

# The Advent REVIEW And Sabbath HERALD

WASHINGTON, D. C., THURSDAY, JANUARY 18, 1906



UPPER FALL OF MONESS, SCOTLAND

*"Tremble, thou earth, at the presence of the Lord,  
At the presence of the God of Jacob,  
Who turned the rock into a pool of water,  
The flint into a fountain of waters."*

# Our Publishing Work

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

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

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WITH such a book as "Marvel of Nations" one can often interest a neighbor or a friend who would not be inclined to read a book that is wholly religious. Every one is more or less interested in, and proud of, the wonderful progress of this country, and when it is shown that the United States is a subject of prophecy, and that this government is yet to play an important part in world-history, this will likely open the way for an interested reading of this book, and later for the presentation of other points of truth. The book contains 324 pages, and the price is \$1.25 in cloth, plain edges; \$1.50 with gilt edges.

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# THE REVIEW AND HERALD

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

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unto the Saints"**

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## Editorial

### Faith and Works

THERE has been much theorizing about the relation between faith and works, but the truth is stated in few words through the apostle James, who says: "As the body apart from the spirit is dead, even so faith apart from works is dead." A faith which does not work is as dead as a body without the spirit, and a dead faith is just as valuable as a dead body. A living faith involves a course of action which is in harmony with the profession of faith. A profession of faith which is not accompanied by such a course of action is utterly vain. A man who professes to believe in the Bible as the Word of God, and then puts forth systematic and earnest efforts to prove to others that the Bible is utterly unreliable, demonstrates by his works that his alleged faith is rank unbelief. Those who loudly and repeatedly advertise their faith in the messages of the spirit of prophecy, but who persistently refuse to obey the plain instruction given through this agency, on the ground that the Testimonies are self-contradictory and unreliable, thereby give evidence that their faith is devoid of the vital element. They are keeping up the forms of faith after the substance has departed. They are juggling with words when they say that they believe the Testimonies. Those who with an honest heart follow the counsels given through the spirit of prophecy feel no necessity of declaring over and over again that they believe the Testimonies. In the fruit-bearing season it would be of little use for a crab-apple

tree to exhibit the sign, "This is a peach tree." The fruit borne is more convincing testimony than any statement which may be out of harmony with it. "Every tree is known by his own fruit." A genuine faith is shown not only by the fact that works appear, but also by the further fact that the works are in harmony with the profession of faith. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."

### Abandoning Protestant Ground

So long as the early Christian church received the Word of God as the Word of God, it was full of light and power. When it began to exalt men, and to put the word of man in the place of the Word of God, its light gradually became darkness, and its power was changed into weakness. The Reformation of the sixteenth century was an attempt to restore the Word of God to its proper place as a sufficient rule of faith and practise. An extract from the history of those times will show this. We quote as follows:—

On the eighteenth of October, 1512, Luther was received licentiate in divinity, and took the following oath: "I swear to defend the evangelical truth with all my might." On the day following Bodenstein solemnly conferred on him, in the presence of a numerous assembly, the insignia of doctor of divinity. He was made a Biblical doctor, and not a doctor of sentences, and was thus called to devote himself to the study of the Bible, and not to that of human traditions. He then pledged himself by an oath, as he himself relates, to his well-beloved and Holy Scriptures. He promised to teach them faithfully, to teach them with purity, to study them all his life, and to defend them, both in disputation and in writing, against all false teachers so far as God should give him ability.

This solemn oath was Luther's call to the Reformation. By imposing on his conscience the holy obligation of searching freely and proclaiming boldly the Christian truth, this oath raised the new doctor above the narrow limits to which his monastic vow would perhaps have confined him. Called by the university, by his sovereign, in the name of the imperial majesty and of the see of Rome itself, and bound before God by the most solemn oath, he became from that hour the most intrepid herald of the Word of life. On that memorable day Luther was armed champion of the Bible.

We may accordingly look upon this oath, sworn to the Holy Scriptures, as one of the causes of the revival of the

church. The sole and infallible authority of the Word of God was the primary and fundamental principle of the Reformation. Every reform in detail that was afterward carried out in the doctrine, morals, or government of the church, and in its worship, was but a consequence of this first principle. In these days we can hardly imagine the sensation produced by this elementary and simple but long-neglected truth. A few men of more enlarged views than the common, alone foresaw its immense consequences. Erelong the courageous voices of all the Reformers proclaimed this mighty principle, at the sound of which Rome shall crumble into dust: "The Christians receive no other doctrines than those founded on the express words of Jesus Christ, of the apostles, and of the prophets. No man, no assembly of doctors, has a right to prescribe new ones."—*D'Aubigne's History of the Reformation,* Vol. I, chap. 7, pars. 6, 7.

Thus the Reformers appealed from tradition and the creed of the church to the authority of the Word of God, and by the power of that Word they wrought a reformation, and brought in a revival of primitive religion. This was the beginning of Protestantism. Hence came a separation from the Roman Catholic Church, because Rome makes the Word of God secondary to the traditions of the church. Here is an official statement of the Roman Catholic belief upon this subject: "Though these two divine streams [Holy Scripture and tradition] are in themselves, on account of their divine origin, of equal sacredness, still, of the two, tradition is to us more clear and safe." Thus true Protestantism places the Bible as supreme in matters of faith and conscience, while Catholicism gives the preference to tradition.

During recent years there has been a decided tendency to abandon the true Protestant ground concerning the infallible authority of the Holy Scriptures and to lean toward the Roman Catholic position, exalting the value of traditions and creeds. Two causes have doubtless contributed to this change: the work of the higher critics, and the inability of the defenders of the Sunday sabbath to present any Biblical evidence for the observance of the first day of the week as the sabbath. The higher critics have weakened the faith of many in the reliability of the Scriptures, and the effort to justify Sunday-keeping has driven religious teachers to turn to tradition for their authority in the absence of a "Thus saith the Lord."

A clear instance of this tendency to weaken the authority of the Holy Scriptures and to exalt tradition is found in the case of Dr. Agar Beet, an English clergyman who has rejected the doctrine of eternal torment, and the Methodist church leaders. Dr. Beet stated his position as follows:—

I have endeavored to reproduce the teaching of the New Testament about the fate of the wicked, thus appealing from the traditions of the church to the earliest Christian literature. In this research I have found abundant and decisive proof that Christ and his apostles taught that all who put faith in him and walk in his steps will enjoy endless blessedness in the presence of God; and sufficient proof that he also taught that ruin, utter and final, awaits those who disobey him.

The tradition of the church during many centuries has gone beyond this teaching by asserting that this ruin involves endless torment as bad as the intense pain caused by fire to a living body. It has also asserted the endless conscious existence, in happiness or misery, of every human soul.

This last doctrine was undoubtedly taught by Plato. So far as I know, it was never taught, at least among those with whom the early Christians came in contact, outside the influence of the school of Greek thought, of which Plato is the best-known representative. Moreover, I have quoted proof that the earliest Christian writers who spoke of the soul of man as immortal—*e. g.*, Tertullian—attribute this teaching to Plato. I have also tried to prove that the New Testament, which speaks frequently about the intense suffering of the lost, does not justify the assertion that their sufferings will be endless. In other words, by an appeal to the earliest Christian writings, I have endeavored to purify the Christian tradition from unwarranted accretions which seriously misrepresent the teaching of Christ.

In attempting to weaken the force of Dr. Beet's teaching, which rests upon the authority of the Word of God, the *Methodist Times*, the organ of Methodism in England, suggests that it is a mistake, especially in dealing with a subject of so much importance, to depend wholly upon the Scriptures, and urges that "the mind of the church" should be taken into account. It says:—

We are disposed to ask, further, whether, in endeavoring to confine himself to the text of Scripture, Dr. Beet has not taken too narrow a range. However high may be placed the authority of the group of inspired books which make up the New Testament, and which the Christian consciousness, both at and since the making of the canon, has recognized as standing by themselves, they are not the sole means of communication from God to man. The Holy Spirit has been actuating the church ever since the day of Pentecost, and guiding it into truth, and the authority which set its seal on these books as proceeding more or less directly from the apostles, has not exhausted its powers. The mind of the church remains, and has always been operative; and though it has no

claim to infallibility, it can not be neglected as the revelation of Christ proceeds from age to age. . . . It is, therefore, we submit, a mistake, especially in dealing with the deep mysteries of evil—its origin, its atonement, its end—to confine the Christian view to a balancing of the texts of the first documents of our religion.

In commenting upon this extract the *Present Truth* (London) well says:—

If "the mind of the church" is to interpret or displace the plain statements of Scripture, then indeed is the Bible a worthless guide, for "the mind of the church" has interpreted it in many different ways. By such a conception of the Scriptures they are deprived of their power to safeguard the church against error, and to recall it from its wanderings, since by those very wanderings, according to the *Methodist Times*, the Bible is to be interpreted.

To appeal to tradition as against the Bible is to abandon Protestant ground and to stand with the Roman Catholic Church. This is one of the signs of the times. It shows the tendency Romeward. It indicates that the time may not be far distant when Protestantism will "stretch her hand across the gulf to grasp the hand of the Roman power." It becomes those who bear a message of warning against the beast and his image to hold fast to the fundamental principle of Protestantism—"the sole and infallible authority of the Word of God." This is the hope of this advent movement.

### Governmental Religion

THE literature of those who are undertaking through Congress to make the United States a Christian nation, has much to say about the state as a moral person. In their scheme the idea is fundamental that the state, no less than the individual, ought to profess and practise a religion. They have in mind, of course, the religion professed by the majority of the people in this country,—Christianity. Their aim is to set up here a "Christian civil government."

But there can not be any such thing as state or governmental Christianity. The very nature of the two things—the state and Christianity—makes any union between them impossible. There may be a state religion, it is true, but that religion can not be Christianity.

The state aims at justice, secured through force. This is the only basis for civil government. It could not be maintained on any other. But if Christianity did not mean something else than force and justice alone, what would become of the transgressor of God's holy law? Justice would demand his death, and the force of the Almighty would be used to execute the sentence. And as "all have sinned," the death penalty would be upon all, and the whole human race would be cut off. The Almighty

would simply execute the death penalty upon the sinner just as the state executes the death penalty upon the one convicted of a capital crime.

The state does not argue with any person on the point of obedience to its laws. It does not try to persuade men. It simply makes laws and executes them. The one who violates the law is at once taken into custody, and if the violation is proved in court, he is sentenced according to the penalty provided by law. But in Christianity, "mercy rejoiceth against judgment." Christianity stands not only for justice, but for mercy to the transgressor.

The civil law admits of delay in the execution of its penalty, but only to secure the ends of justice. Much complaint is made about the law's delay, and it is recognized that it would be much better if a speedy execution of the penalty could be secured. There would be less encouragement given to lynching and anarchy, which are greatly against the state's best interests. But the express purpose of Christianity is to secure delay in the execution of the penalty of the divine law, while the sinner is given opportunity to escape its execution altogether.

The rule of Christianity is that upon confession of the transgression, forgiveness must follow. "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Luke 17:3, 4. "If we confess our sins, he [God] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. But how long could a civil government proceed by that rule? If the state were required to forgive the murderer or the thief as often as he might repent of his crime, how long would it be before law-abiding people would be saying that something was radically wrong with the system of government? It needs no argument to show that under such a system nobody's rights would be secure, and that anarchy would be the quick and sure result.

This is what would be if the state should attempt to practise the principles of Christianity. On the other hand, if the state should try to be Christian without practising the rules of Christianity, it would surely be unchristian. In the realm of religion, using force alone and seeking the speedy execution of judgment, as its own best interests would demand, it would necessarily work directly against Christianity, which requires judgment to give place to mercy. The civil government would at once become an engine of persecution, run by the fire of religious animosity. The history of



state religion has ever been stained with blood.

The attempt to set up a Christian government in this nation must, therefore, fail as the like attempt has failed in other nations and times, and will be ruinous to both church and state; and this should be understood by the American people.

L. A. S.

### The Price of Victory

At the opening of a new year in our missionary advance, we may well look back over the way we have come in 1905, and thank God and take courage. A guiding Providence pressed new workers forth into the fields, new territory was annexed, and the outposts were advanced at every point of the compass.

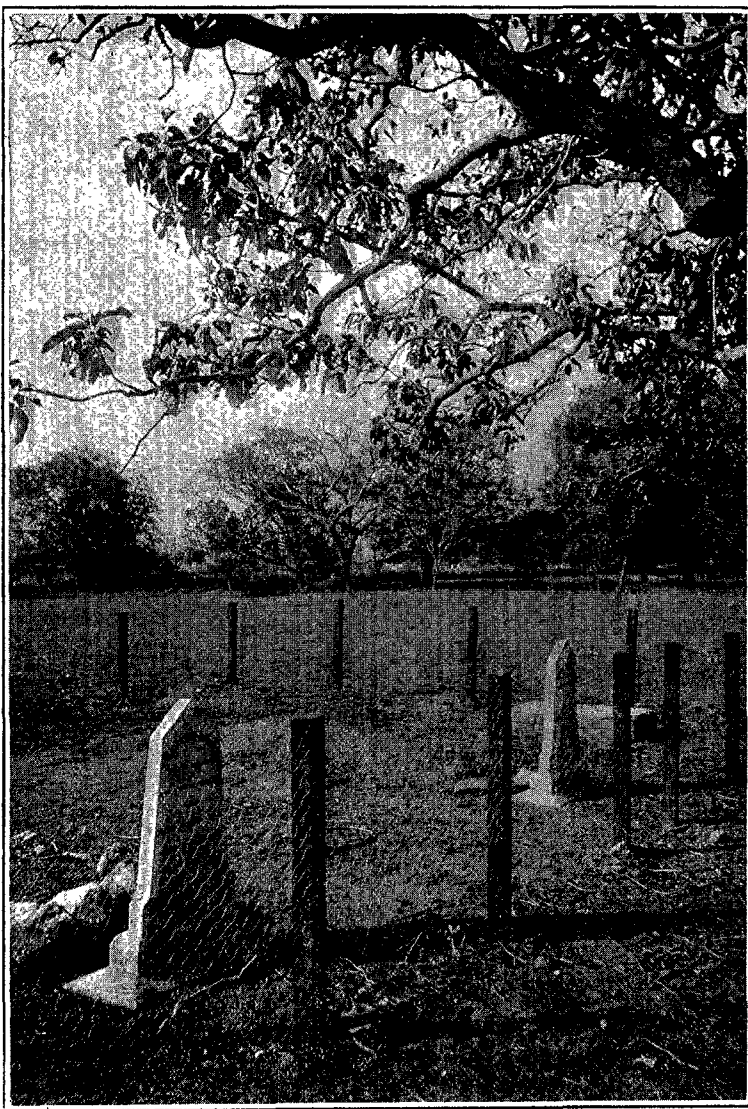
The world-wide ranks of believers in this third angel's message are being led forward to final victory. We see the word literally fulfilling, "Thou shalt break forth on the right hand and on the left." The advance has cost consecrated treasure, representing much love and sacrifice. It has meant hardness endured as good soldiers. With our lives so spread out in the enemy's land, somewhere, always, we know workers are struggling against disease and perils to health and life. Some have had to turn back to get a fresh hold on life. And last year's missionary advance was marked by some new missionary graves, solemn reminders of the stern reality of this conflict.

First to fall in the foreign missionary ranks last year was Dr. Maude Thompson Miller, in far Honan, China. It was a soldier's message that she left us. With eternity before her she bore testimony that life itself is not too great a price to pay for the hastening forward of this work in the darkest corners of the earth. The life was not laid down in vain, and that mound of earth in Shang-tsai Hsien will ever speak to the Chinese of the love of Jesus that brought her there to minister to them. And possibly by this time two young people from our Australasian school are already sailing for Honan, having determined to respond to Sister Miller's farewell call

to our young people to press in to fill up and extend the ranks in China.

Next to fall, stricken with fevers in foreign climes, were two missionaries sent out from Germany. Brother Teschner, a nurse, had but landed in Syria, for service in Jaffa and Jerusalem, when he was called to lay down the armor. Brother Wunderlich, who went out in the second party to German East Africa, aided in erecting the new mission station of the German Union Conference, and then, stricken with death, returned to die in Germany. Thus our brethren in Europe show that in the comradeship of this service they, too, are ready to join us in giving not only

give a greater gift than that of the life of one most beloved on earth to the missionary cause? Having made that gift, Sister Robinson could find rest only in spending the remaining strength of her life in pleading India's need. She sleeps in her old home State, Vermont, while Elder Robinson rests under a spreading mahooah, or famine tree, on the school farm at Karmatar. It is a tree whose blossom affords nourishment in time of drought or famine, when other vegetation fails. Though these two servants of God rest from their labors, their lives, given for India, will continue to bring blessing to those who hunger for the bread of life in that land of constant soul famine.



GRAVES OF D. A. ROBINSON AND F. W. BROWN, AND OF A LITTLE ORPHAN BOY, KARMATAR, INDIA

the price that soldiers must ever be ready to pay for victory on the field of conflict.

Though for some time out of the foreign field, Sister E. D. Robinson, who died in South Lancaster, in November, had spent most of her later years in the mission fields. When she laid away her companion, Elder D. A. Robinson, in India, six years ago, she gave him from her heart for stricken India. Who could

worth the price to every soul of us to have a part in winning the victories of this advent cause.

