

Monday 2, 52

The Advent And Sabbath REVIEW HERALD

WASHINGTON, D. C., THURSDAY, JANUARY 4, 1906

"Behold, He Cometh!"

THOU art coming, O my Saviour,
Thou art coming, O my King!
In Thy beauty all resplendent,
In Thy glory all transcendent;
Well may we rejoice and sing!
Coming! In the opening east,
Herald brightness slowly swells;
Coming, O my glorious Priest!
Hear we not Thy golden bells?

Thou art coming! Rays of glory
Through the veil Thy death has rent,
Touch the mountains and the river
With a golden, glowing quiver,
Thrill of light and music blent.
Earth is brightened when this gleam
Falls on flower and rock and stream.
Life is brightened when this ray
Falls upon its darkest day.

Thou art coming! At Thy table
We are witnesses for this,
While remembering hearts Thou meetest,
In communion clearest, sweetest,
Earnest of our coming bliss;
Showing not Thy death alone,
And Thy love exceeding great,
But Thy coming and Thy throne,
All for which we long and wait.

O the joy to see Thee reigning,
Thee, my own beloved Lord!
Every tongue Thy name confessing,
Worship, honor, glory, blessing,
Brought to Thee with glad accord:
Thee my Master and my Friend,
Vindicated and enthroned!
Unto heav'n's remotest end,
Glorified, adored, and owned!

— Adapted from Frances Ridley Havergal.

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.

IN "Almost a Man" parents will find a chaste and proper presentation of the mystery of life which they will not hesitate to place in the hands of a son who is approaching that time of life when his mind begins to inquire into such matters. The book contains a doctor's talks to boys, and ought to be placed in the hands of every boy. Cloth, new edition, 50 cents.

THE wonderful depth of meaning in that familiar text, "God so loved the world," is beautifully and strikingly portrayed in a book entitled "The Lover's Love." Its apt illustrations help to forcibly impress what an outpouring of heaven there was in the "unspeakable gift." It is a devotional book filled with practical suggestions which will be helpful to all. Full cloth, \$1 each.

WE are glad to announce that a mutually satisfactory agreement has been made with Brother F. E. Belden, by the terms of which this association will publish his two books "Christ in Song" and "Bible Object Lessons and Songs for Little Ones." We hope to have an edition of "Christ in Song" ready for delivery by February 10, and an edition of "Bible Object Lessons" will be ready soon after. Orders for these books should be sent to your regular source of supply.

WITH the January issue the *Sabbath School Worker* attains its majority. It is twenty-one years old. A brief retrospective glance at its history appears in the January issue. The *Worker* is well liked, and is almost indispensable to every Sabbath-school officer or teacher. The special Convention Number (October, 1905) is still in demand, and its most excellent suggestions have been greatly appreciated. Clubs of two or more copies of the *Worker* will be sent to any address at the rate of 25 cents a copy, a year.

MUCH is made of the man who succeeds, and it is an inspiration to read of men who have had the courage of their convictions, and in their efforts for wealth or fame have pressed through difficulties, overcome obstacles, and attained the goal for which they started. In Elder Haskell's book "Story of Daniel the Prophet" is the record of a successful career. Daniel was successful in the affairs of this life, and he was successful in his efforts to please God. This is a splendid book to put in the hands of young persons or old. While it explains in an interesting way the prophecies, it also dwells upon the life principles which actuated Daniel, and which made of him "a man greatly beloved." The book is neatly bound and well illustrated, and costs \$1 a copy, post-paid.

ARE you a stenographer? If so, are you engaged in denominational work? If you answer this question in the affirmative, then you will need a little book prepared by one of the best stenographers in the denomination—Brother H. E. Rogers, secretary of the General Conference president. The book is "Special Contractions in Shorthand," and explicit instructions are given regarding methods of practise which will be most helpful to those who wish to excel. By the use of this book, the briefest "shortcuts" can be employed, and the contractions are indicated in such a way as to be thoroughly understood by all writers of the Pitmanic system. Pocket size, flexible cloth, 50 cents.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

"IN ancient times God spoke to men by the mouth of prophets and apostles. In these days he speaks to them by the Testimonies of his Spirit. There was never a time when God instructed his people more earnestly than he instructs them now concerning his will, and the course that he would have them pursue." [Published in 1876.]—"Testimonies for the Church," Vol. IV, page 148. Concerning a view given about twenty years ago, the writer says: "I was then directed to bring out general principles, in speaking and in writing, and at the same time specify the dangers, errors, and sins of some individuals, that all might be warned, reproofed, and counseled." [Published in 1871.]—"Testimonies for the Church," Vol. II, page 687.

IN view of the special instruction which the "Testimonies for the Church" contain, and the urgent need for their careful study just now by all our people, we give herewith description and prices: "Testimonies for the Church" numbers one to thirty-four are published in six volumes, uniform in style. The price is \$1 a copy in cloth, or \$6 a set; these six volumes are also bound in library (sheep) binding at \$1.50 a copy, or \$9 a set. Volumes VII and VIII, containing Testimonies numbers thirty-five and thirty-six, are furnished in cloth at 75 cents a copy. The last four volumes published can be supplied in an especially desirable and serviceable binding—red flexible leather, round corners. This style is much appreciated, and the prices are \$1.50 a copy for volumes V and VI, and \$1.25 a copy for volumes VII and VIII. A complete set of these important messages ought to be in every Seventh-day Adventist home.

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

THE REVIEW AND HERALD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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WASHINGTON, D. C., THURSDAY, JANUARY 4, 1906.

No. 1.

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Editorial

The Needed Experience

OUR present situation demands a special experience. We have reached another turning-point in the history of this advent movement. We may now expect striking developments and rapid changes. The hindrances to the progress of this work are to be removed, and a new power is to be revealed. In order to understand where God is leading and to know what Israel ought to do, we must live in the fellowship of God's Spirit, with the windows of the soul open toward heaven. It is not enough to know that others are departing from the truth, and are likely to make shipwreck of their faith; we must have a positive knowledge that we are walking in the light, and that we are "established in the present truth." We need a wide-spread revival of the original spirit of sacrifice and consecration which was revealed in the early days of this message. The time has come for a quick work. The time of trouble is hastening on. The end of all things is at hand. Probation will soon close. The final invitation to accept the gospel of the soon-coming Saviour is to be heralded to the world in convincing power by those who are prepared to give the trumpet a certain sound. The heavenly agencies are ready for the finishing of the mystery of God, and the call now is for human instrumentalities as the visible agencies for accomplishing this work. Now is our opportunity. We have longed for this time; we have prayed for it; we have waited for it;

now it is just here. But it requires a living, personal experience, and a faith which ventures all upon the assurance that the pillar of cloud is lifting, and that the command now is, "Go forward." The great controversy is coming to its climax. The time is near for the development of the wonder-working power of Satan, and for the victorious working of the power of God with his people. O that all might appreciate our present situation, and might unite in earnestly seeking for that experience which will enable us to be laborers together with God in this closing crisis! "Seek ye the Lord while he may be found, call ye upon him while he is near." Let us recognize the time of our visitation.

Paganized Christianity

WE have steadily maintained that the teachings of the "New Theology" involved the essential principles of heathenism, and that the substitution of this new philosophy for the plain teaching of the Scriptures was in reality a return to paganism. As the advocates of these modern views are given opportunity to develop their doctrines more fully, we can see their real meaning the more plainly.

The fascinating and apparently very religious doctrine of God in everything, which has of late found so much favor with some writers and teachers, is simply a variation of the pagan theology which deified the powers of nature. The ancient pagans regarded each of the many manifestations of force as a god; the modern philosophers recognize all forces as one, and to them God is Infinite Power, a Universal Presence, Infinite Personality, etc. In the light of scientific study and discovery, the many forces of the ancient pagans, which they regarded as personal agencies, have been reduced to one Personal Agency, who is the god of the modern philosophers. The difference is one of number, but not of kind. It is the heathen conception of God. The personal God revealed in the Scriptures is of a different order altogether.

Our attention is again called to this subject by an editorial in a leading journal, from which we take the following extract:—

In spite of the dictionaries, paganism was not merely "the worship of false gods." The paganism of the Greek and

the Norseman was not bare heathenism; its essence, as Carlyle says, was "a recognition of the forces of nature as godlike, stupendous, personal agencies." In particular, Carlyle calls the Norse religion a "consecration of valor;" so Matthew Arnold calls Greek paganism "fidelity to nature—the best nature." . . . Pagan myth, with its gaze of child-like wonder out upon the world, is gone; but that which was true in the pagan spirit, the recognition of the divine in the world, can be preserved to him who has the Christian faith.

The new interpreters of religion declare their belief in the personality of God, but it is the pagan idea of a personal agency, rather than the Christian idea of a personal Being. It is the conception of God which is evolved by scientific investigation, rather than that which is revealed in the Word of God. And all this gives evidence of the paganizing of Christianity. It is a departing from the faith.

We hear much these days about the return to nature idea; but taking Matthew Arnold's definition of paganism as being "fidelity to nature," there is more than a possibility that the return to nature may really involve a return to paganism. When men turn to human philosophy and scientific speculation instead of to divine revelation for their guidance, it is certain that their light will be turned into darkness. But we must recognize the fact that under no circumstances is darkness light, no matter how plausible the arguments which are advanced to prove it.

Genuine Christianity has nothing in common with paganism. The pagan spirit did not recognize divinity incarnate when he came into the world, neither has it ever recognized "the divine in the world." It has simply deified its own conceptions. Modern paganism is doing the same thing to-day, under the profession of a grander and higher Christianity. It has rejected the divine Saviour and his atoning work, and has put the human in the place of the divine. The result is a paganized Christianity. Do not be deceived by its beautiful phrases or its apparent sweetness and light. "Ask for the old paths."

A Firm Platform

THOSE who have accepted the reform message now going to the world to prepare a people for Christ's return, have reason to thank God that they stand upon a firm platform. This platform is,

the commandments of God and the faith of Jesus.

All around them in the religious world they see confusion and uncertainty. They see multitudes of people "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness." Insidious errors taint the religious atmosphere, undermining and destroying the foundations of faith. The Word of God is robbed of its authority; the forms and phrases of Christianity are used to clothe a system devoid of faith and piety. The most fundamental truths of the Christian religion are being lost to view in the fog of error.

The true followers of Christ are now commissioned to go everywhere, giving the trumpet a certain sound. They go bearing a definite message. They raise aloft a banner bearing an inscription whose force and significance are plain to all,—“the commandments of God and the faith of Jesus.” Under that banner people know where they stand, and what they believe. They understand the history of the past, and know what is to come in the future. Most important of all, they know what is present duty.

The commandments of God—what a straight, solid highway is this for the feet of those seeking the better world to come! There can be no sin, no error, in that pathway. Keeping the commandments of God must bring the approval of God, and must put the soul in touch with the power and the wisdom of God. “The law of the Lord is perfect, converting the soul.” “The commandment of the Lord is pure, enlightening the eyes.” Nothing can overthrow the law of God, so long as God himself remains supreme. Nothing can prevail against that law, or against the keepers of it. So long as one keeps in that pathway, he can not be led into worldliness, nor drawn into any of the delusions that so abound in the present age. Study of the law of God and meditation upon its precepts are most highly conducive to soundness of the mental and moral faculties.

But the law of God is not all of Christianity; there remains “the faith of Jesus.” The commandments of God mean perfection of character, and the faith of Jesus is the avenue through which perfection is reached. “The commandments of God” upon our banner means that we combat all that teaching which would sweep away in men’s minds the foundation of God’s government and the groundwork of their allegiance to him; and “the faith of Jesus” means that with our uplifting of the law we uplift Christ as the one and only means of our keeping it, the sinner’s only hope for future life, and proclaim the doctrine of salvation by faith in him. It means also that we proclaim not mere “faith,”

as the term is now often used to designate confidence in something that rests on human reasoning or speculation, but “the faith of Jesus”—that which carried Jesus through the darkness and trials of his earthly life, and gave him victory over the world and the powers of evil. Let us raise aloft this banner. Let us be glad for a definite message, a firm platform, a light that illumines past, present, and future, and a clear trumpet call to Christian duty.

L. A. S.

The Inspired Word

WHILE the attention of so many of our readers is being directed to the inspiration and authority of the Scriptures by the study of the Sabbath-school lessons upon that subject, it seems a fitting time to dwell upon this general theme. We need to have an intelligent and well-grounded faith in the divine authority of the Bible. We need to be fortified against the inroads of that skepticism which in the experience of so many is overthrowing the foundations of the Christian faith. We need to have our minds exercised concerning these fundamental principles so that we may be prepared to help others to get upon solid ground. Many will welcome such helps, but we must have clear convictions of our own in order to give it.

We present this week further extracts from the writings of Dr. Adolph Saphir, in which helpful thoughts are expressed concerning the general idea of inspiration. We emphasize the statement made by Dr. Saphir that “the inspiration of Scripture is a fact, not a theory,” and we desire to help all to receive the fact. When the Word of God is received as the Word of God, it works effectually. So may it be in the experience of all who read these lines. We quote again from Dr. Saphir’s book “Christ and the Scriptures:”—

If on the basis of this declaration (which is in harmony with the whole tone and teaching of Scripture) [that “inspired of God” means that the Spirit of God is the author of this Scripture, influencing the men who wrote in such a manner that their writings are pure and absolute truth], we distinguish between the inspiration of the prophets and apostles as men and their inspiration as writers; such a distinction is absolutely necessary, and confirmed by the facts. As *writers*, they were perfectly and adequately guided by the Holy Ghost to write what is profitable for doctrine, for reproof, for correction, for instruction in righteousness; as *men*, they were eminent, but still on the same level with other disciples of Christ; and it was their work to meditate, pray, and watch, in order to appropriate for their own spiritual profit and growth that which was delivered to them. And that between these two elements there was not merely the difference of perfect and imperfect, but sometimes even of positive and negative,

is shown by the case of Peter. Fully enlightened by the Spirit as to the position of the Gentiles in the church, and their relation to the law, he was unfaithful to his own knowledge and testimony. And when Paul rebuked him, Peter acknowledged that his conduct had been erroneous, and that his apostolic teaching had been true. For the men, highly favored, and especially fitted for their position as they were, delivered a testimony which, in a special sense, was divine in its origin and substance, clothed in that form which God deems perfectly sure and adequate for all future generations.

If we believed the men inspired, and their writings worthy of our acceptance, because proceeding from them, then our faith would rest on the men, and for their sake we would believe their message. But our faith rests on a divine testimony, and our authority is the authority of God. Peter and Paul believed the testimony they received from God, and so do we, in believing through their writings, accept a *divine* testimony.

Still more explicit on this point is the teaching of Peter. He declares to us (1 Peter 1:10-12; 2 Peter 1:21) that holy men of old spoke as moved by the Holy Ghost; that this Spirit, who was in them, was the Spirit of Christ, in whom and for whom Israel was chosen; that he revealed to them the whole counsel (Christ’s sufferings and glory), and that they themselves did not fully understand their own writings, but searched diligently into them. How could we be taught more distinctly that the Holy Ghost (and not their own spirit) revealed to them what they wrote, and that their writings were high above their own measure of spiritual insight?

The quotations of Paul show, moreover, that he regarded this inspiration as extending to the very form of expression. To separate thought and word, spirit and embodiment, matter and manner, is at all times a very difficult and dangerous thing. In killing the body we lose the spirit. The boundary line between the idea and the word is very difficult to find. But especially on the ground of revelation is such an attempt dangerous; for this simple reason, that God reveals himself not in spirit, but in flesh—not in abstraction, but in embodiment. As Martin Luther, foreseeing the approaching rationalism and pseudo-spiritualism, remarked, “Christ did not say of his Spirit, but of his words, *they are spirit and life*.”

This is not deifying the letter as letter; apart from the indwelling Spirit, the letter *throughout* killeth. But *God’s words* are not merely letters, but spirit and life. Paul’s argument in Galatians (not to seeds, as many, but to the seed, as one) is not according to the taste of Japheth; Paul, who was determined not to be afraid of the offense and foolishness of the cross, has often been criticized as falling into Talmudical trifling, by men who little knew that their vaunted intellectualism and spirituality are allied to that rationalism by which Jewish, papal, and philosophical rabbis have made the divine truth of none effect. But the God, without whom not even a sparrow can fall to the ground, and who shows wisdom in the minutest work of his hand, may surely have watched over every expression used in his Scripture; and to discover the wonders of God’s

Word by microscopic examination, is the sign not of a trifling but of a great mind.

But Paul derives an argument not merely from a word, but from the silence of Scripture. The circumstance that Scripture does not mention Melchizedek's parentage, is in Paul's estimation significant; and thus, even as in music, not only the notes, but also the pauses, are according to the mind and plan of the composer, and instinct with the life and spirit which breathe through the whole, the very omissions of Scripture, be they of great mysteries, such as the fall of the angels, or of minute detail, such as the descent of the king of Salem, are not the result of chance, or of the accidental ignorance of the writer, but according to, and in harmony with, the wisdom of that eternal Spirit who is the true author of the record.

The most common objection urged against this view is that it is inconsistent with the individuality of the writers. But whatever our difficulty may be in combining the two facts, the inspiration of the Holy Ghost and the liberty and individuality of the writers, both facts are sure and apparent. The books of Moses, the Psalms of David, the Proverbs of Solomon, the epistles of Paul, are all marked by very decided peculiarities. The prophets and apostles not merely wrote, but in their writings we see the influence of their history, character, disposition, and mode of thought. It is evident that the Spirit did not destroy men's individuality, and that their peculiar history, experience, and conformation of mind, formed not an obstacle, but a medium. In this we can only admire the educating wisdom of God.

The inspiration of the Scripture is a fact, not a theory. We find great difficulty in framing a theory even of those influences of the Spirit which we ourselves have experienced, such as regeneration and conversion. How can we, with any degree of certainty, propound a theory of an influence of which we have no personal experimental knowledge? We receive the fact, asserted by the Scriptures themselves, and abundantly confirmed by them, that, though written by men, they are of God, and that the ideas they unfold are clothed in such words as he, in his wisdom and love, intended, so that they may be safely and fully received as expressing his mind, and the thoughts which he purposed to convey to us for our instruction and guidance.

