in purple and fine linen, and faring sumptuously every day; but if meanwhile he is not making himself a noble and Christlike manhood, he is losing all that is worth while."

"Come Unto Me"

"COME unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

This invitation to rest, which was given by the Master himself, has encouragement to every heart burdened with toil and worrying care. Nor is it alone of physical rest that the Master is speaking; for we are to find rest not only from our labors, but also rest for our souls.

The physical toils of this life are often very severe. Indeed, sometimes it seems that there is no relief from the perpetual grind of toil and worry that falls to the lot of some of the children of men. Misfortunes beset their life's pathway like storm clouds on a chilling autumnal day. From earliest memory they have toiled and labored and drudged, groaning under their heavy burdens, like a galley-slave at his hopeless task. No passing pleasure could lure them from the shadow of their load. The sweetest music from the grandest harmonies of the greatest masters is as nothing to them; all the beauties of sea and land in their ever-changing tints and outlines have no power to charm them. Nay, with "muck-rake" in hand, they dig and delve and worry, and never see the crown of glory shining just above their heads.

Let us pause a moment and ask, Is all this necessary? Why are we to be burdened and pressed down beneath an unbearable load? What is life to bring forth? and what will be the result of the conditions that confront us to-day, if they continue until the close of our life? Have we found that rest for both body and soul promised in our text?

If there were no Christ, no Saviour, no promises of God, no great Burden-bearer, no after-life, no crown of glory to be gained, then indeed must our labors and troubles be endured; but to the Christian, to him who knows his Father's love, and who has tasted of the waters of life, surely there is little reason for all this wearing toil and fretful care. The promise is, Rest.

The Master says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Surely the invitation is plain enough, "Come." Does not that word have the ring of welcome in it? Read it again, *Come*. Over the very doorway of entrance hangs that word written with the blood of Christ, *Come*. When I read that invitation, *Come*, I am assured of a hearty reception. A dear friend wrote me the other day, "I am in great trouble:

I need counsel; come at once. I must talk with you." Was there not welcome in that invitation? Says Jesus, "Come unto me, . . . and ye shall find rest." Then none need tarry for an invitation, for here it is, "Come."

But, says some soul, where shall I come? I know not how nor where to come. Listen to the invitation, "Come unto me." The word is not, *Come to Jerusalem or Capernaum*. It does not say, *Come here or there*, but simply, "Come unto me."

Where, O Master, where shall I find thee? Come to me in the chamber of suffering, in the halls of sorrow, on the streets of poverty and want; there you will find me. I am beside the bed where lie the dying, by the couch of pain and weeping, where there is sin and sinning, where the human heart is torn and bruised and bleeding. Come unto me as I wipe the death-damp from your brow; come, while I open those deaf ears and give sight to those blind eyes; come, while I restore to the paralytic the use of his limbs, and cleanse those lepers, and tell that poor, trembling woman, "Go, and sin no more." Come, come to me, and ye shall find rest unto your souls.

But, you say, how shall I come? I am broken with toil, so scarred with sin. O child! weary and worn with the cares of this life, tempted and tried on every hand, methinks the Master says, *Come as thou art*. Why should he say, "Come unto me, all ye that labor and are heavy laden," if he did not mean that we could come in our labor and just as we are when we labor? He does not say to the lepers, *Go and be cleansed and healed of your malady*, and then come to me; he does not say to the poor blind man, *Go to Jerusalem or Joppa and consult an expert oculist and get your eyes cured*, and then come. No, no! It is written, "Come unto me, all ye that labor and are heavy laden." Then we will come in our labor and with our heavy burdens. We are to come in our trials, and in the very heat of our temptations; we are to come with that consuming sorrow in our hearts, with that sin stain on our brow, in that trial with our brother, with our feelings all crushed and wounded and lacerated. With wearied body and tired nerves we are to come into his presence. There, there we shall find rest to our souls.

"All you that are weary and sad, come! And you that are cheerful and glad, come! In robes of humility clad, come! The Saviour invites you to-day."

Do you say your own griefs are so great that you can not enter the hall of sorrow and the chamber of suffering, your own poverty is so extreme that you will not enter the streets of penury and want? Nay, my brother, there is the

one place where thy Master can be found. You need not seek him in the halls of pleasure, of luxury and wealth, for there he is not. You must go where he is. The invitation is, "Come unto me." And as we enter into the sufferings and wants and heart sorrows of our fellow sufferers, the Master lifts the burden from our own hearts; and in laboring and sacrificing for others, we shall find rest to our own souls.

"The healing of his seamless dress

Is by our beds of pain;

We touch him in life's throng and press,
And we are whole again."

The Master lightens our burdens by laying upon our bending forms the burdens of our fellow travelers. He gives us rest from our labors, by teaching us to labor for others, and in the sympathy of love bestowed upon other griefs than our own, he teaches us to forget our sorrows, and find rest and peace in him.

"Of all our Saviour's tender promises,
It seems to me the sweetest one is this,—
Sweeter than balm to souls with sin
opprest,—

'Come unto me, and I will give you rest.'
"Come unto me!' O words divinely
sweet!

My soul remembers, and my lips repeat,
The promise of the love that follows me
Through life, through death, and all
eternity."

I. H. EVANS.

Note and Comment

THERE is no mistaking the fact that the public mind is greatly stirred just now. The shocking exposures of the prevalence of graft and corruption, the bringing to light of the utter disregard of moral principles in the financial world, the histories of the various monopolies and the way in which they tax the many for the benefit of the few, and the plain talk about the concentration of wealth in the hands of ten or twelve men, have aroused feelings which may soon crystallize into actions. There is a clear trend toward the public ownership of public utilities and an attempt to control the power of wealth. *The Independent* (New York) prophesies "a social struggle bigger than any that has yet been waged in human history." It says:—

There is nothing now to prevent our dealing directly, and with entire single-mindedness of purpose, with the question whether we intend to make over our unequaled natural resources, and all the machinery of our superb political organization, to a little group of multi-millionaires, to be owned and exploited by them for the luxurious maintenance of an exclusive social set, measured statistically by the number of boxes in the *paterre* circle of the Metropolitan Opera-house, and self-portrayed morally as a quarrelsome gang of bridge whist players.

The practical program for the near

future is plainly indicated in these words:—

We shall dispose of our smart set by the simple process of stopping its allowance. That is to say, we shall take away from its multi-millionaire husbands and papas the ownership of those vast wealth-producing public utilities that rightfully are the property of the public.

Only a short time ago such language as this would have been regarded as anarchistic, but there is an increasing demand for a remedy for the evils which are multiplying so rapidly, and many reform measures will doubtless be proposed. The disease is too deep-seated, however, for any human reformer to deal with it. The coming of the Lord himself is the only solution of the problem. There must be a new earth in which righteousness will dwell.

THERE is at least one member of the existing national legislature who openly advocates a union of church and state in the United States, in the form of a subsidy granted by the government to religious teachers in the Philippines. This legislator is Congressman Bourke Cockran, a Roman Catholic. Mr. Cockran, says the *New World* (Catholic), "has been making an extended study of conditions in the East" (as a member of the Taft party), where "the conviction was forced upon him that the Catholic Church alone can solve the problem of restoring peace, contentment, and harmony in our Eastern colonial possessions."

In a recent speech on the subject of preparing the Filipinos for independence, Mr. Cockran, as reported by the *New World*, said:—

The surest and best way of educating the Filipinos up to a point of prosperity where they would be capable of independence is to subsidize the Catholic missionaries. . . .

It is said that the government can not subsidize any church or religious institution. Yet the government is bound to spread civilization by all means available if its promise of independence shall be taken for more than a promise. To guide the natives for their own interests we must rule them in peace, and to do so we shall have either to educate or kill them. Believe me, it will cost twice as much to kill them as to educate them. Every Filipino killed so far has required an expenditure of from two hundred dollars to three hundred dollars for his putting out of the way.

Suppose that each man who educated a Filipino got a subsidy of from fifteen dollars to twenty dollars, would it not serve to bring to these islands the men needed for that work? I do not advocate the subsidizing of our own church alone, but I call on the government to avail itself of the machinery of the church, which was the first institution in the world to maintain the superiority of voluntary labor over coerced labor.

It would be a fine thing, thinks this congressman, for the government to use

the machinery of the Catholic Church for its purposes, and then, of course, it would only be fair reciprocity for the Catholic Church to use the machinery of the government for her purposes. There is altogether too much prospect of such reciprocity.

ONE of the objects of the great inter-church federation recently launched in New York City, is to furnish evidence that the United States is a Christian nation. The National Reform party, which has long labored to this same end, would furnish this evidence by having "all Christian institutions and usages of the government" placed "on an undeniable legal basis in the fundamental law." Evidence of this sort already exists in proof of the Christianity of the nations of the Old World, which have long had their "Christian institutions and usages" established by law; hence the great world powers are quite well agreed among themselves that they are Christian nations, in fact if not in name. But there is a great class of people on the earth, comprising several great nations which are not Christian either in name or in fact, who are not convinced by the evidence which they see in support of the Christianity of these powers. A representative of this class made an address recently before the National Civic Federation in New York City, in which this point was made clear. The address was deemed worthy of note by the *Washington Post*, which speaks of it thus:—

Perhaps the most interesting of all the addresses delivered before the immigration conference of the National Civic Federation in New York, the latter part of last week, was that of Poon-Chew, editor of a Chinese paper in San Francisco, who, after a critical survey of Western civilization in the twentieth century, concluded that "a nation has no right except what she can enforce by might."

That is not highly flattering to Christianity, but it must be conceded that the treatment received by the Chinese from some of the Christian nations at the time of the Boxer outbreak and on several other occasions could not reasonably be held to justify exuberant compliments. But Editor Poon-Chew is hopeful of what he calls "a more advanced civilization" for the four hundred millions of the Celestial empire. Hence he says: "China is preparing now to be able some of these days to be a great nation, so as to kill the largest number of men in a given time with the least expense to herself, and then, and not till then, will she be looked upon as a great nation."

It is China's chief anxiety to-day to become "great" so as to be able to protect herself from the aggression of her western neighbors, who have so long looked with greedy eyes upon her territory.

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.

Christ Thy Strength

FIGHT the good fight with all thy might, Christ is thy strength, and Christ thy right;

Lay hold on life, and it shall be Thy joy and crown eternally.

Run the straight race through God's good grace,
Lift up thine eyes, and seek his face;
Life with its way before us lies,
Christ is the path, and Christ the prize.

Cast care aside, lean on thy Guide;
His boundless mercy will provide;
Trust, and thy trusting soul shall prove
Christ is its life, and Christ its love.

Faint not nor fear, his arms are near;
He changeth not, and thou art dear;
Only believe, and thou shalt see
That Christ is all in all to thee.

— John S. B. Monsell.

Lessons From the Life of Solomon—No. 14

Apostasy

MRS. E. G. WHITE

FOR many years Solomon walked uprightly. Heavenly wisdom was given him to rule over God's people with impartiality and mercy. But his life, after a morning of so great promise, was darkened with apostasy. History records the melancholy fact that he who was called Jedidiah (Beloved of the Lord),—he who had been specially honored by God with tokens of divine favor so remarkable that his wisdom and uprightness gained for him world-wide fame,—he who had so often given wise counsel to others,—turned from the worship of the true God to bow before the idols of the heathen.

Solomon's apostasy was so gradual that almost before he was aware of it, he had wandered far from God. Gradually but surely, he lost sight of the necessity of implicit obedience to the plain precepts of Holy Writ, and conformed more and more closely to the customs of the surrounding nations. Yielding to the temptations connected with his prosperity and his honored position, he forgot God, and the conditions of success.

Hundreds of years before Solomon came to the throne, the Lord, foreseeing the perils that would beset those chosen as rulers of Israel, gave Moses special instruction for their guidance. Directions were given that he who sat on the throne of Israel should "write him a copy" of the statutes of Jehovah "in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the

words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel."

In connection with this instruction, the Lord particularly cautioned the one who should be anointed king not to "multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, *that his heart turn not away*: neither shall he greatly multiply to himself silver and gold."

These plain warnings were familiar to Solomon. And for a time he heeded them. His greatest desire was to live and rule in accordance with the statutes given at Sinai. His manner of conducting the affairs of the kingdom was in striking contrast with the customs of the idolatrous nations of his time,—nations who feared not God, and whose rulers trampled under foot his holy law.

The beginning of Solomon's apostasy may be traced to his violation of the plain commandments of the Lord. God had given the king of Israel wonderful prestige in the surrounding nations. Had Solomon continued to trust the Lord fully, his fame and the greatness of his nation would have constantly increased. But he began, almost imperceptibly at first, to trust less and less in the guidance and blessing of God, and to put confidence in his own strength. This is seen in his effort to gain power and dignity by allying himself with the nations round about him.

In seeking to strengthen his relations with the powerful kingdom lying to the southward of Israel, Solomon ventured upon forbidden ground. He "made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David." From a human point of view, this marriage, although contrary to the teachings of God's law, seemed to prove a blessing; for Solomon's heathen wife was converted, and united with him in the worship of the true God. Furthermore, Pharaoh rendered signal service to Israel by taking Gezer, slaying "the Canaanites that dwelt in the city," and giving it "for a present unto his daughter, Solomon's wife." Solomon rebuilt and fortified this city, and thus apparently greatly strengthened his kingdom along the Mediterranean seacoast.

The barrier was further broken by Solomon's marriage with other heathen princesses. He flattered himself that his wisdom and the power of his example would lead his wives from idolatry to the worship of the true God, and also that the alliances thus formed would draw the nations round about into close touch with the people of God. Vain hope! How fatal was Solomon's mistake in regarding himself strong enough

to resist the influence of heathen associates! And how fatal, too, the deception that led Solomon to hope that a disregard of God's law on his part, would lead others to revere and obey its sacred precepts!

Alliances and commercial relations with many heathen nations brought Solomon renown, honor, and the riches of this world. He was enabled to bring gold from Ophir and silver from Tarshish in great abundance. More and more he came to regard luxury, self-indulgence, and the favor of the world as indications of greatness. Beautiful and attractive women were brought from Egypt, Phoenicia, Edom, Moab, and from many other places. These women were numbered by hundreds. Their religion was idol-worship, and they had been taught to practise cruel and degrading rites. Infatuated with their beauty, the king neglected his duties to God and to his kingdom. His wives exerted a strong influence over him, and gradually prevailed on him to unite with them in their worship.

Solomon's course brought its sure penalty. His separation from God through communication with idolaters ruined him. As he cast off his allegiance to God, he lost the mastery of himself. His moral efficiency was gone, as power is gone from a paralytic. His fine sensibilities became blunted, his conscience seared. Association with idolaters corrupted his faith. The instruction that God had given to serve as a barrier for his safety,—"*neither shall he multiply wives to himself, that his heart turn not away*: neither shall he greatly multiply to himself silver and gold,"—was disregarded, and Solomon gave himself up to the worship of false gods. He became the tool of Satan and a slave to impulse.