We have thought to review the cost in lives of the year's advance in mission fields abroad only. But no less precious were the lives laid down during the year in service on the home field. Among these, Elder D. T. Bourdeau was not only one of the earliest pioneers in the message, but the pioneer missionary in

Another name which was often seen in foreign missionary reports a few years ago, that of George R. Drew, of England, must now be written on the roll of those who have finished their course. Brother Drew was the pioneer in ship mission work, and from his post of duty in the great port of Liverpool he sent the literature of this message forth by ships that sailed over every sea. He died at Woking, near London, in October, a worker with the literature to the very last.

We thank God for the testimony of lives laid down in the cause of missions. It is a part of the price of the missionary advance. We grieve for these fellow workers. We feel their loss. But the way in which they poured out the life in service nerves us to fresh endeavor, and determines us to deeper consecration.

While some are giving life and loved ones, it is only reasonable that we should consecrate our lives in service and our means to the cause of God. It will take all we have to buy the field. But it is

France as well. Elders C. A. Washburn and N. P. Nelson, veteran leaders in the work, and others whose labors have ended in the home land of the message, leave us the inspiration of lives true and loyal unto the death. It is one field and one service—the third angel's message to all the world.

Blessed the dead who have fallen asleep in the service and hope of this last glorious message. "Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Every grave that marks the way of victory and advance along all these years of pilgrimage and conflict shall but spur us on to greater earnestness in the finishing of the work committed to us.

"For all thy saints who from their labors rest,  
Who thee by faith before the world confessed,  
Thy name, O Jesus, be forever blessed,  
Hallelujah!

"Thou wast their Rock, their Fortress,  
and their might,  
Thou, Lord, their Captain in the well-fought fight,  
Thou, in the darkness drear, their one true Light,  
Hallelujah!

"Lo, there breaks a yet more glorious day,  
The saints triumphant rise in bright array,  
The King of Glory passes on his way,  
Hallelujah!"

W. A. S.

### Spiritualism

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not harken unto the words of that prophet, or that dreamer of dreams." Deut. 13: 1-3.

It was not the sign or wonder set before the people, but the character of the teaching, that was to govern their course of action. The Lord had taught them the way of righteousness, and that teaching was superior to everything else. The sign or wonder given them might be exactly similar to those that had been given them by the Lord, and it might be something predicted which would come to pass, yet if it was in support of teaching that was contrary to the word of God, it was to be given no weight.

Miracles are wrought in confirmation of divine truth, and they are also wrought in support of satanic lies; the test of the true and the false comes in the nature of the teaching. "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 Elijah's day fire was brought down

from heaven as evidence that Jehovah was the true God. In our own day exactly the same thing is to occur in support of exactly the opposite teaching. Rev. 13: 13. We are not to be convinced by this miracle that the power behind it is divine, and that we should make an "image to the beast." The character of this wonder-working power is to be judged by its teaching. We are to prove the spirits which have gone out into the world, not by their ability to perform signs and wonders, but by their confession that Jesus is come in the flesh. 1 John 4: 1-3.

The essence of spiritualism does not consist in rappings, table tipplings, and mysterious phenomena within a cabinet. The essential part of spiritualism is its teaching; and the essence of its teaching is the spiritualistic conception or philosophy regarding truth which dissipates the reality of divine things, confuses substance with shadow, obscures the clearness and destroys the force of Christian doctrine. Its whole purpose is to spiritualize away the meaning and the force of Christian truth. Spiritualism is a much broader deception than some of us have heretofore conceived it to be.

Only those are secure against spiritualistic deception who have received the love of the truth and have put on the whole armor of God.

L. A. S.

### Note and Comment

THE recent self-sacrifice of a woman to the sun-god, in Chicago, calls public attention to the fact that Baal worship is not altogether a thing of ancient history, but survives even in its ancient forms, in the midst of twentieth-century civilization. A Chicago telegram says:—

Revelations incident to the self-immolation last week of Mrs. Conoetta Rizz, who was burned to death in what appears to have been an attempt to sacrifice herself to the sun, which she worshiped under the pagan name of Apollo, leaves little doubt that thousands of Chicagoans worship the sun-god, to whom they pray, and in whose honor they burn incense and pour libations. Those who have investigated say sun-worship is practised in this city by ten thousand persons, who, with rites and ceremonies of one sort or another, have revived adoration of the fiery principle for which the sun has stood as the symbol and embodiment from the remotest pagan times.

Not civilization nor scientific discovery, but Christianity, is now, as anciently, the safeguard against pagan superstition.

In *Harper's Magazine* for January, the following description is given by Mr. H. W. Nevinson, of the manner in which the slave trade continues to flourish in

Portuguese West Africa, in spite of the edicts of the great commerce-controlling powers, which are supposed to have swept this iniquitous practise out of existence. The slave trade in this part of Africa exists not in defiance of the law, but in evasion of it. Writing of what he saw at Benguela, Mr. Nevinson says:—

A day or two before the steamer is due to depart, a kind of ripple seems to pass over the stagnant town. Officials stir, clerks begin to crawl about with pens, the long, low building called the tribunal opens a door or two, a window or two, and looks quite busy. Then, early one morning, the curador arrives and takes his seat in the long, low room as representing the beneficent government of Portugal. Into his presence the slaves are herded in gangs by the official agent. They are ranged up, and in accordance with the decree of Jan. 29, 1903, they are asked whether they go willingly as laborers to San Thome. No attention of any kind is paid to their answer. In most cases no answer is given. Not the slightest notice would be taken of a refusal. The legal contract for five years' labor on the island of San Thome or Principe is then drawn out, and, also in accordance with the decree, each slave receives a tin disk with his number, the initials of the agent who secured him, and, in some cases though not usually at Benguela, the name of the island to which he is destined. He also receives in a tin cylinder a copy of his register, containing the year of contract, his number and name, his birth-place, his chief's name, the agent's name, and "observations," of which last I have never seen any. Exactly the same ritual is observed for the women as for the men. The disks are hung round their necks, the cylinders are slung at their sides, and the natives, believing them to be some kind of fetish or "white man's Ju-ju," are rather pleased. All are then ranged up and marched out again, either to the compounds, where they are shut in, or straight to the pier where the lighters, which are to take them to the ship, lie tossing upon the waves.

The climax of the farce has now been reached. The deed of pitiless hypocrisy has been consummated. The requirements of legalized slavery have been satisfied. The government has "redeemed" the slaves which its own agents have so diligently and so profitably collected. They went into the tribunal as slaves, they have come out as "contracted laborers." No one in heaven or on earth can see the smallest difference, but by the change of name Portugal stifles the enfeebled protests of nations like the English, and by the excuse of law she smooths her conscience and whitens over one of the blackest crimes which even Africa can show.

AFTER a most brutal and wholly causeless murder in Chicago of a highly respected woman, who is the fifth woman murdered in that city within the last six months, Chief-of-Police Collins, of that city, has issued a notice admitting that the present police force can not be depended on to protect life, and advising all women residents to remain within doors after nightfall.

## 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.

### Are You Ready?

SAY, brother, are you ready for the coming of the King?

Do the signs of his appearing to your soul sweet comfort bring?

Are you of the few and faithful who believe the time is near?

Does your heart beat high with gladness, or sink with dread and fear?

Are you halting and discouraged? are you tempted now to say,

As the evil servant said, "My Lord his coming doth delay"?

Because the Bridegroom tarries, do you think you've been deceived?

Is the "blessed hope" less precious than when you first believed?

My brother, are you watching through the dark and sinful night

For the glory of the morning? Do your eyes behold the light?

Or are they dull with slumber, or dazzled by the glare

Of the world and its attractions, which will prove a fatal snare?

Then arouse, and gird your armor! for the Master bravely toil;

See that your lamp is burning, and well filled with heavenly oil;

Be not like the foolish virgins, who awoke to woe and shame,

With their vessels dry and empty when the midnight summons came.

—Herald of Life.

### Lessons From the Life of Solomon—No. 18

#### Outward Display

MRS. E. G. WHITE

ONE sad feature of Solomon's experience was his supposition that massive buildings and magnificent furnishings give character to the work of God. He endeavored to pattern after, and to compete with, the world. He lost sight of the foundation principle underlying the influence that is ever to be exerted by the people of God,—obedience to every precept of Holy Writ. The real power of God's people lies not in numbers, nor in the wealth and worldly prosperity that may be displayed, but in steadfast adherence to his Word. The truth, obeyed, is made the power of God unto salvation.

Solomon became ambitious of excelling all other nations in power and grandeur. It was his desire to attain greater political power, that led him to form alliances with idolatrous nations, and to seal these alliances by marriages with heathen princesses. In conformity with the customs of surrounding nations, he maintained a luxurious court, in many respects surpassing in splendor the courts of the rulers of other kingdoms. Luxury was followed by wanton extravagance. Vast riches were squan-

dered. This led to the levying of a grievous tax upon the poor people.

"I made me great works," Solomon declares. Among these were "Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer." "And he built Tadmör in the wilderness, and all the store cities, which he built in Hamath. Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars; and Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion."

So engrossed was Solomon with thoughts of vanity, that perfection and beauty of character were overlooked in his attempt to surpass other nations in outward display. He sold his honor and his integrity in seeking to glorify himself before the world, and he finally became a despot. The power and the riches obtained at a sacrifice of right principles, proved to him a terrible curse.

How striking is the contrast between Solomon's ambitious desire to exalt himself, and the life that the Son of God lived upon this earth! The Saviour of mankind was born of humble parentage in a sin-cursed, wicked world. He was brought up in obscurity at Nazareth, a small town of Galilee. He began his work in poverty and without worldly rank. He sought not the admiration or the applause of the world. He dwelt among the lowly. To all appearance he was merely a humble man, with few friends. Thus God introduced the gospel in a way altogether different from the way in which many deem it wise to proclaim the same gospel in this age. At the very beginning of the gospel dispensation he taught his church to rely, not on worldly rank and splendor, but on the power of faith and obedience.

"The kingdom of God cometh not with outward show." The gospel of the grace of God, with its spirit of self-abnegation, can never be in harmony with the spirit of the world. The two principles are antagonistic. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

It is not the largeness or the grandeur of an edifice that impresses hearts, but the principles of righteousness, of justice and equity, practised within. Our institutions will give character to the work of God just according to the consecrated devotion of the workers,—by revealing the power of the grace of Christ to transform the life. Never are we to rely upon worldly recognition and rank. Never are we, in the establishment of institutions, to try to compete with worldly institutions in size or splendor. We shall gain the victory, not by erecting massive buildings in rivalry with our enemies, but by cherishing a Christlike spirit of meekness

and lowliness. We are to be distinguished from the world because God has placed his seal upon us, because he manifests in us his own character of love. Our Redeemer covers us with his righteousness.

As Solomon continued to conform to the customs of the world, his pride greatly increased. And the worldly prosperity that attended his apostasy, was regarded by him as a token of God's favor. So fully had he yielded himself to evil influences, that his spiritual discernment was well-nigh destroyed. He could not see the terrible losses that were sustained by the nation spiritually because he brought into the kingdom an abundance of the gold of Ophir and the silver of Tarshish.

To-day there exists the same danger of mistaking prosperity for the favor of heaven. The prosperity that often for a time attends those who turn from a plain "Thus saith the Lord" to follow a way of their own choosing, is not an assurance of divine approval. Men many interpret it thus, but it is no sign that God's prospering hand is with them. Let all learn a lesson from Solomon's experience. Notwithstanding his violation of a plain "Thus saith the Lord," riches and worldly honor poured in upon him, and seemingly he was greatly blessed. This is in harmony with Job's declaration that the wicked spend their days in prosperity. And the psalmist testifies:—

"As for me, my feet were almost gone; My steps had well-nigh slipped. For I was envious at the arrogant, When I saw the prosperity of the wicked. . . .

Pride is as a chain about their neck; Violence covereth them as a garment. Their eyes stand out with fatness: They have more than heart could wish. They scoff, and in wickedness utter oppression: They speak loftily."

Like Solomon, those who esteem their own wisdom above the wisdom of the Lord will surely feel the sad result of their course. For a time they may seemingly be prospered, but their work will not abide. The Lord will let them pass through bitter experiences, in order that they may have an opportunity to learn that real prosperity comes not by outward display, but only by conformity to his will and purpose.

God's way, is always the right and prudent way. It always brings honor to his name. Man's only security against rash, ambitious movements is to keep the heart in harmony with Christ Jesus. Man's wisdom is untrustworthy. Man is fickle, filled with self-esteem, pride, and selfishness. Let the workers in God's service trust wholly in the Lord. Then they will reveal that they are willing to be led, not by human wisdom, which is as useless to lean upon as is a broken reed, but by the wisdom of the Lord, who has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But

let him ask in faith, nothing wavering."

Fellow Christian, keep your religion pure and untainted. Worldly interests may tempt you to yield your principles. but "what shall it profit a man if he gain the whole world, and lose his own soul?" Worldly greatness is no equivalent for integrity, honesty, a pure heart, and a noble, unwavering purpose to do right. Even Solomon, in all his glory, was not arrayed like him who possesses the ornament of a meek and quiet spirit, untouched by the tinsel and show of the world.

### A Condition and a Result

C. MC REYNOLDS

THAT we are living in the time for the "latter rain" no true Seventh-day Adventist will question. The Lord has told us to pray for rain in the time of the latter rain. The former rain was given when a certain condition was reached by the Lord's followers — when they were all "of one accord." Those who succeeded in coming into accord with Christ, "the head of the church" and "the head of every man," found themselves in perfect accord with one another, because they were of one accord with him. It was an individual work.

We are desiring the refreshing, the latter rain. The condition upon which the reception of it depends is clearly set forth by the spirit of prophecy. It is that same condition of perfect accord with Christ. "Those who receive the seal of the living God and are protected in the time of trouble, must reflect the image of Jesus fully."

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord. . . . They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. . . . I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action." — *"Early Writings,"* pages 60, 61. How clearly is here stated the only condition upon which we can ever receive the "refreshing." This is in the article entitled, "Preparation for the End."

It is further stated in this same connection: "Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building." The obtaining of the "victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action," is the condition; the result is the "refreshing," "the latter rain."

In the article on "The Shaking"

(and we are in it now) a view was given of those who obtained this victory — who reached the condition required for receiving the "refreshing." Their voices were heard, "sweet and harmonious," "full of mercy, compassion, and elevating, holy joy. . . . They were clothed with an armor [the "whole armor of God." Eph. 6:13], from their head to their feet. They moved in exact order, like a company of soldiers. . . . They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy. . . . Evil angels still pressed around them, but could have no power over them." "Sin shall not have dominion over you." Rom. 6:14. "Wherefore he is able also to save them evermore who come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25, margin. "We shall be saved by his life." Rom. 5:10. "Unto him that is able to keep you from falling." Jude 24.

These receive the "refreshing" because they have obtained the victory. What is the result? "I heard those clothed with the armor speak forth the truth with great power. It had effect. . . . I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.' " — *"Early Writings,"* pages 131-133.

In this same connection is this statement: "The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness." "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ."

The repentance is an individual work. The faith must be exercised individually for entire victory. "This is the victory that overcometh the world, even our faith." The victory is individual victory. The refreshing is an individual refreshing received by every one who is brought into accord with Christ our Captain. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth." Acts 1:8. As long as we walk in blindness and darkness, and through a lack of repentance and faith fail to obtain the victory over every besetment, over every wrong word and action, we can not receive the refreshing — the latter rain — the source of power. Hence, the power to become witnesses for him is not received, and thus the coming of Jesus is delayed. Let us do the repenting, the confessing, the restoring, the believing. Let him do the living in us, let him get the victory for us, pour upon us the refreshing, fill our hearts with gratitude and gladness, our voices with music sweet and harmonious, clothe us with the garment of praise instead of the spirit of heaviness, bestow upon us

the power of the Holy Spirit which will make us witnesses of the power of the living Christ within, and hasten the coming of our Redeemer and glorious King. "Come, Lord Jesus, come quickly."

Bethel, Wis.

### A Significant Sign of the Age

JOHN S. WIGHTMAN

THE apostle James, in the fifth chapter of his remarkable letter to "the twelve tribes" scattered abroad, gives a remarkably clear and concise description of the time we call "to-day" and of a condition of affairs everywhere prevalent, when the rich, impelled by insatiable greed, shall gather treasures into such vast "heaps" as shall be universally regarded as phenomenal. It is obvious to every candid observer that we are living in an age in which the affairs of men are as never before controlled by an oligarchy of wealth to that extent that the situation is appalling. The apostle declares that it is "for the last days" that individuals are vainly heaping treasures together, just before "the coming of the Lord," in the solemn time when "the Judge standeth at the door."

James Bryce, in the *American Commonwealth*, observes that up to 1840 there were no large fortunes in the United States. But writing in the later eighties, he says: "Now there is some poverty, many large fortunes, and a greater number of gigantic fortunes than in any other country in the world." In New York City alone there are more than two thousand millionaires. The Rockefeller family, of which John D. is the head, possesses wealth of an estimated value of a thousand millions. The human mind quite fails to grasp so huge a sum. If the wealth of this one family could be converted into gold coin, and carried upon the backs of porters into Canada or Mexico, it would require twenty-three thousand strong men, for it would weigh one thousand seven hundred and fifty tons. To carry a single day's interest on this sum would require seven strong men, for it would weigh a thousand pounds in gold. Ten men — J. D. Rockefeller, Andrew Carnegie, Marshall Field, W. K. Vanderbilt, John Jacob Astor, J. P. Morgan, Russell Sage, J. J. Hill, Wm. H. Clark, and Wm. Rockefeller — control an estimated aggregate of two thousand million dollars. Note the figures, \$2,000,000,000.