In every portion of the Word (including those whose genuineness has been most doubted, as the epistles of Peter and Jude) there is a solemnity and an authority nowhere found except in writings God-inspired. The Word appeals directly to the soul, as light and life. It is pure, it is perfect. Out of the fulness of the whole counsel of God it speaks, and we feel that the Spirit of the eternal God is teaching us. And the same Spirit who convinced the early church of the authenticity of the books, convinces the believer in the present day. For our faith is not based on human testimony, though we honor and value it. In fellowship with the saints of all ages, we hear the voice of the Shepherd. The flock will not follow a stranger's voice, nor will it fail to recognize the voice of the Son of God and the teaching of the Holy Ghost.

Knowing the Truth

THE truths of Christianity center about Jesus Christ. They are all related to him, because they all proceed from him. No truth of Christianity is fully grasped, therefore, unless its relation to Christ is perceived. The recipient of truth does not really know the truth until that truth has led him to Christ.

Knowing the truth, therefore, in a Christian sense, is something more than knowing historical facts or believing doctrines. It is being led to Christ, led to accept and to exalt him as the Saviour of the soul. All Christian truth exalts Christ as the Saviour of a lost race, and this is a good test of any doctrine claiming to be of divine origin. We need not be afraid of any doctrine that lifts up Jesus Christ as the world's Redeemer, that leads one to put all trust in him for salvation, and no trust in the arm of flesh. The devil is not warring against himself. He is not foisting upon the world doctrines that undermine his own kingdom and advance the kingdom of Christ. On the other hand, we may well beware of any doctrine or teaching that tends to cast any obscurity over the person of Christ lifted up as the one only and all-sufficient Saviour.

To know that the dead are sleeping unconscious in their graves, instead of existing as conscious spirits in another realm, is to know a fact, but this alone is not knowing the truth. The truth of which this fact is a part, is that which exalts Christ as the only avenue to immortality. So also of other important doctrines. We may know them as facts, as true, without knowing the truth. We may know that the seventh day is the Sabbath, but unless we know the Sabbath truth in its relation to Christ as Creator and Redeemer, we come short of knowing the truth. We should study every truth to discover its relation to Christ as man's Redeemer, and how through it we may honor him.

The charge has often been brought by opponents of the truth for these times, that those who preach it preach doctrines, but do not preach Christ. When the truths of this message are understood and proclaimed in their relation to Christ, this charge will be effectually refuted.

Christ is "the way, the truth, and the life." To know the truth is to become acquainted with him. And the only safety from error is to know him. We may know many things which are true, and yet be led into error. Logic will not save us from this fate. A half truth is often the foundation of a whole lie, and the deceptions of Satan are based upon much that is true. Our safety is in receiving the love of the truth, which is not the love of science or of logic or

of mere intellectual discovery, but the love of that which exalts Christ and humbles self. The truth which is unto salvation, is known not by the intellect merely, but by experience of the heart. Let us not rest satisfied with a knowledge of facts and of argument, but follow on to know the truth.

L. A. S.

The Blowing of the Winds

THE spirit of revolution which is so markedly on the rise in Europe at this time, recalls to mind the fact that once before, near the middle of the last century, there was a sudden and remarkable outburst of revolutionary sentiment over that continent, which threatened for a brief time to sweep everything before it. That was at the beginning of the special work of God in sealing a company from among all nations for salvation in the day of the appearing of Christ. The facts pertaining to that short but eventful period of European political history, as related to the work and providence of God, are of special interest. The revolutionary movement at that time was stayed, but not through natural causes. From that day to this, it has been waiting, and when the appointed day arrives, it will again break out, and no power will stop it.

A writer who is familiar with the events of the revolutionary movement of the year 1848, gives this description of its sudden and unexpected beginning:—

It is reported that one evening of that eventful year, when the courtiers of Louis Philippe, king of France, were gathered around him, he said: "I was never more firmly seated on the throne of empire than I am to-night." In the twilight of the next evening, wearing a "pea jacket," disguised as a hackney coachman, he fled outside the walls of the city of Paris, seeking a refuge for his personal safety. The cause of this great and sudden change is said to have been the result of some movement on his part favoring the papal usurpation, which offended his subjects and his soldiers. He had on that day completed, in the city of Paris, a grand military review of the French army; and when their arms were stacked, he retired to the palace, when suddenly a small boy jumped upon a cannon, waving a tricolor flag, crying, "Down with the pope! Down with the pope!" The soldiers taking up the cry, it passed swiftly up and down the lines, gaining strength as it went, until connected with it was the cry, "and down with the king!" In a few hours all Paris was a scene of wild confusion. The soldiers, with guns in hand, accompanied by a mob, were rushing for the king's palace. He, on being informed of the turmoil, hastened to escape under disguise.

The commotion and unrest of France spread rapidly to other countries, and within three months all Europe was astir, and over thirty empires and kingdoms were in the greatest disorder. Thrones were burned in the streets, kings and emperors were fleeing and

hiding for fear of losing their lives. Politicians predicted that there would be a general revolution of the governments of the world.

Nobody could account for the sudden breaking out of the revolutionary spirit at that time, nor for its equally sudden subsidence. On this point Horace Greeley, editor of the *New York Tribune*, wrote: "It was a great wonder to us all what started so suddenly that confusion among the nations; but it is a greater still what stopped it."

Senator Choate, in a speech in Congress, referring to this time, used these words:—

It has seemed to me as if the prerogatives of crowns and the rights of men, and the hoarded-up resentments of a thousand years, were about to unsheath the sword for a conflict in which blood shall flow, as in apocalyptic vision, "to the bridles of the horses," and in which a whole race of men shall pass away; in which the great bell of time shall sound out another hour; in which society itself shall be tried by fire and steel, whether it be of nature and of nature's God or not.

Only in the light of an understanding of the special work of God preparatory to Christ's coming, can the causes of this extraordinary movement be understood. The "four winds" of confusion and strife were being loosened upon the earth, but the sealing work of the Sabbath and advent message had not been done. On this subject the following statement is made in "Experience and Views:—

I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised his hands upward, and with a voice of deep pity cried, "My blood, Father, my blood, my blood, my blood." Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, "Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads."

I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that he gave his angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go. But while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and he raised his hands to the Father and pleaded with him that he had spilled his blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads.

Now the sealing work is about to be

finished, and again the spirit of revolution, of confusion and strife, is rising up in the Old World, and rulers are filled with apprehension. There is a breaking up of long-established alliances among the nations, and an unsettled condition which betokens an impending upheaval. The four winds which have so long been held are about to be loosed, to blow upon the earth. We are admonished now to make sure that we have upon us the seal of the living God. L. A. S.

The Perfect Law

"THE law of the Lord is perfect." Nature gives to us this revelation of God. All nature speaks to us of law. It is by law that all things move, grow, retain or change their forms. The chemist, the astronomer, the botanist, are impressed with the existence of fixed laws governing the relation of each unit of matter to all other units, whether small or great, and of every process of growth or disintegration. The industries of the world depend upon the unvarying operation of natural laws.

The laws of nature are perfect laws. The sun and moon and all the host of heaven daily speak to us this truth. There is no uncertainty, no imperfection, in their motions. The exact day, hour, and minute of the coming of an eclipse, however remote in the future, can be known by calculation based upon the perfection of the laws governing the motions of the heavenly bodies. The study of plant life reveals to the botanist a perfect law of development. The lilies of the field, arrayed more gorgeously than was King Solomon, declare the perfection of the law by which they grow. The heavens and all nature declare the glory of God.

All nature declares against the doctrine that the law of God is imperfect and susceptible of abolition. A universe without law would be impossible. There can be no organization, no government, without law, and without organization there could be no life. Man, the most highly organized of all bodies, is of all the most in need of law for his guidance, and demands a higher law than other orders of created things. This higher law of God is given him in the ten precepts spoken from Mt. Sinai. That this higher law is not perfect and unchangeable, like the laws studied by the astronomer and the chemist, is beyond belief.

Those who rightly perceive the glory of God as declared in nature will the more readily seek to the higher and more perfect revelation of God in the words spoken by inspiration by the holy men of old. They will seek to come into harmony with that perfect moral law which means perfection of character in all those whose lives are ordered by its pre-

cepts. They will seek the one avenue through which this harmony may be attained—the avenue of faith in Jesus Christ as the Saviour of sinners.

L. A. S.

The Danger in Perverted Power

SOME of the greatest evils that are known in the world come from the perversion of that which is good. It is of the highest importance that organizations and movements should be kept in their proper place, and the more good an organization or enterprise is capable of doing, the more essential is it that it should adhere strictly to the line of effort in which such good may be realized, and the greater is the evil which results from the perversion of its appointed purpose.

Lucifer, in his appointed place, was the most exalted of the angels of heaven, and perfect in all his ways; but when he perverted the purpose of his being, he became the devil, the greatest menace in the universe to all that is good.

The Christian church has ever been the greatest and most necessary institution in the world; but when in the early centuries the church went out of its appointed pathway and joined hands with the state, it brought upon the world the long night of the Dark Ages.

Those who stand at the head of the great religious and church organizations of this day should be especially mindful of the danger that the great power and influence of these organizations may be unwittingly lent to the furtherance of unchristian enterprises. The high character of those composing these bodies, and the high purposes these organizations have in view, is no safeguard against this danger of the perversion of their power and influence to some unchristian end. In their great power for good lies also the greatest power for evil, for the influence of an organization is usually in direct proportion to the degree of prestige it commands from the character and standing of its representatives. The leaders and members of these organizations need to be reminded and warned of the fact that Satan accomplishes his worst deceptions in the guise of an angel of light.

L. A. S.

Christian Fellowship

It is the sharing of a common peril or a common sorrow, a common share in some trying experience, that creates between two persons a bond of fellowship. So if we would have fellowship with Christ, we must be partakers of that which he experienced.

For this reason we may count it all joy when we fall into divers temptations, for such was the lot of Christ. He was tempted in all points of human weakness, and with this temptation came suffering. His greatest suffering was when

in Gethsemane he endured the temptation to renounce his mission to save the human family. If we have fellowship with Christ, it must be "the fellowship of his sufferings." But fellowship with him makes the suffering well worth enduring, and even something to be greatly desired. It brings suffering to resist temptation, but it also brings oneness with divinity.

The Captain of our salvation was made perfect through suffering. "In that he himself hath suffered being tempted, he is able to succor them that are tempted." Tribulation was the inevitable lot of all Adam's family who would renounce the carnal nature and enter the kingdom of God; and Christ, to identify himself with the human family, took upon himself human weaknesses, and was subject to temptations. He identified himself with humanity, that the sons of Adam might become identified with him, and become the sons of God. But without chastisement this relationship with God is not possible. Heb. 12:7-11.

"If we walk in the light, as he is in the light, we have fellowship one with another." The pathway is the pathway of temptation and suffering, but fellowship with Christ is worth much more than the price at which it is purchased.

L. A. S.

Note and Comment

THE possibility that the great power of the Inter-Church Federation recently organized in New York City would be turned into a wrong channel and become an agency of evil, did not escape the minds of some who participated in that gathering. Such a possibility was suggested by the idea which some entertained that the proper use of the power of the federation would be to crush out that to which the federation is opposed. This led the Rev. S. J. Nicolls, a Presbyterian pastor of St. Louis, Mo., in an address descriptive of the conference, to make the following clear statement of the evil of ecclesiastical domination:—

Others again seemed to think that the object was to unite all who call themselves Christians, for reforms in society, and that the bodies thus united could crush out all vice, and bring good men to the front in the rule of society. The good wine of reform seems to have gone to the heads of some most excellent people. The overthrow of political bosses, and the awakened public conscience with reference to political and commercial rascality, seem to some to offer a favorable opportunity for a united church to assert its power. But I, for one, do not think that ecclesiastical bosses would be any better than political ones. The darkest pages of the history of the Christian centuries are those

which record the supremacy of ecclesiastical rule. So far as the records show the results, I would rather have the reign of Tammany or of the bossism of St. Louis than that of ecclesiasticism of the Dark Ages. So far as history shows there has never been a church organization, or a combination of them, that was worthy to reign over men. There is only One whose right it is to reign, and who is worthy of a supreme place—Jesus Christ our Lord.

In a statement by the *United Presbyterian*, of "what our denomination stands for," we note the following:—

6. We believe that God's law is supreme, that we are to obey God rather than men; and consequently, when the law of the church, or the law of the state conflicts with the law of God, as we believe and understand it, we are to stand by our convictions.

10. We believe in a Christian Sabbath, a God-appointed day of rest for man and beast, one devoid of secularities and given to the worship of God and the cultivation of our immortal natures.

According to this statement of Presbyterian doctrine, it is proper and right for a Presbyterian, in case of a conflict between the law of the state and the law of God, to stand by his convictions and refuse obedience to the law of the state. Is it also proper and right for a seventh-day observer to do the same? and would the *Presbyterian* justify him in so doing? If not, why not?

The *Presbyterian* believes also in "a Christian Sabbath, a God-appointed day of rest for man and beast." There is a Sabbath day, and only one, which is plainly a God-appointed day of rest. It is the seventh day, specified in the fourth precept of the decalogue. The Sunday sabbath, on the other hand, judged by all the testimony of Scripture, is not God-appointed, but church-appointed. The *Presbyterian* would do well to conform in practise to what it holds in theory. A large part of the difference between Seventh-day Adventists on the one hand and Presbyterians, Methodists, Baptists, and others, is the difference between holding the truth in theory only, and having it in practise. Seventh-day Adventists are not abandoning the ground of Protestantism.

If The Hague tribunal is to serve its appointed purpose as means of deliverance to the world from the evil of war, it would appear that it must not only be able to prevent actual military conflict, but must to a great degree at least eliminate the prospect and the fear of war which have so long incited the nations to make military preparations. For it is plainly evident that the burden of an armed peace such as exists in Europe to-day is slowly but surely crushing out the life of the people, so that the difference between war and peace is only a

difference of methods by which life is taken, not the difference between destroying life and saving it. A recent letter to the London *Daily News* by Lord Avebury speaks forcibly on this subject as regards conditions in England. Recently a large delegation of wives of unemployed and starving workmen of London waited on Premier Balfour, asking for relief, and in other large cities of England a similar situation has been brought before the attention of the authorities and of the nation by monster processions of unemployed workmen. Lord Avebury says:—

The present position of Europe is certainly most grave, and gradually becoming worse.

In our own case the naval and military expenditure has risen in ten years from £35,600,000 to £66,270,000—an increase of over £30,000,000—far more than that of Germany and France put together. Moreover we are told that our army is no stronger than it was five years ago, when the expenditure was £10,000,000 less than it is now. In that case, what has become of our £10,000,000? The pressure of the increase in our national expenditure is, moreover, aggravated by that of the rates.

Under these circumstances we can not be surprised that pauperism is increasing, and that there is less employment for our people.

Unless we reverse our policy, and reduce both rates and taxes, we have before us a fearful prospect; and if we neglect the counsels of prudence and economy, we shall be forced to retrench by the severe lessons of suffering and adversity.

Moreover, in thus recklessly increasing our military and naval expenditure we incur a grave moral responsibility. If any other country had done as we have, we should justly complain that it was a menace to the peace of Europe.

It may not be generally known that the peace of the world is held to-day in the hand of a single individual, yet that such is the truth is pointed out by a European diplomat in an article contributed to *The Outlook*. The central figure in the group of European monarchs is invested with prerogatives which confer upon him this dangerous power. That figure is Emperor William of Germany. Of him it is stated:—

In his capacity as German emperor he controls the destinies of four kingdoms, six grand duchies, five duchies and eight principalities, which comprise the federal empire, inasmuch as the kaiser can declare war and make peace, conclude alliances and treaties with foreign states, summon, open, adjourn, and close the imperial legislature, and holds the supreme command of the entire German army and navy.

The kaiser personally controls the relations between Germany and other countries, directs the entire foreign and colonial, military and naval, policies of Germany, and consequently holds the peace of the world in the hollow of his hand.

General Articles

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

The Best We Have

CHRIST wants the best. He in the far-off ages

Once claimed the firstling of the flock,
the finest of the wheat;

And still he asks his own with gentlest pleading

To lay their hopes and talents at his feet.

He'll not forget the feeblest service,
humblest love,

He only asks that of our store we give him

The best we have.

Christ gives the best. He takes the hearts we offer,

And fills them with his glorious beauty,
joy, and peace,

And in his service we are growing stronger.

The calls to grand achievement still increase.

The richest gifts for us on earth, or in the heaven above,

Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O friends,
let us remember

How once our Lord poured out his soul for us,

And in the prime of his mysterious manhood

Gave up his precious life upon the cross!

The Lord of lords, by whom the worlds were made,

Through bitter grief and tears gave us
The best we have.

—Selected.

Lessons From the Life of Solomon—No. 16

The Spirit of Sacrifice

MRS. E. G. WHITE

THE beginnings of Solomon's apostasy may be traced to many seemingly slight deviations from right principles. Associations with idolatrous women was by no means the only cause of his downfall. Among the primary causes that led Solomon into extravagance and tyrannical oppression, was his course in developing and cherishing a spirit of covetousness.

In the days of ancient Israel, when at the foot of Sinai Moses told the people of the divine command, "Let them make me a sanctuary; that I may dwell among them," the response of the Israelites was accompanied by appropriate gifts. "They came, every one whose heart stirred him up, and every one whom his spirit made willing," and brought offerings. For the building of the sanctuary, great and expensive preparations were necessary; a large amount of the most precious and costly material was required; yet the Lord accepted only free-will offerings. "Of every man that

giveth it willingly with his heart ye shall take my offering," was the divine command repeated by Moses to the congregation. Devotion to God and a spirit of sacrifice were the first requisites in preparing a dwelling-place for the Most High.

A similar call to self-sacrifice was made when David turned over to Solomon the responsibility of erecting the temple. Of the assembled multitude that had brought their liberal gifts, David asked, "Who then is willing to consecrate his service this day unto the Lord?" This call should ever have been kept in mind by those who had to do with the construction of the temple.