"It came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods."

On the southern eminence of the Mount of Olives,—opposite Mount Moriah, where stood the beautiful temple of Jehovah,—Solomon erected an imposing pile of buildings to be used as idolatrous shrines. To please his wives, he placed huge idols, unshapely images of wood and stone, amid the groves of myrtle and olive. There, before the altars of the heathen deities, were practised the most degrading rites of heathenism.

He who in his early reign had dis-

played so much wisdom and kindly sympathy in restoring a helpless babe to its unfortunate mother, fell so low as to consent to the erection of an idol to whom children were offered as living sacrifices. He who in his youth was endowed with discretion and understanding, and who in his strong manhood had been inspired to write, "There is a way which seemeth right unto a man, but the end thereof are the ways of death," in later years departed so far from purity as to countenance the licentious, revolting rites connected with the worship of Chemosh and Ashtoreth. He who at the dedication of the temple had said to his people, "Let your heart therefore be perfect with the Lord our God," himself became an offender, in heart and life denying his own words. He mistook license for liberty. He tried, but at what cost, to unite light with darkness, Christ with Belial, purity with impurity, good with evil.

From being one of the greatest kings that ever wielded a scepter, whose wisdom made him renowned throughout the world, Solomon became a profligate,—the tool and slave of others. His character, once noble and manly, became enervated and effeminate. His faith in the living God was shaken and supplanted by atheistic doubts. Unbelief marred his happiness, weakened his principles, and degraded his life; gloomy and soul-harrassing thoughts troubled him night and day. The justice and magnanimity of his early reign were changed to despotism and tyranny. Poor, frail human nature! God can do but little for men who lose their sense of dependence upon him.

Denominational or Undenominational?

W. J. STONE

THERE have been times in the history of our work when persons have felt it would be an advantage to conceal the fact that the work they were doing was denominational, or was being conducted by a certain denomination, and in the interests of that denomination. I have heard some who were giving instruction to our canvassers teach that it was better to evade a direct answer to the question whether it was a denominational book they were selling. I have even known of some ministers who have felt in the past that in going into a new field it was better to keep in the background the fact that we were Seventh-day Adventists, carrying the idea that the truths we preach are general Bible truths.

But I am glad there has come a change, and that there is inscribed upon the banner of those who are giving the third angel's message, "Here are they that keep the commandments of God and the faith of Jesus." And this characteristic is distinctively denominational; it applies to no other denomination. And that which is true upon this point is equally true on many other points of our faith.

The facts are that every phase of the work of Seventh-day Adventists is distinctively denominational. And whenever one attempts to take out from this denomination any special line of work connected with it, and tries to carry it forward disconnected from this body, and not in the setting that God has given it, that work becomes a failure, and sooner or later results in confusion, and comes to naught. This has been witnessed over and over in the history of this denomination, and should be a lesson to any who are tempted to carry forward, disconnected from this body, some special phase of the work committed to this people.

The Spirit of the Lord—the testimony of Jesus—has brought out and developed every phase of the message which we hold as a denomination. It has placed every phase of this truth in a certain setting, and it is impossible for a person who does not believe the whole message to give any part of it, or carry forward any branch of the work entrusted to us, correctly or in harmony with the mind of the Spirit. For example: There are many people in the world who believe in and teach the soon coming of Christ; but this generation has, in the third angel's message, the teaching that the hour of God's judgment is come, that probation ends before Christ comes, that during the millennium the saints will reign in heaven. The true preaching of the second coming of Christ and of the gospel of the kingdom, as brought to view in Revelation, is distinctively denominational; and when taken from its proper setting, and where God has placed it, it is not preaching the truth, but the very opposite.

Again: the true Sabbath is observed and taught by other people, yet not in the setting in which the Lord has placed it for these last days; consequently, there is no special power connected with it, and those who hear it are not moved to obedience.

Thus every point of present truth, and every branch of our work,—educational, medical, or religious liberty,—has its special setting, and is distinctively denominational, and must go with the denomination. Separated from the denomination, it no longer serves God's purpose in his present message to the world. Is the sanitarium work as conducted by Seventh-day Adventists denominational? What is its history? Has not God, by his Spirit, guided in the building up of the sanitarium work in this denomination? If Seventh-day Adventists had adopted these principles forty years ago, they would have stood at the head in these reforms in a greater measure than they do to-day.

If this is true,—and it is,—the sanitarium work as given to this people, and as God intended it should be carried forward by this people in all the world, is distinctively denominational, and can not be carried forward in harmony with the mind of God, and as God intended it should be, when taken out of its proper

setting in the denomination. God has ordained that our medical work should be connected with the evangelical work. None but consecrated persons, those who have the spirit of the Master and a love for souls, can properly minister to the afflicted and sin-sick, and point them to the Source of life, the One who heals all our diseases of both soul and body. The consecrated nurses are many times the instruments, in God's hands, of ministering to afflicted souls the one thing needful, more than the physician, but both alike should be consecrated Christians, in order to perform the highest type of medical missionary work. So I say again that the more closely the medical work can be linked with the evangelical, the greater will be its efficiency.

In "Testimonies for the Church," Vol. VI, page 289, we read: "The medical missionary work should be a part of the work of every church in our land. Disconnected from the church, it would soon become a strange medley of disorganized atoms." Take it out of its proper place, and it can not fulfil the purpose of God; it becomes a medley. The world may conduct hospitals, and do much in relieving the sick and the suffering, but it is not doing the work committed to Seventh-day Adventists. Neither can it do it, even though it might employ some of the same methods. And professed Seventh-day Adventists who conduct sanitariums for gain, and adopt the spirit of commercialism, disconnecting themselves from the body, can not meet the design or mind of God in this great work which is designated as the "right arm" of the message.

Truly, the Lord has said, "Disconnected from the church, it would soon become a strange medley of disorganized atoms." The truthfulness of this statement is being demonstrated at the present time; and it will appear more apparent as time passes. Every line of work carried forward by Seventh-day Adventists, and every point of our message as outlined and directed by the Spirit of the Lord for the past forty years, has been distinctively denominational, and, under the guidance of the Spirit, it has prospered, and accomplished much for God. Separated from the denomination, it has come to naught.

Our work is one of reform, a fulfillment of prophecy, under God, to accomplish a special work which was not being done by any other people or denomination in the world. And this fact again designates our whole work as denominational. And, dear brethren and sisters, let us not try to get away from this idea; for if we do, we shall only pull away from the message; and that means our eternal loss.

The Seventh-day Adventist denomination is the embodiment of the third angel's message. Nearly two thousand years ago God permitted John to behold the closing scenes of this world's history. He also inspired John to write what he saw. The word of God as

penned by John is being fulfilled before our eyes, and has become a living message, filling all the world, in the organization of the Seventh-day Adventist church. This church is the message, and God will never reject his church and people, but he will purify them, and in the process some will be shaken out. Not that the true Israel will be called out. There is a difference in being called out and in being shaken out. The Lord has shown the company mightily shaken, then others filling the ranks, and going forward to victory.

The third angel's message comprises a system of truth. Every phase of the message sustains the same relation to the message itself that the organs of the body do to the body. The eye is not the whole body, neither is the spirit of prophecy the third angel's message, but an important part of it. The arm is not the whole body, neither is the medical missionary work the whole message, although an important part of it, even sustaining the same relation to it that the right arm does to the body. And it is intended by the Lord that it shall be a mighty factor in carrying forward this great message as a whole.

But when any single phase of our work is pushed to the exclusion of other branches, and becomes the all-important thing, not only that branch of the work is in danger, but those connected with it are in danger of becoming one-sided, and not developing symmetrical characters. All phases of our work are important, and it is by the combination of the whole, without any schism, that the work is to be performed, and God's purpose fulfilled. May the Lord give us all breadth of mind to take in the whole message.

Indianapolis, Ind.

Bible Similes

WM. COVERT

PAUL teaches that material things, visible to men's eyes, if properly studied, may aid us in obtaining a knowledge of the true God. See Rom. 1:19, 20.

It seems that every creature has a mission, and every object a lesson. The rocks and the rills, the hills and the dales, the mountains and the plains, the rivers and the seas, the days and the nights, the clouds and the storms, the heavens and the earth, with all their elements, instruct in divine lore.

David, hiding from King Saul behind the ramparts in the mountains, said, "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." Ps. 18:2. As an impenetrable rock, the Lord stood between David and his jealous pursuer. The jagged hills provided the fugitive with fortresses on all sides, and he believed the Lord was using them as a means of defense from the stroke of his enemy. Through these agencies the Lord was speaking to his servant of deliverance from a foe more wily than

the Benjamite king, and from a fate more to be feared than death by sword or javelin. Every object that served as shield or tower spoke to him of salvation from sin; yes, told of triumph over death. Through constant dangers he was led to praise the Lord for manifold blessings.

The last minor prophet referred to the sun as an emblem of Christ's righteousness, and restoration from the effects of sin. Through him the Lord says to his people that the "Sun of Righteousness" shall "arise with healing in his wings." As the rising sun dispels the darkness of the night, it renews the assurance of salvation day by day. The chasing away of night tells anew from sun to sun the story of redemption.

Judah's weeping prophet saw in the gushing spring an emblem of the Saviour. He is a "Fountain of living waters." Jer. 2:13. Often as he quenched his thirst at the stream that came from the rock, his mind would appropriate the truth regarding the Spirit of life.

To the seer of Patmos, the shining in their seasons of each "morning star" — Jupiter, Mars, Venus, and Saturn — was an emblem of Christ the Lord. Rev. 22:16. As the herald came to view, it told the lone apostle that day was dawning. The shining planet was heaven's banner leading the day up the eastern steep of the sky. As the Lord's servant watched earth's shadows recede, he beheld in the day-star a figure of Jesus bringing life to men out of earth's dark night.

The devout student of nature sees in the "rose of Sharon" and the "lily of the valley" an object-lesson setting forth the beauty of character possessed by the Lord. The blooming althea among the graceful shrubs speaks to his mind of the rich grace which adorned the life of the Carpenter of Nazareth.

Christ said of himself, "I am the true vine." All branches of this Vine bear fruit. He is the "good olive tree." He is that great Shepherd of the sheep, the one who owns all the sheep in every fold. He is priest, and he is king. He is man's peace and joy. He is man's song and exceeding great reward. He is a father, helper, brother, creator, redeemer, and everlasting father. He is wisdom, sanctification, righteousness, and redemption. He is "alpha," the beginning, and "omega," the ending, the source and the sun of all things.

An impressive emblem of the Lord's care for his creatures is found in the rainbow. After the flood of waters had receded from the earth, the Lord placed a bow in the heavens which spoke of safety. As he displayed it, he said, "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth,

that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and every living creature of all flesh. And the waters shall no more become a flood to destroy all flesh." Gen. 9:12-15, R. V. The shining of the sun through the falling rain-drops makes the bow, but there must be a cloud to produce rain, else the bow is not seen.

But there is another bow more brilliant than the colors of the arch which follows the receding storm, which the pen of inspiration likens to the rainbow. The prophet describes it as "the appearance of the bow that is in the cloud in the day of rain." Eze. 1:28. John in vision beheld the same glory, and said, "Behold, a throne was set in heaven, and One sat on the throne: . . . and there was a rainbow round about the throne, in sight like unto an emerald." Rev. 4:2, 3. The emerald is one of the precious stones, and is greatly prized for the purity and richness of its coloring of green or bluish green.

The bow that radiates from the throne has behind it a cloud intensifying the glory. "For," says the Lord, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens, for Jehovah hath done it: shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein: for Jehovah hath redeemed Jacob, and will glorify himself in Israel." Isa. 44:22, 23, A. R. V. Once more he speaks, saying, "Thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back." Isa. 38:17. These sins are dark clouds which have spent their fury, but in the horizon they point toward the fleeing gale. The Lord has so ordered nature that man can look upon the bow of promise, and see in it an emblem of eternal peace. The bow in the heaven is to man a bright symbol of the everlasting covenant, a visible illustration of his salvation. It is hung out in plain view for all to study. It announces that the storm has abated, and that the sun is shining again. It is the Lord's memorial of peace, a variegated banner of love stretching across the sky, a token in the window of heaven inviting us home.

Chicago, Ill.

Posture in Prayer

G. B. THOMPSON

THERE is no doubt but that the Lord will hear the earnest supplications of any heart, regardless of the particular attitude the person may be in while praying. But that we should reverently bow down before the great and terrible God seems indeed most fitting. Just in proportion as spirituality wanes in a church, and the worship becomes cold and formal, the practise of kneeling during prayer is abandoned. The preacher stands, and the congregation

sit. But surely nothing can be more fitting than that the congregation should kneel when the blessing of the great Master of assemblies is being invoked. Anciently in times of special humbling of the heart, we find the servants of God lying prostrate before the Lord. We can not conceive of Elijah sitting or standing while he sought God to send rain upon the earth, at the close of the terrible struggle with the prophets of Baal. 1 Kings 18:42.

The following instances are sufficient to indicate the mind of the Lord, and the teaching of his Word concerning this matter:—

"And he [Jesus] . . . *kneeled down and prayed.*" Luke 22:41. "And he [Jesus] went forward a little, and *fell on his face*, and prayed." Matt. 26:39. "And [Solomon] *kneeled down* upon his knees before all the assembly of Israel." 2 Chron. 6:13. Ezra *fell upon his knees*, and spread out his hands unto God. Ezra 9:5. Daniel "*kneeled* upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Dan. 6:10. Paul "*kneeled down*, and prayed with them all." Acts 20:36. "But Peter put them all forth, and *kneeled down*, and prayed." Acts 9:40. The believers at Tyre, when bidding Paul farewell, *kneeled down* on the beach, and prayed. Acts 21:5. When being stoned, Stephen "*kneeled down*, and cried with a loud voice, Lord, lay not this sin to their charge." Acts 7:60. "And there cometh to him a leper, beseeching him, and *kneeling down* to him, and saying unto him, If thou wilt, thou canst make me clean." Mark 1:40. "And when they were come to the multitude, there came to him a man, *kneeling* to him, and saying, Lord, have mercy on my son." Matt. 17:14, 15. "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus *every knee should bow*, of things in heaven and things on earth and things under the earth." Phil. 2:9, 10. "By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me *every knee shall bow*, every tongue shall swear." Isa. 45:23.

"O come, let us worship and bow down; let us *kneel* before Jehovah our Maker." Ps. 95:6.

Washington, D. C.

Life's Ups and Downs

If life were a uniform level, broken by no vicissitudes and no disasters, with no strange and baffling problems alternating with its seasons of tranquillity and success, it would be, perhaps, less trying than it generally is, but also much less interesting. Nothing is more tedious than monotony. Nothing wears on the nerves like a stirless calm. The wildest gusts and storms are more acceptable to the mariner than the inaction which is compulsory when the wind moves not.