Byron W. Holt, editor of *Moody's Magazine*, and the statistical expert of R. G. Dun & Co., offer us a conservative estimate of the total value of the wealth of America's five thousand multimillionaires, as follows: —

No. of fortunes	Amount
10 aggregating	\$2,000,000,000
490 aggregating	3,000,000,000
4,500 aggregating	10,000,000,000
5,000 aggregating	15,000,000,000

So five thousand men in this country actually own, as declared by Mr. Cleveland Moffett "(without counting what they



control), nearly one sixth of our entire national wealth," which, if put into gold coin, would give them all the gold in the world, and leave more than one thousand million dollars (\$1,000,000,000) still due them! The land is literally full of wealth, for the controller of the currency shows that the stock of gold in the United States is greater than that of any other land, while our banking power aggregates fourteen billions, as against twenty billions for all the rest of the world.

Our national wealth is increasing, too, at a prodigious rate; and yet, in spite of phenomenal natural prosperity, what are the conditions of the masses?—Precisely what James, with prophetic vision, saw would come to pass in "these last days." "The hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth."

"One eighth of the families in America receive more than one half of the aggregate income, and the richest one per cent receives a larger income than the poorest fifty per cent. In fact, this small class of property owners receives from property alone as large an income as half of our people receive from property and labor."—*"Distribution of Wealth,"* by Chas. B. Spahr.

While Mr. James Hazen Hyde has been traveling over the country in a private car worth fifty thousand dollars, and giving fancy balls and garden parties like those prior to French Revolutionary times, at almost fabulous cost, more than four million families get along on incomes less than four hundred dollars per annum, more than one half of America's families on less than six hundred, and two thirds on less than nine hundred. So says "Waldron's Hand-Book of Wealth." Think what it means to bring up a family in a city on four hundred dollars per annum. For food, for clothes, for medicines, for furniture, for house furnishings—four hundred dollars a year! And these are not the poorest. Robert Hunter estimates that there are ten million even a little worse off than this! And he is corroborated by the Massachusetts Bureau of Labor. Then what about a vast army of unemployed vagrants and tramps—the broken-hearted wrecks of humanity? Surely, a cry is ascending to heaven, as Holy Writ declared, not alone the "cry" of the weary and despairing, crushed and hopeless, dying in foul, dark rooms of tainted tenement-houses, but alike the "cry," the hoarse, discordant notes of the maddened hosts of affiliated labor organizations. The rich becoming richer; the poor can not become much poorer, else annihilation, and a repetition of the last scenes of Babylon, Medo-Persia, Egypt, and Rome.

Without the great fortunes that have so amazingly sprung up during recent decades, there would be no reign of luxury, no flaunting of feasts, no riots of extravagance, such as are daily chronicled in the public press. Again, the prophet sees this "wanton" condi-

tion, this effeminate, riotous, mad intoxication of the fleeting pleasures of life, and he connects it with "the coming of the Lord." Great fortunes are as much of an evil to-day, and a menace to government and society, as in the days of Rome, when wealth gained supreme control. Civilization is besmirched with the corrupting influences of the money-mad Molochs of finance and commercialism. As a sure result we have the astounding iniquity and high-handed corruption of the insurance corporations, as revealed by the Armstrong Investigative Committee and the astute inquisitor, Charles C. Hughes; the corruption in politics, as shown by Mr. Lincoln J. Steffens; legislative corruption, as revealed by such men as Joseph Folk and Senator La Follette; the mailed fist of the railway trust, and the insatiable maw of its ingenious competitor, the beef trust, as disclosed by Ray Stannard Baker and Charles E. Russell. The public is amazed and dumbfounded with the astounding details of "graft," corruption, and bribery on every hand—and all because of "the love of money."

Speaking of the iniquitous beef conspiracy, Mr. Charles E. Russell says: "No more extraordinary figure than J. Ogden Armour has ever appeared in the world's commercial affairs, nor has any man, not even Mr. Rockefeller, conceived a commercial empire so dazzling." The corrupting power of wealth and its combinations may be seen everywhere; 'tis a cancer, national in scope, and whose power is not to be measured, eating into the vitals of the nation, and threatening the destruction of the republic. The nation sees the difficulty and realizes the danger; it longs for a remedy, seeks for a deliverer.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you." So writes the apostle. Then what must be the result—the sure result? Vast resources in the hands of unscrupulous plutocrats will work the undoing of the nation. "A triumphant plutocracy," writes E. J. Shriver, "has enslaved the vast body of our people; and unless there is some relief, its weight will crush the bearers of the burden, or in the uprising of the latter will wreck the republic and bring such chaos as France saw in 1789."

Russell Sage recently denounced further consolidation of industry, and predicted that if it continues, "the result will be wide-spread revolt of the people, and subsequent financial ruin unequaled in the history of the world;" while Samuel Gompers, president of the American Federation of Labor, to a Buffalo *Express* reporter declared that in the event of the laboring classes failing to secure their rights by fair means we "should see a revolution in magnitude far surpassing the French Revolution of 1789."

This insatiable greed, the universal struggle for wealth, resulting in these colossal fortunes and industrial combinations of amazing magnitude, is, to the student of prophecy, a stupendous

and significant sign upon the prophetic horizon, of the "end of the age" and the coming of Him "whose right it is" to reign, "the chiefest among ten thousand, and the one altogether lovely." These things mean that the King is coming; coming in all the glory of the Father and the glory of the angels; coming, in the clouds of heaven; coming, startling fact, to separate the chaff from the wheat, and to gather the wheat into his garner, but the chaff will be burn "with unquenchable fire."

Reader, do you ponder these solemn matters? Are you ready for the issue? Have you made your peace with God? If not, why not make haste to make "your calling and election sure" and the righteousness of Prince Immanuel your very own by faith? For the signs of our times declare that Jesus is coming again. Behold, "the Judge standeth at the door."

Bath, N. Y.

## The Canon of the Bible

(Continued)

The Canon of St. Augustine (353-430 A. D.)

CONTEMPORANEOUS with Jerome in Bethlehem, lived Augustine in North Africa. He was the Bishop of Hippo; and is renowned as thinker, theologian, administrator, controversialist, mystic, ecclesiastic, saint; at once the father of the papacy and the forerunner of Protestantism. In the three great Councils of Hippo (393) and Carthage (397 and 419), of which he was the leading spirit, he closed, as it were, the great debate of the previous generations on the subject of how large shall be the Bible. In his essay on "Christian Doctrine," he catalogues the books of Scripture, which had been transmitted by the Fathers for public reading in the church, giving their number as forty-four, with which he says the authority of the Old Testament is closed. These probably correspond exactly to the present canon of Catholics.

But it is not to be supposed that Augustine made no distinction between the proto- and deuterocanonical books. On the contrary, he limited the term "canonical" in its strict sense to the books which were inspired and received by the Jews; and denied that in the support of doctrine the books of Wisdom and Ecclesiasticus were of unquestioned authority, though long custom had entitled them to respect. And when a passage from Second Maccabees was urged by his opponents in defense of suicide, he rejected their proof by showing that the book was not received into the Hebrew canon to which Christ bore witness.

At the third Council of Carthage (397), however, a decree was ratified, in effect, placed all the canonical and deuterocanonical books on the same level, and in the course of time they actually became considered by some as of equal authority. A few years later, another council at Carthage (419) took the additional step of voting that their

own decision concerning the canon should be confirmed by Boniface, the Bishop of Rome; accordingly, thereafter, the question of how large the Bible should be became a matter to be settled by authority rather than by criticism. This was the beginning of the papacy.

#### The Canon of the Western Church From the Fourth to the Sixteenth Century A. D.

The formal closing of the canon in the West seems to have been legally accomplished when Pope Gelasius (492-96) issued a decretal or list which included the Old Testament Apocrypha, and excluded the Gospel of Peter, the Shepherd of Hermas, the so-called Apostolic Constitutions, and other books of the New Testament Apocrypha. Yet, subsequent to even this official act of the papacy, the sentiment in the Western Church seems to have been divided, some following the strict canon of Jerome, while others the larger canon of Augustine, without noting his cautions and the distinctions he made between inspired and uninspired writings. For, during all this period of nearly twelve hundred years, there are few genuine catalogues which include the Apocrypha. Popular usage, however, was indiscriminate. Outside the Jews there was no sound Hebrew tradition. There was constantly a strong inclination to let Christian usage rather than scholarly theory determine the place of the Apocrypha in the canon. Nevertheless, down to the Council of Trent (1546), the apocryphal books possessed only inferior authority; and when men spoke of canonical Scripture in the strict sense, these were not included. In the Oriental churches, of course, through the influence of the LXX, the distinction between the canonical and uncanonical was obliterated much more rapidly.

#### The Canon of Luther and of the Early Reformers in the Sixteenth Century

The great Saxon Reformer marks an epoch in the history of the Bible canon. Shortly before the process of the full canonization of the Apocrypha was completed by the church, Luther translated the Scriptures into German, and did not hesitate to give the deuterocanonical books an intermediate position between the Old and New Testaments. He even went so far as to question the right of Esther to be in the canon; and as for the Epistle to the Hebrews, James, Jude, and Revelation in the New Testament, he placed them last, in order to indicate thereby that they were of inferior character. He denied their apostolic authority. The Lutheran Church, while it does not expressly define the limits of the canon, yet places the apocryphal writings by themselves as distinct and separate from Holy Scripture. This, indeed, was the attitude of all the early reformers, German and French. In the Zurich Bible of 1529, as in the Genevan Bible of 1560, the apocryphal books were placed apart with special headings by themselves.

Thus the early reformers did not en-

tirely reject the apocryphal writings, for it was not an easy task to do so in view of the usage and traditions of centuries. They simply compromised, assigning the apocryphal books an intermediate position, as was practically done during the first centuries of the Christian church.

#### The Canon of Trent (1546) and of Modern Catholics

We have seen how the church, during the Middle Ages, vacillated between the strict canon of Jerome and the larger one of Augustine. The early reformers had now sided with those who stood by Jerome. Rome, therefore, felt compelled to settle the matter in an ecclesiastical and dogmatic manner; and she did so by demanding assent to her decree on the penalty of salvation. Only thus could she hope to stay the tide against her. Accordingly, the Council of Trent, more celebrated for its boldness than for its erudition, composed of only fifty-three prelates, after a prolonged discussion decreed at their fourth sitting (April 8, 1546) that the apocryphal books were equal, in authority and canonical value, to the other books of Sacred Scripture; and to make the decree effective they added: "If, however, any one receive not, as sacred and canonical, the said books entire with all their parts, and as they have been used to be read in the Catholic Church, and as they are contained in the old Latin Vulgate edition . . . let him be anathema."

The decree was the logical outcome of the ever-accumulating, snowball tendency in the Western Church; but, at the same time, it was a huge mistake. It is vain to attempt to justify the action on the ground that "the Fathers simply wished to affirm solemnly against the errors of the time the ancient faith of the church;" that "the deuterocanonical books were never treated by the Christian church as mere human compositions;" and that, therefore, the council innovated nothing, but simply followed the decisions of the Council of Florence (1442); for Florence declared only concerning the *inspiration* of the deuterocanonical books. And even after the Council of Trent adjourned, two of its leading spirits, Catherinus and Sixtus of Sienna, and other Catholics, especially Bernard Lamy (d. 1714), openly refuted the decree of the council by saying, "*Nevertheless, they are not of the same authority*," and a similar view was endorsed by Jahn (d. 1816). Not long after the decree was published, Martin Chemnitz also made the very sage remark, that "the later church could never by decree make certain that of which the early church upon historical evidence had remained uncertain."

The historical effect of the decree upon the church is obvious. It closed definitely the field of Biblical study against all free research. Naturally, therefore, the Vatican Council reiterated the decree in 1870, and found it easy to take still another step in the wrong direction, canonizing *tradition* in the face of modern scientific investigation. But it

should never be forgotten that neither the decree of Trent nor that of the Vatican was the result of fresh and thorough-going study.—*Prof. George L. Robinson, Ph. D., in The Bible Record for October, 1905.*

(To be concluded)

#### Not Inviting Persecution

SOME people invite persecution by their own unwise course. God does not desire that his people should suffer hardship and persecution. However, ever since the fall of man, the coming of Christ has not been to send peace, but a sword; not that God is looking for trouble, but that it is the studied purpose of Satan to challenge every wise plan of God.

God's people, directed by infinite wisdom, are to so live in the world that the people (not the leaders of the people, who are determined on forcing their own selfish ambitions, but "the common people [who] heard him gladly") will be compelled to admire them and their manner of living. And yet there are many of our people who very unwisely do many things which make for strife and discord. For instance, some very zealous Sabbatarians, in order to show their utter disregard for the day dedicated to the worship of the sun, manage to do their most demonstrative work on that day. But rather than go to this extreme and thus incur the consequent unnecessary disapproval of their neighbors, it would be far better did they rearrange their work, even to the extent of discommoding themselves, and respect the civil and religious rights of those with whom they chance to differ in matters of conscience.

Again, some, not seeing in the other churches, in secret societies, and even in the government itself, all the good that other men see in them, lose no opportunity of airing their unqualified disapproval of the weaknesses and evils that are to be found in these institutions, and thus incur the displeasure of those who see in them all that is desirable, and unconsciously pave the way for unnecessary persecution. Immensely better would it be did they say nothing about those things which they can not help, and zealously say everything about the thing they can help—the third angel's message to the world in this generation.

In all things we ought to study carefully how we may make for peace until the very last moment, until the time when men shall have passed probationary time and completely turned against the elect of God; not in a spirit of compromise with worldly men, but in a spirit of love for their souls and for peace so long as God shall see fit to compel its continuance in the earth: only too soon at best will the winds blow; why, then, sally forth and tempt our adversaries "to torment us before the time"?

"Follow peace with all men, and holiness, without which no man shall see the Lord."—*The Worker's Bulletin.*



### A Child's Evening Prayer

FATHER in heaven, hear my humble prayer,  
Accept my thanks for thy protecting care,  
Receive and bless the worship I now bring  
To thee, divine Redeemer, Saviour, King.

Thou hast redeemed me with thy precious blood,  
Cleansed me from guilt, and brought me to my God;  
For the atonement made on Calvary  
Canceled the debt of sin and made me free.

Grant unto me each day my daily bread.  
My soul with manna from thy throne be fed;  
Clothe me, O Lord, in robes of righteous dress,  
The blood-washed garment of thy holiness.

Teach me to trust thee, and each day to raise  
My heart and soul in gratitude and praise;  
Shield me from danger through each passing hour,  
Keep me from evil by thy saving power.

Exalt me with thy grace in faith and love,  
Till thou dost call me to thyself above,  
To glorious mansions in the kingdom won  
Through vict'ry over death by Christ, thy Son.

—J. H. Lant.

### Meat Eating and Temperance

THE following confession made by the editor of the *London Clarion* is an interesting contribution to the literature on the subject of the relation of meat eating to temperance:—

"I have just turned vegetarian. The change was sudden. I felt one day that I could not eat flesh any more. And I have not the least intention of ever eating flesh again.

"My friends are surprised; so am I. But whereas they are surprised that I have adopted a vegetable diet, I am surprised that I did not do it years ago.

"I have known for quite forty years that flesh eating was horrible. I could tell you things about the slaughtering of animals that would make your blood curdle. I have known for more than twenty years that flesh eating was unhealthy. I have all my life loved animals, and hated the idea of taking life. Yet I have gone on eating meat until a few weeks ago. And now I am wondering why I did it. And the strange thing

about it all is that the sudden revulsion of feeling is so strong that I do not believe I could eat flesh now if I tried.

"What turned me?—I do not know. One day I looked at some roast lamb, and I thought, exactly as I had thought a hundred times before, that it was a horrible thing to eat a lamb. But this time I felt that I could not eat it. I have seen lambs killed. I saw it all—forty years ago.

"In one way the effects of a vegetable diet have surprised me. I have been a heavy smoker for more than thirty years. I have often smoked as much as two ounces of tobacco in a day. I do not suppose that I have smoked less than eight ounces a week for a quarter of a century. I have some old meerschaum pipes as black as crime and as rank as sin. If there was one thing in life which I feared my will was too weak to conquer, it was the habit of smoking. Well, I have been a vegetarian for eight weeks, and I find my passion for tobacco is weakening.

"It is astonishing. I can not smoke those black pipes now. I have had to get new pipes and milder tobacco, and I am not smoking half an ounce a day. It does not taste the same; I am not nearly so fond of it. I am told that this is quite common.

"Again: I have found that I can not drink wine. Several times I have tried a glass of hock or burgundy; it is no use. It tastes like physic. It makes me stupid and sleepy.

"Why do I write these confessions?—Because these things have come upon me as a revelation; because I begin to see that the great cure for the evil of national intemperance is not teetotal propaganda, but vegetarianism. Let our temperance friends consider this. It is most important. If we can get people to give up eating meat, the drink problem will solve itself."

### How a Beautiful Hymn Was Written

ONE day Mr. Wesley was sitting by an open window, looking out over the bright and beautiful fields. Presently a little bird, flitting about in the sunshine, attracted his attention. Just then a hawk came sweeping down toward the little bird. The poor thing, very much frightened, was darting here and there, trying to find some place of refuge. In the bright sunny air, in the leafy trees of the green fields, there was no hiding place from the fierce grasp of the hawk; but seeing an open window and a man sitting by it, the bird flew, in its extremity, toward it, and with a beating

heart and quivering wing, found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger, and saved it from a cruel death.