Chosen men were specially endowed by God with skill and wisdom for the construction of the wilderness-tabernacle. "Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel . . . of the tribe of Judah; and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship. . . . And he hath put in his heart that he may teach, both he, and Aholiab . . . of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer . . . and of the weaver, even of them that do any work, and of those that devise cunning work." "Then wrought Bezaleel, . . . and every wise-hearted man, in whom the Lord put wisdom and understanding." Heavenly intelligences co-operated with the workmen whom God himself chose.

The descendants of these men inherited to a large degree the skill conferred upon their forefathers. In the tribes of Judah and of Dan there were men who were regarded as especially "cunning" in the finer arts. For a time these men remained humble and unselfish; but gradually, almost imperceptibly, they lost their hold upon God and his truth. They began to ask for higher wages because of their superior skill. In some instances their request was granted, but more often those asking higher wages found employment in the surrounding nations. In place of the noble spirit of self-sacrifice that had filled the hearts of their illustrious ancestors, they cherished a spirit of covetousness, of grasping for more and more. They served heathen kings with their God-given skill, and dishonored their Maker.

It was to these apostates that Solomon looked for a master workman to superintend the construction of the temple on Mount Moriah. Minute specifications, in writing, regarding every portion of the sacred structure, had been entrusted to the king, and he should have looked to God in faith for consecrated helpers, to whom would have been granted special skill for doing with exactness the work required. But Solomon lost sight of this opportunity to exercise faith in God. He sent to the king of Tyre for "a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson,

and blue, and that can skill to grave with cunning men . . . in Judah and in Jerusalem."

The Phenician king responded by sending Hiram, "a cunning man, endowed with understanding, . . . the son of a woman of the daughters of Dan, and his father was a man of Tyre." This master workman, Hiram, was a descendant, on his mother's side, of Aholiab, to whom, hundreds of years before, God had given special wisdom for the construction of the tabernacle. Thus at the head of Solomon's company of workmen there was placed an unsanctified man, who demanded large wages because of his unusual skill.

Hiram's efforts were not prompted by a desire to render his highest service to God. He served the god of this world—Mammon. The very fibers of his being had been inwrought with principles of selfishness, which were revealed in his grasping for the highest wages. And gradually these wrong principles came to be cherished by his associates. As they labored with him day after day, and yielded to the inclination to compare his wages with their own, they began to lose sight of the holy character of their work, and to dwell upon the difference between their wages and his. Gradually they lost their spirit of self-denial, and fostered a spirit of covetousness. The result was a demand for higher wages, which was granted them.

The baleful influences set in operation by the employment of this man of a grasping spirit, permeated all branches of the Lord's service, and extended throughout Solomon's kingdom. The high wages demanded and received gave many an opportunity to indulge in luxury and extravagance. In the far-reaching effects of these influences, may be traced one of the principal causes of the terrible apostasy of him who once was the wisest of mortals. The king was not alone in his apostasy. Extravagance and corruption were to be seen on every hand. The poor were oppressed by the rich; the spirit of self-sacrifice in God's service was well nigh lost.

Herein lies a most important lesson for God's people to-day,—a lesson that many are slow to learn. The spirit of covetousness, of seeking for the highest position and the highest wage, is rife in the world. The old-time spirit of self-denial and self-sacrifice is too seldom met with. But this is the only spirit that can actuate a true follower of Jesus. Our divine Master has given us an example of how we are to work. And to those whom he bade, "Follow me, and I will make you fishers of men," he offered no stated sum as a reward for their services. They were to share with him his self-denial and sacrifice.

Those who claim to be followers of the Master Worker, and who engage in his service as colaborers with God, are to bring into their work the exactitude and skill, the tact and wisdom, that the God of perfection required in the building of the earthly tabernacle. And now, as in that time and as in the days of

Christ's earthly ministry, devotion to God and a spirit of sacrifice should be regarded as the first requisites of acceptable service. God designs that not one thread of selfishness shall be woven into his work.

Great care should be taken in regard to the spirit pervading the Lord's institutions. These institutions were founded in self-sacrifice, and have been built up by the self-denying gifts of God's people and the unselfish labor of his servants. Everything connected with institutional service should bear the signature of heaven. A sense of the sacredness of God's institutions should be encouraged and cultivated. The workers are to humble their hearts before the Lord, acknowledging his sovereignty. All are to live in accordance with principles of self-denial. As the true, self-sacrificing laborer, with his spiritual lamp trimmed and burning, strives unselfishly to advance the interests of the institution in which he is working, he will have a precious experience, and will be able to say, "The Lord indeed is in this place." He will feel that he is highly privileged in being permitted to give to the Lord's institution his ability, his service, and his unwearying vigilance.

In the early days of the third angel's message those who established our institutions, and those who labored in them, were actuated by high motives of unselfishness. For their arduous labors they received no more than a mere pittance—barely enough for a meager support. But their hearts were baptized with the ministry of love. The reward of whole-souled liberality was apparent in their close fellowship with the Spirit of the Master Worker. They practised the closest economy, in order that as many other laborers as possible might be planting the standard of truth in new places.

But in time a change came. The spirit of sacrifice was not so manifest. In some of our institutions the wages of a few workers was increased beyond reason. Those who received these wages claimed that they deserved a greater sum than others, because of their superior talents. But who gave them their talents, their ability? With the increase of wages came a steady increase of covetousness, which is idolatry, and a steady decline of spirituality. Gross evils crept in, and God was dishonored. The minds of many who witnessed this grasping after higher and still higher wages, were leavened with doubt and unbelief. Strange principles, like evil leaven, permeated nearly the entire body of believers. Many ceased to deny self, and not a few withheld their tithes and offerings.

God in his providence called for a reform in his sacred work, which should begin at the heart, and work outwardly. Some who blindly continued to place a high estimate upon their services, were removed. Others received the message given to them, turned to God with full purpose of heart, and learned to abhor their covetous spirit. So far as possible, they endeavored to set a right example before the people by voluntarily reducing

their wages. They realized that nothing less than complete transformation in mind and heart would save them from being swept off their feet by some masterly temptation.

The work of God in all its wide extent is one, and the same principles should control, the same spirit be revealed, in all its branches. It must bear the stamp of missionary work. Every department of the cause is related to all parts of the gospel field, and the spirit that controls one department will be felt throughout the entire field. If a portion of the workers receive large wages, there are others, in different branches of the work, who will call for higher wages, and the spirit of self-sacrifice will gradually be lost sight of. Other institutions and conferences will catch the same spirit, and the Lord's favor will be removed from them; for he can never sanction selfishness. Thus our aggressive work would come to an end. Only by constant sacrifice can it be carried forward.

God will test the faith of every soul. Christ has purchased us at an infinite sacrifice. Although he was rich, yet for our sake he became poor, that we through his poverty might come into possession of eternal riches. All that we possess of ability and intellect has been lent us in trust by the Lord, to use for him. It is our privilege to be partakers with Christ in his sacrifice.

A Protest Against Modern Theology

[A book has been written by Dr. Robert A. Hume with the title "Missions from the Modern View." In the December issue of *The Missionary Review of the World* the editor-in-chief, Dr. Arthur T. Pierson, considers some positions taken in this book. While so much is being published which either openly denies the fundamental truths of Christianity or at best compromises with the "new theology," it is refreshing to read such a straightforward statement of essential truth. We quote a portion of Dr. Pierson's article, as follows.—Ed.]

DR. HUME, as the title of his book suggests, looks at missions from the "modern view," reflecting twentieth century notions of religion, as qualified by man's conclusions as to anthropology and ethnology, psychology, sociology, and especially evolution. Five men of the last century, none of them Christian believers, molded current thought, not only in the scientific, but in the religious realm, more than, perhaps, any other Englishmen since Lord Bacon and Bishop Butler. These were Mill, Spencer, Darwin, Huxley, and Tyndall. Evolution exercises its potent charm even over Christian philosophy and theology; "heredity" and "environment," "natural selection," "survival of the fittest," and "development," have come to be applied as solutions, even to such problems as the Bible and Christ.

Of course, the prosecution of missions

and all cognate matters are strongly affected by this "modern view," and Dr. Hume presents the matter in its most attractive form, so moderately and reasonably as not to repel, while starting not a few doubts and questions which deserve careful answer. Some positions taken by this writer may be considered as fairly representative of this "modern view," and as illustrative both of its plausibility and possible peril.

I. First of all, the "modern view" gives pre-eminence to Christ's example rather than his vicarious death for sinners. It shifts the practical center from the "cross" to the "pattern," and from faith in his sacrificial work to following in his steps. This is a serious mistake, easily made, for it confuses the position of a sinner, before repentance and faith, with the position of a believer, after acceptance of salvation. It is Peter who gives us the familiar phrase, "leaving us an example, that ye should follow in his steps," yet the same inspired writer, more explicitly than any other in the New Testament, puts the fact that "Christ suffered in our behalf," in its true order, before the furnishing of an example; and what is meant by such vicarious suffering he more minutely defines—"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter 2:21, 24, 25.

The author of this book fascinates the reader with the popular conception of God's universal fatherhood and man's universal brotherhood, representing the divine Father as yearning over his erring human children, leading and drawing all to himself, however unconsciously on their part; and man, as helping his brother man to find and know the common Father. All religions are construed as more or less successful human attempts to reach the ideal; Christianity is conceded to be the best of all religions, but, as other faiths have learned and have yet much to learn from Christianity, Christianity, in turn, is represented as having no little "to gain from contact with the East."

Christianity, in its unique feature of atonement as the basis of a redeemed sonship, certainly is not prominent in this book, though it would appear that Dr. Hume personally holds that the "one central element in the process by which Christ helps men, making sinful men into new creatures, is his suffering and death," and gives reasons why he does not "try to explain" to the Hindu mind this central element. He considers that the philosophy of this fact, on which even Christians differ, is not a part of the essence of Christianity, and that there may be a saving experience of vital relations to Christ without any such explanation.

How consistent Peter was with his own teaching will be seen in his addresses on the day of Pentecost and in the house of Cornelius, in both which the one grand fact emphasized was the crucifixion and resurrection of the Lord

Jesus. Not a word was, on these occasions, spoken about Christ as an *example*. "Know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." That was the arrow of God that, on the day of Pentecost, pricked their hearts and compelled the question: "What shall we do?" And the very words used by the Holy Ghost to bring the whole company at Cesarea to salvation, were these: "Through his name *whosoever believeth in him shall receive remission of sins*." "While Peter yet spake *these words*, the Holy Ghost fell on all them which heard the word." Is it safe to shift the emphasis from that fact of Christ's death and man's faith in the blood, to any other, since God has, from the beginning, set his special seal on this as the grand essential of the gospel? Is not Christ's death the true focus of the *sinner's faith*, and his example an *after* consideration, the model for the saints' imitation? Do we learn the same lesson from Philip's guidance of the eunuch—whose mind was riveted on that greatest picture of vicarious sacrifice (Isaiah 53)—and from Paul's directions to the Philippian jailer? When a man asks, "What must I do to be saved?" the answer surely is not, "Follow Christ's example," but, "Believe on the Lord Jesus Christ, and thou shalt be saved."

"The Fatherhood of God"

2. The "modern view" likewise makes much of "the *universal fatherhood of God and brotherhood of man*"—a fascinating doctrine which it seems very ungracious to antagonize, or even criticize. But the only point of importance is,—not, Is it popular?—but, Is it Scriptural and spiritual? That there is such a *natural* fatherhood and brotherhood no one denies, for, as Paul said at Mars Hill, "We are his *offspring*." But this is a very different word. Impenitent sinners are never called "*sons of God*." "Sonship" is a higher term, reserved for regenerate believers. Sin transfers moral relationship from God to the devil; and hence our Lord himself boldly told those who boasted of their natural filial relation to Abraham, and, through the father of the faithful to God, that their practical obedience to sin and Satan made them, morally, "children of the devil." "Ye are of your father the devil." John 8:44.

To "modernize" such inspired teaching may involve risk of glossing over, with a polite terminology, the awful moral estrangement of sin, as a virtual denial and forfeiture of the filial relation. Dr. Hume, with strong approval, refers to the modern view that mankind, as such, are children of God, while at the same time, with apparently unconscious inconsistency, he quotes approvingly those words of John: "As many as *receive him*, even to them that *believe in his name*, to them gave he the right [*i. e.*, privilege] to *become sons of God*." If men *become* sons of God by privilege and through the believing reception of Christ, is it not mis-

leading to teach a universal fatherhood and brotherhood, apart from such faith?

After carefully examining Dr. Hume's attractive book, we submitted it to the penetrating eye of one of the wisest, most charitable, most Christlike saints whom we know, and his calm verdict is: "Dr. Hume's standpoint is fundamentally wrong. There is in it no proper acknowledgment of *prayer* or of the *Holy Spirit's work*. He leaves out the *vital factors* in the problem." This, in substance, we find to be the judgment of other discriminating judges.

The stress of Dr. Hume's whole argument seems to be that the "consciousness of filial relation to God and of brotherly relations to men" is the "supreme revelation of Jesus Christ, and the supreme achievement to which he inspires men;" and, to his mind, this supplies the main motive to missions, that the Christian is to help his heathen "brother" to find a common Father in God, and elder brother in Christ. It seems to us, on the contrary, that the primary *message* to men, in their sins, is, "Look unto me and be ye saved, all ye ends of the earth, for I am God, a Saviour, there is none beside me" (Isa. 45:21, 22); and that the primary *motive of missions* is to proclaim this one way of salvation and restoration to sonship.

What Shall It Profit a Man?

T. E. BOWEN

Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

These earnest words must have been addressed to some who followed the Saviour, thinking that they would be benefited in a worldly way by so doing. Jesus read their secret thoughts, and directed a stern rebuke at this low motive. It was put upon record so that all his followers until the close of time shall understand that they may expect no reward if the motive of their service reaches no higher than self-serving.

It is worthy of notice that Christ permitted one disciple to follow him during his three and one-half years of earnest earthly toil, a man unworthy of the name of being his disciple, who had no higher motive actuating him than to think that somehow, at some time and in some manner, he should derive earthly honor, temporal gain, by identifying himself with Jesus. That man was Judas. And when on the last night before our Lord's crucifixion, when the great Commander of heaven, the glorious Son of God, clothed with humanity, stooped in the humble act of a servant to wash Judas's feet, that very offer was misinterpreted by this selfish soul to mean that surely one stooping to such

a menial act as that could never become a king, and if not to be a king, then surely there would come no honor, no exaltation, no personal gain to himself, by following him further; and hence the final decision was then and there reached which sealed his doom: he left the presence of his Redeemer with his sins unconfessed to go out into the gloom of eternal night,—a lost soul forever.

Did he make anything by following Christ for gain? Instead of denying himself, he served himself. Many were the rebukes Christ's lessons brought to him as he listened to his teaching by the seaside, upon the mountainside, and at feasts; yet he resisted them all, and went on in his course of covetousness and greed, opposing the Saviour by dropping among the disciples seeds of doubt which led to contention among them.

The record of this life, ending in the blackness of despair, should ever be a warning to every disciple of Christ. If the motive of worldly advantage is held up as an inducement to accept Christ, let it be known that the rebuke of God is upon that thing. With some it may have become a popular thing to join the church, so that in the business world they may obtain a better standing. All such disciples prove a hindrance instead of a help to the real cause of Christ. He asks for no such service.

Ponder the weighty question, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" If lost at last, what possible use can the property of this world be to him? The more he has, the more he will have to cast away, as Judas threw down the thirty pieces of silver—the price of his Lord. Every man who names the name of Christ, and does not count all he has as belonging to Christ, placed at his disposal, to be used as his cause may demand, does the very same thing that Judas did; he sells his Lord for a little of earth's treasure. Christ reckoned that one soul is worth more than all the treasures of this world combined. At first thought, this seems almost impossible. One thinks of the untold millions of dollars of gold and silver laid up in the vast treasuries of the world; the mammoth buildings, displaying great wealth; the enormous sums of money invested in railroads, steamships, vast cities, and farming lands. What! one life redeemed and placed in the city of God of more value than all this? God says so, and he knows.

Wise, indeed, will be that man or woman who so sets the affections on things above, and not on things on the earth, as to gain the heavenly treasure—eternal life. That life is given us in Jesus Christ. He is the treasure, the one pearl of great price, that by selling all we have, by counting our all as loss, we may obtain. Thus he who now yields his life to Christ in loving obedience, shall find it again in the kingdom of God.

Rome, N. Y.



It Is Not Work, but Worry

It is not the work, but the worry,
That wrinkles the smooth, fair face;
That blends gray hairs with the dusky,
And robs the form of its grace;
That dims the luster and sparkle
Of eyes that were once so bright,
But now are heavy and troubled,
With a weary, despondent light.

It is not the work, but the worry,
That drives all sleep away,
As we toss and turn and wonder
About the cares of the day.
Do we think of the hands' hard labor,
Or the steps of the tired feet?
Ah! no, but we plan and ponder
How to make both ends meet.

It is not the work, but the worry,
That makes us sober and sad;
That makes us narrow and sordid,
When we should be cheery and glad.
There's a shadow before the sunlight,
And ever a cloud in the blue;
The scent of the roses is tainted;
The notes of the song are untrue.

It is not the work, but the worry,
That makes the world grow old;
That numbers the years of its children
Ere half their story is told;
That weakens their faith in heaven,
And the wisdom of God's great plan.
Ah! 'tis not the work, but the worry,
That breaks the heart of man.

—Inez May Felt.

Ventilation and Sunlight

IN the construction of buildings, whether for public purposes or as dwellings, care should be taken to provide for good ventilation and plenty of sunlight. Churches and schoolrooms are often faulty in this respect. Neglect of proper ventilation is responsible for much of the drowsiness and dulness that destroy the effect of many a sermon, and make the teacher's work toilsome and ineffective.

So far as possible, all buildings intended for human habitation should be placed on high, well-drained ground. This will insure a dry site, and prevent the danger of disease from dampness and miasma. This matter is often too lightly regarded. Continuous ill health, serious diseases, and many deaths result from the dampness and malaria of low-lying, ill-drained situations.

In the building of houses it is especially important to secure thorough ventilation and plenty of sunlight. Let there be a current of air and an abundance of light in every room in the house. Sleeping-rooms should be so arranged as to have a free circulation of air day and night. No room is fit to be occupied as

a sleeping-room unless it can be thrown open daily to the air and sunshine. In most countries bedrooms need to be supplied with conveniences for heating, that they may be thoroughly warmed and dried in cold or wet weather.