I once met an old lady who said that her whole life had been as placid

as a summer sea. At long intervals some member of her family had died, but as she had no children, the most intimate and deep of afflictions had been spared her, and her husband still survived. Strange to say, I did not feel that she was to be envied. Without pain in this world's economy there is little reaching forward to the heights of joy; without suffering there is seldom intensity of thankfulness; without birth-throes there is little apparent growth in the spiritual realm. Life all a plain road, no hills to climb, no obstacles to surmount, no vicissitudes to endure, is not so desirable, on the whole, as life which has its struggles, its sorrows, and its losses, preliminary as they come to the final realization of its triumphs, its consolations, and its everlasting gains.—Margaret E. Sangster.

Everything or Nothing

JOHN M. HOPKINS

THE third angel's message is everything, or it is nothing. It is the most solemn, the most important thing in all the world, or it is absolutely unworthy of the least attention. The threefold message of Revelation 14 proclaims the judgment hour, the fall of Babylon (the moral and spiritual fall of the many professed Christian churches), and the denunciation of heaven against the worship of the beast and his image. The fourteenth chapter of Revelation, in the most intimate connection with this great threefold proclamation tells of the coming of Christ, and the end of all earthly hopes and prospects. It speaks in the most positive terms of the consummation of the Christian's hope,—the resurrection of the righteous dead, and the translation of the living saints, and the utter destruction of sin and sinners.

Now what can be of greater importance than such wonderful declarations as these? It seems to me that they should arrest and hold the attention and engage the most earnest efforts of every intelligent person. Every person of every tribe and nation in all the world has an interest in these solemn events, whether he realizes it or not. Every man, woman, and child in all the world, will, in a very few years, be saved in the kingdom of God, or else be swept out of existence by the judgments of God. There is absolutely no alternative. There is no escape. It is the life or death message, the life or death warrant from the throne of God, to every living creature on the earth. So we repeat and emphasize: The truths contained in the great threefold message of Revelation 14 are everything, and our souls should be stirred to their very depths by them. Those professing to believe these things, to be consistent, should devote all their time, energy, and means to their proclamation. Everything they do should be done with reference to this message, for it concerns all they do. It is to the world a savor of life or of death. It will most certainly save or condemn

every man and woman on earth. It is everything, or it is nothing.

Reader, which is it to you? We know it is true. We know it is God's truth, his message for the world now. We know that in a very short time, a few years at the longest, the plagues will be poured out upon the earth, which for one thousand years will be one vast desolation inhabited only by Satan (Revelation 20), the antitype of the scapegoat, the Azazel of Leviticus 16, margin; that cities, mansions, wealth, and finally the very earth itself, will be burned up. 2 Peter 3. This is just what this message of warning means to the inhabitants of the world. Friend, what is it to you? Everything? or nothing? Do you wisely accept, live, and obey it? or do you, to your eternal ruin, reject it? This is just what it means to you personally, and you can not by any possible means evade it. In a short time you will be rejoicing with the redeemed of all ages in the city of God, or you will be swept out of existence by the terrible destruction that will be the portion of all the ungodly. Which will it be? You will make the decision yourself. Acceptance means life, rejection means death, and that quickly.

Be admonished, for your own sake, for the sake of those who are dear to you, for the sake of everything worthy a moment's consideration, be admonished to accept and obey this message, and through the merits of the crucified One, receive the forgiveness of sin, and a home in the soon-coming kingdom. It is everything or nothing.

Villard, Minn.

She Gave Her God Her Best

AN officer in the army some years ago witnessed this incident in India. He was walking along the banks of the Ganges, the sacred river, when he heard behind him a moan of agony. He turned round, and there before him was a Hindu mother, with two children. One was a lovely boy; the other a puny, weak, miserable little girl. He asked what was the matter. The answer of the poor woman was, "The gods are angry with me." "Why?" he said. "Because they have given me this miserable little girl." He replied, "But you have that boy." All she would say was, "The gods are angry." He passed on, not knowing what the woman meant. Presently he returned. There was the same woman, the same little girl. But where was the boy?—Thrown into the Ganges! She had given the fruit of her body for the sin of her soul. He turned to her in astonishment, and said, "Surely if you had to give one, you would have given the girl?" Listen to her answer: "Sahib, do you think I would give my god anything but the best?" Her religion broke her heart. Ours binds up the broken-hearted, comforts those that mourn, wipes tears from off all faces. Yet which of us has given the best?—C. M. S. Intelligencer.



What the Mothers Do

PLAYING with the little people
Sweet old games forever new;
Coaxing, cuddling, cooing, kissing,
Baby's every grief dismissing,
Laughing, sighing, soothing, singing,
While the happy days are winging—
That is what the mothers do.

Planning for the little people
That they may grow brave and true;
Active brain and busy fingers,
While the precious seedtime lingers,
Guiding, guarding, hoping, fearing,
Waiting for the harvest nearing—
That is what the mothers do.

Praying for the little people
(Closed are eyes of brown and blue),
By the quiet bedside kneeling
With a trustful, sure appealing;
All the Spirit's guiding needing,
Seeking it with earnest pleading—
That is what the mothers do.

Parting from the little people,
(Heart of mine, how fast they grow!)
Fashioning the wedding dresses,
Treasuring the last caresses;
Waiting, then, as years fly faster,
For the summons of the Master—
That is what the mothers do.

—Mary L. C. Robinson, in *Sunday School Times*.

A Fleshless Diet From a Biblical and Christian Standpoint

D. H. KRESS, M. D.

THE Bible nowhere states in so many words that men should not eat flesh; it nowhere states that men should not use tobacco or drink whisky; but it lays down principles which will lead men to forsake tobacco and everything else that is injurious. In regard to what we should eat, the Bible command is, "Eat ye that which is good." There are certain foods which the Bible pronounces good, and there are those which are pronounced evil.

After man was created, he was placed in the garden, and lest he should put forth his hand and eat that which was not good, God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." This was the meat given to mankind by the Creator, "and God saw everything that he had made, and, behold, it was very good." Gen. 1:29, 31.

Man was good, and the food created for him was good. This, then, is the food above all foods, created to be received with thanksgiving by them who believe and know the truth, for it is sanctified (set apart for man's use) by the word of God. True science agrees

that all the food elements needed by man are to be found in these simple and natural foods, and in a purer form than it is possible to obtain them elsewhere.

There are two other foods which may be classified as natural foods—milk and eggs. One forms the natural food for the young mammal, the other for the young bird. Both are, therefore, natural foods, and may be used by man, but even these are more or less subject to disease, and not so well adapted for man's use.

It is true, flesh may be used as a food, for it contains food elements; but it contains in addition uric acid poison and other impurities and body wastes, which make it impossible to term it a good food. In addition, disease itself frequently lurks in it, for few animals are free from disease.

When the Lord took the children of Israel out of Egypt to lead them to the land of Canaan and establish them there a healthy and holy people, he attempted to wean them from the use of flesh food. It was accordingly withheld, and food which was most conducive to health and to the development of a righteous character was provided for them. "But with many of them God was not well pleased." They lusted after flesh, and would have it at any cost. Their desire was granted, but it brought with it disease and leanness of soul. The apostle Paul, in referring to this experience, says, "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." 1 Cor. 10:6.

Had the children of Israel submitted to God's plan and not lusted after evil things, the statutes regulating the eating of flesh would never have been necessary. God had to take short steps by their side. He could lead them no faster than they were willing to follow his instruction. When they were determined to eat flesh, statutes were given them that they might differentiate between the more harmful and the less harmful, or between clean and unclean animals.

It is true Christ fed the multitude on bread and fish. He gave them their accustomed food; he merely took what they had and multiplied it. Forced reforms are of no benefit. Reforms must be the outgrowth of conviction and education in order to be a blessing. Food to be of value must appeal to the mind as well as to the organs of digestion. He gave to this multitude what they longed for, probably the only food that would satisfy them. Inferior food with a satisfied mind, is better than the best food with discontent. God grants us permission to-day, as he did to Israel anciently and to the multitude, to eat what we desire,

but he still desires all to become intelligent on the food question, and to eat "that which is good."

Wahroonga, N. S. W.

Take the Children to Church

"SHOULD little children be taken to church?"—Certainly. Begin early and keep it up constantly. "But suppose they do not understand anything about the service?"—No matter about that; take them. The habit of going is a good one. Besides, the very atmosphere will benefit their natures. "But suppose they disturb others?"—That will be your fault; nevertheless take them. "But suppose they cry and act wilfully, and are very naughty?"—That is no excuse for leaving them at home. It may show several unpleasant things, but keep on taking them.

It may possibly show (1) that they inherit from you a fretful disposition; (2) that in your eagerness to make them look pretty you have dressed them uncomfortably; (3) that they may be ill from lack of sleep or from improper feeding; (4) that they are so full of life and exuberance of spirits that they must be in action. This last is very hopeful. Whatever be the case, do not fail to take them Sabbath after Sabbath, year in and year out. In some cases sit near the door, and step out with a child for a few minutes rather than have others annoyed.

"But some people say they were taken to church so much when they were young that they now dislike church." Ten times more dislike church because they were not taken when young. This excuse for neglect is probably manufactured, and is not given in sincerity. Take all the children to church.—*Selected.*

A Child's Teeth

A CHILD'S teeth should receive attention as soon as they are through. While the child has only liquid food, the ordinary mouth-washing will answer, but as soon as he begins to take solid food of any kind, there will be trouble if care is not exercised. The softest of tooth-brushes should be used on the teeth, and one that is very narrow. Clean the little teeth carefully twice each day, brushing up and down as well as across the teeth. When there are double teeth, be careful to have the child open his mouth far enough to brush across the crown, as there are many little crevices here in which the food may hide. See that every particle of food is dislodged, especially the foods that form a pasty mass in the mouth, such as crackers, cereals, etc., for it is the tiny portions of this kind of food which lodge in and between the teeth, causing decay. It is not necessary to use tooth washes, powders, or pastes to clean the teeth of children; water will suffice. Never use extremely cold or hot water. Decay begins from the outside of the tooth, not inside, and good sound teeth depend largely on the every-day care of the mouth.—*Harper's Bazar.*

THE WORLD-WIDE FIELD

Huahine, Society Islands

B. J. CADY

HUAHINE is the fourth island in size in the Society group, and lies in the leeward division, about twenty-eight miles across from Raiatea and Tahea. Instead of being one island, it is really two, but separated by only a narrow, shallow strait, across which people can easily wade. As viewed from the sea, it appears to be all one island. While

gregational creeds. In these islands, no difference is made between these religions; they are only designated as Protestant. The present leaders of this people are missionaries of a society in France, and they call their church the Protestant, to distinguish it from the Catholic, which religion was early introduced into Tahiti by the French. The church in this town of Fare, which is the principal settlement, is shown in an accompanying picture. It is large, and

was once a fine building, but is now in an advanced state of decay. Though the thatched roof has decayed and fallen in in many places, leaving the rafters bare, and letting the sunshine and rain in, they still use it for their meetings, and have no other building for that purpose.

There are two ministers, one for each division of the island, with many deacons to assist them. We have had some interesting visits with the minister in Fare. It has been only a few months since he came from their ministerial school in Tahiti, where he has spent four years. He has treated us very kindly, and, like his people, he thinks our religion is the

ning while waiting for him to come. We waited till after nine o'clock, and thinking he would not come, retired. Soon after, I was awakened by a rapping on the door, and upon opening it, found the minister and his wife, and two of their relatives. He had come at this late hour to fill his appointment. We talked with him until after midnight, showing to him from the Bible that we are living in the last days of this world's history, and also that Saturday is the Sabbath of the Lord, and the day he would have us observe. In a mild way, he took the position that we were wrong, but all he could say in regard to this not being the time of the end was to ask repeatedly, "Where is a text that says that this is the time of the end?" We told him that the Lord does not name the year, but only gives many signs by which we may know that we are near the end, and we read him scripture after scripture describing conditions which now exist on the earth, and which the Lord plainly stated would be in the last days. He also took the stand that Sunday is the seventh day. The Tahitian name given by the early missionaries to Sunday means Sabbath, and they have no other name for the day. According to the names given at the same time to the other days, Thursday is the fourth day, Friday the fifth day, and Saturday the preparation day. So this man claimed to believe that Sunday was the real seventh day, although the leader of his church, in a book he has edited in the native tongue, calls Sunday the first day, and says they keep it because Christ was raised on that day. We hope to have more talks with this minister.

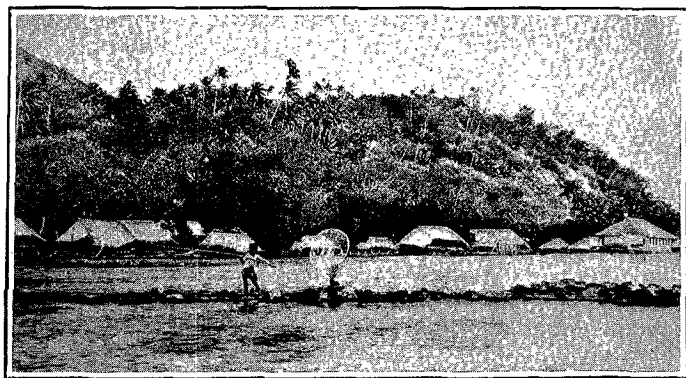
The native people have very little order and system. They can lie down and sleep anywhere and at any time, neither do they have regular times for eating. We have company at all hours of the day, and sometimes they come before we get out of bed in the morning. Our most frequent visitors are the children. There is no school for them just now. In fact, they have only a few weeks of schooling during the year. And as they have no training at home, they are left to grow up as they may. We often feel impressed with the thought that they are indeed as sheep without a shepherd, and our hearts go out in love and pity for them.

We are trying to sow the seeds of truth at every opportunity, for we know not where it might find a lodgment in good soil and grow and bear fruit. It seems as if there must be some honest hearts on Huahine, and we purpose to do our part of the work, trusting that God will give the increase.

The General Meeting in Finland

L. R. CONRADI

SEPTEMBER 29 the writer set out for an extended tour in Russia. There were to be no less than five general meetings in that empire, besides our visit to the city of Tiflis, in Trans-Caucasus. This would take us from the extreme north

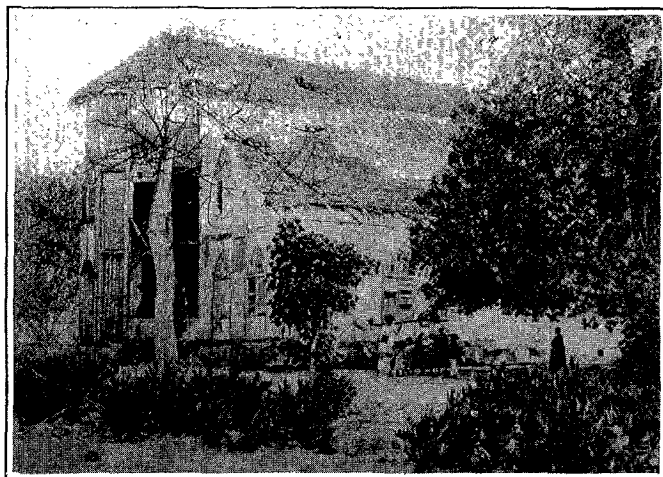


THE NATIVE VILLAGE OF MAEVA ON HUAHINE

Raiatea is larger and more compact, the surface of Huahine is very irregular and broken, and it has a number of very deep bays. There is not nearly so good a supply of fresh water as on Raiatea and Tahiti.