Mr. Wesley was at that time suffering from severe trials, and was feeling the need of refuge in his own time of trouble, as much as did the trembling little bird that nestled so safely in his bosom. So he took up his pen and wrote that sweet hymn:—

"Jesus, lover of my soul,  
Let me to thy bosom fly,  
While the waves of trouble roll,  
While the tempest still is high."

That prayer grew into one of the most beautiful hymns in our language, and multitudes of people, when in sorrow and danger, have found comfort while they have said or sung the last lines of that hymn.—*Selected.*

### Smile

SMILE once in a while;  
'Twill make your heart seem lighter.  
Smile once in a while;  
'Twill make your pathway brighter.

Life's a mirror; if we smile,  
Smiles come back to greet us;  
If we're frowning all the while,  
Frowns forever meet us.

—In Merry Mood.

### Tuberculosis From Milk

THE following opinion on the danger of contracting this fatal disease from the use of infected milk, was expressed recently by the governor of Illinois, after he had seen twenty out of twenty-eight cows slaughtered under his inspection, relegated to the rendering tank because they were full of tuberculosis:—

"I am convinced that tuberculosis has made a more general invasion of live stock than is generally believed, and I also am confident that such a condition, if not remedied, will have results more serious than the loss of cattle. My observation leads me to believe that it is unsafe to drink milk which is not known positively to be non-tubercular. The cattle which I have seen slaughtered and dissected to-day saturated with tuberculosis, ten days ago were furnishing milk for my family. I had no reason to believe that the milk sold me was otherwise than pure."

EARACHE.—In a case of simple earache in its initial stage, there is no better remedy than a hot foot-bath. Promptly and thoroughly applied, this treatment will never fail. The foot-bath draws the blood to the feet, and thus relieves the congestion which is the cause of the pain. Earache is a simple thing at the start, but if not checked, may speedily develop into a serious and often a dangerous disorder. Long-continued inflammation in the delicate mechanism of the ear is sure to work serious mischief. The timely application of a pail of water will prevent the little blaze from becoming a conflagration.

L. A. S.

# THE WORLD-WIDE FIELD

## The Progress of the Truth in Turkey

W. H. WAKEHAM

KNOWING that many of the readers of the REVIEW are watching with intense interest the movements of the message in the Oriental mission field, I take pleasure in submitting the following report of my visit to the dominions of the sublime porte. And as quite a number of secretaries have asked me to write a letter to their missionary societies, I beg leave to suggest that each regard this as a personal missionary letter to his society.

For some time I had been planning a visit to our Armenian workers in Turkey, but found no opportunity until

however, are not in the business for their health. One has his choice of sleeping out of doors on the ground, or paying eighty cents for a bed in a very poorly furnished room, with several other persons. If he wishes food, he must pay an equally modest sum. The exorbitance of this will appear when the reader is informed that after our release we secured excellent accommodations at the Hotel Victoria—large, airy, well-furnished rooms, including full board—for one dollar a day. This was vastly different from the expense of living in Egypt.

Having to wait in Beirut two days for another boat, I hunted up Brother and Sister Haussmann, a German family, and the only Sabbath-keepers living in

Jesus. See Acts 13:4-12. The third angel's message has also reached this island. Two Sabbath-keepers, Armenians, live here, the result, in part at least, of Brother Baharian's efforts some years ago. One of these has been baptized, and the other has been waiting for some time for some one to administer to him the sacred rite. Some time soon I hope to visit this island with an interpreter, Turkish and Greek being the languages spoken, and develop the work there.

Our boat next stopped at Mersina, near the city of Tarsus, the birthplace of Paul. And finally, on Friday evening, October 13, I landed at Alexandretta, the chief port in this part of the country. On landing, my baggage underwent a most thorough overhauling. Every bundle and package, every book and tract, was carefully examined, and I was made to realize that I was under the government symbolized by the star and the crescent. Fortunately, I had no contraband articles nor compromising literature, having been forewarned. So I could preserve a serene, and even smiling, countenance while my goods were being literally ransacked, and questions were being asked that in America would be considered impertinent. It came to an end at last, and I was "passed."

At this place I found one family of Sabbath-keepers, the father of whom had been in the truth about eight years. His son, Brother Enoch Ayvazian, one of our workers who was imprisoned with Brother Baharian, met me at the boat landing, and found for me a lodging-place in a hotel. I remained here over the Sabbath, and held services with this family in their humble home, though I could do but little in the way of instructing, except to point out passages of Scripture and let them read in their own language. Brother Enoch knows but little English, and my knowledge of Turkish is *nil*. However, we managed to get along very well, and they were encouraged. They do not often see a minister, or others of like faith.

Before leaving Alexandretta, I called on the American consular agent, and was very cordially received. I learned from him some of the "ups and downs" of missionary work in Turkey. He told me that I was free to go where I wished, and preach any doctrine, without fear of personal injury, but that Turkish subjects might be fined and imprisoned for listening to me, thus effectually hindering any missionary effort of that character. He related an incident where this method had been pursued, and more than twenty persons put in jail for the crime of listening to a missionary.

On account of heavy rains, we did not start from this place until Monday, when, having secured a comfortable closed carriage drawn by four small horses, we set out for Aintab, a four-days' journey, accompanied by Brother Enoch, as our guide and interpreter. In another carriage bound for the same place were three Mormon missionaries,



ARMENIAN WORKERS. ELDER W. H. WAKEHAM IN THE CENTER. BROTHER Z. G. BAHARIAN AND FAMILY AT THE RIGHT

after my return from the General Conference. Conditions seeming favorable for such a trip, in October I boarded the French steamer "Niger," at Port Said, Egypt, and sailed for Beirut, Syria, a short voyage of about eighteen hours. At this place we were detained twenty-four hours in quarantine, and considered ourselves fortunate that it was not a much longer period, as sometimes it is from seven to fourteen days. During the summer months, all boats from Egypt are subject to quarantine regulations before entering any Turkish port. Most of the time this precaution is useless, and it puts a serious embargo on general traffic. We were landed by the steamer's boats, and taken into quarantine quarters, which, while very plain and primitive, were clean and airy. The people who look after these quarters,

the city. Here also I found our Syrian worker, Brother Elias Zarub, who had come in from his village, about two days distant, to meet me. These brethren seemed of good courage, and we had a profitable season of prayer and Bible study together. While here, we laid plans to spend some time, after my return from Asia Minor, visiting some scattered brethren in Syria.

Leaving Beirut October 10, we started on our journey. But as our boat was a cargo boat, it not only traveled slowly, but went in a very roundabout way, and called at various ports, stopping from twelve to eighteen hours at each place. Our first stop was at Larnaca, one of the chief ports on the island of Cyprus. I called to mind the experience of Paul on this island with the deputy of the country, also with the sorcerer, Bar-



two of them recently from Utah. Though mere boys—the leader being but twenty-one—they called each other “Elder,” and had thoroughly learned their “testimony,” and recited it well. We had many conversations on the way, and hope that seeds of truth were sown in their hearts. The leader is a bright, genial youth, who has made good progress in the Turkish language for the short period—two years—he has been here. But from infancy his mind has been so molded by the narrow theology of Mormonism, that it seems difficult for him to understand that there is any truth outside of the Mormon church. They supposed that none but Mormons taught that the gospel was preached to Adam, and he seemed much surprised when I stated that it was, and wished to know where and how I had learned that truth. One of them finally admitted that I had many truths.

These young men leave their homes, come to this far-away land, brave dangers, suffer privations, struggle with a difficult language, with no salary, their actual expenses only being paid, for the purpose of propagating a stupendous system of error. And these are but samples of hundreds of their missionaries in various parts of the world. Where are the young men, hundreds of whom have been educated in Seventh-day Adventist schools, who will do as much for the glorious truths of the third angel's message? Some of them are in the field, doing splendid service; but hundreds more are needed. Who of my readers have given themselves to God for service in these most needy and most difficult fields? May the Lord of the harvest send out consecrated workers to every part of the world.

Arriving at Aintab, we were given a most hearty welcome—men, women, and children coming to meet us on the run, as our carriage rolled into the city. We were taken to the home of Brother Baharian, where we found comfortable quarters, and a few faithful souls whose hearts God has touched. Here are men who have endured for years the most bitter persecution—men who have spent long, weary months behind prison bars, separated from all dear to them on earth—all for the truth—and who yet are as free from complaints, as full of zeal and courage and determination in the Lord's work, as any I have seen anywhere in the most favored countries. And though they look up to me as their instructor, I feel that I can learn many things from them.

Assembled here at Brother Baharian's house are four of our Armenian workers, besides Brother and Sister Baharian. These, with two or three other Sabbath-keepers, who attend more or less irregularly, constitute the members of the Armenian Workers' Bible Institute, the first of its kind ever held in this part of the country. Our daily program is as follows:—

Rising ..... 6:00 A. M.  
Devotional exercises ..... 7:00 A. M.

Breakfast ..... 7:30 A. M.  
Bible study ..... 8:30 A. M.  
Health lesson ..... 10:30 A. M.  
English ..... 12:30 P. M.  
Dinner ..... 2:00 P. M.  
Visiting and study hours 3 to 7:00 P. M.  
Bible study ..... 7:00 P. M.

Occasional inquiry meetings are held at the close of the Bible study. This gives our workers opportunity to do personal work with those who may be interested in the truth.

The outside attendance at the evening meetings and the Sunday services ranges from twelve to thirty; and the services at these times are adapted to meet the needs of those who may attend. The Lord is blessing us greatly in this school, and we believe the workers will go from here greatly strengthened for the conflicts of life.

It is very difficult for one who has not been here to appreciate the difficulties under which our brethren are laboring in this country. Seventh-day Adventists are practically outlaws in Turkey. They have no legal standing. They can not marry, can not be born, can not even die and be buried legally. They can not travel from one village to another without liability to arrest and imprisonment. They can not hold any public meetings. They can not get permission to do any of these things, because the head of the so-called “Protestant Nation” in Turkey refuses to recognize them as Protestants. They are continually at the mercy of their enemies. Our meetings here are liable to be closed at any time, and every one in attendance to be arrested and imprisoned. This, of course, does not apply to the writer, as citizens of other nations are exempt from such restrictions. Since our meetings here began, Brother Enoch has been arrested, because he had no passport, and he was released only on the guarantee of one of the business men of the city that he would come before the officials whenever he was called. But notwithstanding these difficulties, the everlasting gospel is again being preached on the old battleground of sin where Paul and Silas suffered and bled; and the laws were worse then than they are now. Nothing can hinder God's work.

On the second Sabbath of our meetings, the rite of Christian baptism was administered to a brother who had come all the way from Iconium, about twelve days' journey by wagon, and in the afternoon we had a blessed communion service together. This brother has been keeping the Sabbath for five years, and had never before seen an Adventist minister. He reports five other Sabbath-keepers in his village, who desire baptism. These are largely the fruits of his efforts. Thus the truth is finding its way to the honest-hearted, even in this land of great difficulties.

On Sabbath, December 9, the Lord came especially near, as we tried to present the exalted calling of the gospel worker. In the evening Brother Alexander Buzugherian was ordained to the work of the ministry, and the manifest

presence of the Holy Spirit confirmed the action of the church. May God bless the workers as they go forth from this institute, and make them mighty, through him, in pulling down strongholds of sin.

It will be of interest to our readers to know that Aintab is but a short distance from the Euphrates River. A little farther to the east and south is Haran, where Abraham stopped on his way to Canaan.

*Cairo, Egypt.*

## Church Federation in China

H. W. MILLER, M. D.

THE following statements are from the report of the conference of missionaries held at Peking, in September, 1905, nearly every Protestant church in China being represented. The principal theme of the conference was that of confederation. Mr. Mackenzie, of the Canadian Presbyterian Mission in Honan, spoke as follows: “We must be one in Christ for China, which is now out of Christ, that we may give to her what we have received, do for her what has been done for us. We must not fall behind the general world movement toward federation and union. The strongest part of what we have to give to China is what we hold in common; the weakest part is that which separates us. The vision of the world in Christ yet to be, will bring us together in an irresistible unity.”

The report further states: “As to the name for the Protestant Church (in Chinese), it did not seem wise to follow the suggestion of a few in emphasizing our opposition to the Roman Catholic Church, with whom we should hope for ultimate union.”

In a paper by Geo. T. Candlin on the subject of confederation, he declared “the time just at the rounding out of the first century of missionary effort in China, most opportune for the consummation of this great work. The ideal should be nothing less than one Christian church for China. Is it not worth striving for? Could anything so strongly commend us to China's people and China's rulers? The alternative is stern and melancholy,—a score or more of missions working independently; a Protestant community of one hundred and fifty thousand divided among a score of churches; the native leaders, in their growing independence, perpetuating the petty differences of which they would have known nothing had they not been taught, magnifying what were once, perhaps, living issues, but were long since dead. Are such things to harass and perplex the church in China for all coming time? This one Christian church for all China is to be brought about by first dreaming and then doing. There must first be the ideal if we are to have the real. This federation of the church is a vital necessity. Union is natural; separation unnatural. What God has called us to establish is the kingdom of God; there is but one kingdom of God. The church is the body of Christ; there

is but one body of Christ. The church must have an external, visible body; it is at least incongruous that it should have a number of bodies. Now is the time for federation, when things in China are still in the making, neither made nor spoiled."

After the discussion of this paper, resolutions were passed indorsing union, and appointing committees to perfect this union as soon as possible.

The reader will readily see that the missionaries are one with their home societies in courting the favor of the government and desiring union that their power may be more effective. This we conclude not only by inference, but by direct statements from them to that effect. They also recognize that there is very little difference between them and the Catholics, and are wondering how it is that they have been so separate in the past. Neither can they harmonize their petty differences with their idea of a universal kingdom to be established. They readily pass over the words in Matt. 10:34, 35, where Christ says he came not to send peace on earth, and believe it their duty to establish the kingdom of God. We wonder if Christ will recognize this kingdom when he comes with all his holy angels to reap earth's harvest. The only thing lacking now to make their union complete is to come in contact with the third angel's message; they will then swarm together, and use the power that they now seek from the heathen rulers of China.

*Shang-tsai Hsien, Honan.*

### One out of Every Five

ONE fifth of all the women of the world are found in the homes of China. One baby girl out of every five is cradled in a Chinese mother's arms, unwelcomed and unloved, unless by that poor mother's heart.

One little maiden out of every five grows up in ignorance and neglect, drudging in the daily toil of some poor Chinese family, or crying over the pain of her crippled feet in the seclusion of a wealthier home. Among all the youthful brides who day by day pass from the shelter of their childhood's home, one out of every five goes weeping in China to the tyranny of the mother-in-law she dreads, and the indifference of a husband she has never seen.

One out of every five, at the close of earthly life, passes into the shadow and terror that surround a Chinese grave, never having heard of Him who alone can rob death of its sting. One fifth of all the women are waiting, waiting, in China, for the Saviour who so long has waited for them.

What a burden of responsibility does this lay upon us—the women of Christendom!—*Mrs. F. Howard Taylor.*

To the church, China is not the "yellow peril;" it is the golden opportunity.—*Selected.*

# THE FIELD WORK

## China

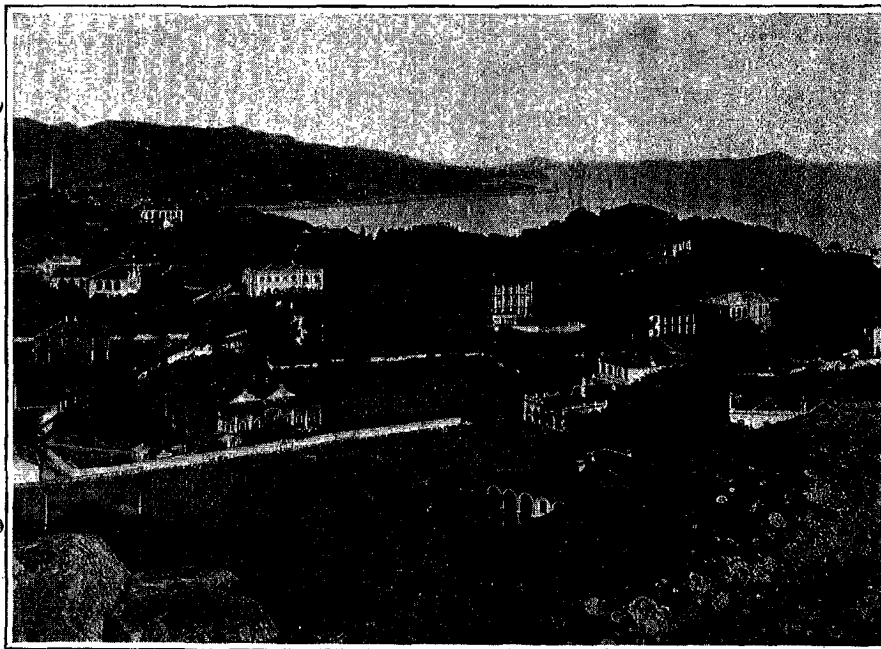
**KULANGSU, AMOY.**—We are all in good health, and of good courage, and we feel more thankful to the Lord every day for bringing us to this place. We have stood the heat of the summer very well, and at the present time our health is as good as it ever was, if not better.