The guest-chamber should have equal care with the rooms intended for constant use. Like the other bedrooms, it should have air and sunshine, and should be provided with some means of heating, to dry out the dampness that always accumulates in a room not in constant use. Whoever sleeps in a sunless room, or occupies a bed that has not been thoroughly dried and aired, does so at the risk of health, and often of life.

In building, many make careful provision for their plants and flowers. The greenhouse or window devoted to their use is warm and sunny; for without warmth, air, and sunshine, plants would not live and flourish. If these conditions are necessary to the life of plants, how much more necessary are they for our own health and that of our families and guests!

If we would have our homes the abiding-place of health and happiness, we must place them above the miasma and fog of the lowlands, and give free entrance to heaven's life-giving agencies. Dispense with heavy curtains, open the windows and the blinds, allow no vines, however beautiful, to shade the windows, and permit no trees to stand so near the house as to shut out the sunshine. The sunlight may fade the drapery and the carpets, and tarnish the picture-frames; but it will bring a healthy glow to the cheeks of the children.

Those who have the aged to provide for should remember that these especially need warm, comfortable rooms. Vigor declines as years advance, leaving less vitality with which to resist unhealthful influences; hence the greater necessity for the aged to have plenty of sunlight, and fresh, pure air.—*Ministry of Healing.*

The Sun as a Healing Agency

EXPOSURE to the sun draws to the surface of the body and fixes in the skin a large amount of blood by dilating the blood-vessels. The average chronic invalid is suffering from too much blood somewhere. If he has too much blood in his brain, he suffers from insomnia; if there is too much blood in the lungs, he has chronic bronchitis; if there is too much blood in the region of the heart, he has dilatation of the heart or some other cardiac disease; too much blood in the stomach causes gastric catarrh, or in the intestines, intestinal catarrh; too

much blood in the kidneys causes Bright's disease.

A person does not suffer from any serious internal disorder while he has a perfectly healthy skin. A healthy skin is a guarantee of health throughout the body. One who has a diseased stomach will have a sickly skin; and one who has a sickly skin will have a diseased stomach sooner or later.

When a person gets out in the sun and gets his skin well sunburned, a few days later his skin is darker in color than it was before. That brown color is due to the fact that there is more blood in the skin, and this means that the skin has become more active. This increased activity of the skin indicates increased activity of the entire body. The blood-vessels are dilated, and the blood remains in the skin. There will then be less blood in the brain, where there was too much before; or in the liver, which can now do its work better; or in the stomach, which can consequently digest better.—*Selected.*

Home

"THE kingdom of home is a beautiful realm,
Its subjects the truest that ever were seen,
When the father rules with a strong, wise hand,
And a loving mother, its faithful queen.
But a desert land is the kingdom cold,
Where Self is lord, and Might is king;
Where Love lies dead, in its poisoned bed,
And dread and doubting to all things cling."

Astounding Facts

MR. NELSON, the most distinguished of English actuaries, after long and careful investigations and comparisons, ascertained by actual experience the following astounding facts:—

Between the ages of fifteen and twenty, where ten total abstainers die, eighteen moderate drinkers die.

Between the ages of twenty and thirty, where ten total abstainers die, thirty-one moderate drinkers die.

Between the ages of thirty and forty, where ten total abstainers die, forty moderate drinkers die.

Or, expressing the fact in another form, he says:—

A total abstainer, twenty years old, has the chance of living forty-four years longer, or until sixty-four years old.

A moderate drinker has the chance of living fifteen and one-half years longer, or until thirty-five and one-half years old.

A total abstainer, forty years old, has the chance of living twenty-eight and one-fourth years longer, or until sixty-eight and one-half years old.

A moderate drinker, forty years old, has the chance of living eleven and two-thirds years longer, or until fifty-one and one-half years old.—*Selected.*

Hints From a Trained Nurse

TEACH your children to breathe through their noses; if one finds it absolutely necessary to breathe through his mouth, something is wrong, and a physician should be consulted without delay. The difficulty is very probably caused by adenoids, a growth at the back of the nose, which can be removed by a simple surgical operation. If neglected, they are likely to prove more troublesome as time goes on.

Insist that children wash their hands thoroughly before eating. This is not for esthetic reasons, but as a precaution against disease. Do not let them eat sweet things between meals, but give them bread and butter or fruit; if they are really hungry, they will enjoy it, if not they are better off without anything. The sugar consumed by the average American child is the cause of defective teeth, inadequate digestion, and irritable nerves in after-life, even if the ill effects are not at once apparent.

Teach them never to drink from a common cup; there is no more rapid way of spreading disease than by the train tumbler and the school dipper.

Do not let them have ice water, but encourage them to drink as much pure, cool water as possible. The importance of this last can not be overestimated. In my professional career I have seen wonderful cures result from this simple remedy. Many times a prescription reads, "To be taken in half a glass of water," because the doctors know how hard it is to persuade the average person to take water enough. Two quarts a day is none too much.

Train your children to drink milk slowly, and always to eat something with it. It is particularly dangerous to allow them to gulp down milk when they are overheated and thirsty. The result is a well-nigh indigestible curd, which causes intense pain, and in some cases death.—*Housekeeper.*

Temperance and Heredity

A DISTINGUISHED specialist in children's diseases has carefully noticed the difference between twelve families of drinkers and twelve families of temperate men during a period of twelve years, with the result that he found that the twelve drinking families produced in those years fifty-seven children, while the temperates were accountable for sixty-one. Of the drinkers, twenty-five children died in the first week of life, as against five on the other side. The latter deaths were from weakness, while the former were attributable to weakness, convulsive attacks, or edema of the brain and membranes. To this cheerful record is added five who were idiots; five so stunted in growth as to be really dwarfs; five, when older, became epileptics; one, a boy, had grave chorea ending in idiocy; five more were diseased and deformed; and two of the epileptics became, by inheritance, drinkers. Ten only, therefore, of this fifty-seven showed normal disposition and develop-

ment of mind and body during life. On the part of the temperates, as before stated, five died in the first week, of weakness; four, in later years of childhood, had curable nervous diseases; two only showed inherited nervous defects. Thus fifty were normal, in every way sound in body and mind.—*Selected.*

Care of the Feet in Cold Weather

OF greater influence on the general health than appears at first glance is the care of the feet in winter. Aside from the discomfort suffered, the nerves and temper are never improved by the constant "nagging" of cold feet.

The cause may, of course, be deficient circulation, the heart not being strong enough to pump the blood thoroughly into the capillaries of the extremities, or the cause may be a nervous disorder, and in such cases a physician's advice is necessary. But in many cases cold feet are the result of neglect, or, to speak plainly, of vanity.

A neat, trim appearance in a shoe that fits perfectly is greatly to be admired; but many times the shoe does not stop here; and a foot is never admirable when squeezed into a shoe so tight that every separate joint is visible. A shoe too narrow forces the bones of the foot together, often causing them to grow out of shape, and always compressing the blood-vessels which wind in and out, over and under, and between the bones. It is the blood supply that warms the feet. If this be impeded at any point, either by too tight and narrow a shoe, by drawing the laces too tight around the ankles, or by tight "garters," the result is inevitably cold feet. Placing the feet in hot water warms them quickly because the heat rapidly expands the coats of the blood-vessels, particularly of the capillaries, and the blood flows quickly and fully through them.

When the feet are once accustomed to moderately thick-soled shoes, a thin sole is uncomfortable in all seasons. Heavy hose are not always desirable, particularly where there is a tendency to excessive perspiration. In such cases two pairs of thin silk or lisle hose are sometimes satisfactory, the outer pair taking up the moisture from the inner pair, and leaving those next the foot dry.

As a rule, however, light-weight merrino is more comfortable for winter, and the perspiration can be controlled by daily bathing in alum water, and then dusting with borated talcum powder. Avoid standing or sitting with the feet over a hot-air register.

For the ordinary case of cold feet bathe in warm water in which is a liberal tablespoonful of mustard, dash cold water over them and rub briskly, slapping the soles in a manner that is really very near to punishment. Exercise by rising upon the toes, then settling back upon the heels, raising the toes from the ground while so doing, repeating this several times, beginning with a few times and increasing the number. Brisk walking is good exercise for cold feet.

Do not wear low shoes and cloth gaiters. Shoes made with an inner cork sole are to be recommended. Do not keep rubber overshoes on longer than is necessary, as they cause the feet to perspire. Feet are more quickly warmed if the shoes are removed.

Never go to bed with cold feet. For nothing in the world is the hot-water bottle a greater boon. The old-fashioned soapstone or flat-iron, a small stone jug—though the latter never seems quite safe—anything is better than cold feet.

Have a pair of knitted, fleece-soled bedroom slippers, or, failing this, a very comfortable pair can be made of eider-down flannel, cut high enough to cover the ankles. Cut them small enough so they will not slip off—elasticity of the material will allow this.—*Pilgrim.*

Whisky and Snake Bite

DESPITE the popular creed, it is now pretty sure that many men have been killed by the alcohol given to relieve them from the effects of snake bite, and it is a matter of record that men dead drunk with whisky and then bitten have died of the bite.—*Prof. S. Weir Mitchell and E. T. Reichert, in Researches on Serpent Poison.*

There is no known antidote by which the venom can be neutralized, nor any prophylactic. Whisky intoxication favors the injurious effect of the poison. What is required is to keep the patient alive until the poison is eliminated.—*Prof. W. Watson Cheyne, King's College Hospital, London, in International Encyclopedia of Surgery.*

In India whisky used to be given for snake bite, but it was found to interfere with the processes of repair, so is being abandoned.—*Dr. Sims Woodhead, Royal College of Physicians and Surgeons, London, England.*

Whisky has obtained its reputation as a cure because, as Dr. Mitchell has pointed out, if a snake strikes several times before inflicting a wound, the sacs containing the venom may be emptied, and the bite not introduce enough poison for fatal results.

Dr. Shepard, of Brooklyn, says a hot-air bath will drive out of the system any animal poison, heat being the most perfect eliminator known to man.—*Selected.*

Did you ever try to sink a cork in water? What happened when you removed the pressure of your hand? Just so unsatisfactory is it to attempt by outside pressure to govern the actions of the boy or girl in whom the element of self-control is uncultivated. The true parent or teacher hails with delight any indication of that inner development in the life of the child that takes away the necessity of that constant holding in check that becomes so irksome alike to the constrainer and the constrained. And so we fan and cherish and nourish the little flame that is the beginning of all true character building.—*H. C. C.*

THE WORLD-WIDE FIELD

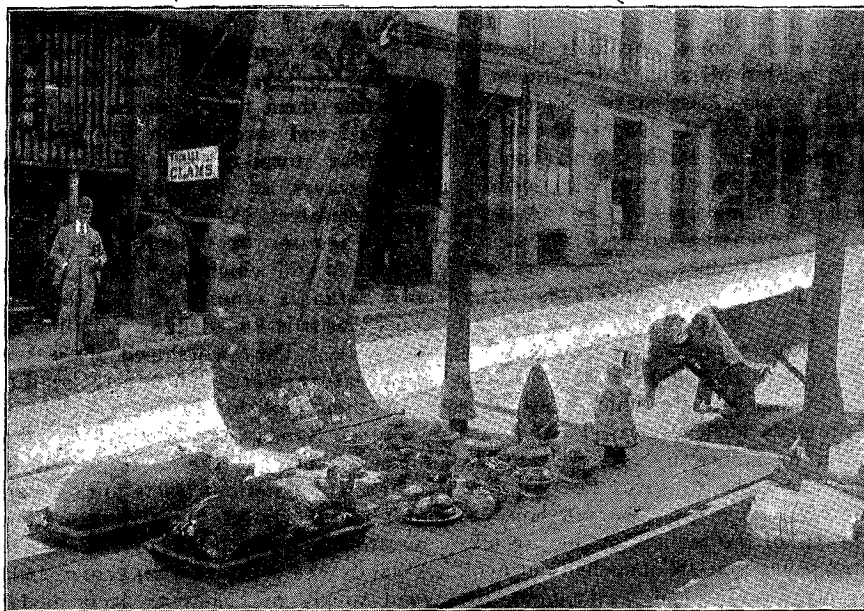
One of China's Criminals

CHARLOTTE SIMPSON

ONE day, passing through the streets of our city, we saw a large crowd gathered in front of the Yamen gates, to gaze at a man who was sentenced to death for murder and robbery. He was confined in a wooden cage, having a hole for his head, fitting tightly, so he could not move. One leg and one arm were tied to the side of the cage, while under the other leg was placed a bench, which he could scarcely touch with his toes. In this way he sustained the weight of his body on his toes. Should he not be able to do this, he would, of course, be sus-

frequent punishments, and it is very common to hear of people taken to the Yamen for slight offenses, being confined by heavy wooden shackles on wrists and ankles. It is said that one man begged the officials to change his wooden shackles for iron ones, because the wooden ones were infested by vermin, which cause the unfortunate prisoners intense suffering. Not having the free use of their hands, they can not remove the vermin, and they chafe the skin in their efforts to free themselves from their tormentors, which gradually develops deep sores.

In former years they used to punish murderers and robbers by nailing them



FEAST FOR DEPARTED SPIRITS

ended by his neck and choke. He was kept in this position one day from early morning until late at night. It was a very hot day in July, and the man was given neither food nor drink. He wore no clothing except a pair of short trousers. The sun poured down upon him its fiercest rays, and large numbers of flies, attracted by the fruit skins thrown down by the crowd, tormented the wretched man past all endurance.

We were informed that after dark the bench would be taken out, and he would choke to death. The Chinese seemed to feel no pity for him, and when we suggested that surely being put to death was punishment enough, without the torture, they replied that a Chinaman does not fear death, if it is quick, but that he dreads torture and the slow death.

Many modes of torture are resorted to, such as destroying the ear-drums and eyesight, crushing the ankles, and compressing the fingers. Compelling people to kneel on chairs and other articles, and beating them with bamboo, are very

to the city wall, and leaving them to die. This practise was discontinued only about twenty-six years ago, while in this city people were buried alive eight years ago.

The Yamen are dreaded by all the Chinese. And well they may fear them, for many innocent people have suffered, and still suffer, almost unheard-of torture at the hands of mandarins and officials, who as a class are unprincipled and corrupt.

As we see darkness and suffering on every side, and remember the many thousands of Chinese who have not yet heard the gospel, our hearts and courage would grow faint within us did we not remember that God has said he will gather a people from every nation and kindred and tongue.

Brethren and sisters in the home land, we need your prayers and help. The fields are ready for harvest, but where are the laborers to gather the precious sheaves into the garner of God? Now is the time for earnest work.

Honan, China.

News From Haran—8

Z. G. BAHARIAN

OUR eighth trial was on May 18. When we were presented before the court, we saw that the presiding judge was planning to have the clerk read other letters, even though there were a few points in the former letters to which we wished to give explanations. I arose, and proposed to present these explanations. The president opposed, knowing that these would be to them a stumbling-block in their determined course. For about half an hour I tried to have my explanations read, and at last succeeded.

The first point to be explained was the misuse made of all our writings. They were taking quotations from our letters, cutting them off from their connections, and giving to them political meanings, as they pleased. Our protest was powerful, and the judge could not bear it. Before I had half finished, he ended the trial for that day, and postponed it to another time, murmuring that he would not call us again before a month.

On May 25 we heard of the sudden and unexpected arrival of two overseers, to investigate all the proceedings of the court for the space of eight years. These officers were those appointed especially for the provinces of Adana and Aleppo. One of them was a Moslem, and the other a Greek. We prayed to God, and then wrote a petition containing all the unjust points in our past trials. This petition we forwarded to them through a friend, an American missionary lady. The Greek officer had called to see her charity institutions. This was her best opportunity to hand our petition to him. This she did, telling him of our innocence. My wife also had called on this man last year, when she had gone to Aleppo in our behalf, and explained to him our principles. God stirred his heart to do right. After reading our petitions, he sent for all the papers, letters, and proceedings of the court. After a careful review, he was fully convinced that we had no political guilt, and determined to work for our freedom.

He and his companions called the president and the general attorney, and commanded them to finish our trial soon, and in justice, declaring that in their investigations of us they had found no guilt. The president called the other members of the court, and informed them of the command of the overseers. On June 7 we were called up again for trial, and the whole afternoon was spent for our cause. We saw that the attitude of the court was different. We were allowed to ask what we would, and to say what we desired.

My explanation was completed first. Then the president handed the clerk the first prohibiting commandment of the minister of the interior against our preaching, issued about eight years ago. The clerk read it. Then I took some time to explain how and why it was issued against us, and how it was annulled by another commandment from the same

minister, issued about six years ago, permitting me to preach. The general attorney then asked me: "Why, then, did Shurai Devlet issue another commandment against you?" I then explained minutely the purpose of that commandment. It was issued not because we were insurgents, but because the government was not willing to create another nation because of this new religion. Other religions have been national religions, and the government has committed to each some of the civil works, as marriage, the first notes for citizen papers and passports, etc. These civil works can be performed only when one is a member of these acknowledged religions. Outside of these religions, one is considered an outlaw. No one can marry, travel, buy or sell ground or houses. As Protestant representatives denied that we were Protestants, we were in the condition where our civil rights could not be secured to us. We appealed to the government for these rights. According to the principle of the government, there was only one way to secure these rights, and that was to make our religion national, and so create another nation. As this was a great task for the government, it took the only other possible step, that is, to prohibit our religion. After explaining these things, I told them very plainly that our religion can not be a national one. Our purpose is to preach the gospel, and not to create a nation. We can not take upon us the performance of civil works that belong to the government. We are a church, and not a nation. I was very glad for this opportunity, because this was the heart of our message.

Several other papers were read, and we gave proper replies. The day was spent, and our trial was left till the next day for completion.

Aintab, Turkey.

Experiences of a Ship Missionary

CHAS. W. PETER

SAFELY within the Golden Gate, and floating securely and quietly down the roadway between the city built upon hills to the right, and Alcatraz Island, Uncle Sam's fortified watchman of the gate to the left, the white-sailed wanderer of the deep comes to her moorings somewhere close to Goat Island, or is towed to a place that has been selected for her alongside the quay. Here her assorted cargo is discharged from her hold. If she has sailed from the Orient or the islands of the sea, it will most likely be tea, sugar, bananas, etc.; or if from around the Horn, the English, French, or Italian merchantman will be discharging those brands of manufactured goods commonly found labeled "Made in Germany," etc.