We came to Huahine four weeks ago, and as the Lord has opened the way for us all along, in helping us to get here, in furnishing us a comfortable house to live in, and in giving us the good will of the people, we believe that he surely has a work for us to do, and we are glad that we are here. These people have more simple manners than do the natives of some of the other islands, and do not appear so proud. There is but little prejudice. We need wisdom and grace to so present the truth to them that some, at least, may see its importance and be constrained to obey.

Huahine boasts of eight church buildings, erected to accommodate the people in the various districts, not the different denominations, for as yet there is but one religion here strong enough to have a church. The natives know nothing of the Presbyterian, Episcopalian, and Con-



THE OLD CHURCH IN FARE

same as theirs, the Sabbath being about the only difference. We invited him to come and study with us the points of religion upon which we differ, so he appointed a certain evening at seven o'clock. As he wished to be able to discuss these matters unmolested, and so did not want a crowd of curious spectators, we sent many away that eve-

to the extreme south, and from the far western to the very eastern border, of European Russia.

Our first Sabbath away from home was spent with the Berlin church. I found their neat and centrally located chapel well crowded. They were having their quarterly meeting at the time. Elder Frauchiger baptized sixteen, who had recently accepted the message. The Berlin church is the largest we have in the German Union; it contains a membership of three hundred and thirty-eight.

Sunday and Monday were spent in Dantzig and Königsberg. At the latter place I met Elder Oblander, from whom I learned that the church there had also celebrated baptism the previous Sabbath, and now numbers eighty-three.

October 3 I crossed the border at Wirballen, and reached St. Petersburg next morning, making a distance of five hundred miles from the border, or one thousand one hundred and forty-five miles from Hamburg. Elder Wildgrube met me at the train. For the first time in my experience I rode with him right up to his lodging, took my valise in my hand, and accompanied him up the stairs to his dwelling. (Formerly he would always go ahead with the luggage, and I would quietly come in later alone, that I might not be observed.) We spent the day in careful counsel about the arrangements for the coming meeting, without fear of molestation, for the day of greater freedom to our work had arrived.

As evening drew on, I left the city for Vasa, or, as the Russians have renamed it, Nikolaistadt, which is situated nearly five hundred miles northwest of St. Petersburg. When I reached my destination at midnight, the fifth, Elder F. Anderson, in charge of the Finnish Mission, Brother Jens Olsen, treasurer of the Scandinavian Union, and Brother A. Boettcher, manager of the Helsingfors publishing house, met me at the station. Their meetings were already in progress. Vasa is quite a thriving seaport, nicely laid out, and contains about 15,600 inhabitants.

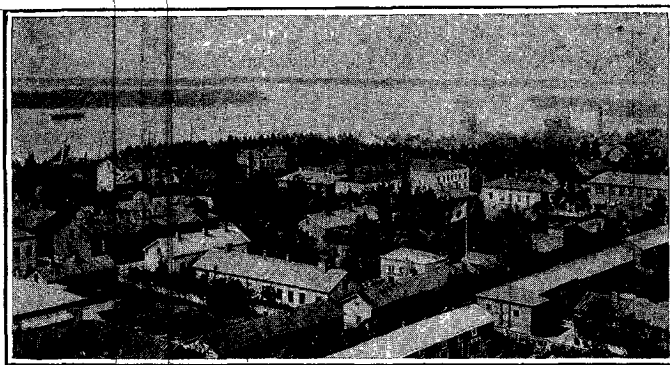
This is the first time we ever held a general meeting so far north in Europe, or, in fact, anywhere else, showing the advancement the work has made toward the polar regions. The meetings were held in the Firemen's Hall. As many as three hundred attended our evening services.

We were glad to welcome at this time Elder Oberg and Brother O. Anderson, both of Sweden, who had recently arrived to join the force of workers in this field. God has richly blessed the work in Finland the past year; the prospects

now are brighter than ever before. Of the one hundred Sabbath-keepers in this mission, about fifty were able to come to the meeting,—an excellent meeting it was, too, and all the workers seemed of good courage. We were glad to learn that quite a number had been baptized the past year.

One of the most encouraging features of the work here is the rapid growth of the publishing work. The Finnish paper now has a circulation of five thousand, and is more than paying its way. Recently our brethren in Helsingfors have published the book on "Revelation," translated from the German into the Finnish, and during the first two months the canvassers sold over six hundred copies, a record they had never been able to make in the sale of any other book. The Helsingfors house is now getting out a Swedish edition.

We were glad to notice among the canvassers some native Finns. Although we have now been laboring many years in Finland, yet our efforts have been almost wholly confined to the 354,000 Swedish-speaking people of the land, and



GENERAL VIEW OF VASA

we have done comparatively little for the 2,381,000 Finns. The Swedes are scattered in the towns along the coast. At this meeting, definite plans were laid to enter work among the Finns of the interior. As the canvassing work has been attended by such good results, we feel encouraged to believe that the preaching of the word will bring forth fruit. Elder F. Anderson was unanimously chosen as director of the Finnish Mission. He is assisted by one minister, and three other evangelical workers. Brother Jens Olsen, who had come up from Copenhagen to audit the books, reported everything in good shape, and the business growing. Sunday night I spoke to a large congregation upon our missions in general, and the people donated liberally to the work in German East Africa.

So far as the political situation is concerned, the only change we saw was that the Russian government had dismissed the Finnish militia, and in their stead sent ten thousand Russian soldiers into the country. This was the first real sign we had that the government entertained serious fears of trouble. Hidden depots of arms had been discovered among the islands. We little dreamed that a few weeks later the Russian governor would

be a prisoner in the hands of the citizens, and would be obliged to flee from the country in a man-of-war. The train was crowded with emigrants, mostly promising young men bound for America to escape the military service.

As we had but recently published a Russian edition of "Steps to Christ," in the city of Helsingfors, I secured about five pounds of Russian literature, and carried it over the border with me on my return to St. Petersburg. The snow had already begun to fall during the night—the first signs I saw of the approaching winter. Passing the border safely, I was again in the city of St. Petersburg the night of the tenth.

During this trip I had quite a long conversation with an intelligent gentleman, well acquainted with the situation in the Russian empire. He said that before the Russo-Japanese War, the masses hardly ever read a newspaper, but during the war the people became so interested that they would go to the trains and beg the passengers for newspapers giving them the latest news. Thus, people who could scarcely spell the words out, would secure the paper, and try to decipher the news. As a result, there has been a great demand for literature, and a mighty awakening among a people who have been slumbering so long. What this gentleman said, I soon found confirmed. There has been a wonderful change all over Russia. Everybody was demanding literature that would give them information and make them intelligent. This very thing ought to impress upon us the fact that now is just the time for us to circulate literature that will bring the third angel's message to the one hundred and thirty-five millions of human beings inhabiting this mighty empire.

News From Haran—6

Z. G. BAHARIAN

OUR sixth trial was on May 8. The clerk was commanded to read a letter, the manuscript of which was given us to review. It was from Brother G. Tatarian, Adrianople, to Brother A. Ouzounian, Adana. This letter was among Brother Buzugherian's writings when his room was searched. The objectionable part was the following words: "My attention was called to the place where you are. The people, you say, are all Mohammedans. Well, light shone to them that sat in darkness."

Brother Ouzounian was a carpenter, and in summer would go to Moslem villages to work. This he had written to Brother Tatarian, who also in return expressed his joy, seeing that he might be a light to them. From these words the Moslem members of the court saw more clearly that we had a desire for Mohammedans, also, that they might be Christianized. When Brother Buzugherian was asked concerning these words, he opened his Bible, and read Matt. 4: 12-16, and explained that all who are without Christ sit in darkness, and that when a Christian goes to them with the light of the Bible, light shines on them.

This explanation added to their anger, seeing that we believe and say that Mohammedans are a people sitting in darkness.

The presiding judge then handed another letter to the clerk, to be read. It was written by me several years ago, to Brother Buzugherian. In it I had said: "I am sowing seeds in Constantinople. Would that I had seen the fruit, also." The president asked me what seeds I sowed. "This is a dark word," he said; "it may be that you sow seeds of corruption, to corrupt the people against the government." To this I replied that I am a minister of the gospel, and sow only the seeds of the gospel. Then I opened my Bible, and read to them the parable of the sower, showing that the seed is the word of God, and the preaching of the word is to sow seeds. As there are seeds of corruption to corrupt, so there are seeds of truth to revive. As I was residing in Constantinople, I was there sowing the seeds of truth, I being a minister of the gospel. "What is the fruit," the president inquired of me, "you desire to see?" I answered, "To see the people obey the truth." "Did you have any fruit in Constantinople?" "Yes," I answered, "and I would like to have much more." "Why do you use such dark words which can be taken in a political sense, also? Why do you not write simply that you preach the word of God?" To this I answered that I had used the Bible allegories, especially to the one who was a preacher, just as I am. It is well known among the Christians that the seed is the word of God. Ask it of any Protestant child, and at once he will tell you. If I had written my letter to a Mohammedan who did not know our Bible expressions, surely I would have used simple language.

Then the president handed the clerk another letter to read. It was from Brother Guy Dail to me, written Aug. 11, 1904. Brother Dail had sent it to Aintab, not knowing that I had been arrested and sent to Ourfa. My father got the letter, and sent it to me at Ourfa; but he made a mistake in addressing it, so it fell into the hands of the general attorney, and was delivered to the court. It was read, but contained nothing political, simply some Christian communionship and my financial standing. This letter was taken as a testimony that I had correspondence with Europe. It was true that I had, but it was not against the government. I explained our relation with Hamburg, the office of Brother Dail, and why we correspond with each other. The time was up, and our trial was deferred to another day.

Aintab, Turkey.

ELDER J. B. BECKNER reports one Sabbath-keeper on Turks Island. He says they want to send a man there, as they understand that the people are stirred up over the Sabbath question. Truly, the Lord is going ahead of us in nearly every place.

THE FIELD WORK

Chile

COPIAPO.—About four and a half months ago I left Valparaiso, accompanying Elder Westphal on a visit to our people in the northern provinces of Chile. We had precious experiences. Several new workers began to labor in the Master's cause, and in different places we could bury precious souls with Jesus in baptism. At Antofagasta we organized the little company into a church, and one brother, who formerly worked farther north, came there and was ordained as elder. The other brother, who was working principally for this company, offered himself as a self-supporting missionary to Bolivia. We accepted the offer, and we hope the Lord will use the earnest efforts of this young brother and his wife to his glory.

Besides my editorial work, I took over four hundred subscriptions for our missionary paper, the *Senales de los Tiempos*, and also sold over one thousand single copies. One day I sold ninety-eight single copies, besides taking some renewal subscriptions. At another time I took eighty-one subscriptions and sold ninety-three single copies and two Bibles in four days. In another town I took over forty subscriptions in two half days in the railroad shops.

Doors are wide open for our literature now. We should have one hundred colporteurs and canvassers where we have only one. I am not tired of the work, but I need help, for I can not properly look after all branches of the work.

E. W. THOMANN.

Indiana

APRIL 4 we began work in Medaryville, and after laboring there nearly three months, a church of twenty-two members was organized. Brother J. F. Steele assisted in the work at this place.

I was then called to Royal Center to join Elder J. C. Harris in a tent effort. We were at this place about three months. A few embraced the truth, and a church of eleven members was organized. It was then time for our annual camp-meeting, and surely it was a feast of good things to my soul. Since the camp-meeting I have visited several places.

In Logansport, where there has been a company of believers for a number of years, but no organization, a church of thirteen members was organized. Elder W. J. Stone officiated at each place. December 3 a meeting was appointed to consider the matter of erecting a church building in Logansport. There were only a few present, but the Spirit of the Lord came into the meeting, and seven hundred and twenty-five dollars was donated for the work. They expect to build in the spring.

We held a two-weeks' meeting with the church at Lafayette, and the blessing of the Lord rested upon this effort, and some who had not attended meetings for years came. Some united with the church, and an elder and a deacon

were elected. The ordinances were celebrated, a privilege they had not had for some time.

We next visited Walkerton, where we held a two-weeks' meeting. This church had been neglected, and only six met on the Sabbath. God came very near, and a general revival was experienced. Some backsliders returned, and two for the first time took their stand for the truth. One united with the church; an elder was elected, the ordinances were celebrated, and we believe there are better days for the church.

The third angel's message was the theme in all these places. We met with plenty of opposition in each place, but the Lord has promised to be with us unto the end; we took him at his word, and were not disappointed, for he has promised to take the weak things to confound the mighty. Praise his holy name.

B. HAGLE.

Jamaica

CLARENDON.—Another conference year will soon be in the past, but we can say that it has been a profitable one, for which we thank and praise our Heavenly Father. The message is onward, penetrating the dark corners, and sounding over mountains and plains. The accessions this year are none the less than other years, and the spirituality of the churches seems reviving, even though here and there we find some sleeping. The lessons on the tithing system have been a blessing to us here, waking up nearly all to the responsibility of giving to the Lord his own.

In this parish, about forty have accepted the truth this year; but there is not one finished house of worship here, hence the companies at Moores, Waterlane, and Portland are anxious to build. In a place where a laboring man gets only twenty-five cents a day (sometimes seventy-five cents a week), toiling in the burning sun from six in the morning until six in the evening for the support of a family, it means much to build.

Four sisters of the last-mentioned company were fined \$2.28 last July for Sunday work, being maliciously prosecuted.

The tent we have been using here is no more; and as Brother Hall, my former coworker, is now on the island of Grand Cayman, I go from place to place, while I await another helper, and a tent if one can be procured.

We have given up Brother Tanner to the Mission Board for Hayti, and will support Brother Hall in the Caymans, and we are also looking to the Turks Island group. As these islands are dependencies of our government, we feel that they are also dependent on us for present truth.

Three weeks ago two nurses, Brother Manful and his wife, came to Kingston to give house-to-house treatments. Brother Manful counseled with a leading physician of the city, who assured him that if any of our doctors would come here and start sanitarium work, laying out a few thousand dollars, the

institution would prosper; he also said that he would send patients there. He has visited one of our sanitariums in the States. As Brother Manful had not sufficient money to start the work, he was forced to return. Shall the higher class of people who are prejudiced against going to our churches and tent-meetings die without hearing of deliverance from sin and bad habits? Will not some of our brethren come to their rescue now?

A. N. DURRANT.

Central America

BELIZE, BRITISH HONDURAS.—During the past week the quarantine by Spanish Honduras against British Honduras has been lifted again, and boats are beginning to come in.