The work is onward. One intelligent young man from up-country, a graduate of one of the mission high schools here in Kulangsu, having heard a little of the Sabbath truth from Brother Timothy when he was here, came down a few weeks ago to inquire further. As Brother Keh was up-country at the time, I studied with him. Afterward he came down while Brother Anderson was here, and, after a further study with Brother Keh, announced his desire for baptism, and to go with Brother Keh to preach the gospel. There is also another young

more difficult to reach on account of their ignorance. We certainly should have more workers.

But even with all the laborers that will ever be sent to China, the work here will be of such a nature that every laborer will need to make haste in proclaiming God's last message of mercy.

As we talked over the situation as we saw it while among these millions of people, we could not help but feel that our work here must be something of the nature of that of John the Baptist and the Saviour,—going from city to city and from village to village, giving the message of warning, distributing literature containing the message, and trusting God for the increase, not expecting to stay, even in a large city, more than two or three weeks, and in the villages perhaps but a few hours. The message thus given would be sure, if given in the spirit and power of God, to awaken an



A VIEW OF AMOY FROM THE MISSION BUILDING SITE

minister, a former pupil of Brother Keh, who is convinced of the truth, and whom we expect to see obey shortly.

While Elder Anderson was here, we went up-country with Brother Keh, for a three-days' trip. While on this trip, Elder Anderson and I were impressed with the immensity of the work before us: just a medium-sized city has two or three hundred thousand inhabitants, while one like Canton has millions; and then at distances of about half a mile through the country, are villages, each containing one or two thousand inhabitants. The question arose in our minds, How are we to warn all these people in the short space of time left to us, and with such a limited number of workers? We compare the work here with that in the States, and when we consider that while the United States has one hundred times as many workers, we have six times as many people, who are much

interest in the hearts of the people, and so would spread from village to village and from city to city, so that in a comparatively short time all China could hear the gospel, and the honest in heart be gathered out for the kingdom of God.

I feared, when we came, that at least two years of comparative idleness, as far as aggressive gospel work was concerned, would be our fate, but I have been agreeably disappointed. Although giving a great deal of time to language study, there have been many opportunities for giving the gospel.

And now let me add just a few lines, as a plea for help. We need workers. We need them now, so that we may make a united effort, and carry this immense land by storm. Send us young men who can learn the language, and who love the Lord. This is a grand place to be—because God is here, and is with this work.

W. C. HANKINS.

### Ceylon

**COLPETTY.**—As a result of our tent-meetings, several have been led to see many truths, including the Sabbath of the Lord. We are praying that they may have grace to fully embrace it and keep it holy. One man, with his wife, was threatened with excommunication if he continued to come to the tent and accepted the views of Seventh-day Adventists. Last Sunday morning, when they went to their church, they were asked if they believed the doctrines taught by us, and they answered "Yes." They were then excommunicated, and turned out of the "synagogue." They came to my bungalow, and we had prayer and a Bible study together. We also arranged a meeting for every Sunday morning in their bungalow, where they will gather in their friends to hear the word of God. This brother was also dismissed from his work, because of his integrity and love for the truth. Others are also passing through persecution and trial. We do pray that the Lord may strengthen them by his power and grace.

Several of the ministers here have visited their flocks, warning them against the meetings in the tent. But we rejoice to say that some of their sheep, having grown thin and feeble on the barren moors of human tradition, desire to be fed in green pastures, and they still continue to come. We are called "sheep-stealers" by some, but we rejoice in knowing that some poor wandering sheep are being received back into the true fold of Christ.

There is much to encourage us in this work. It is true we have to do much patient toiling, and often we have seemed to toil in vain; but some are being gathered in, and we believe that here, after patient, faithful labor, will be found a loyal people, keeping the commandments of God, and having the faith of Jesus. **HARRY ARMSTRONG.**

### West Africa

**FREETOWN, SIERRA LEONE.**—I had occasion to call on the leading Baptist minister the other day, and found he had arranged to have a talk on the Sabbath question and other truths. He is the one with whom I conversed concerning a church they have and use but little. We have decided to ask them to let us have it, that we may have a place in which to hold public meetings.

This minister arranged for other ministers to meet us, and together have a study over the Sabbath question. The others did not appear; but with all frankness and confidence he opened the question. The Lord helped, and before I left him, I sold him a copy of "Bible Readings," and supplied him with "Who Changed the Sabbath?" "The Lord's Day," and other tracts.

Last Sunday, Canon Cole, of the English church, made a public statement that the Seventh-day Adventists, now located with their mission on Rawdon Street, are right on the Sabbath question.

Sunday, after services, an English church minister came and spent about three hours with us, considering the Sabbath question.

Mrs. Babcock is quite successful in selling books to the ministers, and there seems to be little opposition. Our books

sell with little difficulty, and the people are anxious to get them. To one lady I sold a copy of "Bible Readings," seven copies of "Last Day Tokens," and seven of "His Glorious Appearing." My sales have been in a very small compass,—not more than one square in an ordinary city,—and have amounted to four pounds. We are endeavoring to do our work systematically.

A young Methodist lady, now teaching school, has decided to take up the canvassing work, and has already begun preparation for it.

There are many other interesting features of our work, which I can not mention at this time, but we are arranging for future work as fast as possible. I believe that now is the time for us to make a decided move for the work in West Africa; and while we need not make any great display, we need to set our stakes so solidly that they will not be pulled up. We need not spend any great amount of money in locating a place to train our workers, but we need a small beginning, so that no time may be lost, our health fail, and the work again be retarded. The city is not the place for our training-school. We need to be where we can have land to till, and come as near as possible to meeting our expenses. There is no difficulty in raising good vegetables and fruits here. Cabbage grows quite large and solid, also tomatoes, and many other things that we raise in the States.

I am very anxious to see the canvassing work established so that it will bear its own responsibility.

**D. C. BABCOCK.**

### A Spanish Field at Our Own Doors

SINCE JAN. 1, 1905, I have been laboring in the Arizona Conference as a Bible worker. I was in Phoenix until May 15, doing house-to-house work among the Mexicans. Two, the parents of eight children, accepted the truth, in spite of much opposition. They were baptized while we held our conference meeting.

At Tucson I spent two months. Elder Serna—one of our Mexican laborers—and I conducted meetings in the Seventh-day Adventist church. Brethren Ernest and Bond were holding tent-meetings, and as a result baptized about eleven, I think. Then we reorganized the church, with a membership of about forty, Mexicans and Americans. Officers were selected out of both nationalities. Services have to be conducted in both languages—one in the early morning, and the other late in the afternoon, as it is too hot in the middle of the day.

Brother and Sister Serna and I then left for Globe, a mining town of about fifteen hundred people. We stopped by the way to visit another Seventh-day Adventist Mexican church, to encourage the members. We found some faithful ones here. Two families came five miles every evening, walking both ways, so anxious were they to get every word we had to say. One of these families had two babies to carry and several other children to bring. They are very anxious for a church-school, but can not support a teacher. They are trustees of the public school, and offer it to some Seventh-day Adventist teacher who can speak Spanish. Is there no one among

us who can fill this opening? Bible studies could be given outside of school hours. Besides, the teacher could be of much help in the church. There are about thirty children, all Mexicans, who speak no English, all Seventh-day Adventists, except a few Methodists, who do not object to us.

Since we have been in Globe, Brother Serna has baptized eleven, consisting of Methodists, Baptists, and Catholics, including a Mexican missionary, who is greatly rejoicing in the truth. One sister, who accepted the truth at Mesa, through the labors of Brother Ybarra, took the stage to this place, coming out of her way in order to be baptized.

We began to preach in the street a week ago, Brother Serna and I alternating in teaching the Scriptures to the passing public. We have many calls for literature, but have none to give or sell. The majority of the people have no Bibles, and we have no tract to offer them after our meetings. We find in our audience almost as many Italians as Mexicans, who want tracts, and of course we have none for them either. I speak this language also, and could make good use of some literature.

Many Americans who understand Spanish listen to us. To these I have been able to hand some papers and tracts, but my supply is nearly exhausted. I would like to have a good supply of these. If any one will be kind enough to send me some, post-paid, they will be thankfully received, especially the tracts, and the sender will be assisting in the work in the Lord's vineyard. A Mexican wanted one of the Capital and Labor number of the *Signs* which I was handing out last evening. He could not read it, but I suppose he intended to get some one to translate it for him.

As a result of our street work so far, we have been called by four different families to come and teach them at their homes. One is a proprietor of many small tenement-houses around their home. We held meeting there yesterday afternoon, and arranged to hold a service every Wednesday and Sunday at 3 P. M. Most of the tenants will attend. All are Catholics. Another family are backsliders from the Christian Church. We held a meeting at their home Sunday, and they expressed a strong desire to join our Sabbath-school, which we organized a week ago with a membership of thirteen adults and ten minors. One of our street listeners came last Sabbath to join the school.

There are four Seventh-day Adventist Mexican churches in this territory, two in New Mexico, and one in Colorado.

Many of our Mexican people do not send their children to school, and they are growing up without knowing how to read well, even in their own language. Even those not of our faith do not approve of the public school. Land can be had very reasonably here, an adobe edifice can be easily constructed, and I know that many children from the neighboring States and from Mexico would fill up a school as fast as we could accommodate them. An English department could be conducted for the benefit of those who wish instruction in that language. A small press could be used in connection with the institution, and for printing literature.

**AUGUSTA S. DE ANGELES.**

### Recent Experiences in Battle Creek

THE week of prayer in this city was an occasion of more than ordinary interest. To make this season of greater benefit to the entire church, cottage meetings were appointed in numerous places in the city. There were about fifty of these small gatherings, and it was planned that from fifteen to twenty-five persons would constitute a group. In several cases those not of our faith attended, and the effect on all was generally excellent. In some instances requests have been sent to the church elders to have these meetings permanently continued. The cottage meetings were held on only four evenings of the week of prayer, the other services being in the Tabernacle, for the benefit of the entire congregation.

During the week the Lord sent his servants, Elders Daniells and Irwin, here, with instructions to read to the church certain Testimonies of his Spirit for our admonition. These messages were of a heart-searching character. They pointed out the defects of some in high positions, and the danger of introducing false philosophy and a specious interpretation of the Scriptures into the work of God. Sharp were the reproofs, touching the entreaties, and pathetic the warnings for all—leaders and people, high and low—to turn to God lest sorer judgments should come upon us. It is sad to write that these messages indicated a state of rebellion and depravity in our midst such as none would expect in so favored a place as the Battle Creek Seventh-day Adventist church. Such puerile objections as the age of the instrument employed by the Spirit in giving testimonies of warning, and that the one through whom they are given is biased by human influences in writing them, are not uncommon here.

To facilitate the matter of getting the messages before the people, up to the present writing many meetings have been held—more than thirty in all. A great many of these have been general gatherings in the Tabernacle, some unusually large. Several of the meetings have been devoted wholly to answering questions pertaining to the validity of the Testimonies, and matters relating thereto. The burden of this feature of the work seemed to fall principally to the lot of Elder Daniells. Other meetings were not of so general a character. In these, persons who had quite lost faith in the spirit of prophecy and its operations, freely conversed in reference to their condition, and through prayerful counsel and the help of God, were extricated from the mire of unbelief. Not a few such are now rejoicing in that liberty which makes them free indeed. There were very many experiences of this kind. Some of the meetings were occasions for prayer, in which the presence of God was very earnestly supplicated. And many have been the instances in which small groups of from eight to twelve or more, have met to cry earnestly to Heaven in view of the forbidding condition of spiritual matters here.

In the meantime the city press reporters have been unusually active, and the journals have published from day to day the most unscrupulous statements regarding the Testimonies and the author.

### Summary of Canvassing Work for November, 1905

	AGENTS	HOURS	ORDERS	VALUE
<b>Atlantic Union Conference</b>				
Central New England .....	9	540	239	\$ 737.70
Chesapeake .....				
Eastern Pennsylvania .....	8	595	223	439.00
Greater New York .....				
Maine .....	4	195	61	157.65
New Jersey .....				
New York .....	12	690	383	709.65
Southern New England .....	7	292	132	308.40
Vermont .....	2	10	25	41.25
Virginia .....	4	333	167	278.78
Western Pennsylvania .....	9	448	340	669.51
West Virginia .....	6	370	185	259.85
Total .....	60	3,473	1,755	\$ 3,601.79
<b>Canadian Union Conference</b>				
Total .....	8		95	\$ 366.45
<b>Lake Union Conference</b>				
East Michigan .....				
Indiana .....				
Northern Illinois .....				
North Michigan .....	3	144	64	\$ 134.25
Ohio .....	16	597	333	927.05
Southern Illinois .....	7	244	445	774.95
West Michigan .....				
Wisconsin .....	6	254	37	129.25
Total .....	32	1,239	879	\$ 1,965.50
<b>Southern Union Conference</b>				
Alabama .....	4	227		\$ 123.50
Cumberland .....	13	863		618.60
Florida .....	7	417		378.45
Georgia .....	6	427		299.00
Louisiana .....	1	230		267.50
Mississippi .....				
North Carolina .....	7	715		446.25
South Carolina .....	8	641		317.70
Tennessee River .....	13	1,334		1,107.30
Total .....	59	4,651		\$ 3,558.30
<b>Central Union Conference</b>				
Colorado .....	4	278	57	\$ 130.75
Iowa .....	17		354	449.88
Kansas .....	9	378	100	285.50
Missouri .....	13	326	441	1,171.50
Nebraska .....	6	215	49	268.15
Total .....	49	1,197	1,001	\$ 2,305.78
<b>Northern Union Conference</b>				
Alberta .....				
Manitoba .....				
Minnesota .....	4	164	51	\$ 89.50
North Dakota .....				
South Dakota .....	5		110	60.59
Total .....	9	164	161	\$ 150.05
<b>Southwestern Union Conference</b>				
Texas .....	17		281	\$ 819.75
Arkansas .....	9		268	565.00
Oklahoma .....	8	320	106	260.12
Total .....	34	320	655	\$ 1,644.87
<b>Pacific Union Conference</b>				
Arizona .....	1		23	\$ 121.10
British Columbia .....				
California-Nevada .....	20	358	399	517.75
Montana .....				
Southern California .....				
Upper Columbia .....				
Utah .....				
Western Oregon .....	2	40	14	86.75
Western Washington .....	3	305	218	279.55
Total .....	26	703	654	\$ 1,005.15
<b>*Australasian Union Conference</b>				
Victoria .....	10	614	186	\$ 955.90
South Australia .....	13	864	290	912.22
Queensland .....	10	545	125	730.60
New South Wales .....	15	825	351	1,134.08



West Australia .....	6	305	113	480.12
New Zealand .....	16	882	251	1,015.96
Tasmania .....	4	266	60	200.06
North Queensland Mission .....	2	187	120	351.80
Singapore Mission .....	1	192	45	420.18
<b>Total .....</b>	<b>77</b>	<b>4,680</b>	<b>1,541</b>	<b>\$ 6,200.92</b>
<b>General Summary</b>				
Atlantic Union Conference .....	60	3,473	1,755	\$ 3,601.79
Canadian Union Conference .....	8	.....	95	366.45
Lake Union Conference .....	32	1,239	879	1,965.50
Southern Union Conference .....	59	4,651	.....	3,558.30
Central Union Conference .....	49	1,197	1,001	2,305.78
Northern Union Conference .....	9	164	161	150.05
Southwestern Union Conference ..	34	320	655	1,644.87
Pacific Union Conference .....	26	703	654	1,005.15
Australasian Union Conference ....	77	4,680	1,541	6,200.92
<b>Grand Total .....</b>	<b>354</b>	<b>16,427</b>	<b>6,741</b>	<b>\$20,798.81</b>

\* This report for September

The wrath of the dragon has been stirred, and threats of resorting to the law to stop the reading of the Testimonies have been made by individuals both in the church and out.

It is a pleasure, however, to add that the general effect of these heaven-sent messages of reproof has been excellent. Scores, and doubtless hundreds, who had lost faith in the spirit of prophecy, and had settled into a state of spiritual indifference, are now rejoicing in the restored light of the divine presence. Particularly has a good work been done for the younger medical students, the nurses, and sanitarium workers. For this let humble thanks be given to the God of heaven; and should evangelistic efforts be continued, we might expect a great revival of the work of God in Battle Creek.

But that all the men in high positions here have not sympathized with the recent work is only too apparent. Indeed, one sermon was preached in the Tabernacle, which, however good the intentions were, was more calculated to embarrass and confuse than to help. As a natural result a number are more confirmed in being on the wrong side in this crisis.

January 3, the evening following the effort just mentioned, Elder Daniells read further from the spirit of prophecy, and after general remarks to the audience, left on the next train for Washington, to which place he had been called by telegram. G. W. AMADON.

### A Visit to Iowa

It was my privilege to attend the recent State meeting in Parkersburg, Iowa. This was without doubt the best State meeting ever held in Iowa. The Spirit of the Lord was present in mighty power. The message of Elder Daniells on the reception of the Holy Spirit to finish this work was received, and with it came a solemn realization of the great need of workers and of the power that we have been contented to live so long without. How blessed were the experiences of many at that time.

With Brother Juhl, who is a member of the Iowa Conference Committee, I visited the country church near Parkersburg, and held three meetings with them, visiting the Sabbath-keepers scattered throughout the adjacent country. They are nearly all busy farmers, some of whom the Lord has blessed financially. We enjoyed good meetings. After the

Parkersburg meeting Elder J. H. Krafts and the writer met with several churches.