It may be we see a greyhound steamer from the Orient, such as the "Mongolia," the twenty-eight-thousand-ton modern liner, or some of her sister ships, the largest vessels that enter the harbor;

or it may be an Australian liner, that has made her docks, or cast off her stays, for a long voyage across the trackless deep, touching at Hawaii, the garden of the Pacific, en route to her destination. Looking at the "Guide," we read, "'Columbia,' to sail at 11 A. M. for Portland." She is filled with a jolly company, going to attend the exposition. A band plays "My country, 'tis of thee." As the last strains of the patriotic song die away, a Swedish quartet of male voices is heard singing the Swedish national hymn, or a company of missionaries, bidding farewell in song—"God be with you till we meet again."

It would be an endless task to describe all the steamers and sailing craft, large and small, that visit us yearly, some monthly, some weekly, and some daily. Every nation that floats a vessel upon the high seas, or proudly waves her colors from a masthead, contributes to their number.

Surrounded by the Finnish and Scandinavian missions and fishermen's and sailors' union rooms, one finds the San Francisco Ship Mission, a department of the California Missionary Society of Mountain View, Cal. Upon entering the room, the visitor sees in front, upon the wall, a canvas, upon which are printed the ten commandments of God. A fourteen-foot, seven-shelfed bookcase to the right contains Bibles, books, papers, and tracts in all the leading languages. After stamping a goodly assortment, and placing it within my grip, I start upon my rounds to the ships. After looking at the "Guide," to see which vessels are to sail, and when, I kneel, and ask Jehovah to apportion his angels to the different vessels, to give the desire to read, and to impress the truth home to the hearts of the readers of the precious printed pages that are launched out upon the deep as "bread cast upon the waters."

With grip in one hand, I manage with the other to climb up the side of the huge wind-jammer, and stand upon the deck. "Captain, how many men do you carry? When do you sail?"—"Thirty men, and we sail the tenth of the month, around the Horn, for Liverpool." "Here is a roll of assorted papers and tracts, to be read when you get to sea, a gift of the California Missionary Society." "Many thanks to you. We are glad to get something to read when we are out for so many months at sea." "Yes, I have read that passage, and believe in God," he says, as I turn to and read Ps. 107:23: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep." After handing him the roll of precious printed message of truth, and possibly selling one or more books to him or his crew, I bid farewell, with a "Pleasant voyage to you, Captain."

The next vessel may be a French merchantman, or an Italian gunboat, or Russian cruiser. The first sale to a Frenchman was the "Life of Christ"

and "From Eden to Eden," in the French language.

"Transport to sail to-day," said the watchman at the gate. "One thousand soldier boys aboard, in transit to the island possessions"—somebody's boys, given as sacrifices upon the altar of a nation's lust for commerce and territory. Having prepared an assortment of several hundred papers, tracts, etc., I go on board, and hand to each a copy, as far as they will reach. At twelve o'clock sharp the whistle blows; the twin-screws begin to churn the waves, as the huge transport starts out upon her mission. The regiment band strikes up "Good-by, little girl, good-by." Tears are shed by mothers and sweethearts, as they look at the faces of those whom possibly they will never see again.

It is Sunday afternoon, and all is quiet upon the quay. A motley crowd of human beings is gathered around some speaker, who is exhorting them. He may be a gospel worker, a socialist, or an infidel, who has attracted to himself these men of such mixed nationality. The gospel worker tells of Christ, of the One to save them from their sins, exhorting them to anchor to the Rock, steadfast and sure, which will never be moved by storm or gale, pacifying the angry waves as oil poured upon the troubled waters.

The agitator or infidel has a sign tacked up, to which he refers: "The only Satan is ignorance, and the only Jesus Christ is knowledge," fulfilling the Scripture, "They worshiped and served the creature more than the Creator," "and their foolish heart was darkened."

Every Sunday afternoon our time comes to present the message to this throng, and hand out tracts to them, and invite those who are interested to attend our Bible class at the headquarters near at hand, where we have an organ, and a good supply of chairs to accommodate them.

Much I could say about the many interesting experiences I have daily; but suffice it to say that the harvest truly is great, and the laborers are few. I think I hear you say, "What can I do to help the San Francisco Ship Mission in its work?"—Send clubs of new *Signs*—five or more, ninety cents each per year; four, thirty cents per month; two, fifteen cents a month—or of *Life and Health*—ten or more to one address—1 copy, five cents a month.

Money is wanted to buy tracts and purchase paper file-backs for the steamers, the name of each steamer to be placed upon the back.

The Young People's Societies that want to take up this work can write to me, and I will furnish the name of an ocean liner which they can supply with a file, and keep it filled with copies of *Signs*, *Life and Health*, and *Watchman*, or whatever periodicals they may choose. Some of the boats are the "Ventura," "Sonoma," "Sierra," "Alameda," of the Australian and island route; or "Mongolia," "Manchuria," "Korea," "Siberia," "Copic," "China," of the

Oriental route; "Santa Rosa," "Queen Roanoke," of the coast routes; besides hundreds of steamers, sailing vessels of all descriptions and sizes.

Boxes of clean copies of all our papers, excepting *Pacific Union Recorder*, etc., are received, freight prepaid. The mailing of papers costs as much as new copies direct from the office; send your postage there. Canned fruit and dried fruit can be used at the mission rooms, to feed the hungry who are brought to us.

All money for subscriptions and files, etc., should be sent to A. J. S. Bourdeau, Mountain View, Cal., missionary secretary of the California Conference. All shipments of papers, fruit, etc., should be made to the mission address: 9 Mission St., Room 7, San Francisco, Cal.

The Great Lisbon Earthquake

C. E. RENTFRO

I HAVE read numerous descriptions of the great Lisbon earthquake of 1755; and while the one given in "Great Controversy" is excellent, yet there is nothing so inspiring as to read in the native language the story given by an eye-witness. To people living in Europe, our stories of the darkened sun and falling stars seem like a Yankee tale, and they ask why there were not such occurrences over here; to which we may reply, if we know of its importance and effects, that the earthquake of 1755 was a sufficient warning of the approaching end.

A little explanation of Lisbon's situation will serve to explain what is not clear in the recital. The city is about seven miles up from the mouth of the river Tagus, and the sea water backs up when the tide comes in. Just in front of the city the river is about five miles across. I will translate this from a book published in Lisbon in 1758; however, it may be quite a literal translation:—

"Saturday, the first of November, and twenty-eighth day of the moon, the day broke serene; the sun clear, and the sky without clouds. This serenity had already lasted for many days of the month of October, and the heat was felt more than the season of autumn promised. A little after 9 A. M., the barometer being at twenty-seven inches and seven lines, and the thermometer of Reaumur fourteen degrees above freezing, and in a northeasterly direction the earth commenced to shake with pulsations from the center to the surface, and the impulse increasing, it continued to tremble, forming a balance, with the sides north and south. This caused the destruction of the buildings; for at the second minute of duration, they began to fall in ruins, the largest not being able to resist the vehement movements of the earth, and their continuation. Those lasted, according to the most regulated opinions, six to seven minutes, the great earthquake making in this space of time two brief intervals. In this time was heard a subterranean sound, like thunder afar off. To many persons it seemed like a large carriage (or wagon) traveling

swiftly. The light of the sun was obscured by vapors cast out of the earth, whose sulphurous exhalations were perceived by many. Many cracks were seen in the earth, which were very long, but not wide, and the dust caused by the falling houses seemed to suffocate the living.

"At these impulses of the earth the sea retired, and, returning, the waves swept over the villages on the coast. Three of the greatest irruptions, besides many smaller, the sea made against the land, destroying many buildings, and carrying many persons into the sea. The day being a holy day, feast of All Saints, many persons at that hour were in the churches, devotedly seeking to fulfil ecclesiastical precepts, and to obtain the jubilee of the day. Many other persons were going to and fro in the streets, for various purposes, but the greatest portion of the inhabitants were at home, and some still in their beds. On feeling the earthquake, everything was horror, disorder, and confusion.

"In the largest churches, the roof opened, and walls fell in on the worshippers, who began crying to God, '*Miseri cordia*,' 'Mercy, mercy.' These cries were general, but mingled with cries of help of the most holy Mary. The same was heard in the streets, the squares of the city, and the fields of the suburbs. The horror of the earthquake, the sound of the demolition of the buildings, the fear of death, the cries and shouts of the men, the laments of the women, and the cries of the children, caused so much noise, and such confusion, that in the general consternation the discord was equal to the peril.

"In this horrible conflict, only self-love predominated. Fathers left their children, and children forgot their fathers. The wives forgot their husbands. There was no friend to friend. None cared for earthly goods, only sought to free their lives, alone attended to the salvation of their souls.

"Many people sought the margin of the Tagus, to be free from the falling buildings, full of horror of the sight of the ruins, when suddenly the sea entered from the mouth of the river (between seven and eight miles distant) with a furious inundation of waters, threw itself into the city, and accomplished what the tremors of the earth did not in the ruin of the city.

"Soon after the earthquake, one of the palaces was seen to be burning, then churches and other buildings, in which were the lights and stoves, from which the fire communicated to the woodwork. Here was multiplied the sadness and the increase of misfortune.

"The shaking of the earth continued from hour to hour, with less violence, but with equal horror, and it was feared that the earth would open with the vehemence of so many movements.

"The earthquake, the tidal wave, and the fire ruined and destroyed the greatest and the best part of that most extensive and populous city.

"This want of reflection and of news

made to write some months after by many authors an improper and less true account of the number of deaths. Joseph de Oliveira Trovao, the first that wrote, in a narrative letter of the results of this earthquake, says that seventy thousand persons died, but other writers say less."

The author, who is a very conservative writer, insists that not over ten thousand died. Of course, this was in Lisbon only. The same book tells of the extension of this earthquake, on the coast of West Africa, and Spain, fully verifying what is written in "Great Controversy" by Mrs. E. G. White. Surely, when a person stops to realize the greatness of the earthquake of which Lisbon was the center (and we can see the results yet), and realizes that there was none such before, nor has been since, and, too, the time in which it occurred, — almost at the end of the twelve hundred and sixty years of papal supremacy, — he can but believe that it perfectly fulfils Rev. 6:12: "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake."

Mission Notes

JAPAN boasts of her eight hundred million gods.

FIVE persons were baptized in Colon recently, by Brother Peckover, prior to his leaving for Bocas del Toro, for recuperation.

BROTHER FRANK HALL and family, of Jamaica, are to take up work in Grand Cayman. They are of good courage. Reports from the island are very favorable.

THE church-school at Mahogany Grove, Jamaica, is progressing wonderfully. Brother R. C. Kennedy is doing his best to make the work a success. He has an attendance of forty children, and the prospect is that many more will soon be added.

THE dedication of the church building at Port-of-Spain, Trinidad, was appointed for Sunday, September 10. This building, the largest of our churches in the East Caribbean Conference, is now entirely free from debt, and is ready to be placed in God's hands for complete service.

IN writing to this office, Brother C. E. Rentfro, of Carcavellos, Portugal, encloses a copy of their first effort in Portuguese, which is a translation of No. 5 of *The Family Bible Teacher*. If any can use copies of this tract, Brother Rentfro will furnish them, post-paid, at the rate of ten for five cents. He writes encouragingly of the work there, and says of their language teacher: "We know God is working upon her heart by his Holy Spirit, and we pray that he may convert her to the truth of the third angel's message. . . . Remember us in your prayers."



THE FIELD WORK



Bermuda

HAMILTON.—For three Sundays I have been holding Bible readings with fifteen or twenty Portuguese. I hope that some of these will yet heed the message. One week ago last night a woman at the Point expressed her intention to keep the Sabbath. I am only holding cottage meetings at present. I hope soon to labor awhile in St. George, on the east end of the island. We have never held any meetings there, but I have canvassed that place for "Coming King," and one of our native brethren has sold some books and papers there.

J. A. MORROW.

West Virginia

DECEMBER 6 I began a series of meetings at Kanawha Station, and the attendance and interest have been good. Last Sunday five persons followed the Saviour in baptism. These, and another who was baptized some time ago, were received into the church Sunday night. We still hope for others.

I am glad to say that the week of prayer was a blessing to us all. The services were held each day at 6 P. M., and were quite well attended. All were faithful in prayer and testimony. This was a great help to our other series of meetings being held at 7:30 P. M., and contributed largely to the good results as stated above. The offerings were almost double those of last year. We are of good courage.

B. F. PURDHAM.

Brazil

TAQUARY.—Mrs. Gregory is five days' from here, teaching the first Portuguese church-school of Brazil. As she is in an out-of-the-way place, I receive a letter from her only about once a month. She has with her our adopted daughter, who is fourteen years of age. I have a boy of fifteen cooking for me.

We have no place here in which to give treatments. All we can do is what we do in private practise, with many obstacles in our way.

Our printing-press is employing three workers at present, and we have in prospect an abundance of work for the near future. Up to date we are paying running expenses, and with more work would have a surplus.

The REVIEW is a comfort to us in our isolation.

A. L. GREGORY, M. D.

Norway

SANGLUND, HAMAR.—We have been passing through quite a political crisis this summer, which has had its effect upon our country in various ways. Financially, business has been affected more or less. Our canvassers have found it quite difficult to do much, and that has embarrassed our publishing house. But prospects are brighter now, since Norway and Sweden have come to a peaceful understanding, and since Nor-

way is now acknowledged as a separate, independent nation. But that does not end the matter; for now many are discussing the form of government Norway ought to have. When all this is settled, we hope for more quiet times.

At one time, war was threatening. The army was mobilized, and the land troops were called out to defend the frontier. Several of our brethren have been called to do military service. Last summer two from the office were called, and lately one of them has been condemned to thirty days' imprisonment, and the other to twenty-four days, on account of failure to comply with military regulations. Another of our older office employees has lately been called to do military service; but he was appointed cook, and so remained. Amid it all, we are of good courage, and the work is onward. The finances of the conference are at present in good condition, but our publishing house is hard pressed.

O. A. JOHNSON.

Northern Illinois

We are getting good word from our churches regarding the blessings which came to them during the week of prayer. The reports that have come to us indicate that all have been benefited. The financial reports are not in yet, so we can not tell whether the total donation will be more or less than last year. The churches in Chicago have given about five hundred dollars.

Four were baptized at the Forty-sixth Street church. At Aledo three were received into the church, subject to baptism, and five others are expected to unite with that church when the three who applied for membership are baptized; so it practically means an addition of eight members to the church at that place. Others are to be baptized soon in Chicago. Also a number of new Sabbath-keepers at Moline are about to unite with the church at that place. Our church statistics show that we have about twelve hundred members in this conference. We hope to see this number materially increased during the year.

WM. COVERT.

Michigan

WEST BRANCH.—We are rejoicing in the accession of two to our little company; these made a start during our week-of-prayer season. The Lord met with us by his Spirit, and we are encouraged to do what we can, for the proclamation of the message in this city and its vicinity.

H. S. GUILFORD.

EASTPORT.—The week of prayer was solemnly observed by our little company, there being a good attendance of those living near the church at every meeting. The promises of Jer. 29:12, 13, were truly verified. The Lord did indeed pour out a blessing on his waiting people, and hearts were made tender in the sun-

shine of his love. Confessions were made, idols were cast out, and near the close of the meetings a state of unity prevailed that God could sanction and bless.

The meetings terminated on December 16, in such an occasion of praise and thanksgiving as the church had never witnessed. The Spirit's workings could be seen upon all. All but one in the congregation testified to God's goodness and mercy. Some who had never made a profession witnessed for Christ. Bless his holy name.

THOS. DE MOULPIED.

Central America

SITTEE RIVER, BRITISH HONDURAS.—I came to this place night before last, and we had our first meeting last night, under a mammoth breadfruit tree. Ropes were stretched across, and lanterns were hung up, and we had a congregation of ten. I believe there is an interest to hear. The Lord is giving power to the message.

Brother Cary is with me, and is selling a few books. But the people all feel very poor, as the quarantine has hindered the sale of fruit. We have spent eight days at Manatee, four at Mullins River, a week at Stann Creek, and are now at Sittee River for a longer stay. At Manatee we left five sisters keeping the Sabbath, who we hope will prove faithful. At Mullins River we had a little interest, but none to warrant staying. Brother Cary found a family eight miles up the river, who believed the truth, so I got a horse, and visited them. I found the wife favorable, but she said she could not start alone. We had a Bible study, and left them, after urging them to begin at once to obey God.

Stann Creek is a place of about twenty-five hundred inhabitants, mostly Carib Indians, and nearly all Catholics. We could not sell them any books, nor get them out to meetings. We had some open-air meetings, but only a very few came, so we went on to Sittee River.

I am very thankful for the evidence from day to day of God's presence and overruling power, and pray daily that our Father may be able to do with us, his poor instruments, all that can be done.

H. C. GOODRICH.

Hayti

THE Protestant element in this republic is very small—not over two thousand at the most, and the number of those who speak English falls below this.

One of the most perplexing things to deal with in respect to selling books, or anything else, for that matter, is the fluctuating value of Haytian money on exchange. There is no certainty from one day to another what exchange will be. When I desire to get American money exchanged for Haytian, I may find that to-day I can get six dollars for one dollar United States, and to-morrow that I can get only \$5.50, and the next day it may be down to five, or even four, and then suddenly fly back to six.

With these conditions existing, it is very difficult to get the people to buy anything on the subscription plan; and it is also difficult to get any one to sell on that plan, as the buyer may lose by a fall, or the seller lose by a rise on

exchange. And this seems to affect cash sales to a certain extent, also; for it makes the people reluctant about purchasing any more than they absolutely need. For this same reason, merchants refuse to do much importing, and consequently many articles of common necessity can scarcely be obtained here.

I feel that I am making progress in the French. I am able to hold conversation in the language, to a limited extent, and as fast as I learn anything that I can make use of in our meetings, I do so, partly for the benefit I may derive from practise, and partly for the encouragement of our people, who are anxious to see me make progress.