There are imperative calls from many places, I know; and I think I can appreciate your feelings as you hear these calls, then see the depleted treasury, and know that many of them can not be filled without more means. This has kept me from saying more during the last year. When I go to the Bay Islands, I find open doors. There is a good opening at a place near Coxen Hole, with the largest number of people of any place in the islands. I shall have to pitch the tent there, but I can not carry on a tent-meeting alone where people will be ready to burn the tent or cut it down, if there is any chance to do so. I shall have to call Brother and Sister Allen to help me when I go there. But now that I am here, and have a boat, I will improve the time to travel up the rivers. Two weeks ago a dory of cedar was sold at auction. It was an old one, but strong and large, with sails, and just the size we needed, and I bought it for twenty-two dollars. I wish to do a great deal of work outside of Belize, and this seemed to be the only thing to do. But very little work has been done in the interior or up the rivers, and some are anxious to hear.

In Spanish Honduras there are several openings, which Brother Allen will try to reach the best he can. In Guatemala and Nicaragua there is not a single soul to carry the message.

Brother Cary has just returned from a trip up river, and has sold thirty dollars' worth of books. In one place he preached twice, because the people said they had not had preaching for two years.

H. C. GOODRICH.

South Africa

PLAINFIELD MISSION, CHOLO.—The twenty-ninth day of August marked the close of our three-years' service at this station; and as we take into consideration all the work,—the changes, the blessings, the failures, the disappointments, and yet the successes,—we can but say, "Praise God, from whom all blessings flow." In these past three years there has been much sickness with the fever, but there have been only two deaths—that of our late Brother Watson, and a native child. While we have been made sad at the cutting short of the work of our colaborer, we believe that he will come forth at the first resurrection, and receive his reward with the "Well done," for God alone knows why he permits these afflictions. We are willing to labor and trust in the Lord, knowing that the work is his.

The past three years have been years of blessing—just the very best that the Lord could do for us; and to the very best of my ability, the third angel's message has been given to the people. We have gone by twos, fours, and sixes to the villages with this message, that there might not be one who should not hear of our dear Saviour's soon return to this earth. These oft-repeated visits to the villages have resulted in a marked change in the village life,—cleanliness of habits in their dress and in their huts,—and in a better attendance at the church services.

Some of the village boys have left off the old customs of life, with dancing and beer drinking, and even go with the mission boys on Sabbath to visit other villages, and help with the services. This is a great deal to praise the Lord for, when we think from what depths of sin these young men have come. There are a goodly number who are able to read the Bible. There have not been any great pretensions made on their part as to conversion, yet there is that slow, steady searching of the Scriptures. It is true, "There are many coming and going, yet few are entering in."

Our school work is still moving on nicely. Some of our village pupils are leaving the school, as this is the time to gather the hut-tax money. There are only about twenty-two boys staying at the mission, and attending school. I am still giving Bible lessons every night. The boys and women attend, and I can see that the boys are taking more interest in their studies than usual. They are helping one another more, by studying together.

I have been very busy, reroofing all the houses on the station, as the rains of last year left the roofs in a weakened condition. I am clearing out some of the trees around the mission, and getting things generally in shape, as it is time to prepare to plant again. We raised very little last year—about twelve tons of corn, and twenty sacks of peanuts, and some beans and potatoes. We have had enough to feed our boys, and I think I shall be able to sell some of the corn, by being careful and economizing, as we are in need of material aid, and feel that we must try to help ourselves all we can.

God is certainly blessing in many ways. Our health is very good, and our courage is strong in the service of the Master. The general health of the natives in our schools is good. The mission cattle are doing well, and I think soon they will be of some income to the estate. I am not paying my boys large salaries. That is why I do not have so many of them. While they know neither the true use nor value of money, they have a greed for it, and when they get it, it soon goes, like that of the prodigal son, in riotous living.

I have been giving the boys a series of lessons on the tithing question, and I am glad to report that some of them are seeing the light, and are paying their tithe. They come bringing their one, two, or three pennies, according to their wages. This is quite a bit to them, when we consider that they receive from thirty-six to seventy-two cents a month.

We were all made very happy the first day of September, when we received our first news from the General Conference. It did our souls much good to read the

good reports of the work far and near. We are sure that the meeting had its significance, and I believe that a greater impetus will be given to the message. Truly, we are living in the last days, and that part of the work which remains to be done must be executed with great diligence. Pray for us, and the work here, that all that we do may be wrought in God.

THOMAS H. BRANCH.

The River Plate Conference

THE fifth session of the Rio de la Plata Conference was held in connection with the annual camp-meeting at Rosario Tala, Entre Rios Province, Argentina, October 12-22. About one hundred and twenty-five of our brethren were present, including representatives from Paraguay, Misiones, Uruguay, and other distant places.

The presidents' address showed a growth in the work during the year. More than one hundred accepted the truth during the year. Four churches were organized and received into the conference. The work was opened up in at least one new province, and the truth was planted in several new places. During the few months Brother Louis Ernst labored in Paraguay, his labors were blessed with nine new souls. A new tract from our press has received a fair circulation, while our Spanish paper, *La Verdad Presente*, printed on our own press, has greatly increased its circulation. The subscription list has doubled, and the number of copies printed is more than threefold what it was. A special number of five thousand copies was not sufficient to supply the demand. A number, especially the teachers and students from our school, and other laborers, have had good success in selling single copies and in securing subscriptions.

The tithe report showed an encouraging increase. During the first nine months of this year it was eight hundred dollars more than during the entire previous year, and during the first ten months of this year it was double what it was in 1903. While other donations had increased, several hundred dollars was given toward a printing-press, and the report showed that we had a surplus of twenty dollars with which to improve the plant. At this meeting over five hundred dollars was pledged or paid toward providing a building for the plant, and two hundred dollars toward a new meeting tent. These donations seemed to come spontaneously, and were given cheerfully.

From a spiritual standpoint, the meeting was a good one. The Lord was manifestly present. Hearts were moved to consecrate themselves anew and more fully to the Lord's service. On the last Sabbath afternoon Brother Louis Ernst was, under the melting influence of the Spirit of God, consecrated to the sacred work of the gospel ministry, Elder Town offering the prayer, and the writer giving the charge. The meeting was held in new territory, and several manifested an interest in the truth, and one man promised to keep the Sabbath of the Lord. The work is being followed up by Dr. Habenicht and Brethren Block and Rojas. The conference officers of last year were re-elected.

The prospects for another year's work are very encouraging. Special efforts

for our paper will be continued, and we have planned for at least one special issue. Three sisters who have had success in smaller places go to Buenos Ayres to take up the paper work there. Brother Ignacio Kalbermatten will go to Paraguay to assist Elder Ernst. Elder Juan McCarthy will make Uruguay his field of labor, a field in which very little has been done for some years. Several additional laborers have been employed. The spirit of courage seems general.

J. W. WESTPHAL.

Diamante, Entre Rios, Argentina.

China

CANTON AND AMOY.—Since returning to Canton, after an absence of about five months in America, I found this old city much the same as when I went away, and yet it is not the same for several reasons. As this is the home of those Chinese who are in the States, the boycott which has been carried on for several months has stirred this city, and, in fact, nearly the entire province. The influence of the recent war between Japan and Russia has wrought mighty changes in all the leading cities of this empire, and China will never again be what she was even last year. The spirit of reform, of progress, and of independence animates an increasingly large proportion of China's sons. Reforms are of priceless value, but often they are secured at tremendous price. What China's full reform will cost beyond the price already paid remains to be seen.

The message is steadily winning its way in this province. Several are keeping the Sabbath, and we are planning to baptize these in connection with our Bible institute to be held the last two weeks in December. In this field we feel that we can not be too careful in the matter of giving our inquirers ample time in which to be carefully taught, and at the same time an extended probation, as it were, to see if they are really in earnest and sincere in their professions. A Bible institute of two weeks will be held in Canton, beginning the fifteenth of December, for the special benefit of our native workers in this and the Fukien province. It will be in the Cantonese language, but as Brother Keh can speak this dialect, it will be possible for the workers of Amoy to take part. We are planning to make this meeting an occasion for the careful study of the truths of the message, and so prepare our native workers to intelligently set forth the truth for this time. A preacher of the Church of England Mission in Hongkong has lately begun the observance of the Sabbath, and he is planning to be with us on this occasion. He will soon connect with our work permanently.

Our school work has suffered somewhat on account of the boycott. But the truth of God outlives all such inventions of puny men, and we have no fears as to the final outcome. The recent massacre of missionaries in the northern part of this province, together with the boycott, is stirring the hearts of both foreigners and Chinese, and no doubt much bitterness has been engendered. But even this God can overrule to his own glory.

Since returning to my field on September 6, I have visited our mission station in the province of Fukien. During my absence in America Brother and

Sister W. C. Hankins arrived in Amoy, and it was my privilege to meet them for the first time on this occasion. It was indeed a cause for rejoicing, as we had for a long time looked for help to take up the work in this province.

I found them and the native workers of good courage, and I was especially gratified to see the progress Brother Hankins had made in the language, though he had been in Amoy only a few months. The language of Amoy is, of course, very different from that spoken in Canton, and it is generally conceded that the Amoyese is the easier of the two. It is, however, sufficiently hard, and calls for real determination and close application to acquire it. But there is absolutely no alternative; we are both speechless and useless in China until we learn the language.

The message is onward in that province. Brother Keh is, if possible, more enthusiastic and active in the work. He is coming to enter fully into the spirit and meaning of the message, and this, with his long experience and natural ability, serves to make him an efficient worker. There are now two other native workers employed in that field. The truth of the message is being widely published in all those parts; and while there are but few who have the conscience and the courage to take a decided stand, yet there are some who are coming into the light. Many acknowledge it to be the truth, but old associations hold them in the dark. In addition to the work in Amoy itself, regular systematic efforts are being put forth in two different places in the country. One of these places is called Do Gang, a country market-place, where twice every month the people of the surrounding villages come to exchange all sorts of commodities. There is a goodly number of inquirers, some of whom will ere long be prepared for baptism and church-membership. Plans are being laid to open a boys' school at that place the first of the Chinese new year. I confidently expect to be able to report the organization of a church at that village within a short time.

J. N. ANDERSON.

Ceylon

COLPETTY, COLOMBO.—To-day we opened our tent to the public, and held our first meeting. Never before have I held meetings in such a beautiful place. We had our platform nicely carpeted, and draped with art muslin. We also had a row of twelve palms and ferns extending across the platform, which made the scene cool and refreshing to the eye. The two hundred chairs were arranged to form a crescent leading up to the platform. The ground in the East is troubled with much insect life, such as ants, white ants, lizards, and even snakes. To insure comfort and safety, we carpeted the whole tent with matting, and used plenty of tar on all stakes, poles, and other furniture and fittings. A large cobra was seen within a few yards of the tent yesterday. While we were erecting the tent, I killed a young snake that had crawled in among the timbers.

A little before six o'clock the people began to gather, and at six o'clock we opened our meeting; before we sang the second hymn, over one hundred and fifty persons had taken their seats, and be-

fore the meeting closed, over two hundred persons were sitting in the tent, or standing around it. These were educated English-speaking people, and not a few of them represented the higher classes of society. It was no ordinary meeting, for the presence of the Lord was with us in power, and the people were deeply moved. The Lord gave me much freedom in presenting the truth of the "infallible word," as the life, light, and salvation of souls, in contrast to the forms, creeds, and outward observances of men. Our meetings will continue every evening, and we know that the truth as it is in Jesus will convince many, and that some will accept it to their soul's salvation.

We are thankful that we are able to labor in the East. Our hearts are filled with deep and sincere gratitude for all the tokens of good that we see. Of course, there is opposition, and also persecution, which we have to meet from day to day. There are many here who would gladly sweep us from the face of the earth if they could do so. They have made a special business of warning others against coming to our meeting. But the truth has prevailed, and will prevail.

I called upon the editor of the *Times*, and told him about our opening meetings, and something of our work in different parts of the world. He was much pleased, and published a long notice in both morning and evening editions. This notice was then copied by other papers. Through these favors, we are saved much expense in advertising. We are getting out a few folders, and these will be taken to the homes of the people.

How I do wish that we could have opened up this effort with a good, strong force! I am sure that even in England or America we would not think of beginning a campaign with so little help. But Elder Owen and we are all that are here; and inasmuch as we do not have the laborers in the East, we must do all we can, trusting the Lord to be all in all to us. Some day in the near future, we believe, this dearth of laborers will cease. We are sure our hands will be strengthened as soon as it is possible; and until then we will hold on to the plow, even though we tread the furrow alone.

We shall have a book-stall in connection with our tent services, and shall make an effort to place our literature in the hands of the people. If they will only read our publications, they will learn as much as they can ever learn from the public platform. After delivering a discourse on any subject, we shall bring it before them again by our literature.

You will be pleased to know that I can now read the Tamil language. There are two hundred and seventy characters, besides several Sanskrit characters; and while they look very strange at first, they are just as easy to learn as A B C. I am now writing a Tamil tract, which will cover the different points of the message. The title is, "Our Sovereign Lord, Creator, and Redeemer." I am sure that money will come in so that we can print it and place it among a people who have never heard the message in their own tongue.

We are thankful to say that we have quite a wide circle of friends who are

interested in the truth. We hope these tent-meetings will bring some of these to a decision. Our Tamil Sabbath-keepers meet with us every Sabbath. Last week we conducted a meeting without the aid of an interpreter. Very few words were spoken, but we turned them from one text to another, and let the Word of God do everything.

We love our work. We would, however, have it move more rapidly. But here in the East, as you know, it is very difficult to get any one to do to-day what can be put off until to-morrow. But our courage is good, and we are thankful that we are alive.

HARRY ARMSTRONG.

Publishers' Reports

THE Publishing Department of the General Conference has undertaken to furnish monthly reports to the REVIEW AND HERALD of the publishing work throughout the world. Evidently a little time will be required to get our reporting system into good working order again, for we find from correspondence with various parts of the field that our reporting system has not been kept up sufficiently to enable us to get complete reports promptly. Therefore we will furnish reports as paragraph items in the REVIEW from week to week as they are sent in, and in the meantime will continue to work up the reporting system until, we trust, we shall be able to furnish accurate reports from all parts of the field. We will endeavor to build up the reporting system on the following plan:—

1. Canvassers should send a complete report on blanks provided for that purpose at the close of each week, either to the State agent or to the tract society secretary as may be arranged by these workers.

2. State agents or tract society workers should make up a summary of these reports each week, and send the same to the union conference agent.

3. At the close of each month the union conference agent should make a summary of these reports, and send them to the secretary of the Publishing Department, E. R. Palmer, Box 65, Mountain View, Cal.