November 14-16 we held meetings with the church in Dubuque. There is an earnest company of Sabbath-keepers here. Dubuque is a place of about forty thousand, an enterprising, prosperous town, the second in size in the State of Iowa. We had excellent meetings in this place, celebrating the ordinances of the Lord's house, ordaining the elder of the church, and on Sunday afternoon two were baptized in the Mississippi River. It was felt indeed that the Lord was with his people in power, and that the testimony of Christ, the spirit of prophecy, was confirmed in this church.

November 27-30 we held meetings in Waukon. Here is one of the oldest churches in the State of Iowa. This was the home for a time of Elders J. N. Andrews, Geo. I. Butler, J. N. Loughborough, E. W. Farnsworth, and other workers. This church was visited by many of the old workers in the cause of present truth, among them Brother and Sister White. Other workers have gone out from this once large and prosperous church. This was our old family home, and I was greatly pleased to visit the old church building and the familiar scenes. Four of our brethren and sisters who were in the church in 1875, when we removed, still reside here. There is a church here now of about twenty-five, although much scattered. I shall never forget the experiences of my early conversion in this church under the preaching of Elder J. N. Andrews in 1874, before he went to Switzerland.

We enjoyed excellent meetings, although the weather was much against us, and the roads were very rough. Yet the interest and the attendance were surprising, several coming five or six miles against a freezing, wintry northwest wind. Two brethren came twelve miles, and a sister came nineteen miles from the old church of Village Creek.

There is a good interest in the town of Waukon, and a very friendly feeling toward our people. There were intelligent, influential people in attendance at the meetings, and a most cordial, friendly feeling was manifest. I believe that a series of meetings in Waukon would accomplish great good. Personally, my visit to this place leaves a very encouraging and helpful memory.

December 1-4 we held meetings with the believers in Hawkeye. Here we found an excellent company, and felt that the Lord was especially near to us

in our meetings. A number of the members of this church are German farmers. One friend who attended the meetings decided to keep the Sabbath, and the Spirit of the Lord was manifested as we talked of the advancing work, and of the greatest message in the world to-day, and the speedy accomplishment of its work.

We held one meeting with a little company in Forest City. They are widely scattered, but there was certainly a most commendable interest manifested by several members of this church, and there was also some outside attendance as well. We felt that our visit to this place, though short, was not a failure. The Lord has a people and a work to be done in Forest City.

December 6-10 we held meetings in Algona. This church was organized about twenty-five years ago. They have a good church building, and we enjoyed much of the presence of the Spirit of the Lord. The Comforter, that convinces of sin, of righteousness, and of judgment to come, was with us in our meetings. We do not believe the work is finished in Algona. Some of the brethren came a long distance to attend these meetings, although the conditions were very unfavorable.

December 11-13 we had an appointment in Hartley. We enjoyed excellent meetings here, the people coming a long distance to the eleven o'clock service, and staying to three meetings each day, and returning home after the evening service.

Serious illness in my family called me home suddenly, and Elder J. H. Krafts remained to close this meeting, and also went on to fill appointments in Sheldon, Sioux City, Smithland, Pilot Mound, and Nevada. We believe the time has come for the message to go through the State of Iowa and everywhere, with a loud cry. The Lord is drawing the line between those who are true to him, and those whose hearts are overcharged with the cares of this life. There are many of the brethren in Iowa whom the Lord has greatly prospered financially. What a mighty power these brethren and the means which God has placed in their hands might be if fully consecrated. While many are faithful, and willing to sacrifice, we are sorry to see that some are in danger of losing their souls by setting their affections on their farms and the things of this life. May the Lord arouse the faithful ones everywhere to give the trumpet a certain sound, that some who are slumbering on the brink of eternity may be awakened, and aroused to perform their part in the giving of the last and greatest message on earth. There is no movement on earth that can be compared with this movement in which God has given us a share—the proclamation of God's last message to a world in rebellion. It is high time to awake out of sleep, for "now is our salvation nearer than when we believed."

J. S. WASHBURN.

### The Southern California Sanitariums

It is now about three weeks since, in company with Elder Cottrell and his wife, we left the East for southern California. Southern California has long been known as a haven for those seeking health. It is now fast becoming a health

resort for the world, if it is not such already. Twelve thousand people in Chicago are reported as having ticketed for Los Angeles in one day. Los Angeles, the center of southern California as a health resort, is fast becoming the Europe of America. The streets are crowded with people from all parts of the world.

We have a vegetarian restaurant in Los Angeles, which daily feeds about one thousand people. In looking over the bill of fare, we counted a variety of ninety-six dishes for dinner and twenty-six kinds of drinks, all hygienic. As far as appearance goes, this restaurant is a source of light to the thousands of people that patronize it.

We have three sanitariums in southern California. One is in San Diego County, near National City, called the Paradise Valley Sanitarium. One, the Glendale Sanitarium, is eight miles north of Los Angeles, and is reached from the city by a trolley line. The manager informed us that it was at the present time earning from six hundred to seven hundred dollars a month above expenses. The other is about sixty miles east of Los Angeles on the Southern Pacific Railroad, and is called Loma Linda, meaning "hill beautiful."

In attempting to describe this latter place, language would fail to give any of our friends in the East, who have not visited southern California, any idea of the situation. It is situated in the San Bernardino Valley on an elevation of from two to three hundred feet. This hill is about two hundred rods from the station, and the road leading to the buildings is lined with pepper-trees, the branches of which are so interwoven at the top that the piercing rays of the summer sun can not find their way through to the traveler. From this road one hundred steps will take you to the front door. There is a carriage drive that winds around the hill, which will also take you to the same place.

The main building was erected for a sanitarium, and contains sixty-four rooms. Back of it, on the crown of the hill, are six or seven cottages built for the use of patients. These cottages are beautifully arranged. Each room has a large window and a veranda, and the window is so constructed that if one chooses, the bed can be rolled out of the window onto the veranda, thus placing the patient in the open air. Everything that nature and the hand of man can do has united in making this a beautiful place.

The aggregate saving to the cause on the original cost of the three sanitariums in southern California has been not less than two hundred thousand dollars. The Loma Linda buildings and grounds cost, according to the estimate of those who built and equipped the place, one hundred and fifty-five thousand dollars. It was purchased for forty thousand dollars. The other sanitariums were purchased at a greater per cent of discount from their original cost.

The main building at Loma Linda is nearly full of patients. The two other sanitariums are well patronized. Certainly in the purchase of these sanitariums we have seen fulfilled the promise of goodly buildings that thou buildest not, "and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and

olive trees, which thou plantedst not." Deut. 6:11. Most literally is this fulfilled in the property at Loma Linda.

There are many mountains in southern California whose peaks reach above the snow line, so that the valleys are supplied with pure water from the mountains. San Bernardino outrivals almost every other valley in its altitude and arrangement. It is about ten by twenty miles in size. All features combine to make it an attractive place to the traveler.

Every room in the Loma Linda institution is furnished, and contains everything needed to make it a first-class sanitarium. The main building is on the northern crest of the hill, amid a splendid ornamentation of lawns, trees, shrubs, and flowers. With groves of orange, lemon, olive, and apricot trees, there is a labyrinth of shaded walks and graded driveways, by which one can approach any portion or reach any cottage that is designed for the patients. On every side extends the wide, radiant valley, rich in fruits and grains, rimmed in by high hills and towering mountains. All the buildings have the latest sanitary equipments, including steam heat, electric lights, private baths, and pure snow water, which is conveyed from the mountains to all parts of the "hill beautiful." The altitude is about thirteen hundred feet above sea-level. There are in all seventy-six acres of land, twelve acres of which is an orange orchard in bearing condition. Nothing that money could do has been left undone to make the place attractive.

From the top of the building eleven cities can be seen, beginning with Redlands, which is about three miles south. This city was the one selected by the State to welcome the late President McKinley, and afterward President Roosevelt. Both of these men were entranced with the beauty of the city of Redlands. Its population numbers about ten thousand people. San Bernardino, the largest city of the group, contains about fifteen thousand inhabitants. The valley is extremely warm in the summer. This can be the only drawback to the location for a sanitarium. In this respect the Paradise Valley Sanitarium, situated in San Diego County, has some advantage over the Loma Linda Sanitarium. The climate in San Diego varies only ten or fifteen degrees the year round, and there is a constant sea-breeze. The droughts in the past have caused many of the people in National City to leave the place, but at the present time arrangements are being made to furnish the city with water. An immense reservoir is located on the hills. This year it is full of water, and it is hoped there will be sufficient water to supply National City during the dry season. The providence of God has especially favored our people in digging a well. They have plenty of water from two wells, the water being pumped to a high elevation, and from there it supplies the sanitarium.

Since southern California is such a health resort for the world, it is one of our greatest missionary fields. We find people here of all nationalities. Surely the Lord has gone before his people in opening the way for the establishment of these sanitariums that the light placed in them may send forth its rays to all parts of the world.

After spending a few days at each of

these sanitariums, we came directly to St. Helena, to the home of Sister White. We expect soon to return to labor in the southern part of California. Our future address will be Loma Linda, Redlands, Cal.

S. N. HASKELL.

### Field Notes

A SABBATH-SCHOOL of ten members was organized at Lamar, Colo., December 16.

ELDER L. S. WHEELER reports the baptism of ten new converts in Boston, Mass., on the last Sabbath of 1905.

FIVE persons were baptized and six were received into the church at Kanawha Station, W. Va., December 17.

FOUR persons have recently accepted the truth at Bon Ayr, Ky., under the labors of Elder R. S. Donnell and Brother Walter Jones.

THE Indiana Reporter says: "Excellent reports have come in from all parts of the State regarding the week of prayer. It truly has been a refreshing time for many of our people."

BROTHER G. W. SPIES writes from Harrisburg, Pa.: "At a general meeting held in Harrisburg, Pa., by the church of this place, last month, eight united with the church, seven by baptism and one by vote."

WE note the following in the Indiana Reporter of January 3: "Brother Niehaus spent a few days at the office on his way to visit relatives at Evansville during the holidays. He reports that thirteen persons united with the church at Connersville the last Sabbath he was there. Four were new Sabbath-keepers."

SPEAKING of the effort that is being made to establish a school for the colored people at Devall's Bluff, Ark., Brother W. H. Swait says: "The conference has erected a substantial building for the purpose. We enrolled ten students the first day we began school, December 4. We praise the Lord for a beginning of the work among the colored people of this conference."

BROTHER J. C. HARRIS reports from Ligonier, Ind.: "We had some good meetings at Ligonier. They feel much encouraged. Through the kindness of the Christian church we used their baptistery to baptize three of the young people of the church. The Lord came near, and blessed in a marked manner. All enjoyed the week-of-prayer meetings very much, and there was a liberal offering made to the missions."

BROTHER W. S. LOWRY says in a recent report from Lane, Tenn.: "At this place the Lord wonderfully helped in preaching the word, and his converting power came in, and as a visible result six precious souls were baptized, and with one other, joined the church. Two or three others decided to keep the Sabbath, and others are deeply convicted. The meetings were a great spiritual refreshing to the brethren and sisters, and the addition of seven new members greatly encourages them."

## Christian Liberty

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

### News From Congress

It is now more than a month since the fifty-ninth Congress opened. The January number of *Current Literature* in speaking of this Congress says:—

"Unless the fifty-ninth Congress, which began its first session on December 4, proves to be one of the most interesting and important bodies that ever assembled itself in the Capitol, it will disappoint many observers and falsify many predictions."

While it is true that much which will take place during this session of Congress which would be of the greatest interest to the politician and business man would not be regarded as especially interesting and important by Seventh-day Adventists, yet the indications bid fair to make it a session that will be a "most interesting and important" one even to us.

Long before Congress opened, we learned that shortly before the adjournment of the last Congress a resolution was presented and adopted directing the judiciary committee of the Senate to present to the Senate, within thirty days after the assembling of the present Congress, a form of constitutional amendment against polygamy. We also learned that the National Reformers were engaged in a campaign for the purpose of having the proposed amendment "contain an explicit acknowledgment of the moral laws of Jesus Christ as the basis and standard of our legislation relating to the family." We at once saw revealed in this proposition of the National Reformers all that could be desired by them, if they were successful in securing the religious rider to the proposed amendment, in bringing about their long-cherished ambition for the complete union of church and state in this country. We forthwith began a counter-campaign by writing to the members of the judiciary committee and other Congressmen, setting before them plainly what underlies this wicked scheme of the National Reformers. The following are some of the replies received:—

"Dear Sir: Your letter of 2d inst. with reference to the abolition of polygamy, etc., is received. I have noted carefully all you state, and thank you for writing to me in this connection. I shall take pleasure in giving the matter about which you write my attention when it comes up for consideration in the Senate. Yours truly."

"My dear Sir: I have your letter of January 5, and read it with interest. If the amendment of which you speak comes up in the Senate, I shall be glad to give it my most careful consideration and attention. Very truly yours."

Another Senator says: "I am very glad to have your complete statement with reference to the proposed amendment to the Constitution which you talked to me about when you were here."

"Dear Sir: I am in receipt to-day of your letter of date the 2d, calling attention to the desire of the National Reform Association to amend the anti-polygamy law with a rider which will secure to

them a religious amendment to the Constitution of the United States. I will give this subject such attention as it requires. I do not imagine the anti-polygamy question will be considered until after the termination of the Smoot case now before the Senate. Yours truly."

It will be seen from these replies that our efforts in presenting the principles involved in this issue have been appreciated.

### Another Sunday Bill

The Sunday bill, H. R. 10510, the text of which is given in another article in this issue of the paper, was practically the very one which died in the House at the close of the fifty-eighth Congress last year. It was resurrected by the same representative who first introduced it. The friends of religious liberty who know the outcome of these things need not be surprised that another Sunday bill is before Congress, even though the Lord gave us a signal victory in defeating the Sunday bills for the District of Columbia last winter. It will be remembered that last winter, when interrogated regarding one of the bills, a congressman replied that he did not think it would pass; for the "seventh-day folks are opposing it."

Should not the victory the Lord gave us at the last session of Congress be an encouragement to us this session to arouse ourselves to greater efforts than were put forth then; for the advocates of the Sunday sabbath will be stirred to greater and more persistent efforts to gain their desired object each time they are defeated? Hence we need a corresponding increase of earnestness in our work. It should not be forgotten by any that the great object to be obtained in our opposition to the Sunday bills and all other kinds of religious legislation is to bring the third angel's message home to the hearts of the statesmen and others, and yet we desire to do all we can to hold in check religious intolerance and persecution until every honest soul is warned concerning the meaning of these things.

Petitions should be circulated again, and as many signatures received as possible from the same ones that signed before, and from others. The public press should be utilized to the very best advantage by those who are competent to write with the purpose of enlightening the public upon the true principles of religious liberty. Petition blanks will be supplied by the Religious Liberty Bureau the same as last year. We shall endeavor to supply each conference with them, where they can be secured by the members in their respective conferences.

K. C. RUSSELL.

### Another District of Columbia Sunday Bill

THE following is a copy of another Sunday bill H. R. 10510, for the District of Columbia, which was introduced in the House of Representatives, Jan. 5, 1906, by Mr. Allen, of Maine:—

"A BILL to further protect the first day of the week as a day of rest in the District of Columbia.

"Whereas, There has recently been an increase not only of traffic, but also of hard labor on Sunday in the national capital, including the public filing and

driving of dirt carts, to the great offense of Christian and humane citizens; and,—

"Whereas, The President has been appealed to by philanthropic societies of the city to suppress this Sunday toil ordered by contractors for government work and others, and has regretfully said that there is no law that would enable him to do so; and,—

"Whereas, The following bill has been twice approved in previous Congresses by the Commissioners of the District of Columbia: therefore,—

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall not be lawful for any person to keep open any place of business or maintain a stand for the sale of any article or articles of profit during Sunday, excepting venders of books and newspapers, and apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purpose of charity or necessity; nor shall any public playing of football or baseball or any other kind of playing, sports, pastimes, or diversions disturbing the peace and quiet of the day, be practised by any person or persons within the District of Columbia on Sunday; nor shall any building operations or work upon railroad construction be lawful upon said day; and for any violation of this Act the person offending shall for each offense be liable to a fine of not less than five dollars nor more than fifty dollars, and in the case of corporations there shall be a like fine for every person employed in violation of this Act laid upon the corporation offending.

"Sec. 2.—That it shall be a sufficient defense to a prosecution for labor on the first day of the week that the defendant uniformly keeps another day of the week as a day of rest, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as a day of rest. This Act shall not be construed to prevent the sale of refreshments other than malt or spirituous liquors, or to prevent the sale of malt and spirituous liquors as now provided by the law, or tobacco, cigars, railroad and steamboat tickets, or the collection and delivery of baggage."

Mr. Allen not only introduced this bill, but also the one (H. R. 4859) that died in the "House" during the fifty-eighth Congress. This, however, is exactly the same as the former bill, with the exception that this one has a preamble,—a remarkable and unusual thing in legislation,—which, in a very adroit manner, not only gives the impression that President Roosevelt is in favor of the bill, but states that he has "regretfully said" there was no law that would enable him to suppress Sunday toil. The framer of this preamble, whoever he may be, if he correctly represents matters, not only indicates the President's general attitude toward the question of Sunday work in the District of Columbia, but, in a way, forecasts what would doubtless be the result should such a bill come before the President for his approval.