W. JAY TANNER.

Oklahoma

It is with great joy that God has made it my privilege to report to the REVIEW the result of the week of prayer just ended, enjoyed by the brethren and sisters of the Addington church. Each day was spent in a study of the readings, in prayer and thanksgiving to a loving Heavenly Father for blessings already enjoyed and the manifest presence of his Spirit.

On Sabbath at the closing meeting our hearts were thrilled with sacred joy as we saw two of the Saviour's little ones, both members of the *Instructor* class, step forward and offer themselves to become members of the church, subject to baptism. Also a brother and his wife were united in full membership, both of whom had been previously baptized. The donations amounted to \$23.14.

Let us all work with true humility and pity for the perishing, that when the third angel's message has found every nation, and kindred, and tongue, and people, each of us can have the assurance that our work was wrought with God.

J. D. McCoy.

Australia

SYDNEY, N. S. W.—We are now nearing the close of our camp-meeting at Marrickvale, a suburb of Sydney. We have had an excellent meeting, with the largest attendance of our people that has ever been known in New South Wales. I have seldom seen a better ground. It is a fine, enclosed paddock, nicely shaded with trees, not too large. We have had considerable rain during the time, but no storms whatever. The attendance from the outside has been very good; still the rain and the cold have doubtless kept some away who would otherwise have attended.

The Spirit of the Lord has wrought in our camp. There has been no undue excitement, but a very perceptible deepening of earnestness. Every testimony meeting has been improved to the fullest extent; no delaying or dragging whatever. This is a feature that is always encouraging and interesting.

The different lines of work, such as mission fields, book work, health work, educational work, Sabbath-school and religious liberty work, have all been taken up, and a day given to each. We have found the study of these various questions very profitable; so that our conference business meetings, instead of being altogether business, have really been instruction meetings. And there

has been a growing interest from first to last.

We have decided to continue the camp-meeting another week. Some will go away, and others will come to take their places. The ministers and workers will remain, and after that a corps of workers will stay to follow up the good work. We hope to see a good, strong church raised up in this portion of Sydney.

O. A. OLSEN.

Oct. 22, 1905.

The Week of Prayer at Walla Walla College

THE special period set apart and called the "week of prayer" is now in the past, but we earnestly hope and pray that the good results obtained and the blessings received will be made stepping-stones to a continuous life and growth in spiritual things, and that each succeeding week until the Lord comes shall be made more and more a week of earnest, prevailing prayer. In the first reading we are instructed that "the people of God should make mighty intercessions for help just now."

The church at College Place and the college united in the services which were held each evening in the week. These meetings were held in the college chapel, and were preceded by a half-hour season of prayer. These early seasons were quite well attended, and the meetings following were well attended by the brethren and sisters living here, and by the students of the college. These meetings were marked with the presence of the Spirit of God, and at the social meeting of the last Sabbath of the week of prayer many testified to a new experience in the things of God, and their determination to live on a higher plane.

In addition to the meetings that were held in the evening, the chapel hour was spent each day in giving instruction to the students, and this was followed by a season of prayer, the students going to the different class rooms, and there with the teachers earnestly seeking God for his blessing. On two occasions the Lord came very near to the school during the chapel service. It was evident to teachers and students that a heavenly visitant was in their midst, and desired to instruct them in the ways of the Lord. The regular program of the school was laid aside, and there was earnest heart searching by the students and teachers as the Spirit of God worked upon their hearts. Many confessions were made, and the occasion was one to be long remembered on account of the fulness of the blessing received.

The second meeting was better than the first. In these two meetings all present yielded themselves to God. Individuals who had scoffed at religion, and whose hearts had been steeled against the truth, yielded to the convicting influence of the Spirit of God, and sought earnestly a right relation to the Lord. There was no excitement in connection with these meetings. The work of surrendering and yielding was calmly and deliberately done. As we look over the work of the past week, we thank God for the blessings of the week of prayer that have been brought to our school, and earnestly hope and pray that the work done will be but a beginning of better experiences for both

the teachers and the students of Walla Walla College.

On the last Sabbath, after the reading was given on the "Finishing of the Work," the offerings for the work in foreign lands were gathered up. These offerings amounted to \$400.05. Following this, the congregation was divided into four divisions, with a leader over each. For a half-hour the time was fully occupied in each of these divisions in offering praise to God for the blessings received, and giving, in addition to their means, themselves for service in the closing work of the message. It was a good meeting.

It was known that there were some in the congregation who had not been attending the meetings during the week, and who had not as yet received the blessing of God during the week of prayer. It was announced that at three o'clock in the afternoon a meeting would be held especially for those who had not as yet received the blessing of God, and were desirous of obtaining it before the week of prayer should close. About fifty assembled in the afternoon, and earnestly sought God in the meeting, some coming who had received a partial blessing, but who were longing for more. Many of these found a greater blessing in a more full surrender to God. Others who had been careless and indifferent, and who had fully made up their minds to remain in their present condition, were so impressed by the Spirit of God that they rose and asked for the prayers of God's people that they might be able to surrender to the Lord. This last meeting, which ended with the close of the Sabbath, brought freedom and deliverance to many who were bound with the cords of sin. It was decided to continue these meetings, in order that others might still have an opportunity to seek the Lord and gain the desired blessing.

Arrangements are being made that an hour each Sabbath afternoon may be spent in studying the instruction the Lord has given us in "Early Writings" and "Great Controversy" regarding the times in which we live, and the future developments that will take place in connection with the closing work of the third angel's message. Time will also be given to the study of the prophecies and the foundation points of our faith, that we may become rooted and grounded in the truth, and be able to give an intelligent reason for our faith.

We believe that these meetings will have an influence in watering the good seed that has been sown, and tend to a healthy growth in Christian character.

M. E. CADY.

The Work in Costa Rica

THE last warning message that is to go to "every nation, and kindred, and tongue, and people," is sounding in this land, and preparing a people for translation. Many who sit in darkness have seen its light, for unto them it has shone. As a result, some have "cast off the works of darkness," and are rejoicing in the light. Many thousand pages of our literature have been placed in hundreds of homes by faithful canvassers. They are left to do their silent work. We may not now fully realize the amount of good they are doing, but shall in the near future, in the time of "the

latter rain," when the earth shall "be made to bring forth in one day," and "a nation be born at once."

Three years ago the writer came to this country, and was started in the canvassing work by the direction of the late Elder F. J. Hutchins, and has since remained in it. The pioneer canvassers in this field were Brethren Moulton (now in Porto Rico), Horton, and Brooks. In a hired room where the writer and another devoted brother lived, Bible readings were held every week; as a result some souls were brought to the saving knowledge of the truth, and were baptized by Elder I. G. Knight, during his first visit to this place.

As time went by, others accepted the message, and were added to the band of believers. This company was finally organized into a church by Elder Knight. Our room had then become too small for the gathering. While contemplating the erection of a church building, providentially we learned of a house for sale, in a good location, and well adapted to our need. Although we had not the amount to pay for it, through the good hand of our Lord it was offered us on the instalment plan, and thus we were able to pay the sum of \$227.27, its cost. This church is at Pacuarito, thirty-four miles from Puerto Limon. The building was finally dedicated, and is the first memorial in this land.

By the energetic toils and quick movements of Elder Knight, the truth has been placed on a good footing. After a tent effort at Puerto Limon, the number of believers at that place was increased, a neat church building was erected and dedicated, and the company organized. Another tent effort was made at Cairo, thirty-nine miles from Limon; as a result another band of believers was brought out. There are isolated believers at other places, also some in the valley of decision. We labor and pray for their salvation.

This is a land of great moral corruption. Murder and robbery are of almost daily occurrence. Drunkenness, licentiousness, and immoralities of every class and type are witnessed on all sides. This is a papal country. The churches of Rome are erected all over the land, teeming with their papal frauds and superstitions.

By the power of this message, we hope to see many turn from the adoration of dumb idols to "give glory to God," "and worship him that made heaven, and earth, and the sea, and the fountains of waters." H. LOUIE MIGNOTT.

Cook Islands

RAROTONGA.—Our work in this field is gaining ground, but it goes slowly. The Cook Islanders are very slow in comprehending the message and the necessity of obeying it now. The most familiar word in their language is *arikana*, which means "by and by," and to procrastinate is one of the great weaknesses of the Maori. It is seen in all that they undertake. All around us are half-finished houses, which have been in this condition for years. In some cases, trees have grown up within the four walls, so long have they been waiting to be finished.

But from every "nation, and kindred, and tongue, and people" are God's people to be gathered; hence, the inspiration

to work for these poor people. As opportunity presents itself, we are still working with our literature, and are using every means possible to spread it throughout the group. A few months ago I sold to a Mansahiki native two of our books, and a few days after, he came to me, and wanted me to let him have some literature to take to his own island. I made up a parcel for him, and he was much pleased to have it for his relatives and friends. I did not think that he would want to give me anything for it; it is unlike the native to give money when he is not asked; but this man gave me fifty cents and a beautiful wreath of shells, which quite covered the cost of what I gave him. I was very glad to get the opportunity of sending something in the way of literature to this island, for an opportunity presents itself only once or twice a year for reaching it, so infrequent is the shipping thereto.

Sister Gooding's health was such that she was obliged to leave us. We were very sorry to lose her, as she was a most faithful worker, and had a great burden for the souls of the people. Her successor is a young man. This young man may be able to take burdens that will free me and let me go to the other islands of the group, so long neglected, as far as our personal presence there is concerned. A compelling power seems to urge me onward in this work. Although literature has been distributed on several of the other islands, no personal work has been done, and this must be done without delay.

This group is in such an out-of-the-way place that no map of it has been published. Rarotonga is the only island on which some have fully committed themselves to the Sabbath truth, although we have friends scattered on all the islands. I have no doubt that with a little personal work some of them would take their stand with us. One man sent his son to us to educate; he was converted and baptized, and is now in our training-school at Raiatea, in Brother Cady's field, six hundred miles to the east of us.

Two young people have recently been baptized, and are doing well. One, a young man, is anxious to be trained as a missionary for New Guinea. He is living with us, and studying hard. Thus the Lord is going before us, and preparing workers for that great island. Another instance of how the Lord prepares matters for the prosecution of his work lies in the fact that the deacon of our church here, an excellent man, knows three island dialects, one of them being that of Savage Island, the people of which so long refused to receive the gospel, and at last did so by permitting a native and his wife from Tonga to teach them. This man is desirous of giving his life to the work. I wish you could have heard him preach last Sabbath afternoon, on the tithe question. It seemed to me no white preacher could have put the matter more plainly before the people. His banana plantation is a verification of Mal. 3:10, and is the wonder of the community.

We are of good courage in the Lord, and full of hope and good cheer for the future. Our health is very fair, although Mrs. Piper is not so well as I would like to see her. But we are thankful for the many blessings that are

ours, and above all, for a part in this glorious work. A. H. PIPER.

During the Week of Prayer

"FEAR not, O land; be glad and rejoice: for the Lord will do great things. . . . Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain."

This promise was realized by the five churches with whom the writer met during the week of prayer. At Sioux City, Iowa, the Lord came very near, and the message for this time was given with great power. Those who had become indifferent made a new start, and testified to God's power to save. Assisted by Brother J. C. Clemens, I held six meetings at this place in two days. In all my former experience in the service of God, I never witnessed such a demonstration of God's Holy Spirit as at this time. It was indeed a foretaste of what the Lord will do for his people when they make a complete surrender to him. The donations of this church were double those of last year. This is also an evidence that God's Spirit is working upon the hearts of his people. Praise be to his name.

This week of prayer has marked one of the most important eras in my life. Brethren, let us press on and carry the battle to the very gates of the enemy.

J. H. KRAFT.

Colorado

[We take the following article from the Boulder (Colo.) *Herald* of Dec. 8, 1905.—ED.]

"YESTERDAY articles of incorporation were filed for the formation of a new corporation known as The Colorado Medical Missionary Association, for the purpose of taking over and operating the Colorado Sanitarium of this place. This step has been contemplated for the last two years, and was consummated yesterday, to the satisfaction of all concerned. The membership, or constituency, of the new corporation consists of the following:—

"1. The executive committee of the General Conference of Seventh-day Adventists.

"2. The executive committee of the Central Union Conference of Seventh-day Adventists.

"3. The executive committee of the Colorado Conference of Seventh-day Adventists.

"4. The board of directors of the Colorado Medical Missionary Association.

"The board of directors for the new association was chosen for four years. It consists of the following-named persons: Dr. Howard Rand and Francis M. Wilcox, of Boulder; George F. Watson, of Palisades, Colo.; Edward T. Russell, of Lincoln, Neb.; Dr. Ida S. Herr, of Boulder; James G. Weller, of Denver; Dr. Kate Lindsay and Charles L. Burlingame, of Boulder; and Watson Zeigler, of Fort Collins, Colo.

"This change brings behind the institution a stronger constituency than ever before in its history, and it is believed by the local management that this will make greatly for the future benefit of the institution."

Texas

BUFFALO GAP.—Two precious souls took their stand for the truth during the week of prayer. On the last Sabbath at the consecration service all in the house (some were not of our faith) bowed in token that they desired to give themselves wholly to the Lord, and to help give the third angel's message to the world.

The collection that followed amounted to a little more than one dollar for every Sabbath-keeper present. Some of the younger members of the church gave all the money they had.

One young sister gave her wedding ring, and with tearful eyes said that the ring had been in her way as an ornament, that she had no money, but would give this ring, and would love the giver none the less.

N. J. ETHERIDGE.

As Seen by an Englishman

A CORRESPONDENT of the Harrogate (England) *Times* recently visited the sanitarium at Caterham, of which Dr. Alfred B. Olsen is the medical superintendent, and then wrote quite a long letter giving a full account of his experience. This letter is interesting as showing how an Englishman is impressed with the general regime at one of our health institutions. We quote the following paragraphs:—

"It may be safely said that the majority of illnesses are due to errors in diet. Here, the resident physician takes your case in hand, and it is dealt with as though it were the only case he had in the world. You are put on a special diet, you undergo special tonic treatments—baths and so forth—and you dine at the same time and at the same table as the doctor. . . . Animal flesh, in the shape of butchers' meat, never enters the place, and tea is not kept on the premises! And yet people who enter the establishment as physical wrecks, leave it, after due treatment, like unto giants refreshed. The diet, here, is reduced to a science; it is a matter of education, and it is an education you acquire, and that without your being aware of the fact.

"And then, the spirit of good fellowship that pervades the whole establishment! You may feel a little shy and nervous when you sit down for your first meal, but you are not allowed to remain long in this uncomfortable condition. The superintendent sits at one end of the table, his good wife at the other end; introductions take place, and before you are really aware of it, you are drawn into some argument raised from the morning paper. The serving maids, too—bless their bright, happy faces! They know you are strange, and they, therefore, pay particular attention to you. They point out this and that article of food; the superintendent recommends this, his wife that, your neighbor something else, and you rise from the table thoroughly satisfied with yourself, and feeling one of the large family. . . .

"Dinner is laid for 1:45. 'Dinner,' I hear some one snort in disgust. 'What kind of a dinner can it be without meat or Yorkshire pudding, with good rich gravy?' I repeat, dinner is laid at 1:45, and a splendid, satisfying repast it is. Moreover, it is tasty; indeed it is a revelation as to what may be done without meat and rich meat gravies.

On this question of diet there is always this to be borne in mind: Every ounce of food that is consumed has an effect for good upon the system. This is the grand secret of this method of feeding. There is no crowding the stomach with unsuitable food; taxing that organ to its utmost capacity, and yet doing the body harm instead of good.

"The evening meal is timed for 6:30, and three hours later the retiring gong is sounded, and, early as this hour may appear, you are ready for your couch. Take the word of one who has tried it—one who has been in the habit of retiring on the stroke of midnight, who had been accustomed to taking tea four times a day—I tell you it is an experience I thoroughly enjoyed."

Week of Prayer at the Paradise Valley (Cal.) Sanitarium

THIS occasion at this institution was a very interesting one, and we believe it was also profitable. A committee of four was appointed to plan for the meetings. A plan was suggested differing somewhat from the usual course, which seemed to meet the approval of all. As the helpers are very busy during the day, our services were held in the evening, from seven to eight. The meetings were begun and closed promptly at the appointed time, which feature was much appreciated by all. Not one service was allowed to drag.

Different leaders were appointed to conduct the services as their minds were directed, and each was to choose an associate, so that every reading was divided, being read by two individuals, thus bringing varied talent into the service. Usually one or two stanzas of a hymn were sung at the change of readers. On one evening, in addition to the reading, a prayer service would be the order of meeting; at another time a testimony meeting, thus avoiding a sameness. In order to allow all or a large proportion of those in attendance to participate in the service, only sentence prayers were offered. Whether praying or speaking, no time was allowed to be wasted.

The attendance was about thirty-five, varying but little from this number. Nearly every person took some part in the service. Singing was a prominent feature of the program. On Sabbath, owing to regular meetings held at National City, our attendance was reduced nearly half. Notwithstanding this fact, we had an excellent meeting, and at the conclusion of the reading we engaged in a very interesting social service; following this the annual offering was taken up, which amounted to over one hundred and fifteen dollars. Only once during the week had this matter been referred to, and then but briefly mentioned.

Altogether, the week of prayer was a spiritual feast. One blessed result of the meetings was that one lady, a patient for ten months, gave herself to the Lord, making a complete surrender. This brought great rejoicing to all. This week marks a bright spot in the experience of many here. All felt to consecrate themselves anew to this grand and glorious work, that the coming of our blessed Saviour may be hastened.

C. H. CASTLE.

Field Notes

ELDER H. CLAY GRIFFIN reports several new converts at Sunset, Ark.

ELDER C. N. MARTIN reports the recent baptism of three persons at Yuba City, Cal.

A SABBATH-SCHOOL convention is announced to be held at Healdsburg, Cal., January 6, 7.

SIX persons were recently baptized at Walla Walla, Wash., four of whom were academy students.

SEVEN persons were recently added by baptism to the membership of the church at Eschol, Miss.

A YOUNG People's Society of twenty-one members has been organized in the church at Wright, Mich.

THE Spokane, Wash., church has gained fifty-five in its membership between June 1, 1904, and Dec. 1, 1905.

THE company at Vallejo, Cal., have purchased a lot, and have a fund started toward the erection of a church building.