4. Publishing houses and their branches should prepare a report once in six months, and send it to the address given above. This report should give the retail value of subscription books, trade books, and tracts in separate items, and also the average circulation per issue of periodicals. The periodical statistics should cover the entire circulation of these periodicals in all the world. The book and tract statistics should cover the sales to individuals and retailers within the territory of that publishing house or branch. It should not include, unless it may be as a separate item, sales to other publishing houses or branches, for in that case the reports would be duplicated. The reports from publishing houses should be for the six months ending June 30 and December 31. These reports will be valuable to the General Conference, to union conferences, and to the publishing houses for reference; and if they are supplied once in six months, it will save the laborious task of preparing statistics for long periods of time previous to union conference or General Conference sessions.

5. We wish to receive a monthly report from every foreign country, including even our most isolated mission fields. We do not know who will be able to furnish these reports most readily, but we suggest that the superintendent of mission fields take personal responsibility for arranging for these reports; and when we learn who is to provide them, then we can communicate directly with that individual or society. In sending these reports from foreign fields will the workers kindly express values in United States money, as the foreign terms in many cases would mean nothing to us?

We earnestly invite the co-operation of all canvassers, State agents, union conference agents, publishers, and mission field superintendents in establishing this system. Our publishing work is surely gaining ground, and by having reports from all parts of the world at hand, we can do much to encourage and strengthen the workers. Let us all work together for the building up of a splendid reporting system. E. R. PALMER,

Sec. Gen. Conf. Publishing Dept.

Walla Walla College and the Missionary Campaign

IN harmony with the aim and purpose of Walla Walla College as an institution, the teachers and students earnestly and enthusiastically took up the work planned for the missionary campaign.

The college and church join weekly in a missionary meeting held each Monday evening in the chapel. From one hundred and twenty-five to two hundred and fifty are usually in attendance on these occasions. The time of the last two or three meetings was occupied in organizing for effective work in the missionary campaign. All those desiring to engage in this work indicated it by giving in their names and the locality where they desired to work.

The territory canvassed embraced College Place and vicinity, Walla Walla and the outlying towns,—Waitsburg, Athena, and Pendleton. The college teachers and others were appointed as leaders of these divisions, and all the way from six to ten workers were directed by each leader. In all, there were eight companies that went out, and about seventy engaged in the canvassing work. About fifty of this number worked in the city of Walla Walla. It was my privilege to be associated with the Walla Walla companies, and I rode from the college in the sixth load that left College Place early Wednesday morning. We had gone but a little way when the students started to sing, "To the work! to the work! we are servants of God, let us follow the path that our Master has trod." While with many of the students this was a new experience, and one which caused more or less trembling, yet they went to the battle singing.

Some of the students were not able to sell a single paper, but all had the privilege of giving away several pages of reading-matter in tract form, and while they did not accomplish what they had expected in the matter of selling or taking subscriptions for the *Signs* and the *Watchman*, yet they feel that they received a blessing in offering themselves to the work, and in doing the best

they could to bring the light of truth to those who know it not.

The six companies and their leaders who canvassed Walla Walla and vicinity, met in the Adventist church, where further arrangements were made for the work of the day. Before leaving the church a song was sung, and all bowed in prayer, asking the blessing of the Lord upon the work of the day, and that some souls through these efforts might be led to accept the truth of the third angel's message. At noon all returned to the church to partake of the lunch that they brought with them. A pleasant hour was spent in telling of the experiences of the forenoon. The experiences were varied, some having had good success in selling papers, while others did not have. Those who were more successful endeavored to encourage those who were less successful, and all returned to the work again for the afternoon, and canvassed from two until four o'clock, at which time the teams returned to take the companies back to the college.

The companies that went to Waitsburg, Athena, and Pendleton spent two or three days in the canvassing work, so some did not return until Friday evening. At our next missionary meeting on Monday evening, we listened to reports from the leaders of the various divisions and from others, and it was very interesting to hear the reports from the field of battle. Many were impressed with the thought that it is much harder now to interest the people in the special truths for this time than it was a few years ago. Many of the people recognized *The Signs of the Times* as a paper that they had seen before, and while a few were glad to see it again, the great majority treated the paper and the truths it contained with indifference. But it was a source of encouragement to all our workers to find souls now and then who were hungering for the truth.

The following is a summarized report of the work done during the day's effort: Sets of *Signs* sold, 152; single *Signs* sold, 99; sets of *Watchman* sold, 39; single *Watchman* sold, 18; *Life and Health* sold, 43; books sold, 33; pages of tracts distributed, 4,366.

We have already organized the missionary society into divisions for permanent work. The divisions are as follows: (1) The Ministerial; (2) the Bible Workers; (3) Circulation of Literature; and (4) Medical Missionary. Each division has two leaders to direct in its special work. Next Sabbath we shall have our second missionary convention, and endeavor so to organize and plan our work that it will grow in interest and results as the weeks go by. We are endeavoring to so arrange our work that it shall not be of a spasmodic character, but, on the contrary, be a part of the regular program.

As far as the college is concerned, we expect to give the students an opportunity to spend one afternoon each week in some line of missionary work. This time is to be taken from the industrial period. This will enable the students to spend one afternoon each week in coming into actual touch with the people, which is the only way that we can find out their needs and bring them to the help of the blessings which they so much need. This touch and contact with the

people, not only helps them, but brings new life and new experience to the worker. We believe it will be an excellent plan for the school, and for all our training-schools, to give place for missionary work in the regular program of the students. It seems consistent with the aim and purpose of these schools to give the students some opportunity for an experience in the lines of work for which they are preparing themselves, and not wait until school-days are over before gaining an experience in their chosen work. If this plan were followed, our workers would be much better prepared to render efficient service than they have been by following the other plan.

We have several young men and women in the school who are preparing for the ministry and Bible work, and it is our purpose to give them opportunity to engage in this work in addition to the regular instruction that they receive in the Bible department. We shall make further reports of our work from time to time as it progresses.

M. E. CADY, *President.*

Field Notes

THE Kansas *Worker* reports the organization of a Sabbath-school at Mulberry, Kan.

THE church at Galena, Kan., has been strengthened by the recent addition of five new members.

A RECENT report from Abilene, Kan., states that five names have been added to the church-membership there.

A CHURCH of eleven members has been organized at Powell, Ohio. Three persons received baptism there on a recent Sabbath.

SIX persons received baptism on a recent Sabbath at Smithland, Iowa, and seven united with the Smithland church. Four others are now awaiting baptism there.

A LATE report from Lorimer, Iowa, says: "The Lord has been blessing us, and the work is onward here. Several have taken hold of the message since our last report, and others are deeply interested."

THE company at Gum Corners, Ind., is planning the erection of a church building. A piece of land has been donated for a location, also a quantity of building material. The truth has been making quite a stir recently in that vicinity.

BROTHER E. B. HOPKINS, in a report from Longview, Tex., where he has been holding meetings in the face of much opposition, says: "In spite of all the opposition, three families have taken their stand for the truth, and we organized a Sabbath-school of nineteen adults and children. Six followed their Saviour in baptism the afternoon before my meetings closed; others will be baptized later on. The prospects are that we can organize a church in the near future of about twelve or fifteen members, for which we give the Lord all the praise."

Christian Liberty

Reports, Notes, and Comments Pertaining to the Current History of the Rights of Conscience

Two Significant Reports

AFTER reading the National Reform convention reports published in this department, no doubt should remain in the minds of any of our readers that we are facing a marked revival of the movement that has for years been working to overthrow the principles of Protestantism and republicanism in this nation, and erect a despotism that would compel the conscience. The prophecy of Revelation 13 is to be fulfilled. The lull that has been experienced in the battle was only the prelude to the intensity of the final conflict.

There is a new alignment of forces. The great Inter-Church Federation, the most powerful religious organization ever formed in modern times, has come suddenly into the field. As one of the chief purposes of this federation is to furnish evidence that the United States is a Christian nation,—a claim which the National Reform party has all along insisted upon and sought to establish in the government, the National Reform party feels, and with good reason, that this church federation is in alliance with it. Whether outwardly so or not, these two parties are certainly allied in the aims they have in view, and must inevitably work toward a common result.

We print these reports not merely to give information, but to present a situation which should arouse our people to instant and vigorous action. The gospel message which exposes the nature of this deceptive movement must be given to the people. By delay in the work of circulating our literature this Sunday-law movement has grown to dimensions which it would not otherwise have attained at this time. The opportunity to work in spreading the literature of this message is now before us, and it must be improved without further delay.

L. A. S.

Annual Convention of the National Reform Association

DECEMBER 7 and 8 this association met in annual convention in the city of Allegheny, Pa., for the purpose of laying plans and studying the principles and methods of "Christian" national reform. Stirring speeches were made, and significant plans were laid for the speedy accomplishment of their great object; namely, "an amendment to the Constitution of the United States that shall contain an explicit acknowledgment of the moral laws of Jesus Christ and God and his divine law as the basis and standard of all legislation."

Special plans were laid to flood the House and Senate with the following petition:—

"To the Senate and House of Representatives of the United States, in Congress assembled: We, citizens of the United States, respectfully pray you to submit to the people of the United States, through the legislatures of the several States, a constitutional amendment for the prohibition and suppression of polygamy, and that such amendment may con-

tain an explicit acknowledgment of the moral laws of Jesus Christ as the basis and standard of our legislation relating to the family.

"Signed

"NOTE.—The foregoing memorial was adopted by vote of the church of is attested by the signatures of its officers, and expresses the desire of about persons."

A significant point was developed in the consideration of these petitions. This National Reform Association has affiliated with the great Inter-Church Federation, and this association thus estimates its numerical adherents to figure "fifty-four millions of souls." The way they figured this out was thus: "(1) The number of communicants belonging to the churches represented in the church federation and in our association amount to eighteen million souls; (2) we can allow at least an average of two children to each communicant as adhering to our principles, making a grand total of fifty-four million souls." "This numerical preponderance is vastly increased when we consider other sources of power," such as "(a) intelligence; (b) moral earnestness; (c) organization; (d) inherited laws and institutions; (e) faith in God, and other similar advantages that we possess to a preponderant extent above our opposing faction." "All we need to do," said the Rev. T. P. Stevenson, D. D., of Philadelphia, General Secretary National Reform Association, "is to arise and make our demands on the lawmaking power of the nation, and they are compelled to yield to this overwhelming majority. When a decision is once reached on any moral question, then all will be compelled to swing on the side of that decision."

A select committee was appointed to wait upon President Roosevelt, and make an earnest appeal to him to embody in his next message to Congress a recognition of the rights of God as held by the National Reform Association, and to entreat the president to urge upon the Congress assembled to enact an amendment that shall contain an explicit acknowledgment of the moral laws of Jesus Christ as the basis and standard of legislation in connection with the anti-polygamy amendment.

The financial report showed that the association had expended over eight thousand dollars in the prosecution of its work during the current year. The financial manager outlined the plans of work for the coming year, and said they needed at least fifty thousand dollars to prosecute it.

Plans were laid to circulate the anti-polygamy and religious-amendment tract broadcast. One million five hundred thousand pages of this tract have already been circulated. Two more tracts are to be written at once upon kindred subjects, and these three tracts are to be placed in the hands of every lawmaker at Washington, D. C., and the State Capitols, every attorney and public official, and every minister and school-teacher. The churches are to lend a vigorous co-operation. Sermons are to be delivered by the pastors. Many more local conventions are to be held in the future than in the past. Great stress was laid upon the benefits of these con-

ventions as wonderful agencies to mold public sentiment. Pastors and people are everywhere urged to send telegrams to Congress, as well as the petitions which are prepared. If possible, representative men are to be sent from different quarters to make a personal appeal before the judiciary committee. Articles are to be written in the daily papers and religious magazines to create public sentiment in favor of the movement. Work is to be done in the colleges, seminaries, and schools to educate the students. Institutes for instruction and study—local, State, national, and international—are to be held.

A resolution was passed to hold a world's conference in Philadelphia, if thought advisable, in 1908. The churches will be requested to grant their missionaries a furlough at that time so that they may attend this world's conference.

Individual work for individual citizens, for societies, religious and secular, and for special classes of our foreign and immigrant population, is to be conducted along these reform lines. The Christian Citizenship Pledge, avowing allegiance to their principles, is to be obtained.

The financial policy was thus expressed by Dr. George: "We don't pay for things we can get out of if possible." Upon this principle they feel justified in using the "franking system of the mails" to circulate their literature, and have the District attorney employed by them saddle all costs in law suits upon the county.

"Our present and urgent duties," as expressed in their own words are: "(1) To increase our literature and disseminate it; (2) to press the claims of the National Reform Association upon private citizens, and all Christian bodies, as the only organization of citizens devoted to these great ends; (3) to raise up as rapidly as possible a corps of young men, scholarly, competent, and devoted, who will carry our organization into every State; (4) to secure suitable headquarters where we may house our expanding work, may preserve our archives and make them accessible, and may gather into a library the literature of all the great questions which lie within our field; (5) through these agencies to reach not some localities, but the entire country,—not part of the people, but the whole nation,—not occasionally or spasmodically, but constantly."

A new book just from the press by the National Reform Association, written by Dr. R. C. Wylie, associate editor of the *Christian Statesman*, and business manager of the association, is entitled, "Sabbath Laws in the United States." The circulation of this book and its merits were highly applauded. Many significant statements are made in it.

The officers elected and the committees appointed included the names of many prominent men who have shown sympathy for this movement.

C. S. LONGACRE.

National Reform in Kansas

NOVEMBER 27 and 28 the Kansas State Conference of the National Reform Association was held in the city of Wichita. Included among the representative speakers from the State were one university president, two college professors, two

lawyers, and numerous ministers. The well-known sentiments of the National Reformers prevailed, as the convention was held under the auspices of the national organization, which was represented by its secretary, Rev. J. M. Wylie.

Congress was memorialized to submit to the State legislatures, which in turn were urged to support, the following amended preamble to the Constitution of the United States:—

"We, the people of the United States, reposing our trust in Almighty God as the author of all power and authority, and recognizing Jesus Christ as the rightful and only ruler of nations, and the Bible as the standard by which to decide moral issues in national life, in order to establish a more perfect union," etc.

Resolutions were also passed "favoring the adoption of the Bible as a textbook in all schools;" demanding that "the government should require in its State and public schools the teaching of Christian principles as necessary to its life and perpetuity;" and "that the oath of allegiance require loyalty to our Christian institutions;" "that the law as given by Christ, should be made the standard of legislation concerning marriage and divorce," and others of similar import.

In view of these resolutions the following statements by leading speakers have a significant ring: "Church and state must be kept separate, but religion and the state must be inseparable—a union forever." The speaker, an attorney, following the preceding quotation used almost verbatim the words of the National W. C. T. U. president at Nashville in 1887: "Christ must be this world's king, in its realm of cause and effect,—king of its courts, its camps, its commerce,—king of its colleges and cloisters,—king of its customs and constitutions." He also cited the Supreme Court decision making this a Christian nation, and judge Hammond's decision in the King case, and upheld them both, referring slightly to the "Seventh-day Adventist [Brother King] who had made himself a nuisance by working on Sunday."

Another statement received with applause was that the change in the preamble "would obligate executives to enforce its provisions."