This is only another effort, in a long line of attempts, to get the government of the United States committed to religious legislation. From almost the earliest history of this nation, contrary to one of its fundamental principles, misguided men have sought to fasten re-

ligious legislation onto the national government, and thus unite church and state in the United States. The chief means by which they have sought to do this has been through Sunday legislation. As early as 1829 and 1830, petitions and memorials were sent to Congress praying for legislation prohibiting the carrying and handling of mails on Sunday. In 1888 Senator Blair introduced a bill for a very stringent national Sunday law, openly based on grounds directly religious. This applied to the whole nation, and provided a fine of one thousand dollars for its violation. It was rejected in committee largely because of its religious character. Since that time certain religious organizations have been urging Congress to pass a District Sunday law, it being evident that the people were not yet ready for a national Sunday law. In response to this demand, various District Sunday bills, such as the Breckenridge Sunday bill, introduced in 1890, have been placed before Congress from time to time. The idea has been that if a precedent could be established, if Congress could be led to commit itself to the principle of religious legislation through a law requiring Sunday observance in the District of Columbia, it would be comparatively easy to secure a national Sunday law. A District Sunday law is desired as an entering wedge for a national Sunday law.

But all these proposed measures have failed because of their religious character. All have been met on the ground that in this government church and state are separate, the First Amendment to the Constitution declaring that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The religious character of this bill is very marked. Its declared object is to "protect the first day of the week as a day of rest," or sabbath. According to the express terms of the preamble, the bill is designed to protect the day, not the people; to protect a religious institution, not the rights of citizens. It is the "peace and quiet of the day," not the peace and prosperity of the people, with which the bill is concerned.

This bill exempts those who keep another day as a day of rest. But if it is right to exempt one class who do not believe in keeping Sunday, why would it not be right to exempt all classes who do not respect the day? This, of course, would nullify the law.

It is evident, therefore, that the passage of this measure would be needless and unjust legislation.

Now all are free; hence this legislation is unnecessary. And if it should bring suffering or religious oppression to a single individual, even though demanded by every other person in the District, it would be unjust.

Shall the people of the District of Columbia be allowed to remain free, or must they be compelled to accept this yoke? No citizen of the District of Columbia has any vote or voice in making the laws by which the District is governed. This, then, is a field most favorable for the beginning of a religious despotism. And right here the National Reform Association, the American Sabbath Union, and the International Reform Bureau have been working for years, seeking to persuade Congress to commit itself in some way to the prin-

ciple of religious legislation. After some such local and apparently insignificant bill as this is passed, a multitude of others increasingly oppressive, not only for the District, but for the whole nation, will inevitably follow. A mighty impetus would also be given to state Sunday legislation as a result of the example set by the national government, and the way opened for religious despotism to establish itself in this country.

This bill applies only to the District of Columbia, and to certain classes only. The first Sunday law, that promulgated by Constantine March 7, 321 A. D., applied only to cities, and was for certain classes only. But after the union of church and state thus formed, religious tests and religious persecution followed. Liberty was in chains. Then came the world's midnight,—the Dark Ages,—a time of physical, intellectual, and spiritual bondage, and finally the Inquisition. Do the people of the United States wish to see this history repeated?

W. A. COLCORD.

### A Crisis

We have reached a crisis in the work of the third angel's message in the Dominion of Canada. We have reached a time when all that is held most sacred and dear to us as a people, is at stake. Our social relations, our homes, our reputations, our property, and even our very lives, are at stake. Yes, even our eternal life is at stake; for when people are brought to a crisis such as the one we are facing, they are compelled to choose between eternal life and the things of this world.

What is the crisis? you will ask. We answer, It is the effort which is being made at this time to secure a Dominion Sunday law, which, if successful, will deprive all our people in Canada of their sacred rights, and compel them either to acknowledge the authority of the law in violation of the law of God or to seek a home in some other land, only to have the same thing repeated in the near future.

When such crises were reached by the people of God in ancient times, the history of those times reveals the fact that certain individuals, acting with wisdom and prudence, and directed by the Spirit of God, were able to pass the crises in safety; but at this time the crisis is to be met, not by one or two, acting as individuals, but by a united people though widely scattered, acting together as one man.

This movement on the part of the Lord's Day Alliance will deprive men of liberty and the pursuit of happiness, and in the end, of life. This may sound strange even to some of our own people who for many years have been looking for just such things to occur. To those not of our faith it will no doubt sound fanatical. But we know that these things are so, and we know it from the prophecies of the Bible.

The spirit of prophecy has spoken upon this point in no uncertain voice. In Testimony No. 32, page 206, are these words: "The Protestant world to-day sees in the little company keeping the Sabbath a Mordecai in the gate. His character and conduct, expressing reverence for the law of God, are a constant rebuke to those who have cast off the

fear of the Lord, and are trampling upon his Sabbath; the unwelcome intruder must by some means be put out of the way. The same masterful mind that plotted against the faithful in ages past is still seeking to rid the earth of those who fear God and obey his laws."

In the light of this testimony, what ought the people who are the Mordecais of the present time, to do? The Hamans of to-day are at work trying to secure a decree against us. Shall we remain idle, saying, It will come anyway? To whom has the Lord committed the work of warning the people against the worship of the beast and his image, and the reception of his mark? Who are to hold aloft, inscribed upon their banner, the commandments of God and the faith of Jesus?

We repeat, everything is at stake with us here in the Dominion of Canada, and we can not remain idle at such a time as this, and be on the Lord's side. By securing signatures to the petition, by scattering tracts upon the subject of religious liberty, by talking with our neighbors and friends about this work, we are warning them against the beast and his image and the reception of his mark.

The present effort of the Lord's Day Alliance to secure legislation upon the subject of religion, affords one of the best opportunities for our people to work, because the minds of the people are agitated upon the subject, and they are prepared to take their stand either for or against the truth.

If these people should be successful in securing a national Sunday law, then it would be too late for work with our petitions. The wicked thing would be done, and our hands would be tied. Now, just now, is the time to work; and we trust that all our people, in all parts of the Dominion of Canada, will improve the opportunity which has thus been offered to us in the mercy of God, and work as never before. Let every lover of liberty, equity, and righteousness, go out with this petition, and seek for signatures from every male citizen who is twenty-one years of age. Take along a good assortment of religious liberty tracts, and other tracts on the third angel's message, and, filled with the Holy Spirit, warn the people that the Lord is coming, and that this attempt to enforce Sunday observance is the sure sign that his coming is near.

Elder Thurston is stationed at the capital of the nation, and will see that the petitions are properly presented. If possible without slighting the work, get the petitions mailed by the twentieth of January. But do thorough work, and do not be discouraged even though you may not be successful in securing as many signatures to the petition as you would like; and if you secure only a few names, do not fail to send them. We can continue the petition work until Parliament sits, which will not be until the middle of March.

We have been to the expense of getting out a double number of the *Messenger*, also of preparing blanks, and other work necessary to send out these petitions, and if there are any who will contribute to this expense, let them send their contributions to B. B. Noftsker, Toronto Junction, Ontario, and he will see that they are properly applied.

A. O. BURRILL,

President Ontario Conference.



## Christian Education

Conducted by the Department of Education of the General Conference.

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

### Teaching Domestic Science

A GREAT deal is said nowadays about practical education, but it is to be noted that many of the manual arts that are taught to children have more reference to boys than girls. The following, taken from a clipping, may prove suggestive to some of our teachers, as instruction along these lines may be given in the schoolroom:—

"Every one of the seven hundred pupils in the Hamline vacation school in Chicago was recently made a stockholder in a little gray house that stands in the shade of a weeping willow on a lot adjoining the school.

"The house was presented to the school for the purpose of making possible the carrying out by Principal Henry F. Crane of what is regarded by educators as the most novel plan ever devised for the encouragement of the practical study of domestic science and household arts by public-school pupils.

"As it now stands, the abandoned dwelling is an empty shell. Its boarded sides are weather-beaten, and the shingles are falling from the roof. Inside of the little building strips of faded wall-paper cling to cracking plaster, and the doors are swinging on rusty hinges.

"The seven hundred owners of the dwelling are to prepare the house for occupancy, and after it has been thoroughly renovated, the four hundred girls, enrolled in classes, are to learn practical housekeeping within its walls.

"While the boys of the school are repairing fence and walls and roof, the girls, with scrub brush and broom and dust cloth, are to invade the interior and make it clean. And while the boys are painting the house and fence and front steps and trimming the old willow, the girls are to design wall-paper with which to adorn the bare plastered walls. And while the girls are sewing rag carpet with which to cover the boarded floors, the boys are to touch up the walls and hang the hand-painted paper.

"In the manual-training department at the school all the furniture is to be manufactured. In the household arts department the girls will make pillow-cases and pillow-shams, upholster furniture, and embroider elaborate designs on table covers.

"When the house has been furnished, the girls will take lessons in housekeeping. And while they are doing all this, the basket-weaving department in the school will make baskets for the house, and the clay-modeling class will manufacture bric-a-brac."

### Education by the Jewish Mother

"JEWISH education began with the mother. What the true Jewish mother, considered as a teacher, was, we know from both the Testaments and from many other sources. The very household duties that she performed molded her children in accordance with the national discipline. 'The Sabbath meal, the kindling of the Sabbath lamp, and the setting

apart of a portion of the dough from the bread for the household—these are but instances with which every Taph, as he clung to his mother's skirts, must have been familiar.' The bit of parchment fastened to the door-post, on which the name of the Most High was written . . . would be among the first things to arrest his attention."

"It was in the school of the mother's knee that the stories of patriarchs and prophets, of statesmen and warriors, of poets and sages, of kings and judges, wise men and patriots, and of the great Lawgiver himself,—the whole forming the very best body of material for the purposes of child nurture found in any language,—were told and retold until they became parts of the mind itself. . . . As teachers of their children, the women of every country may learn lessons from the matrons of Israel."—*Hinsdale*.

### A Test in Spelling

OCCASIONALLY, instead of the regular lesson, we use this device: Pupils are required to take a certain letter of the alphabet and see how many words they can make with this initial letter. All pupils contend as to who will lead the class.

After a given time, fifteen or twenty minutes, papers are taken up. Corrections follow, and pupils given credit for properly spelled words.

It is well to make a note of misspelled words, and drill orally on these afterward.

Similar to the preceding, is, from a long word, as consanguinity, or, Constantinople, form as many words as possible, using only such letters as are found in the same.—*Selected*.

### Jewish Church-Schools

"THE children were gathered for instruction in the synagogues and school-houses, where the teacher, generally the Chazzan, or officer of the synagogue, imparted to them the precious knowledge of the law, with constant adaptation to their capacity, with unwearied patience, intense earnestness, strictness tempered by kindness, but above all, with highest object of their training ever in view. To keep children from all contact with vice; to train them to gentleness, even when bitterest wrong had been received; to show sin in its repulsiveness, rather than to terrify by its consequences; to train to strict truthfulness; to avoid all that might lead to disagreeable or indelicate thoughts; and to do all this without showing partiality, without either undue severity or laxity of discipline, with judicious increase of study and work, with careful attention to thoroughness in acquiring knowledge—all this and more constituted the ideal set before the teacher, and made his office of such high esteem in Israel."

"From the teaching of the alphabet, or writing in the primary school, to the farthest limit of instruction in the academies of the rabbis, all was marked by extreme care, wisdom, accuracy, and moral and religious purpose as the ultimate object."

"Up to ten years of age the Bible was the sole text-book; from ten to fifteen the Mishna, or traditional law, was used; and after that the pupil was admitted to the discussions of the rabbinical

schools. So extensive a course of study, however, was taken only by those who showed decided aptitude for learning. Bible study began with the book of Leviticus; then came other parts of the Pentateuch; next the prophets, and finally the Hagiographa."

### A Geography Scheme

I NOTICE in your department of Methods, Aids, and Devices you ask for devices for teaching geography. I tried one in my grammar room classes a year ago that I considered very successful.

I had a hectograph that was homemade. Perhaps all do not know what a simple process it is to make one. All that is needed is a shallow tin pan, a little larger than a sheet of legal cap paper, a pound of glycerin, and an ounce of sheet gelatin. Break the gelatin into a tin pan and cover with water, and let it soak overnight. Set it on the stove and melt it, then pour the glycerin into it, and let it heat to the boiling-point. Pour the mixture, while hot, into the shallow pan, and skim off any blubbers that rise. Set it away to cool. When it is cool, press a piece of paper smoothly over the surface, and remove it. If any of the jelly adheres to the paper, boil it up again.

The hectograph ink is the greatest part of the expense, but a bottle of it will last a lifetime.

From the printing-office I obtained a quantity of printing paper cut in sheets about the size of legal cap.

The seventh grade was studying the United States. We studied it as a whole. Then with the help of my hectograph I made four outline maps of the United States for each member of the class. On the first I had the students write the name in each State and locate its capital. On the second I had them locate the highlands and lowlands, showing them with different colored crayons. On the third I had them locate the regions where the different forms of vegetation grow. On the fourth they showed the regions from which the different minerals are obtained.

Of course many other facts might be shown on the outline maps, such as density of population, direction of winds, etc.

When we took up the States by sections, I required them to draw the section as a whole. I hectographed the outline of each State separately, and they located all rivers, lakes, mountains, and cities, and the adjoining States. On another sheet, they filled out the following outline: area; population; climate; surface; industries; products—animal, vegetable, mineral; manufactures; imports; exports; largest cities.

When we had taken all the States this way, we fastened the sheets together, first the United States maps, then the map they drew of the northeastern section, and the State maps and outlines of that section, then the maps of the middle section, and so on.

The eighth grade treated the countries of Europe and Asia in the same way, except that in the outline "Government" was the third topic.

To make the maps, I used linen paper, and traced the outlines with a lead-pencil, and then went over it with the ink, as it takes so long to draw a map accurately, and I had so little time.—*Selected*.

## Current Mention

—Mount Vesuvius and Mount Etna are reported to be in frequent eruption, and the volcanic activity within their craters appears to be on the increase.

—Earthquake shocks were felt January 7 in eastern Kansas and northwestern Missouri. Though not severe, the unusual character of the phenomena caused serious disturbance to the minds of the inhabitants.

—Dr. W. R. Harper, president of Chicago University and one of the foremost Hebrew scholars in America, died at his home in Chicago January 10, after having been a sufferer for about a year from intestinal cancer.

—Indications have appeared of a reaction in the reform movement which recently overthrew boss rule in Philadelphia, the delegates elected from that city to the State convention being mostly opposed to reform Mayor Weaver, who was a candidate for the office of governor.

—According to reports from St. Petersburg the Russian revolutionary movement in spreading in the Caucasus, where the revolutionists are seizing the railways. Martial law has been declared in the provinces of South Russia. A Siberian uprising is feared. Lithuanian peasants are devastating the country in that part of the empire.

—A novel precedent which may have considerable effect on the liquor traffic in Chicago was established in that city by a jury decision awarding \$17,500 to the children of a man who has become a drunkard, to be paid by three saloon-keepers who have been instrumental in bringing him to his present condition. It is said other suits against saloon-keepers there will be started.

—Considerable publicity has been given in press reports of late to facts relating to an automobile which is being constructed by a New York millionaire, which it is said is to be of 250-horsepower, and be capable of a speed of 150 miles an hour. French manufacturers, who have heretofore taken the lead in the production of superior automobiles, are, it is stated, determined not to be outdone by anything in this country.

—The State of Missouri is conducting an examination into the business methods of the Standard Oil trust in Missouri, and for this purpose summoned one of the principal figures in the trust, Mr. H. H. Rogers, to testify on the subject in court. The latter, on the witness-stand, refused to answer all pertinent questions put to him by the attorney-general of Missouri, and it remains to be seen whether a rich man can evade and defy the law under circumstances where a poor man would be compelled to testify.

—No small degree of attention is being given by President Roosevelt and members of Congress, and by many leading American manufacturers also, to the prospect of a tariff war between this country and Germany, which will have the effect of shutting out many American products from that country. Germany, it appears, desires to be favored

above other countries by a reduction in the Dingley tariff rates on imports to this country, and this being refused, she will, beginning next March, impose prohibitive tariff rates on American products imported there.

—A very serious situation due to the destruction of crops, is reported from the Mexican State of Sinaloa. A dispatch from Mexico City says: "The crops have been almost entirely destroyed by recent inundations, and the roads have been rendered impassable during the past few days. Several seismic disturbances have occurred in that part of Sinaloa. These have added to the terror of the natives, who believe that they are doomed to destruction. Many of the survivors of the inundations are suffering from malaria, and deaths are recorded daily. Thousands of cattle perished in northern Sinaloa as a result of the floods. Late reports show that the losses throughout Sinaloa amount to several million dollars."

—How fully the United States has become a "world power," in the sense of being concerned in world politics, appears from the fact that this nation will be a party at the coming conference of the European powers over Morocco, and it is thought may be called on to act a very important part in that gathering. The question at issue, out of which has arisen a dark and menacing war-cloud, is whether France shall have charge of the policing of Morocco, as she desires, or whether there shall be a system of international policing of that country, as Germany desires, and in which case the United States would probably take part in the work. The vote of this nation's delegates at the conference may decide the issue, and it is felt by some that the United States is placed in an embarrassing position.

## NOTICES AND APPOINTMENTS

### Announcement!

For the advancement of the gospel work in the East and the speedy preparation of workers among the Germans for our large cities, it was thought best, in counsel with the chairman of the Foreign Department of the General Conference, to establish a workers' school in New York City. The object of this undertaking is to give to those of our German brethren and sisters who have a burden to work among their own nationality, a speedy and necessary preparation, both in practical and in theoretical lines. Men and women of good Christian experience are wanted, who are willing to give their lives to the work for the salvation of souls. Those who are under the age of twenty need not apply. The forenoon will be devoted to the study of the Bible, language, simple treatments, etc., and the afternoon to practical missionary work. Opportunity for Bible work and short talks will be given as providence may direct. Public lectures will be held in connection with the school. While the tuition will be free of charge, every student is required to pay his own expenses. Board and room will range from three to four dollars a week. Those desiring to board themselves will have perfect liberty to do so. The school will begin Monday, February 5, and continue until April 30, 1906.