A CHURCH of eleven members was organized at Florence, Mo., December 9. Two persons received baptism the following day.

A CHURCH of fourteen members was recently organized at Marlow, Ala. Several other Sabbath-keepers are there who are expected to join this company.

A CHURCH of nineteen members was organized near Hattiesburg, Miss., November 19. Other Sabbath-keepers are there who may unite with this company later.

A RECENT report from Prattville, Mich., stated that most excellent meetings were then in progress. Six more have just taken their stand for the truth at that place.

A REPORT from southern California states that as a result of Elder Wm. Simpson's meetings in San Diego, Cal., which were closed December 10, fully fifty believers have been added to the conference membership there.

THE *East Michigan Banner* says of the week of prayer at Holly: "The blessing of God came during the week of prayer. No special demonstration marked any of the meetings, but a quiet conviction settled upon all of the nearness of the end. New consecrations were made, and we know eternity will show that this week has been a distinct gain."

ELDER W. L. MCNEELY, president of the Alabama Conference, reports from Birmingham: "I have all the work I can do in Birmingham. The principal of one of the leading schools here came and asked me to give Bible studies there once each week. This I am doing each Thursday night. I have been asked to come two nights instead of one, and shall do so."

Christian Liberty

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

"Be Not Deceived"

ELDER H. F. KETRING in the *Kansas Worker*, under date of December 13, concludes his report of a National Reform Convention which convened in Wichita, Kan., November 27 and 28, with the following important appeal:—

"Let no one suppose for a single moment that because they say little or nothing about Seventh-day Adventists, the National Reform Association has given up the fight against God's law as he wrote it, and against those who are willing to walk in harmony with its teachings. They have the same purpose; but as Lucifer masked his real purpose when plotting against the government of God, so they have concealed their purpose in plotting against his people.

"They are preparing the way for the final blow, by educating the people up to their ideas; but what are we doing to educate the people of our cities and neighborhoods in the true principles of the religion of Jesus Christ, which invites all and compels none? Shall we not improve the remainder of the winter in distributing religious liberty literature?"

A Voice From Ohio

ELDER C. A. PEDICORD, the Ohio Conference religious liberty secretary, writes a stirring appeal in the *Welcome Visitor* of December 13, in behalf of the religious liberty work, from which we take the following:—

"We must educate the masses regarding true freedom and the possibility of true believers in Christ Jesus losing their liberty by heeding the teachings of the National Reformers.

"W. B. Wheeler, superintendent of the Ohio Anti-Saloon League, voiced the sentiment of a majority of religious voters when he said, as noted in the *Springfield Sun* of Nov. 27, 1905: 'A new type of Christian citizenship is forging to the front, which will see that all candidates for public office stand right on moral questions.'

"Last Sunday morning, the Rev. Mr. Shepherd of Pilgrim Chapel, Cincinnati, preached in favor of Sunday laws. After quoting the fourth commandment and denouncing all who broke it by working or going to places of amusements on Sunday, he said: 'I trust that Mr. Pattison, our governor elect, will come up to the demands of the law and the honor of God in the early days of the new year, that we may see our State honoring the laws by having them enforced, and that God's name will be glorified in the stand that his people will take on the Sabbath-day-amusement question.'

"In view of the earnestness of the opponents of religious and civil freedom, it behooves the Lord's people to more perfectly organize themselves for active work.

"The Religious Liberty Department of the General Conference recommends the following (which is also indorsed by the president of the Ohio Conference): 'That at the regular election of church

officers, a religious liberty secretary be chosen whose duties shall be to keep posted on movements for and against freedom of conscience in his territory, to keep in correspondence with the State religious liberty secretary, and with him plan for aggressive work.'

"It is also recommended that a religious liberty convention be held in each church during the coming year, time to be determined by correspondence with the State secretary of this department.

"Now, if each church will attend to this matter, it will be a double aid. Our people will all become educated on this subject, and many honest people will read or hear of the message."

K. C. RUSSELL.

Intolerance in Canada

THE Lord's Day Alliance of Canada is now making a vigorous effort to induce parliament to enact religious legislation. The Alliance is bent upon securing a Canadian Sunday law for the whole Dominion.

The following plan for operation is given in the December *Lord's Day Advocate*, published at Toronto, Ontario. It states that the meeting of the executive board on November 9, is reported as follows: "The principal business was to determine what course should be followed in the light of the decisions of the supreme court and the privy council. The Board was unanimous and unhesitating in its decision immediately to renew its application to the government and parliament of Canada for the enactment of the Draft act submitted seasons ago. . . . It was decided (1) to send at once a written communication to the premier and the minister of justice, who have already practically committed themselves in favor of this measure [religious legislation]; (2) to personally interview these honorable gentlemen before the end of the year; (3) to have a large representative delegation wait on the full cabinet about the time of the opening of parliament; (4) to circulate petitions throughout the Dominion for signatures to be presented to the senate and commons by members of each; (5) to arrange as far as possible for interviews with each member of parliament by his constituents before he goes to Ottawa. . . . It was decided to secure, if possible, the services, as council, to watch legislation at Ottawa, of some capable barrister, perhaps a member of the House."

This effort is well organized, and will be likely to succeed at the next session of commons and parliament unless the lovers of civil and religious liberty in the whole Dominion shall arise and meet the issue (1) by personal interviews with the lawmakers; (2) by representative delegation to wait upon the full cabinet, about the time of the opening of parliament; (3) by circulating petitions from one end of the Dominion to the other for signatures to be presented to the senate and commons against such class legislation. These are perilous times for our civil and religious liberties.

The next *Canadian Messenger* will be an extra, double its usual size. A copy of it will be mailed to each subscriber of the *REVIEW AND HERALD* in the Dominion, and a blank petition for signatures, with samples of the religious lib-

erty tracts which have been prepared for such a time as this. These tracts are on sale at the Canadian Publishing House, Box 178, Toronto Junction, Ontario.

Every one who loves liberty and righteousness can do a noble work by returning to Elder W. H. Thurston, 555 McLeod St., Ottawa, Ontario, these blank petitions well filled with names of those who want this iniquitous thing held in check.

This affords a grand opportunity to go to your neighbors with reading-matter upon the issues of the times. To do nothing now means imprisonment tomorrow. Let us work and pray that the winds of persecution may be stayed for a season.

A. O. BURRILL.

A MR. LAFAYETTE F. MAINE, of Ledyard, Conn., a farmer, was fined eleven dollars and costs recently under an old blue law, on complaint of a cousin, for drawing some corn fodder with his oxen on Sunday. The cousin stayed from church, and saw the "unlawful" deed committed; hence the prosecution. Neighbors for miles around came to attend the trial. Mr. Maine appealed the case.

Christian Education

Conducted by the Department of Education of
the General Conference.

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

Workers Together

THE success of our work depends very much upon the spirit of unity which characterizes the workers. It is ever necessary that we should stand ready to advance, and successful advancement will depend upon seeing eye to eye. Many features of our school work are in a state of development. There should be the freest interchange of thought among the workers. Those who have succeeded in developing valuable ideas should be free to express them. We should not be afraid of criticism, and no one should criticize unkindly. The plans and methods of the progressive teacher may seem to her to be very simple; but if they were known, they might answer questions which some other teacher has been struggling with and is unable to solve; they might inspire the teacher who is not thinking most earnestly concerning her work.

There is much for our teachers in all departments of our school work to learn, but particularly in our primary school work is there opportunity for advancement in better plans and methods. We have often spoken of the necessity of questions being asked by those who desire some solution of certain difficulties, and have suggested answers being given by those who had a solution to offer. We have also suggested that our teachers tell in a few words about any plans or methods which they are using that might be of help to any one else. As an illustration of what is meant by this, see school notes on "Busy Work" in this number of the *REVIEW*. This is made up of three short selected articles. They offer suggestions in themselves valuable, but they offer the more valuable suggestions to our teachers of telling any-

thing which may be a help. If teachers in public schools have such a spirit of co-operation as to lead them to tell to others any little device or method which they find of help, why should not our teachers be much more ready to help one another?

We hope that our teachers will be freer in writing short articles of one or two hundred words concerning some point in their school work which may be helpful to others. In this way as well as in many others we may be workers together.

F. G.

Doctrines in the Church-School

"IMPRESSIONS made upon the minds of the young are hard to efface." Let us thank the Lord that this is so, and ask him to let some of his plain "doctrinal" texts make such an impression upon the minds of the little ones that they shall serve as an anchor to hold them amid the storms and tempests so soon to rage around them.

We can well learn a lesson from the Catholics on this point. Often I have known a Catholic neighbor to call her little child in from play that she might teach him the catechism. If they so diligently teach error, should we not even more diligently teach saving truth? If they so faithfully point out the change that their church has sought to make in the law of God, shall we fear to teach, even our little children, the immutability of that law?

Why is it that so many of our youth take no interest in the glorious truths we hold?

I answer, Because they do not *know* them; and not knowing them, how can they see their wonderful force and beauty? They have not been taught. Some one has failed to do his God-given duty. "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children." If this instruction had been heeded, we should see fewer, far fewer, of our youth taken captive by the world.

While the study of Old Testament history is important and by no means to be neglected, the study of the special truths for this time is absolutely essential if we would have our children with us in the kingdom.

There are few children who can not be intensely interested in the beautiful descriptions of the new earth and the holy city, in which they hope to have a home, and surely these subjects are no more difficult of comprehension than the study of the land of Palestine and the holy city of the Jews.

Even the subject of the sanctuary engages the closest attention of the children, and fills them with an earnest desire to have their names recorded in the book of life.

Through the spirit of prophecy the Lord says: "The third angel's message, the great testing truth for this time, is to be taught in all our institutions. We shall have to stand before magistrates to answer for our allegiance to the law of God, to make known the reasons of our faith, and the youth should understand these things."

"When properly conducted, church-schools will be the means of lifting the standard of truth in the places where they are established; for children who

are receiving a Christian education will be witnesses for Christ. As Jesus in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of 'higher education.' As the children sang in the temple courts, 'Hosanna! Blessed is he that cometh in the name of the Lord,' so in these last days, children's voices will be raised to give the last message of warning to a perishing world. When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers can not do, because their way will be hedged up. Our church-schools are ordained of God to prepare the children for this great work. Here children are to be instructed in the special truths for this time, and in practical missionary work. . . . By them God's message will be made known, and his saving health to all nations."

LENORE E. HOWE.

Busy Work

It is often a difficult matter to provide sufficient busy work for the little ones. The following selections from the *Normal Instructor and Teachers' World* show what a little thought will do in this line. May we not have other suggestions from our own teachers?—

"Every teacher knows that when a definite amount of work is assigned the class, the brightest, quickest children will get through before the others, and be left with nothing to do, unless some provision is made especially for them. The amount of time which our children thus quietly waste is something appalling; and still more appalling is the habit of idleness which they form in this way. Yet only so it is *quietly* done, too often the teacher has no word of remonstrance.

"A 'busy work table' goes a great way toward solving this problem. It contains reading-matter of various sorts, cut up problems and pictures and questions to be answered, a box of pasted letters, another of words, an amount of toy money, some good picture-books, and half a dozen numbers of *Babyland*. Sometimes it is stipulated that they shall touch only the number work cards, or the question box; always, that they shall never go to this table until they have finished and carefully looked over the work which was first given them to do. If any one fails to fulfil this condition, it is easy to bring him to terms by depriving him for a short time of the privilege."

"Last year I found myself in a position where I had great need of material for busy work, and no opportunity and no money to procure it. But near by were quantities of dried prairie grass, and the children liked to gather the long golden straws, and breaking them into equal lengths served to keep active hands and minds busy. The older children used these in their arithmetic work, as counters and for making bundles of ten, etc. The little ones enjoyed making letters and forms with these straws, making squares, hexagons, pentagons, tri-

angles, etc. Some of them built a home, making house, fence, etc., of the straws.

"An ordinary bit of printed paper and a pin were used by very little tots, who were told to stick the pin through the a's or the o's.

"Forest leaves serve as patterns for little ones to draw."

"For busy work to give the little ones during their first days in the primary department, cut from pretty cardboard many designs. Have as many various shapes as possible, but do not let the children see them all at once. There should be patterns of elm leaves, maple and oak leaves, a woodbine leaf, triangles, circles, birds, cats, dogs, sheep, cross, heart, apples, cherries, clover leaves, and others.

"Let the little ones place these patterns upon pieces of blank paper which you give to them, and trace around the edge of them with pencils. Then, if nicely drawn, they may be allowed to color their leaves red, yellow, crimson, or green, with colored pencils, or if older, with water-colors.

"When they can do this neatly, give to them papers five inches wide and eight inches long. Let them place these papers with long side next to them, and draw two horizontal lines two inches apart from end to end. Then give to them patterns which take up two inches in width and height. Tell them to lay these on so that they will touch, thus making a pretty border, which they will be delighted to color with crayon or water-colors."

The Teacher's Aim

THE true teacher is not satisfied with second-rate work. He is not satisfied with directing his students to a standard lower than the highest which it is possible for them to attain. He can not be content with imparting to them only technical knowledge, with making them merely clever accountants, skilful artisans, successful tradesmen. It is his ambition to inspire them with principles of truth, obedience, honor, integrity, and purity,—principles that will make them a positive force for the stability and uplifting of society. He desires them, above all else, to learn life's great lesson of unselfish service.

These principles become a living power to shape the character, through the acquaintance of the soul with Christ, through the acceptance of his wisdom as the guide, his power as the strength, of heart and life. This union formed, the student has found the Source of wisdom. He has within his reach the power to realize in himself his noblest ideals. The opportunities of the highest education for life in this world are his. And in the training here gained, he is entering upon that course which embraces eternity.

In the highest sense, the work of education and the work of redemption are one; for in education, as in redemption "other foundation can no man lay than that is laid, which is Jesus Christ." "It was the good pleasure of the Father that in him should all the fulness dwell."—"Education."

THE best translation of the Bible is the translation of its precepts into human experience,—your own experience.

Current Mention

—An indictment against the leading coal companies of Cincinnati, Ohio, has been brought by the grand jury in that city.

—Great Britain is preparing to add to her great navy battle-ships of the 20,000-ton class, larger than any now existing, as "a direct reply to the latest scheme of the German admiralty."

—From its headquarters in New York City the International Typographical Union has issued its ultimatum to the book and job employing printers. In a sixteen-page circular, its position is thus defined: "We propose to sell to the employer eight hours out of twenty-four, and we will do as we please with the remaining sixteen."

—Mr. John P. Holland, the inventor of the Holland submarine boat which has been quite extensively tested by the United States and other governments, announces that he will produce a flying-machine which will enable people to fly from New York to Washington to see the next presidential inauguration, and return the same day.

—Reports from Moscow state that five thousand people have been killed and a much greater number wounded, in the fighting between the revolutionaries and the troops there. Many of the killed were women and children. In many instances women joined with the men in fighting the government forces. Many houses were destroyed by cannon fire, and large portions of the city were burned.

—Dispatches which reach Europe from Japan state that China is to maintain a permanent garrison in Manchuria of 100,000 men, under command of Japanese officers. Europe, it is stated, is viewing with some alarm the enormous strides China is taking toward becoming a military power. "The imperial army some years hence," it is stated, "will consist of 1,250,000 men. Every man will serve three years with the colors and six in the reserve. With the new year this trained army will have reached 400,000 men, all provided with magazine rifles, modern field guns, and European equipment. The cost of the army will be \$40,000,000 annually. China now has a million rifles on order, and will eventually possess 300 modern batteries."

—Trouble for foreigners appears to be brewing in China. A Peking dispatch says: "The most conservative and best-informed foreigners agree in expressing apprehension at the constantly growing irritation of the Chinese against foreigners, which for months has been gradually spreading through the country. 'China for the Chinese' summarizes the object of the movement, among the chief promoters of which are male students educated abroad and newspapers conducted by Chinese who have been educated in America and Europe. These papers are beginning to gain great influence. The anti-American boycott has been followed by a discussion of China's wrongs at the hands of foreigners generally, and a determination to redress them. The hostility first shown against Americans has now extended to all foreigners."

NOTICES AND APPOINTMENTS

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.

The Central Union Conference Association

THE first meeting of the Central Union Conference Association of Seventh-day Adventists will be held in the Seventh-day Adventist church, corner Fourteenth and Michigan Sts., Kansas City, Mo., at 9 A. M., Friday, Jan. 19, 1906. This meeting is called for the purpose of electing officers, and for transacting such business as may demand the attention of the constituency.

By order of Board of Trustees,
E. T. RUSSELL, President.

The Central Union Conference

THE second biennial session of the Central Union Conference of Seventh-day Adventists will convene in the Seventh-day Adventist church, corner Fourteenth and Michigan Sts., Kansas City, Mo., Jan. 18-29, 1906. The first meeting of the session will be held at 9 A. M., Thursday, January 18. The basis of delegate representation is as follows: In addition to its president, each conference is allowed (a) one delegate for every one hundred members in the conference; (b) two representatives from each organized denominational institution located in its territory.

Elders A. G. Daniells and G. A. Irwin, president and vice-president respectively of the General Conference, will be in attendance during the entire session. In connection with the regular business of the conference, topics of great importance will be considered. We earnestly desire that the blessing of the Lord may be manifest in this meeting, as we need his Spirit, his counsel, and his sustaining grace.

E. T. RUSSELL,
Pres. Central Union Conf.

"Save the Boys"

WHAT are we doing to save them? "In one State's prison, where many young men are confined, inquiry proved that the majority were there on account of strong drink, and that more than eighty per cent had been Sunday-school pupils, and yet only one per cent had been asked to sign the pledge in the Sunday-school."

Mr. Eaton, in *The New Voice*, says: "Never existed so many reasons for outlawing the saloon; never such an appalling increase of drunkenness and crime; . . . never such abject prostitution of public men to the thrall of the saloon power; and the ministry, divided or silent, and the church, until recently, apathetic or indifferent."

Doubtless, there are twenty millions of boys and girls in this nation alone who are exposed to untold temptations to untold evils. They are all around us. What are we doing to save them? Surely, we should be doing a hundredfold more than we are now doing. Let us arouse to the situation, lest the blood of souls be found upon our garments. Come up to the help of the Lord against the mighty foes of rum and tobacco.