Polygamy and the liquor traffic were given place in the discussions, but nothing received more attention than Sunday legislation and its enforcement.

The air of confidence and determination manifested throughout the convention were significant of the time when life shall be given to the image of the beast, and we shall hear the dragon voice.

The following editorial from the *Wichita Eagle* gives hope that all are not blind to the possibilities of this movement:—

"Whether any laws of the state can aid the church in the conversion of the world is a debatable question. It is claimed that the primitive church made its most miraculous growth at the most corrupt time in the whole history of the Roman empire, and nobody will claim that the state rendered the church any aid when its members numbered few. One of the objects of this party is said to be to get God into the Constitution. It certainly could not hurt the Constitution, and it *might* have no more effect

than placing the name of the Creator on the side of a thorn. In this country the people are the government, and the way to get God into the government is to get him into the hearts of the people. It should not be forgotten, however, that kings *claim to rule by divine right*, and that the people of this country repudiated that doctrine, and declared that the consent of the governed is the highest authority in government. 'There is but one God, and Mohammed is his prophet,' may be a fine thing in politics for the fellows who are conceded to be the vice-regents of Mohammed, but bad for the people who are governed."

The convention was declared a great success, and it certainly showed that progress is being made in the fulfilment of prophecy. B. E. FULLMER.

Religious Liberty Notes

THE following extract from a letter from a gentleman in Iowa will be an encouragement to those who are distributing the religious liberty and other tracts: "While in your city, a stranger handed me a leaflet entitled 'The Civil Sabbath, Nature of Sabbath Legislation.' I am deeply interested in this work, for in my judgment the time is near when religious persecution will be enacted into a law, by the powers of darkness."

Elder E. W. Webster truly said in an article he wrote for *The State*, of Columbia, S. C., under date of Nov. 22, 1905: "The Sabbath is purely a religious, not a civil, institution, and why is it any more nearly right to enforce its observance by civil law than to enforce baptism by the same law? Or the Lord's Supper? The government of the United States, and of South Carolina, or of Columbia, were not formed for the purpose of enforcing religious usages or customs upon the people; the Constitution forbids it, and wisely so. Religion has to do with the thoughts and with the heart."

Sunday afternoon, December 3, Elder W. A. Colcord met with the Free Discussion Society, of Baltimore, to discuss the question of "Religious Liberty and the Rights of Conscience." Much interest was aroused in the subject, the meeting continuing for three hours. Many speeches were made pro and con, but mostly in favor of religious freedom. The question of Sunday legislation and a religious amendment to the Constitution were especially considered. Elder Colcord had the opening and closing speeches, and was given a hearty vote of thanks for his presentation of the subject.

Among the resolutions recently passed by the Texas Methodist Episcopal Conference on the question of Sunday observance are the following: "That we call out all candidates for the State legislature as to their attitude toward these forms of Sabbath desecration, and demand of those who receive our votes that they pledge themselves to give us relief from these evils." "That we as a church representing 225,000 members in Texas, request our State legislature in its next session to pass such laws as will effectually prohibit these desecrations, and that this request be laid before the legislature by the committee mentioned."

Kittanning, Pa., is having a taste of what will be experienced when the teaching of religion in the public schools is required by the state, as will be seen from the following from the *Pittsburg Gazette*: "December 7 (Special).—Prof. C. V. Smith, principal of the Kittanning academy, is in a quandary over a request from the Rev. Father L. A. Carroll, rector of St. Mary's Roman Catholic church, that he be permitted to celebrate mass at the school. The academy is a county institution. The eight Protestant clergymen of the borough conduct the devotional exercises at the school in rotation."

At the Methodist Episcopal Conference held in Sulphur Springs, Tex., Nov. 27, 1905, the Sabbath (Sunday) observance committee, in submitting their report, gave in their preamble the following argument that this is a Christian nation, and that it hinges on Sunday observance: "Ours is a Christian nation. Christian men met in council to found our nation. Christian men led our Revolutionary troops to victory, and Christian men laid down their lives on the battle-field for their country's freedom. Our Constitution was built on the Christian Bible. From our legislative halls, from our chief executive, and from our supreme courts have come uniform declarations expressed, or implied, that ours is a Christian nation. This is settled. It is too late now to question it. But a Christian nation hinges on a Christian sabbath. Emerson says: 'Sunday is the core of our civilization.' Without it we could not have Christian worship, civilization, and institutions. Therefore nothing more vitally concerns our nation or the church of God than the perpetuation of the Sabbath of the Bible. Not only religion, but freedom for our common people, is at stake. The celebrated De Tocqueville once said: 'France can never have America's liberty until she has her sabbath.'"

In an article entitled "The Beginning of the End," in the *New York Indicator* of December 6, by Elder J. W. Raymond, appeared the following, which is to the point: "Several years ago, Dr. Scudder, of Jersey City Tabernacle, gave vent to this utterance: 'The church is going into politics, and it is going there to stay. Furthermore, the church is to become a powerful political factor, and will act as a unit on all great moral questions. I do not take it that the churches are to form a separate political party; on the contrary, they will stand outside all parties, but they will co-operate, and as one prodigious organization, make their demands upon existing parties, and have their wishes fulfilled.' And that would be Rome (the papacy) right over again, an image to the beast alive and in operation. And who can fail to see in the late federation convention in New York City, with its five hundred delegates and a representation of twenty-one denominations, with a membership of eighteen million,—who can fail to see in this that which will be practically the very condition of things set forth by Dr. Scudder? And with this broad and towering federation front now before us, who can fail to see in the religio-political barometer of the times the sure incoming of the stormy time of Rev. 13:11-17 as its sequel?"

K. C. RUSSELL.

Christian Education

Conducted by the Department of Education of the General Conference.

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

The Need of Reform in Our Schools

THERE needs to be a constant study of educational methods by all our teachers. We are in great danger of drifting into worldly plans, methods, and customs, thus losing sight of the important work which is committed to us. To lead all our teachers to thus depart from the pure work of the gospel, is the studied effort of the enemy of Christian education. There needs to be on the teacher's part a willingness to break away from any educational practises which do not have a bearing on the eternal interests of the children and youth.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Here is a motto which should be a lamp unto our feet and a light to our path. The experiences of the Jews, and their conformity to the educational customs and practises of other nations, should be a warning lesson to us. There is danger of our being self-satisfied. There is danger of our losing sight of the instruction which the Lord has given us concerning the subjects to be taught and the manner of teaching them in our schools.

The work which is to be done in our schools is to be of the highest and most thorough character, but it is not to be patterned after worldly ideas, nor measured according to its standard. The Lord pronounces the wisdom of this world as foolishness, and the education which is to be given in our schools is not to be of this order.

Many of our people hold with great tenacity to educational ideas which are almost hoary with age. There is a feeling that in 'breaking away from these, we are adopting a weak and insufficient system of education which will not properly qualify their children to meet the world in an intelligent manner. But our schools should do such thorough work and be so well managed that this idea may be entirely eradicated, and that confidence and courage concerning our schools may take possession of the hearts of all our people. The leading physician in a county where one of our church-schools is established recently said that this school was by all means the very best school of its grade to be found in the whole county, and there should be no reason why a similar statement could not be made concerning all our church-schools.

Reformation does not mean annihilation. The purpose of reform is to make better. If the Lord is in the reform, it always tends to perfection. Let us see to it that the character building, the methods of teaching, and all the features of our schools are in harmony with the instruction which he has given us.

F. G.

E. E. GARDNER, principal of the Williamsdale Academy, Williamsdale, Nova Scotia, reports that the academy opened the fifteenth of November with seventeen

students. A number of others have applied for admission, and they expect an attendance of twenty-five or thirty during the year.

A primary department has been formed, with Mrs. E. E. Gardner in charge. Mrs. Gardner also teaches instrumental music, and is preceptress of the school home. Mrs. William Guthrie is acting as matron.

Brother Gardner reports a spirit of courage at the opening of the school, with a bright outlook for the future.

Laurelwood Industrial School

THIS school is located at Gaston, Ore., about thirty-two miles southwest of Portland, in the center of the conference, as regards the number and membership of the churches.

In response to an urgent appeal for such a school, steps were taken at the conference of 1904 for its establishment. Accordingly the executive committee of the conference chose Elders F. M. Burg and G. W. Reaser and Brother G. W. Pettit as a committee to select a suitable location. After about four weeks of careful searching, the above place was chosen, being centrally located. At the head of a fertile valley, sixty-three acres of productive land, well watered and with plenty of good timber, was bought. Work began on the main building in August, 1904, and by November 3 they began school in poorly equipped quarters.

Prof. R. W. Airey, of the Gravelford Academy, our intermediate school in southern Oregon, was chosen principal, and Miss Irene Anderson assistant teacher, matron, and instructor in music. The school opened with eight students, but soon grew to twenty-eight. When school closed, all expenses of the year had been met, and a crop of sixteen or more acres put in without debt. During the year nearly every young person in the school experienced conversion to present truth, and was eager to prepare for service. We are glad to say several of them have been actively engaged in work during the past summer, and are now at the school, seeking a further preparation.

This year some improvements have been made. The main school building, twenty-eight by fifty feet, two stories in height, has been plastered throughout, a dormitory twenty-eight by forty-four feet, two and one-half stories high above the basement, has been built and plastered, and a good large barn put up. These improvements have been made this year without incurring debt.

The Lord has blessed us beyond our expectations. This year the school is full. The opening day twenty-five students were enrolled, and the beginning of the second month showed an enrolment of fifty-eight. All seem well satisfied, and with the four instructors employed, are working hard to make this another good year. Professor Airey is still principal, and Miss Clara Rogers has the church-school department and music, assisted by Miss Olive Perkins. Sister Alice Holt is matron.

Elder Burg, with the writer, spent Sabbath, November 4, at the school; and following his stirring discourse on the invitation of our Saviour, "Come," about ten students gave their hearts to God. While we regard a thorough,

practical education as essential, yet the first aim of this school is spiritual growth.

The school is situated in the country, at the foot of the Chehalem Mountains, overlooking Wapato Lake. In the distance the blue outline of the Coast Range is etched against the sky. The nearest city of any size is nine miles distant. We hold that these conditions promote spiritual growth.

G. W. PETTIT,

Educational Sec. Western Oregon Conf.

The Battle Creek Industrial Academy

We are now in the last week of the third month of the school year; and they have been very pleasant months. The attendance seems to be more largely those who have a special conviction in favor of the church-school work than formerly. Our enrolment is one hundred and sixty up to this time, with an actual attendance of one hundred and forty-six. We have six regular teachers and one cadet teacher now at work, and all are very busy. Our course of study provides for regular academic or high school work, including the twelfth year.

We do not advertise our school or its work outside of Battle Creek, and so have no attendance from a distance, and the majority of those who have left the school this year and last are those who have moved away from the place in harmony with the instruction in favor of such a step.

Eleven years of work are represented in this year's classes. A large per cent of our young people are pursuing some industries daily. About forty per cent of them are earning their own tuition, or more. For the few of the older ones who remain unemployed, we have organized what we call "Minuteman's Labor Bureau," by which the academy receives calls for work from those who have work to be done, and appoints the students to go and do the work, their time being reported to the academy, which makes the collections, and credits the student accordingly; in this way a large number are encouraged to earn their tuition, even though their parents are in some cases able to pay it. Although the boy is not directly under the oversight of some teacher in doing the work, his teachers nevertheless become acquainted with his work, and are able to see the points of weakness, so that the commercial benefit is by no means to be considered the most of it.

The tuitions, which range from two dollars to four dollars, supply nearly the entire support of the school, the remaining part being made up by such other means as the church arranges. While tuition is charged, none are kept away on account of not being able to pay it. The per cent of those paying tuition this year is very much better than last.

We believe we have a strong corps of teachers. They are mostly women who have been tried for a number of years, and have proved their capability.

We are striving earnestly to make the school just what the Lord has intended by calling our church-schools into existence, both by the methods employed and by the text-books used, as well as by the study of the individual needs.

B. E. NICOLA.

Current Mention

—The Illinois Manufacturers' Association is concerned over recently gathered statistics which show that 132 leading manufacturing concerns of the country have been obliged, chiefly on account of tariff restrictions, to establish branch plants in Canada.

—The United States government is proceeding with the prosecution of the beef packers at Chicago, and proceedings have also been instituted at Philadelphia and Kansas City against shippers, freight agents, and others, on the charge of having procured or accepted rebates, indictments having been brought against these persons by federal grand juries.

—According to testimony given before the insurance investigating committee in New York concerning the Prudential Life Insurance Company, policyholders have paid in in premiums to this company since its organization \$287,000,000, and during the same time have received back from the company \$92,000,000, from which it appears that the balance of gain is heavily on the side of the company.

—The trouble between France and Venezuela has reached an acute stage. A Washington telegram says: "The Franco-Venezuelan situation has taken a decided turn for the worse, and to-day it was authoritatively stated that the French government will not tarry much longer in taking action against Venezuela if Castro continues to be obstinate. The French fleet is at Martinique, and is ready to go to Venezuela at any time the Paris government may see fit."

—A committee of twenty appointed by the National Board of Fire Underwriters for the purpose of investigating risks in Manhattan has made a report in which it reaches the conclusion that fire protection in New York is wholly inadequate, and danger of a conflagration similar to that of Chicago and Baltimore hangs over the city. The committee also reports that New York City is threatened by a water famine, that the mains are no longer adequate, and that the fire-alarm system and the building laws are not what they should be.

—American residents of the Isle of Pines, lying south of Cuba and belonging to that republic, are organizing a revolt, with the apparent intention of bringing the island under the sovereignty of the United States. A letter from the president of the Isle of Pines Association, which is at the head of the movement, says: "The last mail from the United States brought additional guarantees of \$40,000 in cash, and of men, and all the ammunition needed to defend our rights and uphold the American flag in this isle. This makes over \$200,000 in cash, 6,000 men, and all the munitions needed should we elect to use force in maintaining the rights of Americans on American territory."

—The Russian government has apparently decided on making a final effort to stay the tide of revolution, by the use of the severest measures of repression. The whole force of the Cossacks will, it is said, be mobilized if necessary

to crush all opposition. The revolution is to be drowned in blood, and the concessions already made by the czar are to be set aside. The following view of the situation is given by the *New York Sun*: "The truth is that repression has begun, that revolution and reaction are already engaged in a death grapple; and that, in spite of Count Witte's personal adherence to a conciliatory policy, preparations are making over his head to inaugurate a 'White Terror' and to drown the aspirations of Russian liberals in blood. The three most precious privileges granted by the czar's manifesto of October 30, indispensable preliminaries to the realization of the promised representative institutions—freedom of speech, of the press, and of public meeting—have all been extinguished by the fiat of Minister of the Interior Durnovo, who no longer makes any pretense of obeying the ostensible premier. To him, and not to Count Witte, must be imputed the re-establishment of a censorship of the press, the arrest of Mr. Krustaleff and other members of the executive committee of the Workmen's Council in St. Petersburg, the simultaneous arrest at Moscow of the employees of the post-office and the telegraph operators, and doubtless also the mowing down of railroad strikers at Riga by machine guns and artillery." Count Witte's resignation is expected.