Those desiring to attend, should send their application in their own handwriting with a

recommendation from the church elder or minister at once. For further information, apply to O. E. Reinke, 128 West Ninetieth St., New York City, N. Y.

### Notice!

THE first annual meeting of the Northern Illinois Medical Missionary and Sanitarium Association will be held Friday, Feb. 9, 1906, at 11 A. M., in the Forty-sixth Street Seventh-day Adventist church, Chicago, Ill., for the election of a board of nine trustees, three to serve one year, three two years, and three three years, and to transact any other business that may legally come before the meeting.

WM. COVERT.  
President.

### Notice!

It will be remembered that some time ago Chief G. W. Hill, an Indian doctor, sent out to several conferences sheets of music to be sold for the benefit of Indians. Will all conferences that received music kindly report at once to Brother Hill, stating whether or not the music has been sold? If the music has not been sold, the conferences are requested to return it at once. The Indians are greatly in need of money from the music or of donations for their church, school, and school supplies. Fifty copies of music were sent to each conference. Send music or contributions to Chief G. W. Hill, Box 44, Brantford, Ontario.

### Business Notices

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

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

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

WANTED.—An experienced hygienic cook at once. None but a reliable Seventh-day Adventist and an experienced person need apply. Address the Iowa Sanitarium, Des Moines, Iowa.

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

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

FOR SALE.—Excellent ripe olives, pure mountain honey, sterilized honey, pure olive-oil, highly refined corn and cotton oils for cooking. Small samples of oils sent free. Low freight rates. "How to can olives," also other information, free. Address W. S. Ritchie, Corona, Cal.

FOR SALE OR TRADE.—A two-story, nine-room house with basement; city water in house. Two large lots. Fruit: cherry, apple, grape, and peach. No encumbrance. Desirable home. Two doors west college campus, near sanitarium, block from street-car. Located in Battle Creek, Mich. Price, \$2,500. Write for terms. Address Mrs. C. H. Wood, 519 Badger St., La Crosse, Wis.

**FOR SALE.**—I handle hardwood and hemlock lumber. Let me make you a price on any barn or house bill you may be in need of. Address H. Mesick, Mesick, Mich.

**WANTED.**—Employment for a year or more, where I can keep the Sabbath. I am an experienced farmer, with family of four; am a Hollander by birth; can speak English; age, 36 years. Address Peter Bloomendaal, Oto, Iowa.

**FOR SALE.**—Stock and fixtures of grocery store at Academia, Ohio. Post-office connected with the business. Property can be bought or rented. Short distance from college and church-school. Inquire J. F. Dorsey, Academia, Ohio.

**WANTED.**—A Sabbath-keeper who understands budding and grafting, to work in nursery and assist on farm. State wages expected, and amount of experience in nursery work. Near church and church-school. Address Union Nurseries, Union, Ore., J. B. Weaver, Prop.

**WANTED.**—A good, experienced Seventh-day Adventist business man, with one to three thousand dollars capital, to take stock in a custom saw- and planing-mill and retail lumber- and wood-yard. This is a good, permanent, growing, paying business. Party wanted to act as bookkeeper and salesman. References required and given. Address H. Mesick, Mesick, Mich.

**STEAM BOILERS FOR SALE.**—We have two 85 H. P. Lansing steam boilers which have just been thoroughly overhauled, tubes re-welded, and all put into first-class condition for our own use, but which we shall not need because we have decided to purchase a gas engine. We offer these for sale at a very reasonable price. We also have a 110 H. P. Chicago boiler for sale. For full information and prices, address Review and Herald Publishing Association, Battle Creek, Mich.

### Address

THE address of Elder Edwin S. Butz is 32 Royal Chambers, Castlereagh St., Sydney, New South Wales, Australia.

### Publications Wanted

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

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

Mrs. Kate Taylor, 40 Scheley Court, Cleveland, Ohio, periodicals and tracts.

A. W. Sanborn, Elkwood, Ala., REVIEW, Signs, Watchman, Instructor, Little Friend.

Esther Levy, Cornwall Landing, Orange Co., N. Y., periodicals and tracts in all languages.

Mrs. S. H. Williams, 48 156 St., Harvey, Ill., a continuous supply of the REVIEW, Signs, Instructor, Life Boat, Little Friend, and tracts.

## Obituaries

**BOOTH.**—Died at Getchell, Wash., Dec. 7, 1905, of *la grippe*, Leona Luella Booth, daughter of Elsie and Ammon Booth, aged 5 months and 3 days. Words of comfort were spoken on the funeral occasion by Wm. Hester, of Edgecomb. We sorrow not as those who have no hope.

MR. AND MRS. A. H. BOOTH.

**MAXTED.**—Died at Atchison, Kan., Nov. 27, 1905, Edward Maxted, aged 65 years and 4 days. Brother Maxted was born in England, and came to this country in 1869. Twenty-two years ago he accepted present truth. He was faithful till the last, and died in hope of a part in the first resurrection.

After a service at his home in Atchison, the remains were taken to Bigelow, Kan., where services were conducted in the Christian church. J. W. NORWOOD.

**HANSON.**—Died at Chelsea, Mass., Nov. 30, 1905, of consumption, Brother F. C. Hanson. He was a member of the Seventh-day Adventist church at Denver, Colo., where he found the "blessed hope" while seeking health. As the strength of his youthful powers continued to fail, he returned to his mother's home in the East, where, in the last months of his decline, he received her care. He fell asleep in restful assurance of life and immortality when Jesus comes.

LEE S. WHEELER.

**SIDLER.**—Died at Parkville, Mich., Aug. 9, 1905, Bessie Sidler, aged 22 years, 9 months, and 24 days. Her life was especially characterized by a disposition to serve others. At the beginning of her last illness she was teaching church-school. She often said that her chief joy was to teach little children the love of the Saviour. She leaves a father and mother, two sisters, and a brother to mourn their loss. The writer, assisted by Elder W. C. Hebner, conducted the funeral service in the M. E. church of Parkville, basing his remarks on 1 Cor. 15:25, 26.

E. F. COLLIER.

**CLAXTON.**—Died in Westbury, Quebec, Dec. 21, 1905, of senile debility, John Claxton, aged 89 years. He was highly respected by all who knew him, and was among the first to accept present truth in the Province of Quebec, having begun the observance of the Sabbath about fifty-seven years ago, and was chosen one of the executive committee of the Quebec Conference when it was organized. Thus a pioneer, a father in Israel, has fallen, yet with a firm hope of entering into the promised land, the inheritance of the just when the earth is made new. The funeral service was conducted by the writer.

H. E. RICKARD.

**HALE.**—Died at the State Hospital at Middletown, Conn., Dec. 15, 1905, of pneumonia, Brother John Hale, aged 84 years. He was a firm believer in the third angel's message. Fifteen years ago he embraced present truth, and ever stood firm through many vicissitudes, holding dear to his heart in his advancing years the hope of the soon coming of his Master. He was the father of Sister E. W. Webster, who died in Trinidad while there engaged with her husband in missionary work. Words of consolation were spoken by the writer, after which the deceased was laid to rest at Hartford, to await the call of the Life-giver.

W. A. WESTWORTH.

**VINING.**—Died, at Berlinville, Ohio, Nov. 5, 1905, Mrs. Ann Eliza Vining, aged 81 years, 3 months, and 10 days. She early gave her heart to the Lord, and about the year 1885 she heard and accepted the truths of the third angel's message, and united with the Seventh-day Adventist church of Norwalk, Ohio. She was the mother of eight children by her first husband, five of whom still survive. She departed this life firm in the faith of coming up in the first resurrection, when Jesus, the Life-giver, appears. The funeral service was conducted by Miss Lida Romick (Friends Church), who spoke words of comfort from 1 Thess. 4:13, 14.

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**CRATER.**—Died at his home in Beaman, Iowa, Dec. 24, 1905, Geo. W. Crater, aged 79 years, 3 months, and 13 days. In early manhood he accepted Christ as his Saviour, and joined the Methodist Church, of which he was an elder for a number of years. He adopted the views held by Seventh-day Adventists in 1876 under the labors of Elder R. M. Kilgore. For over twenty-five years he acted as elder of the Marshalltown and Beaman churches. Father Crater was a man of great faith and firmness. He is survived by his wife and one stepdaughter. His words of counsel will be missed by his church, but the influence of his godly life will live on. The funeral service was conducted by Elder J. H. Kraft.

J. R. BOWLES.

**ROBERTS.**—Died at Terre Haute, Ind., Dec. 1, 1905, of a complication of diseases, Mary Isabell Gourley Roberts, aged 33 years and 8 months. She accepted the third angel's message about fourteen years ago, and kept the Sabbath alone in her home for about seven years. It was through her prayers and consistent life that her only brother was led to accept present truth. She scattered many pages of books, papers, and tracts, and was the instrument in God's hands of leading some into the light. She was the mother of two children, both of whom are sleeping. Her death is mourned by her husband, two stepchildren, a father, a stepmother, and one brother. She sleeps in Jesus.

F. M. GOURLEY.

**TAYLOR.**—Died at South Bolton, Quebec, Dec. 21, 1905, George Dyer Taylor, aged 72 years, 11 months, and 3 days. Brother Taylor became interested in the Sabbath reform and kindred truths by reading tracts, etc. Soon afterward he attended one of our camp-meetings, and fully accepted the message. For twenty-four years he has been a firm and faithful believer. A few years ago he received a paralytic stroke which nearly deprived him of the power of speech, but even when utterance failed, by his uplifted hand he bore a touching testimony for the Master. The funeral service was conducted by the writer, assisted by the Rev. E. M. Taylor, a nephew of the deceased.

H. E. RICKARD.

**ECKEL.**—Died at Philadelphia, Pa., Aug. 29, 1905, after an illness of six months, Bessie L. Eckel, aged 22 years. She embraced present truth at Wilmington, Del., and was baptized Jan. 15, 1898. She spent one year as a student at South Lancaster Academy, and had hoped to return to that institution to prepare herself for missionary work, but was prevented from doing so on account of failing health. Bessie was an earnest Christian girl, and was loved by all who knew her. We sorrow not as those who have no hope, for we know she sweetly sleeps in Jesus, and will awake when the Saviour calls. The funeral service was conducted by the writer. Burial took place at Fernwood Cemetery.

MORRIS LUKENS.

**CASTLE.**—Killed near Cambridge, Idaho, Nov. 2, 1905, Franklin C. Castle, aged 70 years, 8 months, and 8 days. He was thrown from his wagon, after which he lived only a few hours, but was conscious most of the time. He died with a bright hope in the soon coming of Jesus. Brother Castle was one of the early pioneers in the third angel's message, being converted at the age of eighteen. He was acquainted with Brother and Sister White and with Brother Loughborough in the early days of the message. He moved from New York to Battle Creek in 1870, where he lived for a number of years. He was a great sufferer for many years, but his joy was in talking the truth to others. He leaves a wife and eight children and many friends to mourn their loss, but they sorrow not as those without hope.

H. L. STATES.

**GEORGE.**—Died at her home in College View, Neb., Oct. 30, 1905, of tuberculosis, Sister Clara E. George, aged 23 years, 8 months, and 27 days. She was graduated from the scientific course of Union College with the class of 1904. Resigning her position as teacher in the art department of Union College, she went to Colorado about a year ago, hoping to regain her health. Being disappointed in this, she was brought back to her home in College View about two months before her death. Clara was greatly beloved by all who knew her. An appropriate memorial was adopted by the teachers and students of the college and presented to her family. A few days before her death she said, "I am hoping for my life to be spared that I may gather a few sheaves for the Master, but am willing that his will be done. He knows the future and what is best for me." The funeral service was conducted by the writer, assisted by Elder J. S. Hart and Prof. M. E. Kern.

C. C. LEWIS.



WASHINGTON, D. C., JANUARY 18, 1906

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

"I SAY to our churches, Beware of the representations coming from Battle Creek that would lead you to disregard the warnings given by the Lord about the effort to make that a great educational center."

A MINISTERIAL laborer has been located in Paraguay, and Elder J. W. Westphal, superintendent of the South American Union mission, says: "Thank the Lord, every field of South America is being entered, although one of them only by a colporteur."

WORD from Mexico reports the arrival of Dr. W. C. Fattebert, who has settled in Celaya, to engage in self-supporting medical work as a missionary undertaking. Dr. Fattebert formerly spent some time in Mexico as a nurse, later returning to graduate in medicine in a St. Louis medical school.

FROM the Pacific Press Publishing Company there comes to us a copy of their "Daily Reminder" for 1906. This is a vest-pocket atlas, diary, and account-book, which is very convenient for our workers in keeping a brief record of their labors, expenditures, etc. The price is twenty-five cents a copy, postpaid.

THE attention of our readers, and especially of those directly interested in the German work, is directed to the announcement on page 22 of a school for German workers, which will be opened in New York City next month. Promising persons of both sexes ought to be encouraged to attend this school. Let church and conference officers give this matter consideration.

OUR Seventh-day Adventist Mission Press, of Shang-tsai Hsien, Honan, China, sends out a wall calendar for 1906, in Chinese characters, with what is evidently a considerable amount of Bible instruction printed on it. The price is 30 cents a hundred, postage extra. A new tract, "Immortality of the Soul," comes from the same press, 50 cents a hundred, postage extra. The December number of the Chinese monthly paper is also at hand. This paper is supplied at 25 cents a year, or five copies to one address 80 cents. Some depot for Chinese literature will no

doubt be able ere long to supply orders in this country, as our China mission increases its output. At present the General Conference office will gladly receive and forward orders.

FROM the Hamburg Publishing House there comes a new cook-book printed in the German language. This book contains one hundred and forty-six pages and two colored plates, and is neatly bound in cloth. The title page of this publication indicates that it represents the principles of the Friedensau Sanitarium in dietetics, and its instruction is therefore based upon actual experience. It will doubtless have a large circulation.

WE learn by a letter from Elder S. N. Haskell that the profits on the sale of the *Bible Training School* for the benefit of the work in India, together with the special donations for this purpose, will doubtless amount to two thousand dollars. This sum will pay the expenses of Brother and Sister Burgess to that field, and support them for quite a period. We can never measure the good which may be accomplished as the result of this effort in behalf of India.

SOME notable changes have been made in the make-up of *The Missionary Review of the World* for January, and they are all for the better. With a larger page and double column it more closely resembles the other high-class magazines. The opening pages are devoted to pithy paragraphs relating to "Signs of the Times" as seen in current events. This month they refer to revival movements at home and abroad, co-operation in missions, the coming Student Volunteer Convention, Korean rumblings, Bolivia, Mormons, crisis in Japan, etc.

THE attitude of the papacy toward the public schools in this country is quite specifically set forth in a recently issued pastoral letter by Bishop Canevin to the clergy and laity of the diocese of Pittsburgh. The letter lays down the law on the subject to those whom it addresses, which they are admonished not to disobey under penalty of mortal sin. It requires parents to send their children to the parochial school where there is one within two miles from their residence, and if instead they send their children to the public school, they commit mortal sin, and confessors are forbidden to absolve them. If there is no Catholic school within two miles from their residence, they are allowed to send their children to the public school, but the loss of religious training must be made good "by diligent instruction at home and regular attendance at cate-

chism on Sundays and on one other day during each week." It is decreed that "no pastor can make any exception to these rules, and every person who believes that he has sufficient reasons to send his child to a non-Catholic school must submit his reasons in writing to the bishop."

AN esteemed brother in the field writes as follows: "Last night I received my good old REVIEW of December 28. It was better than ever. The article which I found in the issue of December 21 ["No More Delay"] and the article on page three, 'The Battle Creek University,' in the issue of December 28, I think alone worth ten years' subscription to the REVIEW, so I herewith enclose a draft for fifteen dollars to pay for ten copies of the REVIEW one year to the worthy poor, or those who really want it, deserve it, and are too poor to pay for it." This is a very practical evidence of appreciation of the REVIEW, and we are pleased to receive this donation and to use it as directed. In behalf of those who will receive the paper through his help, we thank this brother, and assure him that we have many demands for just such assistance as this will enable us to give. The example of this brother may stimulate others to do likewise. We hope so.

### Now for That Twenty Thousand

ONE part of the continuous, "ever-increasing missionary campaign" now being carried forward by this denomination, is the placing of the REVIEW in every Sabbath-keeping family.

This work was well begun during 1905, but there are still many homes of our people which are not reached by this paper.

We feel that the circulation of the REVIEW really ought to be twenty-five thousand copies weekly. It certainly would reach this figure if every professed believer in the message was really in earnest in this work. But some are indifferent and do not realize their need of the church paper, nor feel the loss they sustain in not having it; so perhaps we can not reasonably expect a larger circulation than twenty thousand copies at present. But this number should be reached during this year, not for the sake of having a large circulation, but because every Sabbath-keeper needs and should have the instruction, the encouragement, and the warnings which this paper contains.

Will not our ministers, church officers, and all our people make an earnest effort this year in behalf of the REVIEW, by securing subscriptions from those who do not take it, and by encouraging all who are now subscribers to see that their subscriptions are not allowed to run out and the paper stop?

"The REVIEW in every Sabbath-keeping family" is one good watchword for 1906.