The writer is trying to do something, but he can do many times more if the reader will co-operate. Wm. J. Boynton says that the

journal *Save the Boys* should be in every Seventh-day Adventist home; and all should work to place it in the hands of their neighbors. We are trying to make it worthy of all this. It is illustrated; contains sixteen pages. Send five cents for sample copy, or 40 cents for a year's subscription. Order a club of 10 copies to one address before the first of February, at \$2. We have yet a few thousand of the twenty-four-page anti-tobacco booklet, at reduced rates—65 cents a hundred, post-paid. Address *Save the Boys*, Washburn Park, Minneapolis, Minn.

Annual Conference in Northern Illinois

THE third annual session of the Northern Illinois Conference of Seventh-day Adventists is appointed to be held in Chicago, South Side Forty-sixth Street church, Feb. 8-11, 1906. The conference officers for all departments are to be elected during this session, and such other business transacted as usually comes before a meeting of this character. The churches composing this conference are hereby advised to elect delegates to attend the conference, each church selecting one for its organization, and one additional delegate for every fifteen members belonging to the church.

The Northern Illinois Conference Association will also hold its annual election at the same time and place, and its business will be attended to by the same delegates elected to attend the conference. A board of seven members will also be elected to have charge of the business pertaining to the Tri-City Sanitarium at Moline; also a board of five members for the Intermediate School at Sheridan.

WM. COVERT.

A Good Time to Enter

THE first semester of Walla Walla College will soon be in the past. We have about one month before the closing of this semester, and the second one will begin January 10. This date will be a good time to enter the college to receive the benefits of the last half of the school year, which will be four and one-half months in length. The college year is now divided into two semesters, four and one-half months each, or nine months for the entire school year.

Several new classes will be formed at the beginning of the second semester, January 10, and this makes it an excellent time to enter the school. Classes will be formed in subjects that have been carried on through the first semester, provided there is a sufficient number to warrant it. We are glad to report a very large attendance at the college this year. At the present time we have an enrolment of one hundred and eighty pupils. About forty-five of these are in the first seven grades, composing what is known as the Normal Department. The remaining one hundred and thirty-five students are in the eighth grade and above. We feel very grateful to the Lord for this large number of children and youth who are attending the school this year. There is an excellent spirit of work in the school, and we hope this year will be more prosperous than any preceding one in the history of the college. Why should not each succeeding year be the best?

Students can enter to advantage any time between now and the beginning of the second semester, and can take up to advantage several lines of study. We speak especially of the Bible-doctrine class, which affords an excellent opportunity for the study of the truths that apply to our time, thus giving to the student a knowledge and preparation for the giving of the last message to the world. Several classes will be started in the various sciences, and a good opportunity will be given to take up bookkeeping. Those who may desire to learn how to keep books in connection with Sabbath-school work and our missionary societies, as librarians, will obtain just the instruction they need. We believe that every student who comes to the school will be able to find here those direct

lines of work that will qualify him for service in the Master's vineyard.

Time is short. The Lord is soon coming. And why should we not improve every opportunity to fit ourselves for some place in the closing work for this time? Now is the time for our youth to make haste in the work of preparation for service. Unless we are very vigilant, and faithfully walk in the light the Lord has given us, we shall find ourselves drifting into the world, and Satan will have our talents employed in his service, and we shall be deprived not only of the privilege of working for God, but of a home in his kingdom. This we can not afford. Seek God earnestly that you may be able to find your place in his work, and find it quickly.

Those desiring further information regarding the college and its work, should address Walla Walla College, and a calendar of the school will be sent to them.

M. E. CADY, *President*.

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.

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

WANTED.—Mrs. Hattie Lobdell, 318 West 134th St., New York City, formerly a resident of California, would like to receive orders for crocheted slippers, knitted rugs, fancy work, etc. Her condition of health prevents her from engaging in more active work.

FOR SALE.—Pure vegetable cooking oil; odorless, fine shortener, good keeper, splendid substitute for olive-oil. Prices, freight prepaid east of Colorado, west of Ohio (to farther points ask for prices), one 5-gal. can, \$3.50; two cans, \$6.50; three cans, \$9.25. Address R. H. Brock, Arkansas City, Kan.

Addresses Wanted

We desire the post-office addresses of the following-named persons, members of the Seventh-day Adventist church of Indianapolis, Ind.: Sarah Riceton, Louie Valentine, Cora Lange, Geo. Redwine, Eliza Richardson, Geo. Morgan, Walter Hadley, Minnie Wilson, Kate Seals, Stella Huntington, Ruth Huntington, Mary Foscutt, Anna Halsenbeck, Clara Nicum, Mamie Hadley, Ellen Morgan, Geo. Shields, Arline Shields, Myrtle Rucker. Any one knowing the address of one or more of the persons named above, will confer a favor by addressing Miss Mayna Miller, Church Clerk, 1709 Central Ave., Indianapolis, Ind.

Publications Wanted

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

Mrs. A. McKinnon, Fort Payne, Ala., *Signs, Life Boat, Save the Boys*.

Jennie E. Brown, Mariaville, Neb., *Signs, Life Boat, Life and Health, Youth's Instructor*, tracts, etc.

Paul Curtis, Box 428, Edmonton, Alberta, a large number of our denominational periodicals.

T. R. Tyer, 516 South 11th St., Paducah, Ky., *Review* and other papers suitable for missionary work.

Jas. W. Miller, Box 392, Bartlesville, I. T., *Review, Signs, Watchman*, etc., also *Family Bible Teacher* and tracts.

M. W. DeLhorbe, Box 54, R. F. D. 5, Spartanburg, S. C., *Signs, Watchman, Review, Life and Health*, and tracts.

Esther Levy, Cornwall Landing, Orange Co., N. Y., copies of any of our periodicals or publications in all languages.

Mrs. T. J. Butler, Palestine, Tex., *Review, Signs, Watchman, Little Friend*, health journals, and tracts on the Sabbath, religious liberty, and second coming of Christ; also "The Celestial Railroad" and "Appeal to the Clergy."

Miss I. S. Hubbard, Trinity School, Athens, Ala., *Instructor* and *Little Friend*, a few copies of the *Review* and the *Signs*, and other suitable reading-matter for a colored school of sixty pupils from eight to twenty years of age.

Obituaries

GRACE.—Died at Carthage, Mo., Dec. 4, 1905, Joyce Grace, the nine-year-old daughter of Mr. and Mrs. W. L. Grace. She suffered of spinal trouble, which developed into dropsy. She was an invalid for eight years, but was very patient, and from her we all learned a lesson in patience and love.

W. L. GRACE.

FORKNER.—Died at Concordia, Kan., Nov. 23, 1905, Albert Forkner, in his seventy-fourth year. Brother Forkner accepted present truth under the labors of Elder O. S. Ferrin in April, 1894, and remained faithful until his death. He leaves a companion and four children, besides relatives and friends, to mourn their loss. Words of comfort were spoken by the writer, assisted by the Christian minister in his church.

A. E. JOHNSON.

STENBERG.—Died at College View, Neb. Nov. 3, 1905, of heart failure, Herald A. Stenberg, little son of Brother and Sister H. L. Stenberg. Herald was born in Clinton, Iowa, April 10, 1901. He was of a very gentle, good disposition. His parents miss him sorely, but they look forward to the glad reunion of the resurrection. Words of comfort were spoken by the writer from 2 Sam. 12:16-23 and 2 Kings 4.

C. C. LEWIS.

HIGLEY.—Died in Wright township, Michigan, Dec. 3, 1905, Mrs. Elizabeth Allen Higley, aged 72 years, 9 months, and 18 days. Sister Higley accepted the truths of the third angel's message in 1865 under the labors of Elder I. D. Van Horn, and had since been a faithful and consistent follower of the Lamb. Tubercular spinal meningitis was the immediate cause of her death. The funeral discourse was given by the writer from 1 Cor. 15:55.

M. N. CAMPBELL.

MEIZER.—Died of consumption, Nov. 29, 1905, Mary E. Meizer, aged 29 years. Sister Meizer was the wife of George O. Meizer, elder of the Cambridge, Md., church. She was baptized and united with the church April 24, 1904. In her death a husband and one child are sadly bereaved, and the church loses a consistent member. She fell asleep in full assurance of a part in the first resurrection. Ps. 116:15; Rev. 14:13 were the basis of remarks at the funeral.

JOHN F. JONES.

SMITH.—Died at a private hospital in Burlington, Vt., Aug. 6, 1904, Henry N. Smith, aged 54 years, 2 months, and 12 days. Brother Smith accepted the truth under the

labors of Elders D. T. Bourdeau and A. S. Hutchins in West Bolton, Vt., in 1870. He never expressed a doubt in regard to the truths which he then heard, and died fully believing the message which he then received. He leaves a wife, a son, a mother, one brother, and three sisters to mourn their loss. The funeral discourse was given by Rev. O. T. Barnard (Methodist); text, Ps. 34:19.

P. F. BICKNELL.

ALCOCK.—Died at Albany, Ore., Nov. 22, 1905, Sister Ellen Alcock, aged 48 years. She was a devoted Christian. She and her husband embraced present truth in Gladstone, Manitoba, Canada, and were the only family to hold up the light of present truth in that city for many years. Their home was the home of our workers, many of whom remember their Christian hospitality and kindness. Eight children survive the mother's death. The funeral service was conducted by the writer, and we laid her to sleep on the banks of the beautiful Willamette River, till Jesus comes.

DANIEL NETTLETON.

SMITH.—Died at Council Bluffs, Iowa, Oct. 14, 1905, Sister Lizzie L. Smith, aged 44 years, 9 months, and 19 days. Sister Smith united with the Seventh-day Adventist Church when eighteen years of age. She led a faithful and conscientious Christian life, and her loved ones have the assurance that she rests in the arms of her Father, and will come forth in the strength of immortal vigor at the resurrection. A husband, two children, and a sister, with other relatives, are among those who mourn her loss. The funeral service was conducted by the writer.

FRANCIS M. WILCOX.

TRYON.—Died at Wayne, Neb., Nov. 30, 1905, of heart failure, Betty Tryon, only child of Earnest L. and Mary E. Tryon. Betty was born Dec. 21, 1903. This blow comes with sudden and crushing weight on the hearts of the father and mother, but they place their trust in the Lord, and are reconciled to their affliction. The funeral was held at the home of the grandparents, Brother and Sister Denning, South Bend, Neb., and the burial was at Glenwood, Iowa. Words of consolation were spoken by the writer from 2 Thess. 2:16, 17.

C. C. LEWIS.

JENKINS.—Died at Boulder, Colo., Sept. 17, 1905, Sister Anna Rice Jenkins, aged 45 years, 10 months, and 18 days. At the age of fourteen Sister Jenkins united with the Presbyterian Church. The summer following her marriage in 1884, she became impressed with the truths held by the Seventh-day Adventists, and united her interests with this people. Sister Jenkins was a noble woman, a helpful, loving wife, a kind, devoted mother, a faithful friend and neighbor. In the series of sicknesses and serious operations through which Sister Jenkins passed during the last few months of her life, she gave all into the hands of God, hoping to be spared to her family, but willing to relinquish her life if providence so ordered. We look forward with confidence, if we are faithful, to a meeting with the beloved wife and mother and sister in the never-ending kingdom of our God.

FRANCIS M. WILCOX.

POWELL.—Died at the residence of his son-in-law, F. P. Collins, at Eden Mills, Vt., Nov. 18, 1905, George Nelson Powell. The deceased was born in Richford, April 24, 1823. In 1853 he married Matilda B. Stone, daughter of the late Elder Albert Stone, and came to Eden to live in 1869, having purchased a farm on the North Road. Here they have always resided until within a few months. He was a man much respected in the town, and will be missed here and at North Hyde Park, where he frequently met with those of like faith. He was an earnest Christian, looking steadily for the blessed appearing of his Saviour. He leaves a wife, three sons, and three daughters, besides several grandchildren, and two great-grandchildren, and one brother. The funeral was largely attended, Rev. Daniel Gregory, of North Hyde Park, officiating.

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WASHINGTON, D. C., JANUARY 4, 1906

W. W. PRESCOTT

EDITOR

L. A. SMITH

ASSOCIATE EDITORS

W. A. SPICER

ELDER K. C. RUSSELL, chairman of the Religious Liberty Bureau, spent last Sabbath and Sunday in New York City, attending a meeting of the workers of the Greater New York Conference.

Now and then a strong voice is heard uttering a protest against the perversion of truth by the advocates of a liberal theology. Such a protest, made by Dr. A. T. Pierson, will be found on the ninth page, and it is worthy of a thoughtful reading.

THE last issue of *The Bible Students' Library* bears the title, "The Bible or Tradition? Dr. Torrey and the Sabbath. A Review." It is written by Elder C. H. Edwards, president of the Greater New York Conference, and is a very forcible presentation of the absurdities and contradictory positions involved in the effort to defend Sunday-keeping while claiming to be true to the Word of God. The full-page illustrations speak powerfully to the eye. This tract can be obtained through the usual channels.

ATTENTION has been officially called to the abuse of the franking privilege by Rev. W. F. Crafts, of National Reform Bureau fame, and the *Washington Post* has expressed its view of the case as follows:—

We fail to see, however, that blame can rightly be attached to Mr. Crafts in this particular affair. . . . Everybody says that he is an earnest, unworldly servant of reform, laboring in and out of season to purify the morals of other people—chiefly by removing temptation from their pathways. He has had a call to rescue mankind from sin, to lift them up to the dizzy altitudes upon which he habitually roosts, and generally to make them nearly as good as he is, if he can. We have no right to require of him the smallest familiarity with profane things. . . . The Rev. Crafts is toiling for the salvation of mankind. Sometimes we wish he were doing it to the heathen in distant and inaccessible lands—say, darkest Africa or the Solomon Islands, for instance—but nobody can make us believe that he used those franks unrighteously or with any thought of private gain.

Either the *Post* is indulging in a happy vein of irony or it regards Mr. Crafts as an irresponsible reform crank. In either case his influence with Congress is not increased. We have no malice toward Mr. Crafts, but we are not in sympathy with his ideas of reform, nor

with his methods of conducting his campaign.

THE following outline picture of what may be called the forces of revolution existing in the world to-day, is drawn by Mr. Jack London, the novelist and a leading Socialist, who is no doubt well informed on the subject. Mr. London has been lecturing on the theme of the coming world revolution before large audiences in the cities and at the universities of New England:—

I received a letter the other day from a man in Arizona. It began: "Dear comrade," and ended, "Yours for the revolution." My reply began and ended the same. In the United States there are over 400,000 men, and altogether 1,000,000 men and women, who begin and end their letters the same way. In Germany there are 3,000,000, in France 1,000,000, in Austria 300,000, in Belgium 300,000, in Italy 250,000, in Switzerland 100,000, in Denmark 55,000, in Sweden 50,000, in Holland 40,000, in Spain 30,000—comrades all and revolutionists.

To-day the seven million revolutionists cast seven million votes in the civilized countries of the world. They are fighters. They love peace; they are unafraid of war. They intend fighting to die, to destroy existing conditions and to take possession of the whole world. If the law permits, they will fight for this peaceably at the ballot box. In the United States we are enabled to carry on this revolution peaceably. In Russia it is not so. If the law does not permit peaceable destruction of society, they will resort to force themselves. They will meet violence with violence.

In Russia there is no civilization. The government executes the revolutionists.

I am a revolutionist, yet I am a fairly sane and a normal individual. I speak and think of these assassins in Russia as my comrades. So do all the comrades in America and all the seven million comrades in the world. This is shown by the fact that we do back up all comrades in Russia. They are not disciples of Tolstoi, nor are we. We are revolutionists.

The time has come for the revolution to demand compensation. It has fastened upon every country in the civilized world. With the introduction of the machine in Japan, socialism was introduced. Socialists marched into the Philippines shoulder to shoulder with the soldiers. Vastly more significant is the fact that in all the countries the revolution has fastened upon, in none has it relaxed its grip.

On the contrary, its grip has closed by years. In 1867 its voting strength in the world was 30,000. In 1871 it had increased to 100,000. Not until 1884 did it pass the half-million point. In 1889 it had passed the million mark. It had then gained momentum. In 1902 it was 5,253,000, and in 1905 it had passed the seven-million mark.

The first four years of the twentieth century in the United States were considered prosperous years, yet in that time more than 300,000 men added themselves to the ranks of the revolutionists. In California one man in ten is an avowed and respected socialist. One man in ten votes the straight socialist ticket.

The reader will note that according to Mr. London, and the socialistic program for which he speaks, the coming revolution will be accomplished peaceably if possible, but forcibly and by bloodshed if necessary. To which alternative is the logic of events to lead?

Can We Have Unity?

HARMONY in this denomination is certainly a very desirable thing, and much has been sacrificed in recent years to keep up even the outward appearance of unity as long as possible. But unity can not be maintained at the expense of principle. We are forbidden to depart from the faith in order to preserve an outward union with those who persistently disregard warnings and counsels which are designed to maintain the integrity of this advent movement. In refusing to abandon the original platform of this message we can not justly be charged with causing a schism in the denomination. In following the instruction given through the spirit of prophecy we can not be held responsible for separating from those who are determined to follow their own way.

Our present position is thus stated through the spirit of prophecy in instruction dated Nov. 20, 1905:—

The Lord now calls upon every soul to be wide-awake. We need not be deceived. Christ in his humanity was able to withstand the wily foe. Those who understand and believe the truth are to be faithful guardians. When they see the Lord's people exposed to temptations, they are to lift their voice, in warning.

Some who have received warning and instruction from God have deliberately turned from the messages sent to them. They have as it were walked, blindfolded, into Satan's prepared snares. Satan is playing the game of life for their souls. And some who might be in a position to help these ensnared souls have themselves become ensnared as captives to the arch-deceiver. . . . 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.

We need clear discernment now. Many have become so confused that they do not seem able to perceive even the clear light. We need to have the courage to act upon our convictions, refusing to compromise the interests of God's cause. These are perilous times, and we require a daily experience in the fellowship of God's Spirit in order that we may not be taken in the snares of the enemy.

Let us lift high the banner of truth, and stand firmly for the fundamental principles of this message as God gave it to this people. This is the only basis for unity.