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*.

Notice!

MANY of the readers of the REVIEW will be glad to learn that the Sabbath-school lessons for our German, Danish-Norwegian, and Swedish brethren are printed in the three foreign papers, published at College View, Neb. These papers also contain the intermediate lessons for children, translated from *The Youth's Instructor*. Write to the publishers for sample copies. Special rates on clubs for Sabbath-school and missionary work. Address the International Publishing Association, College View, Neb.

The Story of Joseph

THIS popular and fast-selling little book, formerly sold on the same plan as "Christ's Object Lessons," is now being handled through the tract societies as a subscription book, the canvassers receiving a liberal commission for their work.

Every penny of the publisher's and author's profits from the sale of this book goes into the treasury of the Southern Missionary Society for the support of mission schools among the colored people of the South; therefore to sell "The Story of Joseph" is not only to bring to the children an excellent book, but at the same time to assist a very important branch of the cause in the Southern field.

Children can sell "The Story of Joseph"

as well as older people, and they should be encouraged to take up this work. Those who would like to engage in the sale of this book on a liberal commission should write to their tract society secretaries for a sample copy and terms to agents. Secretaries are invited to correspond with this office. Address the Southern Missionary Society, Edgefield, Tenn.

Medical Missionary Training-School

A SPECIAL training-school for medical missionaries will be organized the first of January, 1906, in connection with the Loma Linda Sanitarium of Southern California. It is designed to make this a training-school for all branches of medical missionary work, the nurses' course forming only one line of the studies. Those desiring to enter this training-school should send for further information at once. Address Loma Linda Training-school, Loma Linda (Redlands), Cal. J. A. BURDEN.

To All Interested in Text-Books for Our Denominational Schools

THE text-book committee appointed at the last General Conference desire once more to call the attention of authors and educational officers to the request of the committee that they report at once any text-books, either in manuscript form or in printed form, which they would like to have the committee examine. The committee would also request the educational secretaries of union conferences, and also of the State conferences, to write the secretary of the committee at once, making a statement of the different text-books that are used in their respective territories, and also expressing their opinion in regard to the satisfaction which each text-book is giving. The committee are tabulating information of this kind in order that they may be able to do thorough and permanent work, and they request that all who are interested in these matters report as soon as possible, giving the information desired, and addressing their letters to the secretary of the text-book committee, M. E. Kern, College View, Neb. C. C. LEWIS, Chairman.

Business Notices

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

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

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

WANTED.—Employment in any line of common labor where it will be possible to observe the seventh-day Sabbath. Address G. A. Cramer, 5820 Pennsylvania Ave., Pittsburg, Pa.

WANTED.—Home for a strong, healthy thirteen year-old girl, in a good Seventh-day Adventist family. Western Washington or Oregon preferred. Address Elsie Hollinger, Dryad, Lewis Co., Wash.

WANTED.—Eight or ten strong healthy young ladies to wait table in the vegetarian cafe, Los Angeles, Cal.; they must be Sabbath-keepers. Address O. F. Conway, Manager, 259 South Hill St., Los Angeles, Cal.

WANTED.—Two good, experienced horse teamsters who have had experience in handling logs in woods and otherwise. None

others need apply. Steady employment for right persons. Address Howard Mesick, Mesick, Mich.

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.—Alfalfa extracted honey put up in cases of 120 lbs. net, at 8½ cents a lb. Also Mexican beans of the finest quality put up in sacks of 100 lbs., at \$2.50 per sack. Cash with order. Address J. Q. Adams, R. F. D. 1, Manzanola, Colo.

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.

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.

Publications Wanted

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

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

Mrs. L. Wightman, Purdy Block, Bath, N. Y., Signs.

C. F. Volz, R. F. D. 1, Nabb, Ind., periodicals and tracts.

Alice I. Slawson, Eufola, N. C., Signs, Instructor, Life Boat, and tracts.

Arthur C. Logan, Holister, Cal., a large supply of our denominational literature.

Mrs. I. E. Moore, Apartado 35, Marianao, Cuba, Signs, Life and Health, Watchman.

W. A. Theo. Miller, 408 S. Thompson St., Sedalia, Mo., periodicals during the winter.

J. Mitchell, 234 E. Fifty-third St., New York City, N. Y., REVIEW, Signs, and Bible Training School.

Obituaries

OLSEN.—Died at Tremonton, Utah, Oct. 12, 1905, Peter Henry Olsen, aged 12 years, 9 months, and 1 day. Death was due to a relapse while convalescing from typhoid fever. Words of comfort were spoken by the writer to a large audience. W. A. ALWAY.

GUINN.—Died at her home in Sedalia, Mo., Oct. 23, 1905, Sister Sybil Guinn, in the sixteenth year of her age. Sister Guinn gave her heart to God three years ago, and though a great sufferer during her illness, she was very patient and trustful. The funeral was largely attended. Words of comfort were spoken by the writer. R. C. PORTER.

KRINGEL.—Died in Milwaukee, Wis., Nov. 19, 1905, of heart failure, Henriette Kringle. She was born in Germany, Jan. 16, 1834, and accepted present truth in 1893. She was one of the most faithful workers in the Milwaukee German church. She alone ordered six hundred copies of the *Hausfreund*. Four sons remain to mourn their mother's death. The funeral sermon was given by the writer; text, Phil. 1:23. H. GELLERT.

FRANENFELDER.—Died at the home of her daughter, in Madison, Wis., Nov. 7, 1905, of heart failure, Mrs. Regina Franenfelder, aged 72 years. The deceased was a member

of the Monroe (Wis.) church. She leaves one son and two daughters to mourn their loss. The funeral service was conducted by the writer in the Monroe church, a large assembly of friends and neighbors being present; text, Ps. 17:15. F. STEBBEDS.

CLARK.—Died at Los Angeles, Cal., Nov. 19, 1905, Mrs. Mary J. Clark, aged nearly 76 years. Early in life she became a Christian. She adopted the Adventist faith over forty years ago, and was one of the early members of the Los Angeles church. The only member of Sister Clark's family who survives her is a daughter, Sister Comfort, who deeply mourns her loss, but she has the blessed assurance that her mother sleeps in Jesus. G. W. REASER.

POPPINO.—Died at the Home for Incurables, Nov. 26, 1905, of heart-disease, Alice Poppino, of Cincinnati, Ohio, aged 50 years and 2 months. She was a consistent member of the Baptist Church for thirty years, and a faithful Seventh-day Adventist for several years. She had bright hopes for the future. On her dying bed she said she was ready to sleep until the Life-giver comes, and asked me to use John 11:25 as a basis for her funeral discourse. We laid her in Evergreen Cemetery, Newport, Ky., by her father's side. C. A. PREDICOR.

McCOLLOCH.—Died at Bells, Tex., Nov. 9, 1905, George E. McCulloch, aged 77 years, 6 months, and 19 days. Father had been blind for several years, and his health had been very poor since last summer, but he bore his afflictions with great patience. He was converted to present truth under the labor of Elder R. M. Kilgore, about twenty-seven years ago. It was hard to give him up, but we are comforted with the hope that we shall meet in the new earth if we are faithful. Funeral service was conducted at the house by Rev. Hightower, pastor of M. E. church. MRS. ANNIE COLLIS.

MURRAY.—Died at her home at Flagstaff, Ariz., Nov. 11, 1905, of heart failure, Sister M. E. R. M. Murray, aged 63 years. She embraced present truth under the labors of Sister Ethel Bond. She lived a humble and consistent Christian life, beloved by all who knew her. She was twice married; first to Mr. Mackling. This union was blessed with two children, a son and a daughter, who, with her second husband, Mr. James Murray, mourn her death. The funeral service was held at the Seventh-day Adventist church, conducted by the writer. F. I. RICHARDSON.

MCNELEY.—Died near Rockford, Wash., Aug. 10, 1905, Sister M. McNeley. Sister McNeley was born in Johnson County, Missouri, Nov. 19, 1867, and was educated at Warrensburg State normal school, and for a number of years taught in her native State. She was converted in early life, and joined the Seventh-day Adventist Church when thirteen years of age. She lived a consistent Christian life. She leaves to mourn her loss, an aged father, a sister and a brother, a devoted husband and three children, besides other relatives and friends. The funeral service was conducted by the writer. C. E. FORD.

ROSS.—Died at his home in McLean, Saskatchewan, Nov. 28, 1905, of pleurisy, George Ross, aged 59 years and 20 days. Brother Ross accepted present truth in 1887 through reading *The Signs of the Times*, sent to him by a brother who was working in the Signs office. He lived the truth eight years before he enjoyed the privilege of meeting one of like precious faith. It was through the earnest entreaties of Brother Ross that workers were first sent to Manitoba and the Northwest Territories. Before his death he had the joy of seeing some of his neighbors accept the third angel's message, and of seeing all the members of his family living the truth. He left a wife and six children to mourn their loss. Words of comfort were spoken by the writer from Rev. 14:13. F. H. CONWAY.



WASHINGTON, D. C., DECEMBER 21, 1905

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

ELDERS A. G. DANIELLS and G. A. Irwin spent the latter part of the week of prayer with the church in Battle Creek. They expected to remain as long as the situation there seemed to render it necessary.

THE General Conference office building at Takoma Park has been completed, and will be occupied at once. A suitable place in which to carry forward the work will be greatly appreciated after the experiences of the last two years.

A COPY of the new monthly magazine, *The Way*, edited by Brother Geo. McCready Price, has come to our desk. This magazine is published especially in the interests of the students of the colleges and universities in the United States, and is designed to establish in their minds the principles of the Christian faith. We hope it will succeed in accomplishing this purpose.

IN view of the renewed efforts to disseminate National Reform principles and to secure a National Reform amendment to the Constitution, it will evidently be necessary to devote more space in the REVIEW to information upon this subject, and to the consideration of the principles involved. We have therefore opened a new department this week, with the heading "Christian Liberty," in which reports, notes, and comments pertaining to the current history of the rights of conscience will be found.

THE observance of the twenty-fifth day of December as a festival of heathen origin, and was introduced into the church as a part of the experience of the apostasy. Nevertheless we need to emphasize the truth, although not upon any particular date, that "unto us a child is born, unto us a son is given." The miraculous birth of Jesus is being denied by those who think "the inward light" a safer guide than the Word of God, and then, logically enough, they deny the experience of the new birth, and refer all operations of the Spirit to the principle of evolution. We do not accept the pagan legacy of a Christmas festival, but we do believe that "the Word became flesh, and dwelt among us," and we do believe that "except a man be born again, he can not see the kingdom of God."

FROM a note written to us by one of the readers of the REVIEW we take the following extract:—

When I read the words on the first page, "An Appeal to Seventh-day Adventists," and considered what we are advised to pray for, as found in the sixth and seventh lines from the top and the sixth and seventh lines from the bottom of the appeal, "to wait earnestly upon the Lord for a quickening of our faith and zeal in this message," "and to seek for a real revival of primitive religion among this people," I said in my heart, "I am so glad I can agree with my brethren in what to pray for." And when I read the article on the last page from the pen of dear Brother A. G. Daniels, exhorting us, "Brethren, the thing to do now is to pray," I felt that made the agreement complete, and I and my house can enter upon this week of prayer with intelligence, and heart, for we can agree with God's people in what to pray for.

We venture to hope that this letter represents the feelings of many of our brethren and sisters, and that all through the field the prayer is being offered, "It is time for thee, Lord, to work: for they have made void thy law."

UNDER the heading "School of the Occult" it has been announced in the daily press that "a one-million-dollar university, of which the object will be the study of occult and psychic phenomena, the human soul, and all the arts and sciences of the 'new thought,' not recognized by established schools, will be built overlooking the Pacific, near Santa Barbara, Cal."

The founder of this proposed university for the advancement of occultism, who is the wife of an ex-Congressman, makes the following statement concerning the project:—

It is intended the new school will be a twentieth-century institution for the unprejudiced discovery of every power of nature available for the benefit of man. It will make a scientific investigation of all so-called psychic phenomena, and will stimulate the invention of mechanical instruments capable of registering psycho-physical forces.

I believe that under the progress possible by such a university the time will come when we shall be able to furnish scientific proof of the existence of the soul, proof of which is yet lacking.

This is simply one more of the many indications now in evidence of the present strong trend toward spiritualism. Instead of looking to the Bible for instruction upon this subject, the appeal is made to so-called "scientific investigation," the results of which will, of course, be regarded as authoritatively settling all the questions involved, even though they should contradict the testimony of the Scriptures. The modern home of the witch of Endor may yet be in the halls of culture and reform. Such wisdom is certainly "devilish."

IN a recent issue of the Sioux Falls (S. D.) *Cataract* there appeared an article, occupying two columns, signed by G. W. Rogers, which presented the Bible reasons to show that the Sabbath was never changed from the seventh to the first day of the week. Ten propositions, "each one sustained by the Bible," were set forth in the article, and the attempt to change God's law was made clear. Such presentations of the truth must do good.

We are glad to learn that, with a special issue to be printed this month, the *Bible Training School* will have had a circulation of two hundred and forty-six thousand for the year 1905. Of the work accomplished and the enterprises to which those who have sold the papers have devoted the proceeds, Sister Haskell writes in a personal letter: "This has placed the message for the first time in thousands of homes, besides sending several students to school, supporting seven orphans, and sending Brother and Sister Burgess to India."

Remember the Poor

ANOTHER year of bountiful harvests and wide-spread prosperity is drawing to a close. Not every one has shared in the general prosperity, however, and some of our people are in destitute circumstances, and can not spare the amount necessary, to renew their subscription for the REVIEW. (Some have not felt able to take it during 1905. Are there any such cases in your church? If so, do you know any better missionary work that can be done than to pay for the paper yourself, and have it sent to one of these needy ones?)

It is a good time to begin such subscriptions with the first number of the new year.

The Work Before Us

IN planning for the missionary campaign, the General Conference, as well as the missionary committee, has outlined only such lines of work as *may and should be carried on continuously*. Notice how simple they are:—

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

2. The liberal circulation of message-filled tracts by every Seventh-day Adventist, using a pound of the Signs of the Times Leaflets (about eighteen tracts of each) as an entering wedge.

3. A general campaign in behalf of our missionary periodicals, *The Signs of the Times*, *Watchman*, *Life and Health*, and our foreign papers.

4. The development of the interest created by the sale of forty-per-cent books and the relief books, "Christ's Object Lessons," "Ministry of Healing," and "Story of Joseph."

5. All these lines of work to be followed by Bible readings, cottage meetings, missionary correspondence, etc.

There has been an encouraging response to the summons to service in this campaign, but none should become weary in well-doing. "A great work is to be done, and this work is entrusted to those who know the truth for this time." If each one does his part, this "great work" can be quickly finished.